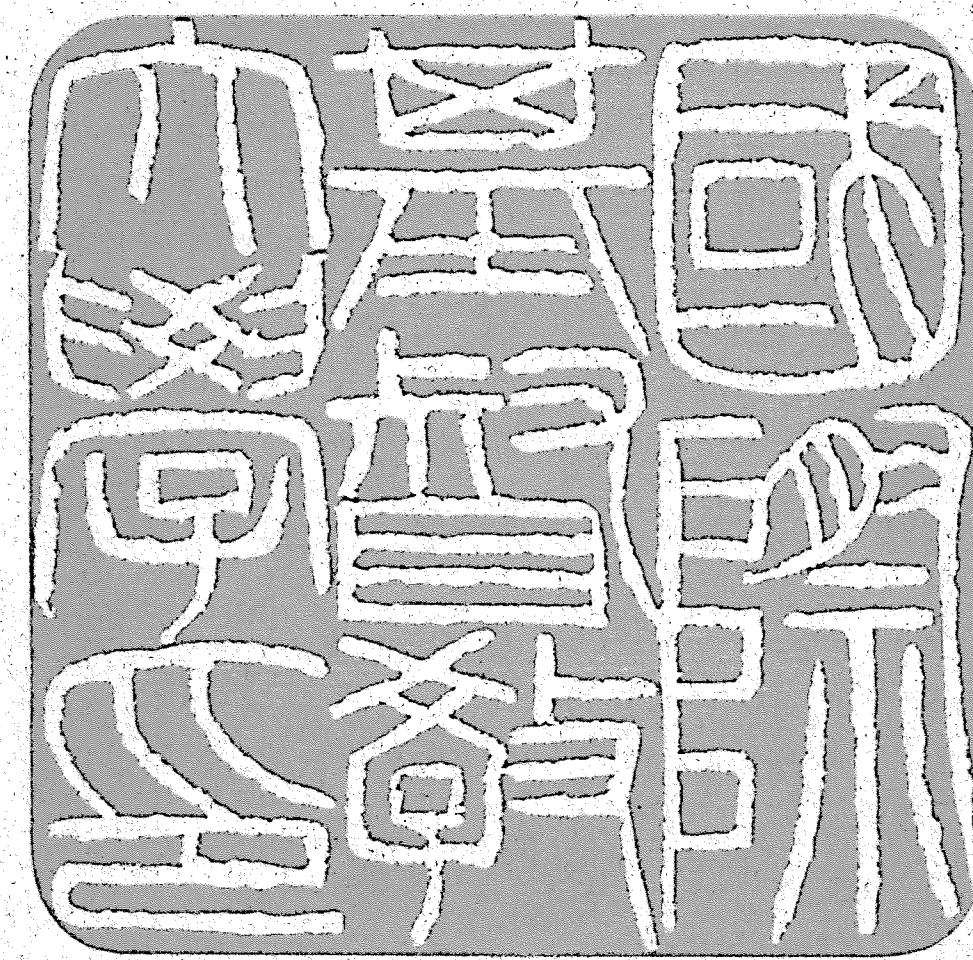


* 1,000
in Japan
Outside Japan
\$4.75

IGLEHART

International Christian University : An Adventure in Christian Higher Education in Japan : by Charles W. Iglehart



A message from the Chairman of the ICU Board of Trustees:

Looking back on the brief but abundant history of ICU, we are struck by the evidence of what a body of people committed to an adventurous idea and imbued with faith can accomplish. God's will must have been at work. There were so many tests, some severe enough that the whole project at times hung by a bare thread. The university from here on will continue to meet more tests, too, as it works toward its goals, always seeking new goals. However, the overriding fact that emerges from this look at the past is this: that the challenging idea of an international Christian university has evolved into a strong, viable reality. The implications that this has for education, for ecumenical Christianity, and for the cause of world brotherhood are something to wonder at.—Kiyoshi Togasaki

And words from distinguished friends of ICU:

I have observed the birth and growth of International Christian University with interest, sympathy, and deep appreciation of its special place in Japan's educational endeavors. It has been a bold experiment. . . . This university is providing young Japanese with a keen awareness of other peoples and, most importantly, the linguistic tools with which to strengthen understanding through direct communication.—Edwin O. Reischauer, United States Ambassador to Japan

Though it is generally true that great universities come into being over a period of many decades, (continued on back flap)

International Christian University

ICU

ICU

(continued from front flap)

even centuries, the fact is that this rule has been broken: within the space of a single decade the International Christian University has emerged as one of our major institutions of learning.—Norman Cousins, Editor of the Saturday Review

Although the International Christian University in Japan is a young institution, it is already beginning to make itself felt in an impressive way among the colleges and universities of East Asia. It is impossible for the visitor not to be impressed by the pioneer spirit evidenced by all those working to make ICU an institution of high quality. This university will continue to make a distinctive contribution as it welcomes students, especially from other eastern nations, wishing to do graduate work in an international atmosphere where Christian ideals prevail.—Nathan M. Pusey, President of Harvard University

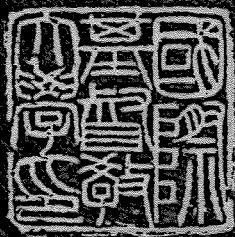
The things that I envy about ICU are: firstly, the familiar contact between faculty and students; second, the strong conviction underlying its educational program, especially in the importance given to general education, with the aim of producing good citizens; thirdly, the many-faceted atmosphere that pervades its spacious campus, providing stimulus for rich educational experience.—Seiji Kaya, former President of Tokyo University

Jacket design, incorporating the official seal of ICU, by John Weatherhill, Inc.
Printed in Japan.

IGLEHART

International Christian University

ICU



INTERNATIONAL CHRISTIAN UNIVERSITY

國際基督教大學

INTERNATIONAL

AN ADVENTURE IN

CHARLES W. IGLEHART

CHRISTIAN UNIVERSITY

CHRISTIAN HIGHER EDUCATION IN JAPAN

INTERNATIONAL CHRISTIAN UNIVERSITY

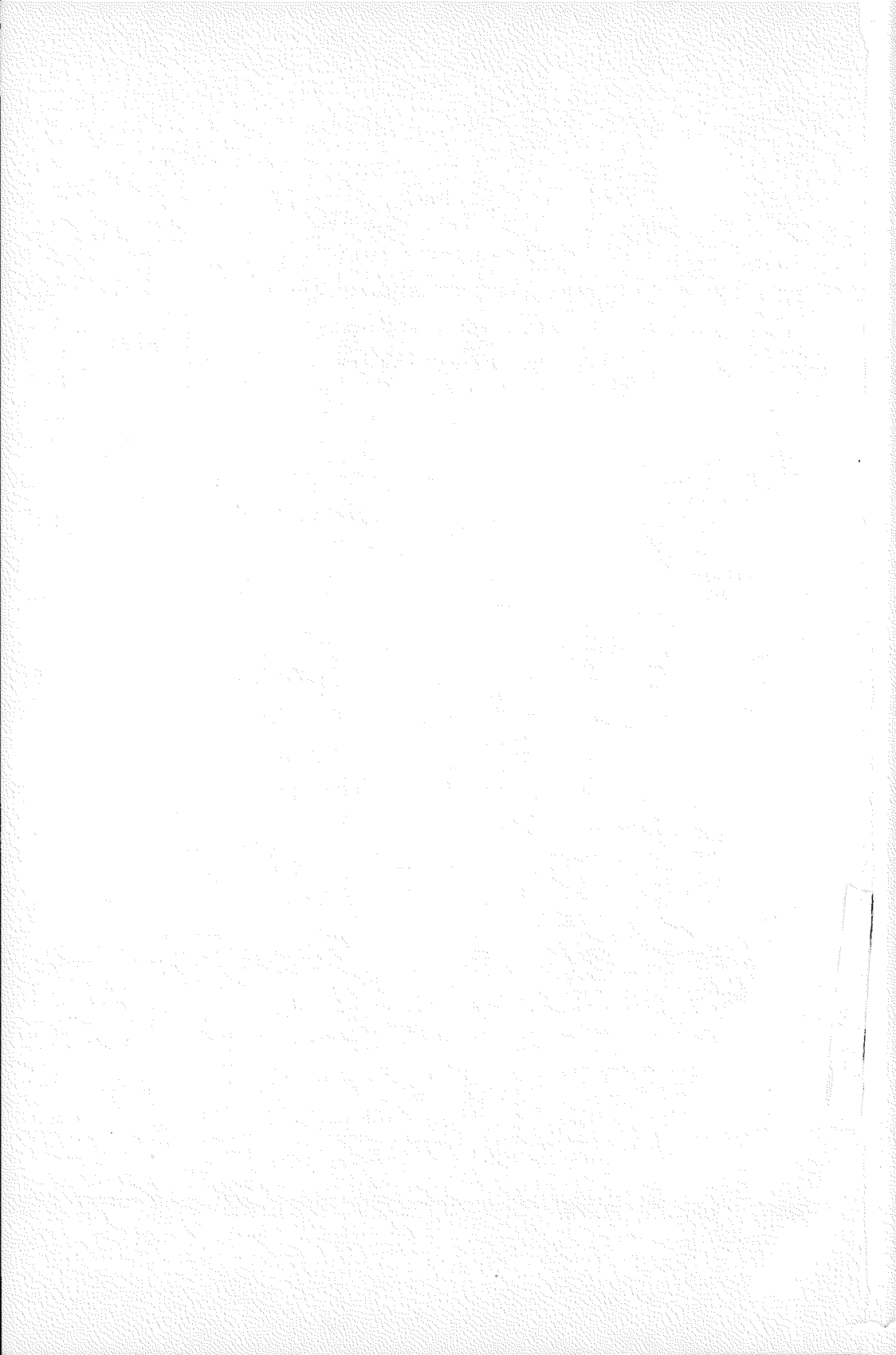
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TO THE ICU FAMILY
PAST, PRESENT, AND FUTURE
ALL FELLOW VOYAGERS
IN THE ADVENTURE



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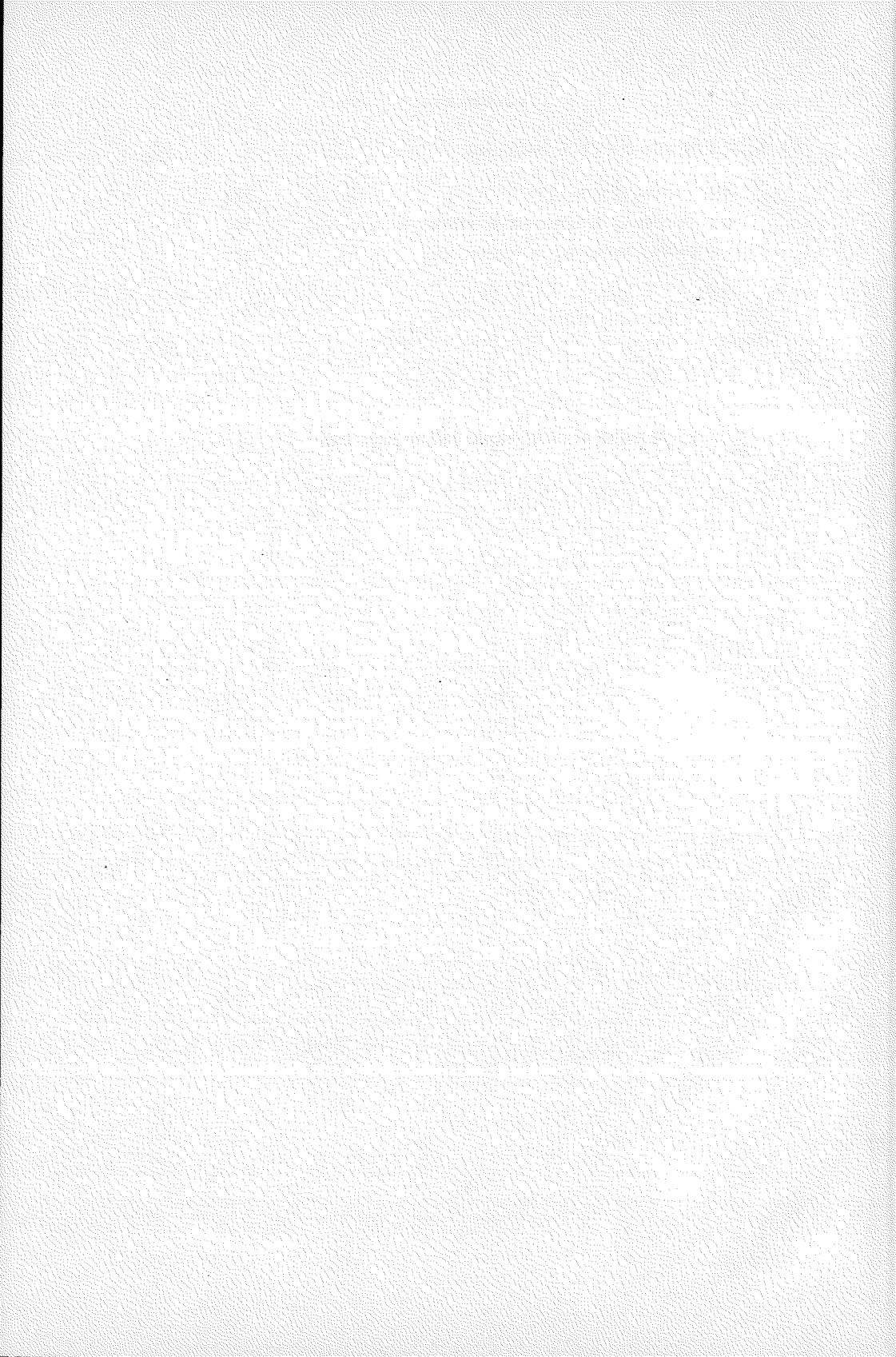
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FOREWORD

International Christian University, although born of the mid-twentieth century, has a considerable history. How this could happen may be perceived by noting two points about that history. First, there was the span of a half-century which it took for the efforts and prayers of so many farsighted men to bear fruit. The other factor is the character of the times that eventually gave the impetus for inaugurating ICU. This has been an age of acceleration; the world has suddenly shrunk and become yeasty with new ideas and knowledge, new confrontations and demands, and overall a great sense of urgency. In reflecting this changed and changing world, ICU, with its threefold commitment to internationalism, Christian truth, and the free pursuit of learning, has spent a busy first decade.

Our attention in the everyday life of ICU, being drawn primarily to opportunities and needs, is naturally focused on the future. Also, as educators we must constantly consider this question: How well will today's education serve our students when as the leaders of tomorrow's society they are called upon for decision and action? This forward orientation, which is characteristic of any viable institution of learning, does not, however, deny the past.

Apart from the historical content of education—though in reality it cannot be apart—a university must look to its own history. Before it is old enough to have a history, a university naturally tends to find its identity in the national culture. ICU is a somewhat special case. While inevitably colored by its Japanese setting, it has sought an identity in the universal human context—that is, in what we must admit is yet more of a concept than a reality.

FOREWORD

Thus ICU represents an adventure in vision and faith. We want never to lose sight of the early stages of this creative effort. Already many of the episodes have probably become lost and others have taken on the semblance of legend. In 1961, at the time when ICU's pioneering president, Dr. Hachiro Yuasa, was preparing to retire, it was decided that we should get the record in print.

Some of his colleagues suggested that Dr. Yuasa undertake this, but he demurred on the sound reasoning that he was "too interested a party." Yet a stranger to ICU or to Japan and the people and times out of which ICU grew would have found it exceedingly difficult to draw together all the strands and give them valid interpretation. The choice fell naturally on Dr. Charles W. Iglehart.

Dr. Iglehart, scholar, educator, missionary, linguist, and writer, first arrived in Japan from his native America at the turn of this century. He witnessed many of the movements, both in Japan and elsewhere, that presaged the founding of ICU, and he knew intimately several of the individuals who played leading roles in them. Having recently written *One Hundred Years of Protestantism in Japan*, he was able to view ICU from a perspective broad in both time and meaning. And having just completed a term of professorship on the ICU campus, he was thoroughly familiar with the dynamics of the living university.

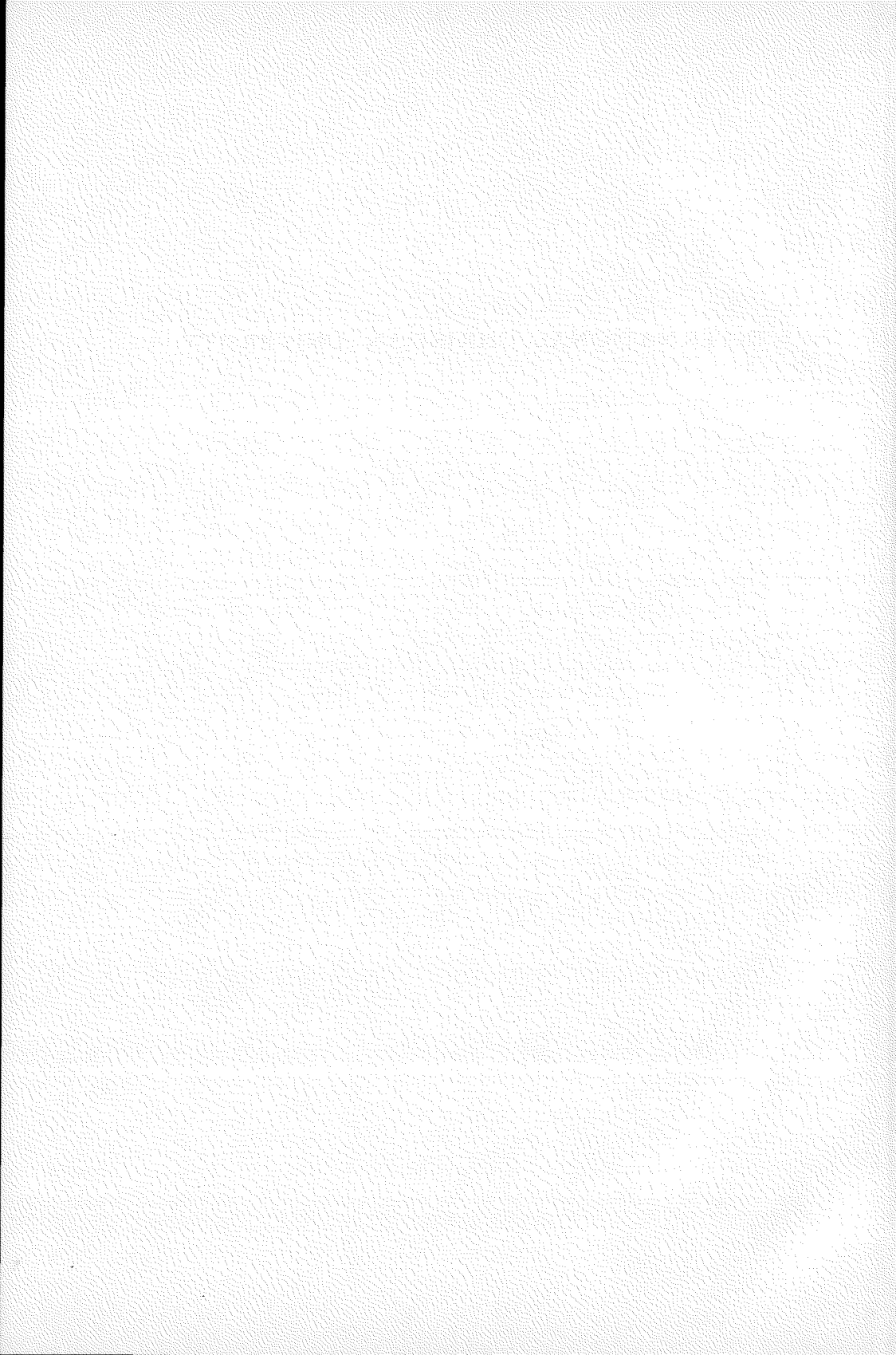
We are eternally grateful to Dr. Iglehart for this definitive book, the result of two years of indefatigable research. His style, combining chronicle, adventure tale, drama, and essay, is eminently appropriate to the subject matter. His informed and inspired interpretation makes the substance come alive. I am confident this book will be referred to for ages to come. In these pages one may discover the roots of ICU. The tree will grow and flourish only so well as we and our successors comprehend the source.

Since Dr. Iglehart completed his manuscript, ICU has moved out of its first decade. Much has gone on in the continuous challenges and development of the university. This is the life of ICU.

NOBUSHIGE UKAI
President

Mitaka, Spring, 1964

INTERNATIONAL CHRISTIAN UNIVERSITY



A LOOK ABOUT US

Taking the fast electric-line train from downtown Tokyo into the mushrooming western suburbs for about fifteen miles, we get off at Mitaka, one of the prosperous satellite cities of the world's largest metropolis.

Two more miles by bus carry us through fascinating scenery, half city and half country. Here is a thatch-roofed farmhouse, a grove of bamboo, a patch of rice field, an ancient shrine among its tall cedars; there, a big school pouring its pupils out over a crowded recreation ground; overhead, an occasional noisy jet plane flashing by. Everywhere tiny lanes and footpaths with hedges and lines of modern cottages and gardens invite closer inspection. A turn or two of the paved highway and we come through a wide gateway with a broad stretch of road leading to a stately church building. At night one sees first in the distance the soft glow of a dimly lighted cross above the church's entrance.

Rows of cherry trees mark the approach, with a neighboring factory on one side and, on the other, an expanse of seedlings and trees in a plant nursery. Getting off at the flower-planted traffic circle, we are faced by a sweep of rolling lawns flanked and dotted with buildings. Before us is the imposing church and, just beyond it, the shoulder of the adjoining student-activities building, Diffendorfer Memorial Hall. To the right, in the center of the campus and giving strength to the entire scene with its solidly massive lines, is the main academic building, University Hall. Nearby stands the modern, graceful library, functionally beautiful.

Skirting the open grass plots is a row of bungalow faculty apartments, with the president's unpretentious residence nearby. Partly seen

through the enveloping groves of trees—clearer by night with their twinkling window lights—are housing units for students, then the wide-spreading refectory, then more dormitories and faculty apartments. Beyond the range of vision, yet very much a part of the campus, are the score of houses for faculty families, Japanese and non-Japanese alike. They are placed along a high ledge above a sunken riverbed, now planted in rice, and they look across the far reaches of the university grounds to the university's farm, with its buildings, livestock, gardens, and fields. Crowning the view, beyond the ranges of the Chichibu Mountains, rises the solitary peak of Fuji-san, to be seen on a clear morning, and during much of the year robed in a mantle of snow.

This is the International Christian University in Japan, the home of the "ICU Family."

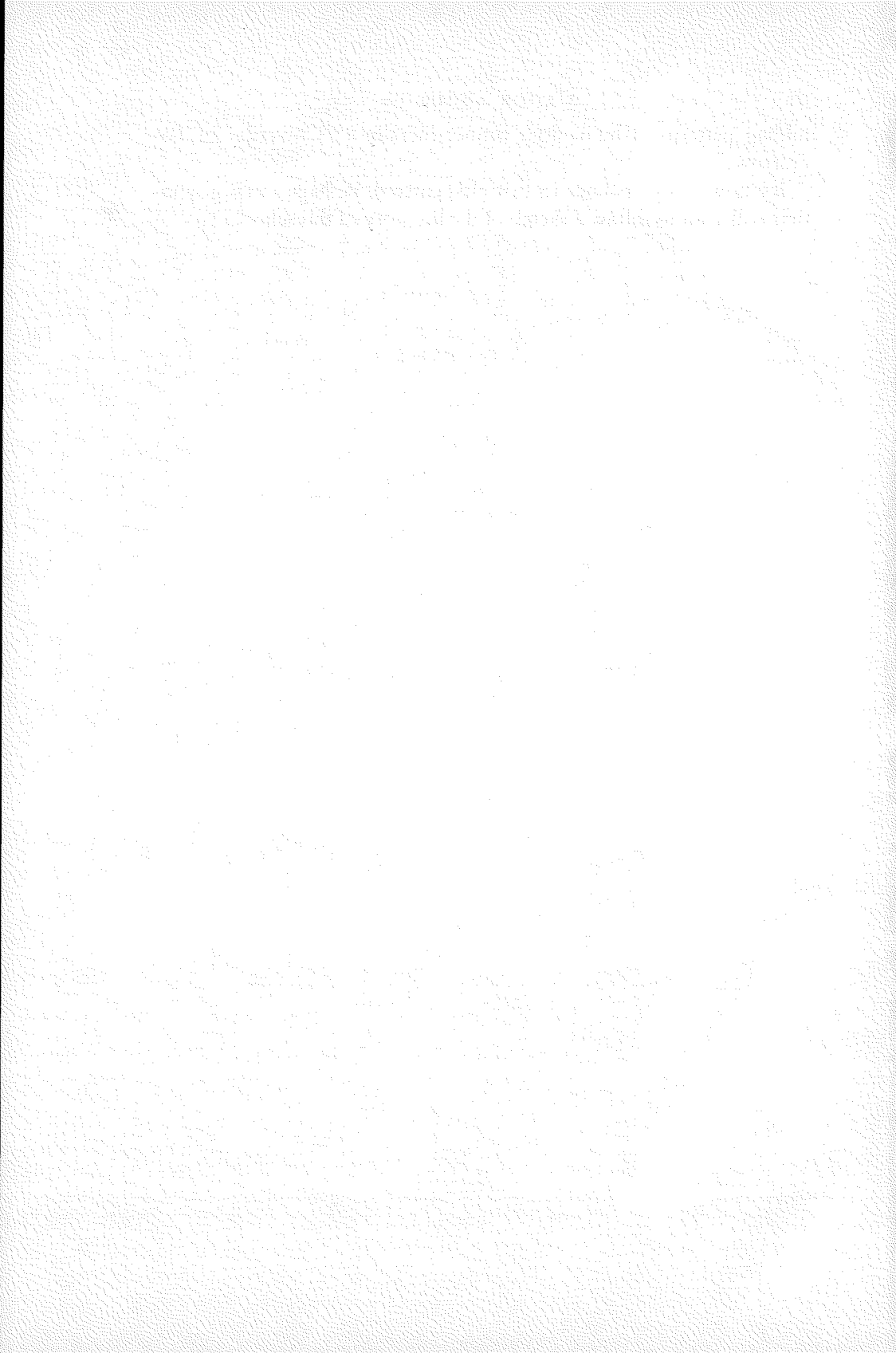
It is a new institution, founded since World War II, and still not full-grown. Small in numbers, it has a student body of about 1,000 and a faculty of about 100. The university consists of the undergraduate College of Liberal Arts, offering studies in the five divisions of Humanities, Social Sciences, Natural Sciences, Education, and Languages; the Graduate School of Education, with a variety of fields of specialization; and the Graduate School of Public Administration, formed in 1963. Including the eighth graduating class—that of March, 1963—the university has granted a total of about a thousand A.B. and about sixty M.A. degrees. Almost twenty countries have been represented in the student body at one time or another, and upwards of two hundred graduates are pursuing still higher studies either in Japan or overseas.

But such a mere recital of figures gives no hint of the real life and character of this university, its students, faculty, and graduates, nor of its place in the loyalty and expectations of multitudes of people the world over. One hesitates to use the term "unique" in characterizing it, for there are other universities, including some other Christian universities in Japan as well, making their own good claims to distinctive merit. But at least one may say that the International Christian University came into being under unusual circumstances. From its birth it has embodied very special ideals and patterns, and it is setting as its goal for unremitting striving the development of an institution true through and through to the three words in its name—International, Christian, and University—and all of these in terms of the swiftly un-

A LOOK ABOUT US

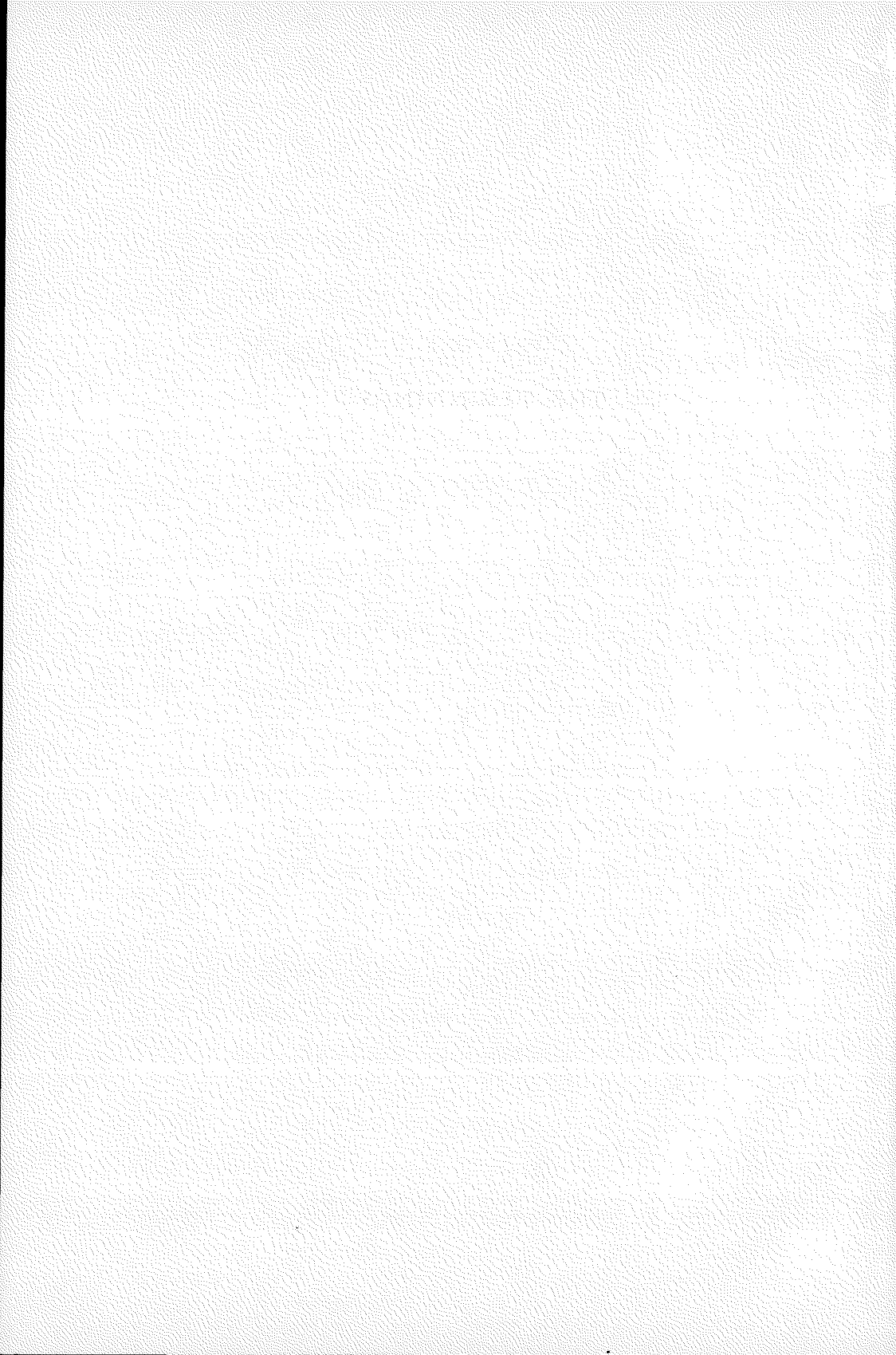
folding patterns of humanity's future: literally a "University of Tomorrow."

It is now ten years since its first class entered. Perhaps a new generation will wish to follow a sketch of the life story of this school.



PART ONE

THE BEGINNINGS



CHAPTER ONE

DREAMS AND PLANS

I. RENEWING A DREAM, 1945-46*

On September 22, 1945, a meeting of the board of trustees of Tokyo Woman's Christian College took place. This calls for some detailed attention, for from that meeting emerged a sequence of events which was to lead to the founding of ICU. It was scarcely six weeks since the atomic age had burst upon the world in a ball of mysterious light and fire that had blasted two great cities to eternity and brought the war to a close. Tokyo was not much better off than Hiroshima and Nagasaki, for already in May the incendiary bombs had done their systematic work of destruction, and much of the city had gone up in flames.

The ordinary citizen, with incredible endurance and loyalty, had for eight long years borne the bone-breaking assignments of war, with its progressive inconveniences, restrictions, coercions, its privations, hardships, losses, and sorrows. Now the war was over—and it was not a victory. All had been but ashes in the mouth. Just twenty days had passed since the fateful struggle had come to an end in the ceremony on the deck of the U.S.S. "Missouri" in Yokohama Harbor, and the people had just entered the black tunnel of what would become nearly seven years of military occupation by the victorious Allied Powers.

* In Japan the school year usually begins and ends in the spring. Also on the American planning side many of the epochal developments occurred in spring or early summer. Therefore it has seemed appropriate to divide these sections according to the school years, although in a few exceptional instances events have been classified by calendar years.

THE BEGINNINGS

The future was as dark and unpredictable as the unlighted silent streets of Tokyo by night. Twenty days were too short a time to hazard the slightest guess as to what living under the Occupation might be like, or to begin forming attitudes and reactions. But those twenty days had been long enough to realize that ordinary life in the city and nation had come to a standstill. All rights, all authority, all control had been signed away, and no one knew what was to come. A strange and mystifying suspension of life had begun.

In addition to the spiritual trauma, the actual physical disruption of life now became far greater than it had been even under the bombs. The neighborhood associations, the rationing-ticket centers, the shops designated for distribution of necessities on ration—all were empty and unattended. The police sat listlessly in their boxes. Schools remained closed while their administrators awaited instructions. In government offices few persons were at work. It was a weird, uncanny time, far more precarious and chilling to the body, mind, and spirit than had been the hot days of concerted struggling to win and to live. Bad as had been the war years, the near-starvation of the next year or two was to be a still more severe ordeal.

This is the actual situation as it was in 1945 and 1946, and all will agree that this was hardly an auspicious time, place, or condition for holding a business meeting even to deal with immediately urgent educational matters, much less for planning toward a future. But that is exactly what did take place, and this fact alone has made ICU a permanent monument to the indomitable courage of the human spirit in time of crisis, to the victory of Christian faith over all obstacles. That first group offers an undying challenge to those of us who have come after them, in easier times.

The meeting appointed a small committee of six members to carry forward its plans. And the terms of reference it gave for the guidance of this committee, as set forth in the recorded minutes, cover a wide range of great significance, throwing light on the wartime conditions from which all Christian schools were just emerging:

First: To emphasize Christian education. To us now such an aim hardly requires expression. But, at that time, it carried the shadow of the many years of regimentation and restriction, years in which the authorities had forbidden any spontaneous, individual, or free expres-

DREAMS AND PLANS

sion of Christian faith in any school. Those years of desperate war effort had offered no encouragement to individual deviation in any area of society, and the schools had felt the heavy hand of public pressure not to accentuate a private religious affiliation which was considered as foreign to the national cult and as Western as was Christianity. Most of them had bravely maintained their Christian witness and practices, but of necessity on a very muted scale. The first determination, then, was to get back to open and wholehearted Christian activity, whatever the unknown future might bring.

Second: To promote the Woman's College to university grade. One would suppose that the hands of the trustees would have been full with the attempt to restore the physical plant to normal after the damage and dilapidation of the war years, and that the task of rehabilitation of the faculty and scattered student body to something like its former level of work would in itself have been a sufficiently heavy one. Those items, urgent as they were, must have been on the agenda, but they were not recorded. Instead, the committee was asked to make plans looking to the elevation of the college to qualify for university chartering—a long-cherished dream of former days.

Third: To investigate the relationship with the missionaries and the mission boards. This, too, reflects the abnormal state of affairs after three and a half years of total isolation from the rest of the world. Not one word of communication had there been with the missionary teachers who had returned to their homelands nor with the supporting board secretaries. Neither side as yet had any intimation—except through Christian intuition—as to what the attitude of the other would be, or to how soon the wounds of war could heal. So in faith they proposed to study ways of re-establishing relationships.

Fourth: To cooperate with Joshi Gakuin, a sister Christian school which had been destroyed in the air raids. Joshi Gakuin, later handsomely restored and today possessing a splendid physical plant, will no doubt always remember with gratitude this unselfish concern on the part of the Woman's College.

With this wide assignment of duties, the committee went to work. The make-up of the group is noteworthy. There was Professor Tadaoki Yamamoto, Chairman of the Board of Trustees of the Woman's College and formerly dean of the School of Science and Engineering

THE BEGINNINGS

of Waseda University. A noted physicist and also a leader in national and international sports organizations, he was one of Protestantism's most staunch and devoted laymen, active in all good causes, always ready for any forward program. Dr. Ken Ishiwara, President of the Woman's College, was on the committee ex officio and gave it his constant attendance and hearty leadership. As an authority in the field of the philosophy of religion he offered a wide range of experience in Christian education.

Soichi Saito, for many years the national and the international secretary of the YMCA, was active on the committee. He later was to be chosen by the government to supervise the work of repatriating the six million Japanese overseas, a truly stupendous task. Yet he seldom failed to be present at meetings, always alert and ready with practical planning. Another in the original six was Tsuraki Yano, President of Meiji Gakuin. A man of long and highly technical experience in the Ministry of Education, he was consistently present at meetings throughout the early years of the university-promotion period.

Professor Senji Tsuru, later to become president of Meiji Gakuin, a person well acquainted with the world ecumenical movements, was the fifth member. Dr. (Miss) Tetsu Yasui, former president of the Woman's College, was one of the group until her death only a few months later.

The committee took its work seriously, and notwithstanding the difficulties of transportation—one usually had to walk—maintained a schedule of frequent meetings. There were five meetings in the succeeding month of October, 1945. Then something of importance happened. At least some of the committee members—surely Yamamoto and Saito, and probably Yano and Tsuru as well—were at a meeting of the former Japan National Christian Council, at Hongo Church of mid-Tokyo, on October 23, 1945, when suddenly in walked four bedraggled visitors from America, just arrived by an arduous flight in a military, bucket-seat plane. They were an unannounced deputation sent jointly by the Federal Council of Churches of Christ in North America and the Foreign Missions Conference of North America. Their visit was in immediate response to a monitored broadcast by Tsunetaro Miyakoda, Secretary of the Japan National Christian Council, intimating that if such a visit were made, it would be welcome.

DREAMS AND PLANS

This was the reciprocation of a last-minute visit to America of a deputation from the Japanese churches just before the curtain fell in 1941. That deputation had been met by an eminent group of their opposite numbers from American Protestantism and had gone to Riverside, California, where in conference and prayers for peace they had spent some days of profoundly meaningful Christian fellowship. As they broke up they had chosen one another as praying partners for the duration of the war, should war come. Saito had been one of that group, as also were several others that day at Hongo Church.

The men who had now come to Japan were Dr. Douglas Horton, nationally known churchman; Bishop James C. Baker, formerly resident in Japan and then chairman of the International Missionary Council; Dr. Walter Van Kirk, of the secretariat of the Federal Council of Churches; and Dr. Luman J. Shafer, former missionary-president of Ferris Jo-Gakuin, Japan's very first women's school, and then chairman of the Japan Committee of the Foreign Missions Conference. This was a seasoned, influential, understanding group, and by all reports they immensely lifted the morale of the leaders of the Christian community in Japan. The isolation was still almost total. These four men were the first non-Occupation persons given travel papers across the Pacific, and so far as we know, there had been no previous communication. Their visit of five days proved that there was no alienation of Christian affection, and no need of reconciliation, but only of concerted action looking toward the future.

By this time the committee of the Tokyo Woman's Christian College had already before it two sets of projects: the rehabilitation and advancement in grade of the Woman's College, and the formation of a new Christian university. Undoubtedly the members of the Japanese committee talked both matters over with the American deputation, but what received especial emphasis in their reports when the deputation returned to America was the urgent hope for the establishment of a Christian university. So, as early as the autumn of 1945, American Christians had heard of this as one of the priorities for cooperation with the Christians of Japan.

According to the recollection of the participants in the movements, the idea of seizing the opportunity to launch the larger plan for a Christian university originated with Dr. Ishiwara, who communicated

it to Soichi Saito. Together they agreed to enlist the energetic support of Dr. Yamamoto; then Dr. Yanaihara and others were added to the planning circle. It should be noted that this small committee—later enlarged—was not the board of trustees of the Woman's College, though it was originally appointed by that board. Once appointed, the committee carried on autonomously for almost eight months, engaging itself with the double concern of developing the Woman's College and of founding a new university, before it reorganized itself in June, 1946, into the Organizing Committee for an International Christian University.

But we are running ahead of our story. . . . In attempting to find a starting point from which to trace the sequence of the recurring desire for a first-class Christian university in Japan, one may begin right at the beginning, with the first six men missionaries who arrived in the Yokohama-Tokyo and the Nagasaki regions in 1859. They were all products of higher education, well-trained men of the learned professions. Three were clergymen, one a headmaster of a school, and two practicing physicians. When they arrived in Japan, either formally or informally they all started teaching, if for no other reason than that it was then illegal to do almost anything else. But they welcomed the opportunity, first in their homes, and before many years in newly established private "mission" schools, of communicating the learning and the information about Western culture that the Japanese craved, mixing these matters with the Christian instruction that the missionaries craved an opportunity to give. It is hard to believe that men such as Hepburn and Brown, founders of Meiji Gakuin; or Williams, founder of Trinity (later Rikkyo) University; or Verbeck, who was drafted by the Japanese government and lent by the mission to found and head one of the two schools later to become the great Tokyo Imperial University—hard to believe that they never dreamed of the growth of the early Christian schools into mature university status.

By the 1870's these and other schools under the instruction of Christian men and women began to produce clusters of dedicated Christian students, the famed "bands" which later became the nuclei of the first Protestant churches and denominations in the country. Many of the students became the first-generation ministers and lay

leaders who carried the torch of Christian education into the modern period. Thus in the churches, as well as among professional Christian educators, there has always been the desire for a university to serve "as a capstone in the arch of Christian education."

A conspicuous example of early Japanese leadership in Christian higher education is that of Shimeta (Jo) Niishima, who in 1864 secretly shipped aboard an American merchant vessel bound from Hakodate to Boston. In Boston he was befriended by Alpheus Hardy, head of the ship's company and also chairman of the American Board of Commissioners for Foreign Missions of the Congregational Church. After college and seminary, Niishima was ready to return to Japan. In his farewell presentation at a meeting of the board of missions, he made an impassioned plea for the establishment of a Christian college in his country, and was rewarded by the generous contribution which made it possible for him in 1875 to start the Doshisha in Kyoto, ever since the premier Christian school in Japan. Furthermore, he never abandoned his vision of making Doshisha a first-class university, and in the late nineties he spent his health and eventually his life in his one-man campaign for this cause among Japan's influential men in business and government. A later president of Doshisha, Dr. Hachiro Yuasa, was to become the founding president of ICU.

From the missionary conference at Osaka in 1883 on through to the outbreak of World War II, virtually every Christian meeting of national scope considered the matter of a university and passed favorable resolutions. The cause fluctuated in urgency and in prospects of success from decade to decade, but it was never abandoned or forgotten. We shall later look more in detail at the course and the causes of this sense of the necessity of at least one centralizing high-grade university. Suffice it now to point out that, after a period of intense activity toward that end, in the year 1912 there emerged two parallel movements led by much the same people; one movement toward a university presumably for men, and the other toward a college of higher education for women.

The university project foundered along the way, but the other went on to success in the opening in 1918 under joint mission auspices of the Tokyo Woman's Christian College. There was thus a historic connection between the men who in 1945 sat on the board of trustees of the

THE BEGINNINGS

Tokyo Woman's Christian College and both the future development of that college and the continuing sense of concern for a university as well.

The next meeting after the American deputation had returned home was held on November 9, 1945, and there it was decided to enlarge the committee, presumably in the interests of better planning for the university. The new persons added were without exception men of standing in university circles. Dr. Tadao Yanaihara, Professor of Economics at the University of Tokyo (formerly Tokyo Imperial University), lent his nationally influential name and also his constant attendance and counsel. Before the outbreak of the war, his unyielding opposition to ultranationalistic policies, and even to the war itself, had led to his resignation from his chair. After the war he was recognized as a magnetic center for democratic education in the new Japan, was reinstated, and became the president of the same University of Tokyo. During all of the first period of planning for ICU his wisdom was invaluable.

Some of the others added to the committee were Yoshitaka Sakaeda, Professor of Political Economy at Waseda University, who took an active part in the movement thereafter; Dr. Joji Tagami, Professor of Jurisprudence at Tokyo Industrial College; and Dr. Tsugimaro Imanaka, Professor of Political Science at the University of Kyushu. Katsumi Nagamatsu, of the YMCA, was the secretary of the enlarged committee and was later to render good service in the business office of ICU during its first years. Morizo Ishidate, Professor of Pharmaceutics at the University of Tokyo, later joined the committee as an active member. With this group of experts the work of conference and planning went on until the spring of 1946.

In the meantime, in the United States the secretaries of the mission boards having relations with Japan were continuing the postwar planning that had been going on throughout the war years. Centering their work in the Japan Committee of the Foreign Missions Conference, they were eager to find a clarification of the main issues of reconstruction and renewal of cooperation with the Japanese Christians; they had particularly taken to heart the report which Dr. Shafer, the chairman of the deputation of four, had brought back to them concerning Japanese desires for a high-level Christian university.

DREAMS AND PLANS

A match touched the tinder when in early January, 1946, the Associated Press carried a despatch concerning Dr. John A. MacLean, Pastor of the Ginter Park Presbyterian Church of Richmond, Virginia, who had preached a sermon on "Love Thy Neighbor" in which he expressed sorrow over Hiroshima and Nagasaki and suggested that Christians make gifts for rebuilding, as a tangible expression of the desire for reconciliation.

The church-bulletin notice and the newspaper comments attracted the attention of the members of the ministerial association of Richmond, who were soon in correspondence with the office of the Federal Council of Churches. A meeting was arranged and a Richmond deputation led by Bishop Goodwin of the Protestant Episcopal Church came to New York for a joint conference with a small group of executives of the Federal Council of Churches and of the Foreign Missions Conference. As a result of full discussion it was concluded that inasmuch as the war damage in Japan was general throughout all the major cities, and since the desire of Japanese Christians placed a new university in a position of high priority, this should be the reconciliation project.

During March both the Federal Council of Churches and the Foreign Missions Conference endorsed the idea. They asked that the deputation of four who had visited Japan—Baker, Van Kirk, Horton, and Shafer—together with Bishop Goodwin, form the nucleus of an Organizing Committee for the Establishing of a Christian University in Japan. Present at all the deliberations, and already taking a formative part in them, was Dr. Ralph E. Diffendorfer, Secretary of the Methodist Board of Missions and a senior administrator among the major Protestant mission boards. It was he who, at the meeting of the Federal Council of Churches at Columbus, Ohio, and again at the Buckhill Falls, Pennsylvania, session of the Committee of Reference and Counsel of the Foreign Mission Conference, had made the dramatic appeal that gained these organizations' endorsement and support for the new Japan Christian university project.

By that same March of 1946 things were also moving ahead rapidly in Japan. The committee had learned of the arrival of the United States Education Mission to Japan, a group of twenty-seven experts requested by SCAP (the headquarters of the Allied Occupation of Japan) and assembled by the American State Department for the purpose of help-

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ing make policy recommendations for the future reconstruction of Japan's educational system. In a memorandum presented to this mission on March 28, 1946, the Woman's College University Special Committee reported the status of its deliberations. After sketching their plans for Tokyo Woman's Christian College, the report went on:

PLAN FOR A NEW REGULAR UNIVERSITY

Objective: To contribute to the establishment of the peaceful nation and of the progress of the world culture through education based on the spirit of Christianity.

Features: Training of leaders for the new Japan is aimed through a) education by means of group living; b) education based on Christian ethics; c) a creative and scientific philosophy of education; d) the cultivation of independent and spontaneous thinking; e) coeducation.

Proposed locations: The site of the Military Cadet School, Asakamachi, Saitama Prefecture (near Tokyo). Ground: one million tsubo (some 800 acres), etc.

Funds for endowment and maintenance to be raised by contributions in Japan and abroad.

Departments of the university: Faculties of Theology, Letters, Law, Economics, Agriculture, Science, Engineering, Medicine.

Relationship with the existing Christian colleges: Tokyo Woman's Christian College, when qualified, to be a part of the university. With the other Christian colleges—Meiji Gakuin, Aoyama Gakuin, and Nippon Theological Seminary [later Tokyo Union Theological Seminary]—a close collaboration should be worked out.

Plans for starting: As soon as the necessary funds can be secured one faculty, or even one chair, is hoped to be started. For expediency sake the university may be started in accordance with the existing University Ordinance (prewar), but preferably on an entirely new educational system and basis the university should be started from the very beginning.

This is a remarkable document. In no sense is it the work of novices in modern education. It must be remembered that this blueprint was drawn without collaboration from any outside source at a time when the analyses and recommendations of the U.S. Education Mission were still unfinished, and of course as yet not published. Nevertheless, when set alongside the most expert thinking and planning which this project was later to have in America, and also in Japan with the new education laws and regulations to be promulgated in 1947, it fits perfectly. Fur-

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thermore, in lifting into prominence the problem of the relation of the new university to the existing Christian colleges, the committee steered a skillful course in what has from the first been a somewhat stormy sea. Of this more later.

By this time there were in the Occupation several men with former experience in Japan as missionaries, and from March and April they began to participate in the meetings of the committee. Russell L. Durgin, former secretary of the YMCA, served as English recording secretary.* There were one or two others, and in August, Dr. C. D. Kriete, former president of Miyagi Jogakko at Sendai, joined the committee to serve in various capacities as the chief liaison channel with the American group for the several ensuing years. By May, Dr. Paul Mayer, one of the two first persons to return to Japan as Protestant missionaries, joined the group.

For some months Dr. Yamamoto had been managing to get word back and forth between himself and Dr. A. K. Reischauer in New York. Reischauer, as a young teacher at Meiji Gakuin, had taken an active part in the dual movements from 1912 on for the promotion of a Christian university and of a college for women. Indeed, it was in large measure due to his vision and determination that Tokyo Woman's Christian College had come to life and gained strength. As chairman of the college's board of trustees Yamamoto was now seeking Reischauer's assistance in its rehabilitation. Also, they were both deeply interested in the university project, and as an acting secretary of the Presbyterian Board of Missions Reischauer was in the small circle of concerned men and women in New York following up the proposal from Richmond.

Hence, when the American group met on June 6, 1946, Reischauer was able to report fairly closely as to the developments in Tokyo. As the bearer of the first passport issued to a Japanese citizen to leave Japan after the war, Mrs. Tamaki Uemura, head of the national YWCA and the well-known pastor of a Tokyo church, had arrived and had brought with her a copy of the memorandum quoted above. Thus, from this time on, something like adequate communications across the Pacific began to be possible, and here we have the beginnings of a Japanese-American interplay at planning.

* It is from Durgin's files, now kept at ICU, that much of the supporting data for this period has been drawn, including the committee memorandum quoted above.

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At this time and for the ensuing months, in New York the inner-core working group included Walter Van Kirk and Roswell Barnes, secretaries of the National Council of Churches of Christ in North America, together with Diffendorfer, Henry Bovenkerk, and T. T. Brumbaugh, of the Foreign Missions Conference of North America. Numerous others were also assisting in the planning, but this smaller group of persons seems to have been always available, always ready to find time in their busy schedules of other duties to bend their best energies of thought and experience to this new and challenging task of carving out of dreams the Japan Christian university of the future.

2. SCOUTING AND PROSPECTING, 1946-47

The Ad Hoc Committee, as the first New York planning group was called, had been making progress. On June 11, 1946, with the backing of seven mission boards, a temporary executive committee took the step of engaging Dr. Thoburn T. Brumbaugh, former missionary in Japan, to be the executive secretary of the project. A small budget for operating expenses was voted, and desk space was found within the office of the International Missionary Council. On June 27, 1946, the committee drew up a statement regarding the university project and communicated it to Tokyo and to the American State Department in application for travel permits to Japan by Brumbaugh and Shafer for direct conference with the Japanese leaders. Mayer, in Tokyo, submitted this directly to SCAP as well. It read as follows:

The proposed Christian University would be of standard grade, with several departments, adequate buildings and equipment, and competent staff, with facilities for research comparable in general academic standards with the present Imperial Universities, but complementary to and coordinated with existing mission schools and colleges. The university is intended to maintain and enhance the best traditions of the missionary enterprise in Japan but to be broad-based in the support of the Protestant Churches of America.

Shafer was to be chairman of the permanent committee (Dr. Walter Van Kirk was later chosen as vice-chairman), with Leland Albright, of the International Missionary Council, as secretary. Twenty prominent

churchmen and women, educators, and board executives were to make up its membership. At this same meeting plans were made for enlisting a group of one hundred sponsors, as well as a large, representative committee of educational advisers under the chairmanship of Chancellor William P. Tolley, of Syracuse University.

In Tokyo on June 26, 1946, the Japanese group constituted themselves the body for organizing a permanent committee and made a list of prospective educational and business advisers. This marks the separation of the university-founding movement in Japan from other aims of somewhat unrelated nature, and the firm launching of what was now an independent project. On August 7, 1946, was held the first meeting of the Committee for the Organization of an International Christian University (Kokusai Kirisutokyo Daigaku Kensetsu Iin)—the first recorded use of the word "international" in connection with the university project. The enlarged membership included persons prominent in academic circles, in business and finance, and in public affairs. Among the new members were Kensuke Horinouchi, former Japanese ambassador in Washington; Dr. Yasaka Takagi, former professor of constitution, history, and diplomacy of America at Tokyo Imperial University; and Dr. Somei Uzawa, former president of Meiji University, whose legal counsel was to be of great help in shaping the structure of the university. The heads of the other Christian colleges were also included.

On August 1, 1946, in New York, Brumbaugh and Albright had an interview with Dr. Yuasa, who had remained in America throughout the years of the war, and whom they had asked to give his views regarding the future university. He did this in a carefully prepared statement which was destined to be formative in the thinking of the promoters in both East and West. As one who had both college and graduate degrees in America and had spent a lifetime in academic teaching and administration in Japan, he was well qualified to hang a high target for the enterprise. Here are some of his pertinent remarks:

1. It must be a first-rate institution in all respects, equaling the imperial universities in fields of academic concern, in scholarship, and in prestige. . . .
2. It must be both equipped and endowed adequately to do the work undertaken. . . .

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3. It must be a new enterprise . . . not a compromise growing out of the need for help to existing institutions. . . . Should be a) international, b) interracial, c) intercultural, and d) coeducational. Americans can offer these new ideas and strongly advise, but should not impose American institutions. Imperial universities should be included in plans for exchange, lectures, library, instruction, etc. . . .

4. Should be genuinely and distinctly Christian but global, ecumenical, and nonsectarian.

5. Should encourage many experimental features, pioneering in educational, social, political, and economic fields . . . should break through bureaucratic and feudalistic traditions, stressing democratization of administration and student life through cooperative living. . . .

6. Should be well-rounded departmentally—a real university in the European sense, “Sogo Daigaku” in Japanese (Comprehensive) . . . include medical, engineering, agricultural, science colleges as well as more traditional liberal arts colleges.

7. Should have broad exchange relationships, Koreans, Chinese, Indians, Russians, and other Europeans as well as Americans . . . in faculty as well as student body . . . visiting professorships for eminent scholars.

8. If federation planned with other Christian institutions, . . . interchange of credits, . . . no overworked faculty, . . . more pay, less hours. Seek coordination through specialization, not abolition or merger.

9. Extension courses, summer schools, adult education, institutes of ecumenical Christianity, world peace and UNO, international relations, Japanese culture for missionaries and foreigners, radio program, refresher courses for ministers, “Town Hall,” etc.

10. Adequate library. . . . University press and publications.

11. Need for larger vision as to scale of funds required for such an institution.

12. Possibilities of having a series of smaller but well equipped laboratories and research institutions scattered throughout Japan, affiliated with University.

13. Location not necessarily in Tokyo or Kyoto . . . maybe near the base of Mt. Fuji, with mountains representing Japanese culture, and the broad Pacific Ocean looking out to the world.

Here is another astonishing preview of the ICU that was yet to come to be, pointing the way along the course so well pursued throughout its first great decade of development.

Although a whole year of uncoordinated planning in Japan and America had providentially shown much unity, yet there were differences calling for face-to-face discussion. Brumbaugh, writing to

Durgin on September 30, 1946, noted some of these, indicating the thinking of the American group:

... This should be a Japanese institution and for that reason plans should be largely made in Japan; nevertheless there has been a long history of this undertaking, and the sponsoring agencies here feel that this should be a foundation for that which is now to be realized. You are acquainted with the structure of the "Associated Christian Colleges in China." . . . It is felt that some such correlation and coordination of our various secondary educational institutions in Japan is desirable both as feeders to the university of advanced standing and as parts of a well-integrated missionary educational system. . . . We feel that plans for such a University should begin on the broadest possible basis of representation, including at the start not only those in Tokyo who are interested but representatives of all the other educational forces who may in the future have a part to play in such an institution. This should embrace geographical areas other than Tokyo, such as Kansai, Tohoku, Southern Honshu including Hiroshima, Kyushu, and Hokkaido. Consultations should also include the National Christian Educational Association, the Nihon Kiristokyo-dan, the Seikokai and . . . representatives from Kansei Gakuin, the Doshisha, and Rikkyo. We note that deliberations in Tokyo to date have grown out of the group at first representing the Tokyo Joshi Dai [Woman's Christian College]; and that is all to the good. We feel, however, that these other interests should be consulted and, if possible, included in the making of plans for the desired Christian University.

The reference to the "long history" of the university project calls for a glance at its course. As noted earlier, the desire for a Christian university had been present in Japan from the beginning, but circumstances had thwarted it. By the time private Christian schools were well started, the Japanese government was tackling public education in dead earnest. Before the eighties the elementary-school system was almost complete, and already the national system, from the bottom to the imperial universities at the top, was taking shape. But year by year, under the policies of the Ministry of Education, it was becoming a system closed to private schools beyond certain limited fields.

Briefly stated, the system permitted and granted "recognition" to such schools at the middle-school (*chu gakko*) level, and would sanction as special schools (*semmon gakko*) some years of so-called college work beyond that. But nothing more. So Christian schools had reached a

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dead end so far as privileges of sending their students up to the state universities were concerned. No degree could be given by the "colleges," nor even by still further advanced courses in ministerial training such as some of the Christian schools had.

Thus the very adequacy of public education in Japan put disabilities on Christian institutions. Christian educators saw no alternative for survival except the establishment of one good central university of their own. The government might never give it a charter (though it had done so to a very few old and strong secular private universities). In any event, it would offer a way ahead for professional training above the Christian middle-schools and college departments, and it might obtain a charter.

That was the situation in 1911 when Dr. Goucher visited Japan as chairman of the American section of the Education Commission of the "Edinburgh, 1910" Conference Continuation Committee. That first world missionary conference had passed resolutions in support of the Japan-Christian-university appeal sent to it; and, with this encouragement, extended conferences with several visits from Dr. Goucher followed. He knew Japan well, as he was the legal founder of Aoyama Gakuin in Tokyo, had made the initial gift for the campus, and had never ceased to cherish the hope that that school would some day become a first-rate university. He also was acquainted with the China situation, and in the coming years he was the chief instrumentality in helping numerous contiguous Christian schools to develop into coordinated higher-grade institutions until, aided by a strong interdenominational board in America, they achieved a kind of federation under the name the Associated Colleges of China.

In the case of China, the educational situation was quite contrary to that in Japan. There was no strong central educational authority or school system. Private Christian schools were largely a law to themselves. The forces of assistance from abroad brought the schools into mutual association, with little if any sacrifice for each participating unit and, rather, with much gain.

In Japan, where the Christian schools, though blocked from the government universities system, were nevertheless old, strong institutions, it proved impracticable for even Meiji Gakuin and Aoyama Gakuin, sister colleges in the same city of Tokyo, to merge. Any talk

of further constellations for unity from other cities met with little interest. The documents drawn up at the time still make interesting reading. The statement of needs of 1912, re-edited in 1916, makes as complete a case for a Christian university as one could find. The proposed plan of correlation of the then existing Christian schools was excellent. Yet nothing came alive.

In the first flush of released idealism following World War I, the missionary agencies of North America undertook a mammoth fund-raising campaign, the "Interchurch World Movement." If this had succeeded in 1921, and if the requested sum of over one and a half million dollars for a Japan Christian university had materialized, there is little doubt that some union university would have eventuated. But, instead, the campaign ended in failure, leaving the supporting agencies in debt.

When the Japanese delegation went to the next world conference, in Jerusalem in 1928, they carried a report distilled from the replies to questionnaires sent to eleven hundred Christian workers, and the insistent hope for a union Christian university was still very much alive, though there was no workable plan in sight. In 1931 the Japan National Christian Council sent two representatives to the meeting of the International Missionary Council at Lake Mohonk, New York, with an earnest plea for financial support for a specific Christian university project. Under the heightened conditions of expanding nationalism and regimentation in Japan, restrictions on education were all but strangling any hopes of distinctive Christian instruction. A university was critically needed.

Instead of recommending forthright assistance, the International Missionary Council arranged for a deputation to visit Japan, and the visit took place in 1931. An impressive group of Japanese educators served as the welcoming committee, made exhaustive preparatory surveys and studies, and met the visitors for some weeks in conference. The final recommendation-findings, written chiefly by the Western deputation members on their return, offer suggestions for weeding out some institutions, merging others, and establishing a "senate" or degree-giving body for coordination; this body was to be called the "Union University." The year 1911 had already proved too late for such a course, and by 1932 the Ministry of Education had begun to grant oc-

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casional charters for "mono-course" (*tanka*) universities, and at least two of the Christian schools had obtained this status. No suggestion was made by the American members for financial assistance from outside Japan. So the movement ended.

It could scarcely have been otherwise, for by that time America and Japan were not seeing eye to eye. Indeed the climate on both sides of the Pacific was increasingly chilling, so that a friendly campaign in one country for voluntary offerings for a new project in the other was perhaps too much to expect. A tragic world cataclysm was to intervene before the long-cherished dream of the university could come to life.

To return to the Associated Colleges in China, the vicissitudes of revolution and wars have played havoc with the institutions there, but the board in America has continued in strength, aiding Chinese throughout the world where they can be reached. Its individual membership has been interwoven with that of the promotion body of the ICU and it has in numerous ways been indispensable in its generous support of the work of this university throughout its history.

After four months of passport delays, Brumbaugh arrived in Tokyo in October, 1946, and immediately entered a three-month period of interviews, visits to schools, and conferences. Shafer joined him in December. The personal interviews revealed a poignant state of mind among thoughtful leaders. Prince Higashikuni, the first postwar premier, with great humility said: "We want you to help save us and our land. Christian love can do this." T. Yamazaki, Vice-Minister of Education, opened his heart: "This prospect of a Christian university is an oasis of hope in my thinking, amid so many hopeless things."

President Nambara, of the University of Tokyo, an outstanding Christian, offered many solid points for the new plan: "A high level of scholarship in religion and theology as the basis for Christian thinking. . . . A college of education, not for training teachers, but to give Japan a philosophy of education for all teachers. . . . Instructors must be first-class, and real Christians. . . . Half of the funds should come from Japanese sources. . . . Should emphasize metaphysics. . . . Do what state schools cannot do. . . . Emphasize spiritual rebirth for individuals and the nation. . . . Lead out in extending Christianity. . . . Help Christian students to federate nationally. . . . Provide leadership

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within secular schools." Nambara, as one of the sponsors, was giving frequent counsel to the university planners throughout the founding years.

Many more illustrations could be cited of this early postwar cleansing of the spirit in Japan. There was a marvelous sweeping-away of all bitterness, but an agonizing concern over the crumbling of the foundations of order and of morals; a deep eagerness to find a rock base for living in the broken, new world. This was expressed by men of all religious positions. Brumbaugh was received in audience by the Emperor, who extended his hand and engaged in unhurried informal conversation. He evidenced an acquaintance with the new university project, expressed his appreciation, and later joined with the imperial family in a generous contribution of a hundred thousand yen to its founding.

Brumbaugh had conferences with the people at St. Paul's University (Rikkyo), of the Episcopal Church, and visited the chief Christian schools in the other cities. He also met with officers of the National Christian Education Association and the United Church of Christ (Kyodan), both of which organizations had set up their own special committees on a Christian university.

On November 17 and 18, 1946, he attended a two-day retreat of the Education Association's committee, at Taura, near Yokohama. Made up largely of the heads of Christian schools, this was probably the first such gathering since the war to include persons from both eastern and western Japan. Dr. Yuasa had returned from America and was present. He and Brumbaugh led off in a presentation of the vision and plan. It was a fine pattern, the blend of the thinking of the two founding groups, arrived at in a small conference under Yamamoto's chairmanship in Tokyo on November 1, 1946. The university would be:

Distinctly Christian . . . of high scholastic standards . . . with professional schools of advanced standing . . . with a close coordination with Christian schools eventually resulting in some sort of federation of related institutions . . . immediate steps for planning curriculum, standards, qualifications, correlation with related institutions . . . but, recognize the need for something higher and more challenging, imaginative, and creative than any of the previous Christian educational plans . . . be truly world-minded, international, and . . . coeducational.

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Full and fruitful discussion followed. All favored the plan in general and hoped some way of participation might be practicable. There were, however, the grim realities of the present to be faced. The immemorial problem of the Christian schools' lack of income, with its demoralizing effect on the school life of both students and teachers, was now acutely aggravated. As the discussion went on it became evident that in all the schools faculty members and their families were actually in a state of near-starvation. The record of discussion regarding prospects of food arriving from welfare agencies abroad, and of where and how distribution centers for the faculty members might be set up, makes pathetic reading.

Further complicating the hardships of 1946 in Japan was the recent SCAP directive freezing all bank deposits beyond a minimum monthly sum for sheer personal subsistence. In addition, the yen, heretofore worth about fifty cents in American currency, had dropped to two cents and was still slipping.

Yet the hope of a new and better day of academic opportunity for private schools was in the air. Although the public did not know the results of the recommendations of the U.S. Education Mission, many individual Japanese educators, including numbers of Christian leaders, had sat in double-row panel conferences facing the visitors. As a result, these Japanese were aware of SCAP's intention to liberate private schools from the rigid regulations and discrimination of the prewar period. This promised a brighter future. So in the midst of their war ruin and poverty most of the major Christian schools were dreaming of their own separate growth to university status in the future. It was hardly a propitious time for them to be devoting thought to a new union university.

At this time no specific figures were given as to what the scale of the anticipated campaign for funds in America would be, but the assurance was made that there would be "large financial support from the American churches, foundations, and institutions." Inasmuch as the administrator of each Christian school knew that such financial support could be the one chief factor in realizing the hopes of his own institution, it was inevitable that each should view the new university project from the legitimate angle of the welfare of his one school, and that any proposal for participation would have to be weighed in terms of that

end. At this early stage no immediate action was called for. The conferences stimulated thinking, though no final conclusions were reached, nor was there evident any general trend toward a federated union in the university project.

The second general meeting of the University Organization Committee was held in Tokyo on December 3, 1946. It had been further enlarged by a strong, representative membership, including a number of churchmen, and over forty members attended the meeting. It is noteworthy that laymen, secular educators, and ministers alike urged and cogently argued for central emphasis on theology and philosophy as well as on ethics for the new school. They also wanted science and engineering. Agriculture too was considered important by some in view of the educational needs of rural Japan, as well as of the heightening postwar pressures upon the nation for food.

The first recorded gift made in Japan to the university project was ten thousand yen donated by one of the committee members for the committee's operating expenses, which until that time had been taken care of by Chairman Saito and the YMCA. At this same meeting of December 3, questions of the location of the university and its relation to existing Christian schools were further discussed. Representatives from western Japan (Kansai) stressed that the site did not necessarily have to be in Tokyo. It was stated that the thinking in America was toward a decentralized university with a number of units in different parts of the country.

After the appointment of a working executive committee, Chairman Yamamoto closed the meeting with these remarks: "Thank you for your opinions. Christianity is now being appraised. Let us establish the world's best university." Later, in an interview with newsmen, he reported that the Japanese promoting committee was seriously thinking that "international" was not a large enough word, that the university should rather be called "global."

The executive committee got to work in a meeting at Meiji Gakuin, in Tokyo, on December 23, 1946. A smaller committee had been formed to nominate a director for the future university. They had nominated Dr. Yuasa. Now, at the meeting of December 23, in the words of the official English minutes, "following a brief discussion, Dr. Yuasa was unanimously and enthusiastically elected." Though the

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general committee had listed no fewer than twelve "faculties" for the university, the working committee reduced this number to five, and made definite choices of conveners of separate committees of experts in each field: Literature, Philosophy, and Religion, Dr. Ishiwara; Science and Technology, Dr. Yamamoto; Social Sciences, Professor Sakaeda; Education, Miss Michi Kawai; Medicine and Public Health, Dr. Kotake; Finance and Equipment, Junkichi Satomi, an Osaka businessman; Organization and Administration, Kiichi Kanzaki, President of Kansei Gakuin, Nishinomiya.

From this meeting came the definitive resolution of support for the university and a careful setting forth of the university's aims. It was to be "of the highest graduate or professional level" and, specifically disavowing any intention to duplicate the functions of existing Christian schools in Japan, was to aim at strengthening such schools and was to establish its courses and grant degrees "after conference" with them. The first unit was to be a school of education. In this statement can be traced a modification of the views both of the first planners in Japan and of those in America, in the matter of orientation toward the existing Christian schools and yet in an avowal of complete autonomy. The institution was to be "a new, united, Christian International University."

The deputation, Brumbaugh and Shafer, left for home with the expressed hope that some tangible work "be started soon, by summer if possible."

After they had left, the committee in Japan moved still closer to the fundamental problem of relationships between the present schools and the proposed future one. Also, the issue was sharpened by the regional differences of outlook. Travel conditions were all but impossible. The members from western Japan could seldom get to the meetings in Tokyo and felt that they were handicapped by lack of information.

Kanzaki, the convener of the section on organization, was present at the executive committee meeting of January 18, 1947, chaired by Soichi Saito, and presented his proposal for the make-up of the new institution. This was a plan of loose federation, strengthening the three existing Christian mono-course universities and suggesting that the remaining colleges (five or six in the Tokyo region) should combine to make a fourth "campus" for the over-all university. This plan was

unanimously rejected by the committee, but it was repeatedly introduced during the next year or two.

At this same meeting the announcement was made that Dr. Yuasa could not accept the proffered directorship of the university, and it was the unanimous opinion of the Japanese members that the situation might best be met by finding some eminent educator from abroad. A number of names of American university heads were discussed, and so far as the records show, no effort was made thereafter to secure the services of anyone else in Japan as president. C. D. Kriete was named acting director. It was at this time that the suggestion was made for starting postgraduate seminars—"this would meet the desires of American supporters and yet would not get in the way of other existing universities."

On January 10, 1947, in New York, the deputation made its report to the *ad hoc* committee; on January 16, to the Federal Council of Churches; and on January 28, to the Foreign Missions Conference Committee. Resolutions were adopted by both parent bodies commending the project and endorsing plans for a campaign for raising from five million to fifteen million dollars "for its initial stages." Ten delegated members from each of the two bodies made up the new "Joint Committee for a Christian University in Japan," and on March 21 the first meeting was held. The members belonged to twelve different denominations. This really marked the launching of the enterprise in North America, and from then on as wide publicity as possible was given it by its promoters.

The smaller committee had been wrestling for three months over the same problems that were being faced in Japan: how to start a new university which would yet be one integrated with the existing schools which already had the loyalty and support of the churches and mission agencies throughout the country. Should there be attempted amalgamation by mergers? Should it be "academic consolidation," with residential colleges on a central campus carrying on some of the work there while other work was pooled in the university? Should it be "federation," with the units all autonomous, united simply in a degree-granting charter and a university council?

The American committee on plans and procedures issued its report of recommendations, which was promptly sent to Japan and, in May

and June respectively, was approved by the two American parent bodies. Its main features were: 1) a new, international university, Christian and coeducational, mostly on the graduate level; 2) a campus of at least fifty acres; 3) possibly some colleges or branches developed elsewhere as well; 4) a full building plant and equipment; 5) some outstanding educators from North America to go and assist with the plan; 6) six colleges—Humanities, Natural Science and Technology, Education and Pedagogy, Social Science, Agriculture and Rural Life, Medicine and Public Health; 7) a central library; 8) the College of Education and Pedagogy to start promptly; 9) a campaign for \$15 million to start soon and continue for three years, the money to be marked for the “initial stages of the university development.”

Here we begin to get a fairly clear profile of ICU as then envisaged, though many issues remained unresolved. Brumbaugh's covering letter to Japan, dated March 21, 1947, says: “Obviously this plan does not solve all of the problems raised by Dr. Kanzaki and others both in Japan and here. Frankly it dodges the question of relationship with existing schools. It is felt here that this problem cannot be solved at present and that we must proceed in areas in which there is common agreement as to need and hopeful procedure. . . .” In the April and May meetings there were still long discussions of the problem of integration with the other Christian schools in Japan.

Brumbaugh had sent his first report-letter back to the committee in Japan under date of January 23, 1947: “People are becoming very Japan-conscious. . . . You may be sure everybody's been interested in our reports and newspapers have hounded our trails. . . . Both [the Federal Council of Churches and the Foreign Mission Conference] and their constituent bodies are in a mood to drive on toward the accomplishment of the objective at the earliest possible date.” He listed the urgent needs: to set up a director's office in Japan, to send out an educator both to coordinate plans for the university and at the same time to conduct some classes or seminars in the philosophy of education from the Christian viewpoint, and also to cooperate with SCAP's Civil Information and Education Section (hereafter called simply CI&E) “in the whole task of building Christian and democratic ideals and practices into the Japanese educational system as they set

about reforming it." A good public-relations man would be needed, partly no doubt to keep sending publicity material back to America for use in introducing the public to the new enterprise, but also "for organizing radio programs, publications, and other forms of adult education in Japan." Brumbaugh concluded: "We must not move rashly, but we must move."

With these signals the Japan committee began to move. It was characteristic of them throughout those early years that when they moved they moved, not rashly, but with a straightforward swiftness that seems surprising. The core of the Japan committee was in Tokyo, and the driving energy resided chiefly in fewer than a half dozen men and women (Miss Michi Kawai, Miss Alice Cary, and others were in the group). Yamamoto and Saito were men of action. They were backed by a battery of persons among whom were some of the ablest Christian educators in Japan. Their discussions covered much the same wide areas as engaged the study of the American group, and they hit on the same crucial dilemmas and problems. Within the small group in Japan, however, unanimity of judgment seems to have been arrived at quickly, and when a plan was once decided on, it was put into action without delay. They could do this since they did not have responsibilities to any large constituency for approval of their plans.

By February 22, 1947, they were drawing up their basic prospectus (*shuisho*) and completing their inner structure of organization. There was the large central committee (*chuo-iin*) with semiannual meetings, and the small executive committee (*jikko-iin*) meeting frequently, the officers of which, with those of the central committee, informally constituted a still more compact and mobile planning unit. The "experts" referred to in the December 23, 1946, meeting were formed into the specialists committee (*semmon-iin*) and encouraged to go ahead making up their memberships and maturing plans for the respective university divisions or faculties.

Specifically, they were to make selections of the teachers for the forthcoming seminars whose research students, perhaps forty of them, were under process of selection as a quarry for future junior faculty material in the university and for scholarship study abroad. This program dovetailed with the comments in correspondence from the

secretary of the American committee (February 26, 1947): "If we could get some seminars definitely started this spring, it would help the promotion of the undertaking here very greatly."

There were also repeated urgings from the American side to keep a college of agriculture and rural welfare high up among the priorities. Undoubtedly the postwar emergency conditions deeply impressed visitors with the needs of the rural people, but also for years numerous influential missionary spokesmen had advocated such programs. Dr. Kagawa had much influence abroad, and he was stressing the rural field. The United Church of Canada had the same concern, with its representative, Alfred Stone, a rural expert, vigorously working to reactivate prewar projects in Japan. Such a college would be a very strong talking point in obtaining the support of rural church people in Canada and the United States. But in the Japan planning it never seemed to hold a place of high priority.

The committee in Japan was seriously searching for a permanent site as well as for a temporary one for immediate use. This involved much visitation, even to places some distance away. The city of Numazu in particular was pressing an offer of a huge tract of land, with an implied prospect of further large grants from the prefectural government. Other proposals were under consideration. There was talk of a spacious and attractive piece of property near Kansei Gakuin in Nishinomiya ready to welcome the university if an agricultural college were to be established there. Other offers, some mingling commercial self-interest with academic plans, had to be investigated and appraised. Altogether, the Japan organizing committee was getting under way with a good deal of business before it.

A project urged by the existing schools was that summer refresher courses for their faculty members should be conducted, and that scholarship aid for study abroad by some of these persons also be given.

When on May 5, 1947, Kriete wrote New York reporting the various activities and pointing out the necessity for immediate cash reinforcements for them, he elicited a somewhat startled response (May 16, 1947) which in turn pointed out that in America the plan was still that of a *proposed* university, not an existing one; that the actual operating budget for promotion was still diminutive; and that splendid as all these things were and however much they needed to be done, yet

much of such assistance from abroad for the existing schools properly was a matter to take up with the related boards and agencies of each.

The dilemma on the American side now was that in order to offer a concrete proposal to the public some tangible work had to be shown, yet no funds to support such work could be available until the campaign raised some. Also in order to be able to approach wide ranges of persons in all Protestant circles the connections with the Federal Council of Churches and the Foreign Missions Conference were essential. But both of these bodies were slow-moving, and even when they moved it could be only in an advisory capacity to their vast constituencies, the churches and the mission boards. The joint committee for the university was the delegated creation of these two organizations, and it was not free to make important decisions without submitting them to the parent bodies for approval.

In this complex interlacing of responsibility anything like immediate or definitive committee action was out of the question. The American committee members were exerting every bit of courage and energy they possessed to make rapid progress, but the undertaking was on a scale so large and comprehensive, and involved a community of so many millions of people in the Protestant churches of North America, that nothing short of superhuman strength and faith could have brought it to fulfillment. Undaunted, the planning committee nevertheless pressed on toward the goal.

The parent bodies had given their sanction to the plan of procedure, and Brumbaugh, as executive secretary, began to make systematic visits to the philanthropic and educational foundations, influential individuals, and representatives of various national organizations. He soon found how immensely technical and formidable such an undertaking as this was. To go out in support of an old and well-known institution was one thing, but to plead the cause of one still not yet born and across the world was a very different matter. The committee was coming to the conclusion that the immediate need was for "a financial wizard" who could organize and lead to success the campaign to provide the sinews of war for the university. Brumbaugh reported his own confirmation of this judgment and offered his resignation in favor of an expert in the field of public relations. He then assumed his place as administrative secretary for Japan of the Methodist Board of Missions,

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in which capacity he has ever since continued his enthusiastic planning and support for ICU.

3. LAYING DOWN THE LINES, 1947-48

On August 1, 1947, James L. Fieser assumed office as executive secretary of the American organizing committee. He was formerly vice-president of the American Red Cross, and had been instrumental in helping get American aid into quick action for Japan in 1923 when the great earthquake devastated the Kanto area. The ensuing full year of 1947-48 was taken up with organizing an office, gathering a staff, shaping up a plan of promotion, and getting his bearings with relation to the new world of schools, churches, and mission agencies. This was spade work which had to be done, but it took precious time.

Early in 1947, eight of the Protestant mission boards having relations with work in Japan had agreed to function corporately in relation to the United Church of Christ (Kyodan) there. They set up the Inter-board Committee composed of the secretaries for Japan and arranged to send a deputation to meet officially with Japanese leaders of churches and schools for the first time since the war. Over forty such Japanese leaders met with the deputation at Yumoto-Hakone in June, 1947, and the groundwork for future cooperation was then laid in a noteworthy conference. A delegation was sent by the university-promotion committee, and Kriete was there in his capacity of English secretary of the Japan National Christian Education Association. (The association also held a meeting at that time and place since most of the members were in both conferences.) This was an epochal conference, but it did not set forward the cause of the new university. Instead it passed a strong resolution urging the boards overseas to give every assistance to their related schools as they pressed forward toward rehabilitation and expansion. No action of support was given the new venture.

In the meeting of the Japan National Christian Education Association the tensions between eastern and western Japan over the new project were rather acute, caused partly by the regional distances and lack of adequate communication, and also by the fact that the chairman of the association was the ardent proponent of the federation plan

described above. Differences of interpretation of correspondence and of records of previous meetings accentuated all this, so that many of the letters and committee actions reflect the efforts to clear up misunderstandings and to achieve unity.

Another issue was the repeatedly expressed desire from America that both the Kyodan and the national education association should be constantly consulted, and it was more than implied that they should be asked for approval of the decisions of the university-promotion committee. So Kriete was busy in his letters stressing the necessity for the autonomy of the university plan both from church and from education-association control. Inasmuch as the university committee included the heads of most of the schools, and numerous churchmen as well, he felt that the committee was fully competent to make plans. He urged on November 10, 1947, that the whole debate about the relation to existing schools be suspended until the new institution, on its own campus and with a nonduplicating graduate program, might have a chance to come to life. Any other course he feared might prove fatal to the plan.

This was in reaction to Paragraph 3 in the Plan of Procedure sent from New York, which read:

When approval has been obtained from the sponsoring bodies, the university committee in Japan, together with the Christian Educational Association be asked to convene a representative conference on Christian higher education, for the purpose of creating a governing body for the university, establishing its first membership and form of organization, defining its functions, and designating the manner in which it is to be perpetuated.

None of the existing Christian schools had ever sustained any such relationship to the education association. It had never exercised any administrative functions over member schools. The university committee in Japan asked the American group to reconsider their proposed policy and the secretary's correspondence explicated all the issues very clearly. A reassurance was received from the American group that the central committee in Japan as enlarged was considered the legitimate and only body to make plans for the university, and that the new project was to be autonomous.

The sailing in America was not all smooth either. Brumbaugh had

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written of the first meetings on his return, saying that about the only thing all agreed on was that plans were in complete confusion. By autumn the mission boards one by one were coming more closely to grips with the project, since they were being requested to put it into their budgets for the coming year, and they were asking searching questions.

One prominent member, president of a large board, raised doubts about the wisdom of thinking in terms of matching or outreaching the great government universities; he thought that such an attempt would require nearer 100 than 15 million dollars. He urged a realistic trimming down of the scale to that of a higher normal school for the training of Christian teachers, to be operated on a financial basis possible of attainment. Undoubtedly that would have been the way of common sense. But the more daring counsel prevailed and the big plan held the field.

Diffendorfer was chafing at the slipping by of the weeks and months when in the November 19, 1947, meeting, as chairman of the smaller work committee, he said: "We must get going. Not lose a moment. There's no time to stop to iron out every detail." At that time the intention was that the financial campaign be undertaken at once, to be brought to its climax in October, 1948, a year later. In this meeting too there is the first reference to fund-raising agencies, when Fieser commented that he had "already made preliminary contact with them." To this Diffendorfer demurred, urging that the committee should not look to professionals but should depend only on nonprofessional church and mission-board people. As a young staff member he had had the bitter experience of failure in 1921 and spoke of "the inconsistencies years ago, leading to the death of the Interchurch World Movement. Our boards should be asked to provide the underwriting of funds, to organize and conduct the campaign, and should themselves make substantial contributions from their reconstruction funds. . . . Probably two-thirds would come from local churches and be raised by volunteer workers from church groups."

It was voted to set up a workshop for training volunteer workers for the wind-up campaign in the fall of 1948. All this would call for a new organization—autonomous, responsible, and legally constituted—a body of founders. Plans began to be made for this.

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The American committee was much disturbed by the report of the deputation returning from the Yumoto-Hakone Conference urging on the boards the use of postwar reconstruction funds for building up the existing schools. Since it was these large contributions, made throughout all the churches for the rehabilitation of the war-damaged work in Japan, that Diffendorfer had in mind in hoping to obtain two-thirds of the campaign funds from the churches and mission boards, this Yumoto-Hakone Conference recommendation was a disquieting proposal if it was to prevail as policy. He thereupon lost no time in taking a request to the authorities of his own denomination (Methodist) for an appropriation commensurate with the size of the undertaking. He was able a few months later to report to the committee an allotment of a half-million dollars, contingent on comparable appropriations from the other boards. This served as a strong reassurance to the other denominations as they came to contribute generously to the new undertaking.

By the end of 1947 the committee in Japan was well along with its planning in numerous directions. On January 31, 1948, the inauguration ceremony of the International Christian University Research Institute (Kokusai Kirisutokyo Daigaku Kenkyujo) was held with the opening of the study seminars. Actually, students and instructors had been meeting from December 8, 1947, but now the undertaking had its public launching. This, as it will be recalled, was in accordance with repeated suggestion from the American side, and it was a most natural next step.

In Japan, as indeed in other countries, the way a school of higher education most normally comes to life is through sprouting from one of lower age and education level. So the early elementary schools developed high-school departments; then later these led to the extension into junior colleges, and finally into four-year senior colleges. Postgraduate schools in the same way grew from the parent stock of the college.

ICU was to be a new institution. It was the obvious course, therefore, that in moving toward its founding the committee should create an organism onto which it could be grafted. Dr. Yamamoto very early expressed his views regarding this: "The test in founding the Christian university will be whether we can gather a staff of able

professors and, under their instruction, can train a group of cooperative, promising students. This is not a matter of a day or a night; it will take time. As a natural first step toward the full university let us start a research institute where instructors and students may practice the ideals and skills of Christian character" (*Yamamoto Tadaoki Den*, p. 285 ff., edited by Takeshi Saito; this section by Matao Hatori).

This has been the standard process in Japan since the war by which nascent universities have gained recognition of the public, demonstrated their qualifications for a charter, chosen and furnished opportunities for try-out training for the faculty, and have screened, tested, and trained the first cadre of students.

Dr. Yamamoto was director of the ICU Research Institute. Prince and Princess Takamatsu served as patrons. In charge of business affairs was Professor Sakaeda, who gave much time to the project. Dr. Takeshi Saito was the one full-time faculty member. He was professor of English literature at the University of Tokyo, a scholar of national fame, later elected to the Japan Academy and a future valued ICU professor.

Others from the University of Tokyo were Dr. Yosito Sinoto, Professor of Science, a renowned geneticist, later to become the dean of ICU's College of Liberal Arts; Professor Tateo Kanda, a well-known classicist, later to become head of ICU's Humanities Division; Morizo Ishidate, a member of the planning committee; Dr. Masao Kotani, Professor of Physics; and Professor T. Hori. Members from the faculty of Tokyo Union Theological Seminary were President Hidenobu Kuwada, Professor T. Miyamoto, and Dr. Sam H. Franklin. Professor Sakaeda, of Waseda University, and Ken Ishiwara, President of Tokyo Woman's Christian College (later to receive an imperial award for his contribution to Japanese culture), were on the planning committee and were also instructors in the seminars. Professor Theodor Jaekel, of Aoyama Gakuin, Dr. Mayer, Dr. Kriete, and Darley Downs, later to be for many years the secretary of the liaison committee on cooperation between the United Church of Christ (Kyodan) and the associated Interboard Committee, were also among the instructors. Another group of scholars came less frequently as lecturers.

That such a galaxy of men of eminence in learning in the fields of

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the arts and sciences, every one of them Christian in commitment and outlook, could be related to a single private Christian educational project and largely on a voluntary, nonremunerative basis, must have stimulated to new energy and confidence all the Christian schools in the country. More than this, the acceptance of membership in the institute as instructors might well point to the possibility of these men's considering a permanent place in the life of the new university, and this proved to be the case.

The students too were all mature persons, college graduates, seriously undertaking studies at the postgraduate level. Several of them, such as Saburo Takahashi, the president of the student body, (Mrs.) Sumiko Yamamoto, and Haruo Tsuru found it a superb training for future instruction on the ICU faculty. Still others were later to render splendid service in several Christian colleges and universities.

One interesting feature of the seminars was provided by Torizo Kurosawa, Hokkaido industrialist and head of the Rakuno Dairy College, who sent ten students for training, having in view an extension to Hokkaido of the kind of education ICU would give, and possibly of some day seeing the dairy college become a branch of the university.

For the following year and a half this embryo university carried on its work, at first in the YMCA building in Fujimi-cho, Tokyo, and later in classrooms at the Tokyo Woman's Christian College. During that time a singularly high degree of morale was reached. Colonel Mark T. Orr, head of the Education Division of CI&E, addressing the students at the opening ceremony, struck the keynote of their spirit when he said:

You are here today because you are part of a dedicated dream. . . . You are the vanguard of a host who will follow you. . . . As the first dreamers and builders of this International Christian University, you are making the ideal of freedom real. . . . As you live and study, the story of your dream and your university will spread throughout Japan and into the world. . . . You *are* the university.

Prince Takamatsu also lifted the students' sights when on the same occasion he said: "For our country to become a unit body in the world of nations . . . to walk hand in hand with other nations . . . it is

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important to understand full well the Western culture which is Christian culture, and to learn in our heart that such a culture stands for universality."

According to the recollection of those who comprised this close-knit and dedicated group of instructors and students, something of the same Christian idealism and devotion was generated as later marked every stage in the beginnings of the university on its new campus, as well as the devoted efforts of its supporters in America. Looking back, the seminar experiences must be viewed as formative both for the students and for the instructors.

A week after the opening of the seminars the *Nippon Times* (now the *Japan Times*), a Tokyo English daily, carried a long editorial commenting on the event and evaluating the university plan as one destined to be pivotal in Japan's forthcoming cultural and educational development. The editorial was so commendatory and perceptive that the group in New York had it printed in numbers and made it one of the first and most effective shafts in the opening campaign of promotion abroad. The publisher of the paper was Dr. Kiyoshi (George) Togasaki, a bicultural internationalist and man of affairs who from that day has never wavered in his support of ICU. As chairman of its board of trustees throughout all its years he has rendered conspicuous assistance in counseling and extending the wider ranges of influence of the university.

Another person who has been indispensable to the university ever since had come onto the scene as early as February, 1947. Matao Hatori, who had made an enviable record as mayor of Tainan in Taiwan and who was thoroughly conversant with the intricacies of government administration, joined the committee and staff and later became the director of general affairs of the university. He received from the board of trustees their only awarded citation, for his services in obtaining the Mitaka site, assisting in the financial campaign, and negotiating with the educational authorities for the university charter.

At this time the team in New York was joined by a person who was destined to make a lasting contribution to the systematic and devoted support of the university project in North America. In January, 1948, Miss Ruth Miller became administrative assistant to the executive secretary, and at once began to show her special capabilities. She was

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one of Dr. Diffendorfer's "finds," youthful, enthusiastic, and challenged by this new undertaking. Seeing it in all its possibilities at the highest power and committed undeviatingly to its successful accomplishment, she threw herself into organizing an efficient office and staff. Over the years, through crises, adversities, and successes, amid many changes, she has continued with zeal unabated and with unusual administrative gifts to extend many lines of interest and of support for ICU across the continent. Perhaps no one has done so much to help create the image of the Japan Christian university in the minds and hearts of so many persons in America as has Ruth Miller.

4. BRINGING PLANS TO EARTH, 1948-49

Concurrently with the beginning of actual teaching in Tokyo came the assiduous search for a suitable site. More than ten different locations were discussed in the committee meetings, and the chairmen, Yamamoto and Saito, actually visited most of them. They heard of a large level property, the site of the former Nakajima Aircraft Company's aeronautic research center and machine shops, later the Fuji Heavy Industries, on the Musashino Plain, some five miles west of the Tokyo Woman's Christian College, about seventeen miles from the center of Tokyo. Together with Hatori and Nagamatsu, Dr. Yamamoto went to see it. Apparently it was love at first sight, for thereafter, though listening to all the claims for other sites, he firmly held to his first impression that this was the place for ICU. On the way home Yamamoto said to his companions: "This land is 400,000 tsubo [about 365 acres] and we cannot say that that is large enough, but very nearby is the Chofu military airfield. Surely that will soon be vacated and available with its 600,000 tsubo, which would make a total of a million tsubo. That should be sufficient for an international center with buildings of the various world organizations and agencies clustered about the new university as its nucleus" (*Yamamoto Den*, p. 285). Yamamoto saw things on a large scale and always with enthusiasm, as also did his opposite number, Diffendorfer, in America.

The committee was encouraged by the visit of Dr. J. W. Decker, Secretary of the International Missionary Council, and of Bishop

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Stephen Neill, head of the World Council of Churches' Ecumenical Institute in Geneva, who felt that the Mitaka site was suitable and not too large for a modern university. Such support proved very valuable when, in the long and tedious negotiations with officials of Mitaka City, Metropolitan Tokyo, and the national government, the need of the space for other uses was vigorously stressed and ICU had to make a strong case to obtain the entire tract of land.

At a meeting of the committee on March 9, 1948, action was taken on the Mitaka site, giving general approbation and authorization to seek an option for its purchase. Colonel Mark Orr pointed out the hazards of delay, as the first intimation of the desire to purchase might well set in operation the postwar regulations providing for reallocation of land in small parcels, and also for redistribution to farmers who had been cultivating it as tenants. Already refugee families and other squatters were beginning to occupy portions of the site, and there was always the danger of vandalism in an unattended property. So, on the same day, Kriete wrote to New York urging quick action by the American committee and recommending approval, not of a portion, but of all the property, since this would ensure the possession and use of some valuable buildings.

Following this appeal, on March 24, 1948, the American committee concurred in approving the option. Kenneth Bunce, head of the Religions Division of CI&E, visited the site and joined with other CI&E officials, Colonel Orr and Donald Typer, of the Youth Division, who was also a consultant for the seminars, in favoring it. These men helped create a favorable attitude whenever SCAP's approval was required or whenever its help was needed to stimulate action by the Japanese government. SCAP's Natural Resources Section agreed that the Mitaka site could be used as a university campus on the condition that the the Japanese Ministry of Agriculture should approve—which it did. The process of dealing with all the agencies involved and all the occupants of the site was full of pitfalls and dragged on for many months. A person greatly helpful at this time was Morie Hosoki, who later became and has continued to be the superintendent of building and grounds, and in various other capacities has served the university with exemplary devotion.

Another important activity of the Japan group during these months

was the perfecting of a more substantial organization, incorporated and legally responsible, since already many projects involving financing were getting under way. The matter of applying for a charter as an incorporated foundation (*zaidan hojin*) had been on the agenda of every meeting since February, 1947. The application was filed on March 12, 1948, and granted on May 13, 1948, under the name International Christian Educational Institution Foundation (Zaidan Hojin Kokusai Kirisutokyo Gakuen). The members of the original board of trustees were Tadaoki Yamamoto, Miss Michi Kawai, Kiichi Kanzaki, Michio Kozaki, C. D. Kriete, P. S. Mayer, Soichi Saito, Motoo Sakata, Hachiro Yuasa, and Tsuraki Yano. They constituted the first legal body looking toward the establishment of the university.

Although strictly official matters had to be handled by this *zaidan hojin* (as we shall call the Japanese foundation to distinguish it from the foundation which was shortly to be incorporated in the United States), the central committee continued to function in actual planning and activity. Now that the base was firmly set, a finance committee of five was appointed: Yamamoto; Soichi Saito; Satomi; Takashi Komatsu, President of the Japan-America Society; and ex-baron Ichizaemon Morimura, head of the Morimura Bank. This was a very strong committee, each member having wide connections in education, industry, or finance. The central committee gave them authority to organize a patrons or sponsors association looking to the launching of a campaign for funds for the university, which was then expected to be opened in the spring of 1950.

Already the committee had made a start in its meeting on April 24, 1948, as word came of the intensified activities of the group in America. Nothing was being understated in the news items released by the newspapers in Japan as to the scale of the projected campaign in the United States and Canada or as to the assurance of its success. Indeed the wild figure of \$50 million was being circulated in rumors as the ultimate goal, with \$15 million as just the first stage of the campaign, although no such thought had ever been entertained by the American committee.

The Japan committee reacted with great appreciation in a resolution of thanks and pledged cooperation: ". . . In appreciation of what you are doing there, we pledge our utmost effort here, and as evidence

thereof we are definitely planning to raise in Japan 150 million yen." This was a reckless leap at a time when no help outside the committee had as yet been elicited. After the March, 1948, meeting, the members themselves passed around the first subscription sheet and pledged or gave several hundred thousand yen. In the April meeting the list had climbed to about one million, with six gifts of one hundred thousand each; but that was a long way from 150 million, which was the amount estimated as necessary to procure the Mitaka site. The process of making this ascent to the new scale is well told by Hatori in the *Life of Yamamoto* (p. 282 ff.) referred to above, parts of which we paraphrase.

Yamamoto and the others were determined that the money for the site should be raised in Japan, but how could this be done at a time when goods were so desperately scarce and people so impoverished? Some schemers were going about the schools trying by devious methods to contrive a way of bringing in goods from abroad for profit, exploiting the name of the schools with foreign backing to obtain import permits. There was a proposal to import quantities of used silk stockings for reknitting and sale. The used stockings were to be distributed to one million farmers' families for a hundred yen each, which money would go to the new university, while the farmers would reclaim the silk and sell it for their profit. Such a scheme would indeed have made up the required amount, but "How many years would it take?" was the question people would ask with a laugh.

Yamamoto cheerfully would reply: "Well, a million units will do it. That should be easy. And anyway, in the process, just think of the evangelistic opportunity of getting the Gospel to a hundred million homes!"

On the same day that it voted to negotiate for the Mitaka site, the committee also bound itself without public announcement to go out after the necessary money. Persons who heard of this said the plan was utterly quixotic, a visionary dream of people without financial sense or experience. But the start had been made within the circle of planners themselves, and the first million yen had been reached. Then the committee found itself where the American group had been, looking for a financial magician who could work the miracle.

The key man proved to be Ichizaemon Morimura, a veteran in the financial world, highly esteemed, and with wide connections. In his

later life he had become an earnest Christian and had been a supporter of the project for the Tokyo Woman's Christian College from its beginning. Now he threw himself into the ICU battle for financial existence. He and Yamamoto talked the problem over and decided to go directly to the top for assistance; so they went to the office of Hisato Ichimada, Governor of the Bank of Japan.

Morimura introduced Yamamoto, and they told their story, ending by asking Ichimada to head the new patrons association (*koenkai*) as chairman and to lead off in a nationwide campaign for the total sum needed—150 million yen. The very daring of the proposal carried the day, and Ichimada, challenged by the significance of the whole enterprise and deeply feeling his responsibility as a financial leader of the nation, accepted the responsibility. On the way home Yamamoto said to Morimura: "That assures success for the campaign." Such indeed proved to be the case.

Returning to the American scene, by March, 1948, things were building up toward the actual assumption of financial responsibility for the new enterprise, and within the joint committee the varied points of view were plainly discernable. The two parent bodies were of differing structures and functions. The Federal Council of Churches, while having an enormous constituency of churches behind it, could not act as their representative and even had some hesitancy about speaking publicly for them. It had never before found itself involved in the actual promotion of a local project such as the founding of a college, much less one overseas. Up till now the staff members, Walter Van Kirk and Roswell P. Barnes, had been most faithful in attending and participating in all the planning. As individuals they both had had a formative influence. But now they felt a certain incongruity in the situation. Without severing the moral support or the sponsorship of the Federal Council, they felt the time was ripe for the launching of the planning committee as an autonomous, responsible legal body. This was the judgment of the others as well.

Those representing the Foreign Missions Conference were quite at home when planning for the promotion of Christian religious, educational, and social projects in most of the countries of the world. Some of them also sat on the board of the Associated Colleges of China and on other interdenominational, international boards similar to the

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one needed for ICU. So they pressed on, and thereafter the planning was chiefly in their hands. A request was sent to the two parent bodies to renew their support of the general plan, including the campaign, and to authorize the formation of a legal foundation for the support of the university.

By May 25, 1948, both parent bodies had taken the requested action and had issued strong resolutions of recommendation. A proposed constitution and charter were discussed and drafts made. Both Soichi Saito and Durgin were in America, and much conferring ensued, with an interchange of direct information between the two national committees. Letters were sent to all the fourteen boards represented on the committee with suggested allocations to the forthcoming campaign.

The denominations were asked to "take steps through normal denominational procedures; to prepare for the active cooperation of local churches, women's organizations, educational institutions, etc., in each community," the idea being that this campaign should rest largely on the efforts and giving of Christian people through the churches, rather than be a professional operation with its chief appeal to the general public. The office, now set up in the building occupied by Church World Service, was issuing a newsletter, an attractive illustrated bulletin of news about the ICU project and the persons related to it.

A permanent office staff was being brought together at this time. Miss Ruth Miller was assigned the task of cultivating the support of the youth of the churches, as well as of getting the cause of ICU before the students on numerous college campuses. Out beyond still lay the vast potential of churchwomen, who were to play such a significant role in the support of the new university.

A firm financial administrative organization developed. Professor Langdon Jones, of the University of Pennsylvania, was treasurer. In July, 1948, Miss Henrietta Gibson, in a voluntary capacity, became acting treasurer and, from November, 1948, served as assistant treasurer concurrently with her duties as treasurer of the Woman's Division of Christian Service of the Methodist Board of Missions. When, in November, 1956, she retired from the latter position, she was made comptroller of the ICU Foundation, with large responsibilities for fiscal management, investments, handling of trust funds, and general financial administration. These she has continued to carry until the

present. She also has continued to carry the daily duties of assistant treasurer. Her sound fiscal judgment, together with rare gifts of knowledge and experience in financial procedures, has proved a bulwark against panic in situations of financial stress and danger for the ICU project. Like all master-treasurers, she has more than once known where and how to find just that cache of treasure needed to move things along past threatening disaster. Another expert in finance, Arthur B. Hatcher, has through the years given his strength to the foundation in various capacities as assistant treasurer and as treasurer. In this team of able financial officers the foundation and the university have indeed been fortunate.

In the summer of 1948 Kriete arrived in America, and his presence was made the occasion for a special dinner meeting in New York at which he delivered an eloquent address enumerating the sacrifices and achievements of the Japanese planners on behalf of the new institution. Already the first "living infant realization of the 'dedicated dream' of the years" had come in the Research Institute and its seminars:

... Others in an earlier generation cherished this dream, but they failed to transform it into reality. . . . What their failure has cost Japan and us none can estimate. We have paid part of the price in blood and tears. But this time we dare not fail. Whatever it costs in treasure and life we must pay before it is too late. . . . The opportunity is greater than in their day. . . . Any investment in Christian higher education is bound to bring great returns in the creation of a new, creatively peaceful Japan. . . . The old Japan is gone. . . . The new generation looks to a new type of emphasis in education which will have the hope of the future in it.

And where, let me ask you, in the world can you find a nation with the possibilities for such education, equal to those of the people of Japan? Consider their diligence, their persistence, their patience, their willingness to spend long hours in patient work, their dedication to long and difficult work, be it a humble task or an important one. Consider that they are already one of the world's most literate people, where access may be had to the mind of all through the printed page, where a new idea may at once enter into fertile ground already prepared for its reception. It would seem that to neglect to train adequately and to give a Christian foundation for leadership in this education from primary age to the final training of its leadership in research, in ripe fruition of learning, in wisdom and understanding in the humanities, the arts and modern sciences, would be an unforgivable sin.

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The speaker then made a point that has remained deeply in the minds of the planners in America:

Those in high positions and low look to America and more specifically to Christianity with the highest hope and aspiration. They believe that in our religion, in our system of education, in our political system, in our family life and our general culture we hold the key that would unlock the door to their future. . . . Fortunately for us and for them, in all of these things they know our ideals and our hopes better than they do the stark reality of our failure in all of them. Surely we should not fail to hold those ideals before them as before ourselves, and it may be that in helping them to put them into practice we may at the same time reach a higher point of achievement and satisfaction in these avenues in our own lives.

Reference was also made to the fund-raising in Japan:

I hardly dare mention the figure they have set for their goal, because it seems to me to be so far beyond their power to realize. But the finance committee has seriously set as their own goal, for them, the colossal figure of one hundred and fifty million yen, and have never allowed any doubts to arise as to their ability to make good on that sum. Up to this time, by quiet and unobtrusive efforts among the friends of this project, they have collected and are actually using what has probably reached the figure of one million yen.

He then associated himself unconsciously with the Japanese planners:

This is not a request for funds, or a difficult task that we are trying to shift from our shoulders to yours: it is a challenging venture of faith that we hope to bring to success together.

This, then, is an excellent summation, by one who was in the center of the movement, of the true situation in Japan as the campaigns got under way.

At this meeting in New York plans were somewhat modified. Shafer brought in a series of specific proposals for change, and all were approved. The campaign goal was now fixed at \$10 million, of which \$7 million would be for the property or plant and \$3 million for endowment. This was later changed to \$5 million for each of the two. The allocations to be asked from the contributing boards were to be for \$1,600,000 each. Each board would be asked to give this sum as an outright grant and also to give its blessing on the campaign to be

carried to the related denominational regional and local church bodies. A current budget of \$22,800 was passed for the campaign and for general promotion.

The time schedule was pushed forward and clarified. The campaign was to start with a preparatory launching at once; indeed, the dinner meeting was to be the start. The climax of the campaign was to be from Easter, April 18, to Pentecost, June 15, 1949. During those forty days the signing of the subscriptions was to be consummated. A cable approving the use of the name of the committee as financial security in proceeding with negotiations for the purchase of the Mitaka site was sent to Mayer in Tokyo.

By this time the huge dimension of any such campaign covering all of North America was all too apparent. Even as late as the meeting of May 26, 1948, there was among some members hesitancy and uncertainty, for it was voted that *"it is the judgment of this Committee that a nationwide campaign is necessary, feasible, and must be carried out."* The underscoring in the official minutes speaks volumes for the courage it took to press on as was being done in the following meeting on July, 1, 1948. By October 18, plans were moving on, with the approval of employing four associates to the executive secretary. Publicity was booming. The chairman, Dr. Diffendorfer, estimated that the cost of a nationwide campaign might be around one million dollars, according to the usual scale of Community Chest campaigns. Already the project was moving into deeper waters than the earlier planning seemed to envisage. But all were determined to push ahead. Six of the boards, all of them in the Interboard Committee, had voted financial participation in the project.

"Japan Christian University Foundation, Incorporated" was agreed upon as the name for the new body when chartered. Later the word "International" was inserted. Much discussion took place regarding clarification of the relation to the existing Christian schools. It was unanimously agreed that "the original idea of the relationship between the university and the existing Christian colleges in Japan is to coordinate the curriculum of the other Japanese educational institutions with this university." This, in effect, was still the federation plan. We have already seen what insuperable difficulties such a plan faced in the independent planning of each of the existing Christian schools. Yet

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from the point of view of winning the support of the churches and boards in America, it seemed a necessary pattern for loyally carrying on existing work while launching a new project.

So important was it thought to gain the cooperation of the other colleges and universities that the committee requested President Tolley, Chairman of the Educational Advisory Committee, and Dr. Diffendorfer to go immediately to Japan and if possible to effect this policy of integration. Diffendorfer's physician vetoed a plane trip, as there was no cabin air pressurizing and the state of his health made it unsafe. It was voted then to send Fieser, the executive secretary, to Japan for general promotional purposes and orientation.

On November 23, 1948, the joint committee held its last meeting and dissolved into the foundation. The original mission boards and members were:

Federal Council of Churches:	Mrs. Douglas Horton W. W. Van Kirk
Congregational Christian Church:	H. W. Hackett R. H. Stafford
Evangelical and Reformed:	D. F. Ehlman G. H. Gebhardt
Methodist, General Division:	R. E. Diffendorfer T. T. Brumbaugh
Methodist, Woman's Division:	Miss M. Billingsley Miss E. Lee
Presbyterian, U.S.A.	J. C. Smith J. L. Cooper
Northern Baptist, F. M. Society:	E. Fridell K. C. Latourette
Evangelical United Brethren:	C. G. Heinmiller B. F. Shively
Reformed Church in America:	L. J. Shafer
United Church of Canada:	D. H. Gallagher
The Church of the Brethren:	V. F. Schwalm
Northern Baptist, Women's Society:	Mrs. C.H. Sears
National Baptist Convention:	Marshall Shepard

Also included, as co-opted members, were the treasurers, J. L. Jones and Miss H. Gibson.

Other boards were in process of determining their relation to the new foundation, which was shortly incorporated under the laws of

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the state of New York. The constitution was simple and brief, its essence being in the opening paragraphs:

PREAMBLE: Friends of Japan in the United States of America and in the Dominion of Canada and people elsewhere throughout the world who are like-minded, desiring to express their good will to those citizens of Japan who are endeavoring to create a new democratic nation based on Christian principles, have resolved to aid in the founding and development of an institution of higher learning in Japan known as "The Christian University of Japan." . . .

PURPOSE: The purpose for which this Foundation is formed is for the advancement of the Japanese people through democratic education based on Christian principles. The Foundation will serve as an evangelical agency to aid in the founding and development of a Christian university. . . .

It is well in passing to note that the explicit definition of purpose as that of an "evangelical agency" might have several connotations. It serves to indicate that the group is Protestant in affiliation. Also it clarifies the right of the foundation to tax exemption as a religious agency. Most basically, however, the words represent the central and dynamic intention of the Christian people overseas, who for a century or more had contributed to the extension of Christian witness throughout the world. The foundation was anxious to make it clear that it stood squarely in that tradition and viewed its central interest in ICU as that of Christians extending hands across the sea to fellow-Christians in Japan in an educational institution of Christian outlook and purpose.

—In the group of charter members are two who were to render unusual service to the university. Harold W. Hackett had been a missionary of the American Board (Congregational) in Japan for years and had had wide experience as mission treasurer and the treasurer of Kobe College. Later he was associate treasurer of the board in Boston, and then he became the first vice-president for financial affairs of the university, and served it with great dedication and ability until his death in 1958.

In the Presbyterian board Dr. John Coventry Smith, also a former Japan missionary of wide experience, had been called to the Japan desk as administrative secretary and was later to become the senior executive officer of the board of the United Presbyterian Church. When the foun-

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dation officers were chosen he became vice-chairman, and has never flagged in his efforts to assist the young university toward its goals.

Fieser flew to Japan and spent the month of November, 1948, there. Advance publicity had been thorough, and everywhere his association with the earthquake aid from America in 1923 opened grateful gateways to unusual recognition. His visit also encouraged expectations of a still more colossal expression of American assistance through the proposed new university; and it undoubtedly spurred the Japanese financial campaign to still greater efforts. After meeting once with the Tokyo planning group, and also once each with the National Christian Council, the leaders of the Church of Christ, and the committee of the National Christian Education Association, he devoted his time mainly to the cultivation of contacts in the wider ranges of Japanese society and of American business circles in Japan.

By this time Ichimada on October 5 had launched the fund-raising campaign in a meeting attended by the nation's best-known industrialists and financiers, and the campaign was gaining momentum. First a reception was given by him for the visitor. The Speakers of both houses of the Diet made addresses. Then, on November 20, Ichimada set up a large meeting of important men to hear about the new enterprise. One hundred and twenty attended, many of them thereafter being enlisted in the work of fund-raising for the campaign.

Horinouchi accompanied Fieser to the Kobe-Osaka region, where, under the leadership of Motoo Sakata, a devoted Christian layman, an excellent organization was already showing good results. Visits were also made to Hiroshima and other parts of Japan. Hideomi Mori, a former Japan Red Cross official, served as interpreter. He joined the Japan central committee and later became executive director of the financial campaign.

While in Tokyo, Fieser received a cable from New York asking him to request General MacArthur to become the honorary chairman of the ICU campaign committee and to come to America to assist in the drive. When the message was presented to MacArthur he replied that the cares of office made the trip impossible, but as to the honorary chairmanship, he said: "I accept *that* with pleasure."

The general proved to be well-informed regarding the whole project and enthusiastically supported it. He urged that every possible

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measure be taken to make the university of first-class quality, adding that "it is one of the most important things the United States and Canada can do to create Christian leadership . . . to have influence not only on Japan, but on the whole Orient as time goes on." He thought \$100 million would strike the mark more closely than the figure being aimed at by the university planners. General MacArthur's support was far from perfunctory. Both during and after his service in Japan, on numerous occasions he made powerful statements of commendation which exerted a wide influence.

On November 10, 1948, the National Christian Education Association met. There was a three-hour discussion, with varying views expressed, and a general desire for further clarification of the exact nature of the institution proposed. In the end, however, the following resolution was passed: "That we are grateful for the establishment of the International Christian University and give it our support." The committee in America had made a special point of obtaining the commendation of this association.

The next meeting of the foundation in America, on December, 15, 1948, received the Fieser report. This took the form of an assessment of a balance sheet of assets and liabilities. Fieser spoke enthusiastically of the general goodwill of the people, the friendliness of business circles, both Japanese and American, and of the eagerness of the people to have the university founded. In this he was quite accurate. As to the achievements and activities and the organization of the Japanese planning group itself, he did not seem so enthusiastic, and counted the lack of an impressive office with an adequate promotional staff as liabilities. He described the magnitude and the efficiency of the Ichimada financial campaign and counseled more preparations on the American side before launching its money-raising effort.

The meeting paused on the threshold of the campaign to consider the Fieser report and debate whether to allow one more year for preparation. But while the weeks and months had been passing the iron on the anvil had been cooling. Already the tide of American interest in Japan and the situation there had receded markedly. The first postwar shock over the atomic bombs, over Hiroshima and Nagasaki, was no longer an open wound of conscience for multitudes as it had been. Rapidly Americans were slipping back into the old ruts of

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habitual attitudes and activities. Also the clouds of war were gathering over Korea. There was no time to lose. So with fresh resolution the committee reaffirmed that the campaign should begin in the spring of 1949—then only a few months off—and drove full steam ahead with planning. They unanimously voted to request the board of missions of the Methodist Church to release Diffendorfer for more time so that he, with the executive secretary, might work out more clearly the pattern for the enterprise and take vigorous steps to get it in motion. To give them more support in the undertaking, the committee made a change in the designations of Diffendorfer and Smith, raising them, respectively, to the offices of president and vice-president of the foundation.

Both for the clarity of the campaign presentation at home, and for consultation with the planners in Japan, it was urgent that an educational expert be found for professional guidance in making the blueprints of the university, and President Tolley, Chairman of the Educational Advisory Committee, recommended as the best man on the horizon Dr. Maurice E. Troyer, Professor of Education and Director of the Evaluation and Service Centers of Syracuse University. Dr. Troyer had gained national recognition in former studies made under the auspices of the American Council on Education and was thoroughly conversant with the educational world in its conventional patterns and also in its most advanced experimental aspects.

Diffendorfer, taking a weekend at Buckhill Falls, Pennsylvania, for the maturing of plans in his own mind, invited Troyer to join him, and on December 30 they met for unhurried conference. Diffendorfer had already determined to make the trip to Japan, even though it meant going by ship and time was precious; he asked Troyer to accompany him on this most crucial journey when for the first time the responsible leaders of the two movements must converge in a sharp focus of agreement on this university enterprise.

Troyer must have known that the assignment if accepted would mean more than merely one more survey and report, and might well result in a radical change of life commitment in the middle of his career. He weighed all the factors and made his decision to go. Thereafter, and throughout all the years of ICU, he has continued to put upon the life of the university and its community the stamp of his unique influence and expert knowledge.

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When Fieser left Japan he engaged Richard Day of SCAP's public-relations staff for part-time service in the new project. Mrs. Day, who was also in the same field, assisted. Thereafter for a year or two a large amount of information and propaganda material went out from the Japan office, circulating in translation and with interpretive amplification in the big dailies and their prefectural editions. By skillful nuances and emphases these conveyed a heightened impression of the magnitude of the enterprise and certainty of its support in America, and served doubly to confirm the already general impression held by the public that the first ten million dollars had been voted by the authoritative bodies overseas and could not fail of performance.

Ichimada knew the difference between a resolution of support by an opinion-making organization such as the Federal Council of Churches of North America and the actual voting of money from a treasury by an administrative body, and he never referred to the American campaign as assured, but always as something being undertaken. But sensational newswriters among the Japanese pressmen made the most of the releases and still further enlarged the expectation of the reading public in their items and editorials. Mori was instrumental in obtaining space for the campaign office in the national headquarters of the Japan Red Cross in Tokyo's Shiba district, where it moved on January 25, 1949, though the official and legal office of the *zaidan hojin* continued to be at the Tokyo YMCA building in Kanda.

The National Christian Council of Japan voted to launch a campaign among the churches, using the same dates of the church year, Easter to Pentecost, as had been fixed by the American planners. A very personal and friendly piece of publicity material was distributed to the Japanese churches. This was a flyer giving the main facts and making a reasonable case for the new university, with an attached subscription form.

By this time the returns were beginning to come in from all over Japan, and the campaign total had reached midstream with the sum of 71 million yen. The gifts were of all sorts and individual amounts. In some prefectures all the public schools joined in by soliciting ten yen apiece from each pupil. This was at about the time American students were "going to the polls" on many campuses, dropping into a box as "ballots for peace and international goodwill" one-dollar bills for

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ICU. On both sides of the Pacific there was genuine interest and real sacrifice.

The usual items concerning the advancing plans of the university engaged the central committee at its next meeting on March 26, 1949. Professor Ishidate reported much solid work being put into the drafting of a suitable form of charter for the institution. A subcommittee of twenty-two members was beginning to plan for faculty and staff recruitment for the 1950 opening. The committee, through its subcommittees for procurement of the Mitaka site, was struggling through the quagmire of official negotiations, dealings with the Fuji Heavy Industries firm, estimating the proper indemnification for the tenants who were having to move and the purchase price of certain parcels of the property that were individually or city owned. But progress was being made. Of a deposit of \$37,000 provided by New York for the initial current expenses of the university project, four million yen (\$14,000) had been advanced as a first installment.

The seminars of the Research Institute were an activity viewed as vital to the application for a university charter. The Ministry of Education would require some tangible demonstration of the new institution, its faculty, students, curriculum, and also its physical plant and equipment as well. The work had begun very modestly in January with twenty-six students. In April, 1948, it had moved to rooms in the Tokyo Women's Christian College, with a doubled student enrollment of 56. The divisions were Humanities (21 students), Social Sciences (10 students), and Natural Sciences (25 students). When President Ishiwara came to retirement as president at Tokyo Woman's Christian College, Dr. Takeshi Saito was elected to succeed him, and Dr. Ishiwara assumed the directorship of the seminars in Dr. Saito's place.

In order to comply with the specifications of the Ministry of Education in time, it was hoped to complete the purchase of the Mitaka site, move the institute and its seminars there, and be at work by mid-summer, 1949. The institute "rooms" were to be opened as follows:

- a) Natural Sciences: six research laboratories for use of students, professors, and assistants in mathematics, chemistry, physics, and biology;
- b) Social Sciences: three rooms for law, politics, economics, statistics, and sociology;
- c) Humanities: three rooms for philosophy, ethics, psychology, literature, history, Christian religion, education, and

foreign languages. All of these subjects were in the plan of the university, though some of them might not be covered in the preliminary seminars.

The faculty was to consist of forty "chairs," each chair composed of one senior professor, one associate professor, and one or two junior instructor-assistants. The planning for the first period was quite clear. The seminars were geared to run smoothly into the new university plan. Since the faculty was entirely adequate for the starting of the two schools even at graduate level, it was hoped that clearance of the Education Ministry might be gained by April, 1950.

It was still taken for granted that the president was to be a Western educator of international reputation, but now the committee was feeling the urgent need of finding a high-caliber man in Japan to be the executive director. Concerning the manner of selecting the president and executive director, the action taken was that "the nominating committee shall name a selection committee who will nominate a vice-president and the deans of the two faculties." This left the implication that the president would not be chosen by this nominating committee, or at least not in the same way as the other officers were to be selected. At this meeting an invitation was made to the Episcopal Church (Sei-kokai) in Japan to appoint two members to the committee, there being six members from the Church of Christ (Kyodan). Thus virtually the entire Protestant community would be represented. The Episcopal Church later sent its delegates.

In the financial report for this period in 1949 in Japan two items attract attention. One is that of the expenses of the seminars: almost nothing for salaries but four-fifths of the entire expenses for travel. This reflects the activity of both students and instructors in going on the road to carry the message of the new university and to solicit funds in the campaign. They were extremely serious persons, and it must have cost them much sacrifice of time to have undertaken this work as they did. The other fact that appears is that already by this time the chief source of income had come to be the money being raised in the patrons campaign, promptly fed into the treasury of the seminars for their work. It was a loyal, compact pre-university enterprise, already functioning.

At this March meeting, when questions were asked by the clergy-

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men on the committee regarding the degree of Christian character of the new university, it was the laymen educators, particularly Yamamoto and Sakaeda, who made the reply that it must have an all-Christian faculty as well as a chapel and an adequate worship program. This truly radical qualification was set in Japan independently of what was only a suggestion made by the American planners. Further, when the matter of the application of the rule was discussed, it was interpreted to mean that all faculty members should be actual, present, practicing Christians, not merely persons who had been baptized but were presently unrelated to any Christian community or church.

This of course would not exclude the "churchless Christians," of whom there were numerous devoted and influential ones on the faculties of other schools, and by then in the seminars as well. This was not the first time the matter of an all-Christian faculty had come up. Already at the January 22, 1949, meeting of the executive committee, with twenty-five members present, Chairman Yamamoto had ruled out the consideration of a person suggested for direction of the treasury department of the university by reminding the meeting that "not only the teachers and professors of the university, but all the officers as well, should be Christian."

The first reference found to any such a rule on the American side came later. It is, therefore, quite clear that the initiation of this radical policy, one which has constantly been under debate, was with the planners in Japan. Its successful operation throughout the years owes much to the support and cooperation it has received from the Japanese members of the administration and faculty.

The matter of sharpening the outlines of the proposed institution was becoming as urgent in Japan as in America. The older Christian groups—the National Christian Council, the National Education Association, the Kyodan, and the other existing colleges and universities—were asking for clarification of relationships. All felt that this was an essential preliminary to any significant action they might be called on to make.

About this time two able members of the central committee put into the record their views of the desired pattern. The plans are excellent summaries of the two divergent types, though both men were from the region of western Japan. Dr. Howard Outerbridge, a long-

time professor in Kansei Gakuin and later to succeed Kanzaki as president, wrote a well-reasoned and balanced memorandum supporting a plan for integration with the existing schools; this was presented at the meeting of May 7, 1949. He made the point that no new Christian university should be established without taking into consideration the case of ten other Christian schools of college grade, which would constitute its most natural feeders, and whose lifting to a high collegiate level should be one of the central concerns of the new institution. Also, the existence of three other Christian schools with university charters and graduate departments would provide the most obvious material out of which to construct the new edifice—provided the planners could divest themselves of the thought of a one-campus university and adopt an integrated plan familiar in both the Old World and the New.

Outerbridge's suggestions were that Rikkyo (St. Paul's) in Tokyo should be the site of a school of medicine, as it had for many years purposed to become, with the great St. Luke's Hospital as its practice center. Doshisha, already with a graduate school of engineering, should be lifted to a higher plane in the new set-up. As to Kansei Gakuin, if the offer by Hyogo Prefecture of a large tract of land near the present school for the development of a school of agriculture and a rural welfare center was accepted, the start would be well made toward rounding out a comprehensive plan. The schools of liberal arts and sciences would be in Tokyo.

Outerbridge quoted the New York group as intending the new university to be "a crowning and not a competing institution" and offered the foregoing as his plan. This was a most attractive delineation of the federation pattern, but it did not commend itself to the planning committee.

The other view was well expressed by President Yuasa, of Doshisha, in an interview with Fieser (reported January 13, 1949) in Tokyo. In part he said:

It must be new . . . with a new concept and a new program. . . . It is a new adventure with God . . . revolutionary as an educational and religious enterprise. . . . This is the atomic age . . . it compels a new approach. . . . We need a spiritual basis for this new day. . . . I am willing not to make any claim on this fund. . . . Its total resources should be for the new International Christian University. It must be first rate,

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above race, nationality, or cultural background. . . . It must be reasonable, so this narrows down the initial stage . . . a school with small initial enrollment and a strong faculty. . . . History has turned a page in the world, more so in Japan . . . this is her reformation period. This institution can really lead to a new Japan and a new concept of international relations.

After years of conscientious agitation Kanzaki was still pressing his extreme federation plan, not only in the university planning committees, but on March 5, 1949, at a specially-called meeting of executive members of the National Christian Education Association, the Kyodan, and the ICU; and on March 30 at a full meeting of the executive committee of the education association. All to no avail. His views received scant support. By this time, with the great momentum of the Japan campaign and the high expectations for the one in America, no doubt the heads of Christian schools, most of whom were among the university planners, had hope for the development of their own institutions and of the new one as well and saw a common range of interest in their mutual success. Evidently they and the others of the university central committee were content to let the future determine the structural interrelations of the universities; and in the meantime no changes were contemplated.

The most that was done by way of explicit statement by that committee was to list some possible services to the existing Christian institutions, the main points of which were: 1) the equipment and resources of the university might be made available to students and faculty members of other schools; 2) university faculty members might be available for certain hours of teaching for them; 3) coordinated publication of research studies might be made; 4) refresher courses for their faculties might be offered; 5) some preferential treatment of their graduates for entrance might be arranged. Altogether this did not add up to a very impressive degree of integration, nor offer very large inducements to the other schools to make changes in their structure. Plainly the intention of the planners was for the university to be totally autonomous and untrammelled, in exactly the same way that each of the existing Christian schools wished itself to be.

CHAPTER TWO

LAYING THE FOUNDATIONS

I. SHAPING THE DESIGN, 1949-50

Word of the forthcoming visit from Dr. Diffendorfer and Dr. Troyer reached the Japan committee at its March meeting, and planning immediately went into high gear. The committee had observed, or had been told by Fieser in his parting conference, that plans should be brought to a firmer and more substantial stage. Horinouchi especially reminded the committee of this and advocated so far as possible getting all preliminary preparations completed before the visitors arrived for conference. The meetings in April and May, some three or four of them, record the diligent pushing forward in all the areas of preparation sketched above.

In America the inescapable logic of the situation was inexorably forcing the foundation directors into a policy the original planners had apparently not intended—the employing of professional fund-raisers for the national campaign. Caught between the magnitude of the financial goal, the pressure of time, and the white-hot zeal and expectations of the people in Japan, there seemed no alternative.

By this time Diffendorfer was giving virtually full time to the university project and was challenged by its great significance. He said: "From the standpoint of the missionary movement as a whole the Christian University in Japan is the most important thing that has been undertaken in years." The committee was at work on further details of the constitution of the foundation, including a characteriza-

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tion of the new university, to be discussed with the Japanese committee before final action by the foundation. Some of the main items in summary were: the duties of the foundation, which should include joint responsibility for the loyalty of the university to the evangelical Christian faith; the receiving, holding, and forwarding of funds in aid; the reviewing of the budget; the confirming of the trustees' selection of a president; aid in securing non-Japanese faculty members; the providing of furlough welfare for them and their families; such general oversight of the development of the university as to be assured that it was carrying on the purposes for which it was established. The university was described as "under evangelical auspices, with full religious liberty, a school conforming to the highest standards of educational efficiency for the preparation of leaders for service in all walks of life, and which shall develop character in accord with the highest Christian ideals. . . ."

As a private educational institution, primarily of the postgraduate level, with such colleges and faculties as it might decide, the university was to have the power to admit qualified existing Christian colleges, to establish and maintain complete university work, to own property, to grant degrees, and to exercise full authority under the laws of Japan. Control would be vested in a board of managers or trustees in Japan (the legal successor to the University Organization Committee). The university should start with a central library and a school of education for the training of teachers, Japanese and others. Also there should be extension projects, academic publications, and a system of exchanges and scholarships for students and instructors. All legal powers and the ownership of all property would reside in the board of managers or trustees. All faculty members of every rank were to be Christian.

As will be seen, the foundation as it took shape in New York recognized the full autonomy of the Japanese board, reserving to itself the role of a supporting agency, with only confirming functions at the most, and with initiative to be in Japan. Great emphasis was placed on two points: 1) the vigorous Christian character of the institution, and 2) the consistent hope for priority of a school of education, as the most formative influence that could be offered Japan in the training of leaders for the new day.

This was neither the federation plan desired by some of the Christian

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schools (though it left the way open for that plan to develop later), nor was it the multi-department comprehensive-university type favored by the Tokyo planners, though it might later grow numerous branches and approximate such a pattern. Nothing was fixed in the mind of the New York group except that some workable plan must be arrived at quickly if the promotion of the enterprise was to go to the public for support.

On April 21, 1949, John Crosby Brown, of the public relations firm of Tamblyn and Brown, was on invitation present at the meeting of the foundation directors. He was a churchman, a member of an old and influential Presbyterian family. He reported on a recent poll showing the general American sentiment toward Japan as being favorable. It was particularly so among those who had been in the armed services in Japan, and most especially so among the more highly educated circles. He thought an immediate campaign would be "both timely and hopeful."

It was agreed to contract for his firm to conduct a survey of the prospects for the campaign, to formulate the case for the university as it might be given public presentation, with materials that should be brought back from Japan after the consultations, and finally to compile a list of sponsors. If signs proved favorable, Tamblyn and Brown were to assume the direction and organization of the campaign itself, which they estimated would require one more full year's promotion before the final drive in May, 1950. This was a postponement or extension of one year, but it was seen to be the only realistic plan.

Word from Japan indicated that the first sixteen members of the future faculty were in process of selection, and plans were made for them to come to America for special orientation in the autumn. Campaign reports from Tokyo showed a mark three-fourths of the way toward the goal, with 118 million yen subscribed and much of it already paid. By this time both parent organizations in America had taken action validating the foundation organization and renewing their public espousal of the project and its campaign. Everything seemed moving satisfactorily, and the next step was taken when Diffendorfer and Troyer took ship for Japan to arrive on May 13, 1949.

In preparation for the visit the executive committee in Japan and the subcommittees all had their affairs in order. The report of the campaign

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showed certain success, as already 122 of the 150 million yen had been subscribed. The Mitaka site had by this time received clearance from the authorities, and only the details of negotiations remained to be handled. The pattern for the new university had crystalized in the institute seminars.

The committee on selection of officers and faculty had brought in their nominations to the executive committee. It was recommended that a person from overseas be found to head the university. No names were mentioned for the office of vice-president, but the various division heads were designated as deans of the schools of the Humanities and of Science respectively. For head of the School of Education several names of nominees, all of them Americans, were proposed. Two chaplains were named, one Japanese and one non-Japanese. The selection of a dean of women was referred to a special selection committee made up of women educator members of the executive committee. For purposes of rapid action a small committee was set up, composed of Yamamoto, Soichi Saito, Horinouchi, Durgin, and Kriete. This group, and any other specialists they might co-opt, were to be steadily on call for consultation with the visiting deputation. At the meetings of May 7 and of May 14, 1949, the final touches were put on the Japan planning, including a suggested itinerary and schedule of conferences.

On the evening of their arrival the two visitors sat in with the "Christian scholars" comprising the seminar instructors and others, and began the process of exchanging experiences and opinions. The next day was spent chiefly with Ichimada and his group of industrialists and financiers. He and Diffendorfer hit it off well from the start, each recognizing in the other a man of integrity, ability, and strength. Courtesy calls were made and contacts established with the Occupation and its CI&E Section, with the Ministry of Education, the Imperial Household Ministry, and other government offices.

Later there were several interviews with General MacArthur and, on June 21, 1949, an audience with the Emperor, of a quite personal and informal nature. On May 16 the visitors met with the full central committee. This was the first meeting with the agenda of the various problems to be taken up together. Kriete had prepared a careful resumé of the main items, with their historic context, and a summary of the direction taken thus far by the committee. For the visitors, following

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their report on the American planning situation, that first meeting was largely a matter of listening and learning.

Diffendorfer and Troyer systematically visited the other Christian colleges and universities in company with Yamamoto, Yano, and Kriete. Taking a full day for each institution, meeting with the administration, with the faculties sometimes in separate divisions, frequently with alumni groups, and often in especially called meetings of the boards of trustees, they made a first-hand study of the situation and outlook for cooperation in each of the major Christian schools. This took ten days or more.

In each instance the discussions centered around three questions: 1) Is a new university needed and desired, and if so, for what purpose? 2) If the university plan materializes, what would be the relation of this school to it? 3) In its academic work, what should the priorities be, and what should be the degree of general education in preparation for them? This work took the group to Aoyama Gakuin, Meiji Gakuin, Rikkyo University, the Tokyo Woman's Christian College, the Japan Union Theological Seminary, all in Tokyo; Kanto Gakuin, in Yokohama; Tohoku Gakuin, in Sendai; and in the Kansai region, Doshisha and Kansei Gakuin universities and Kobe College (for women).

In this procedure of direct conference with each institution much was learned on both sides. The visitors had something to contribute, for in the educational philosophy so lucidly expounded by Dr. Troyer a new pattern for future development was brought into view. It was indeed as Chancellor Tolley had said "a golden opportunity to demonstrate a new type of higher education hitherto not undertaken in Japan, nor completely so in America and the West either." So pioneer thinking was going into the various school consultations. On the side of the visitors too, new insights were being gained. Superficially the reactions of the different institutions varied somewhat, but basically most of them were alike. And they were what one should have expected.

As was foreseen when Brumbaugh made his earlier visits to the schools, they all now had strong hopes of individual growth from their own roots, and in the direction indicated by the history of each. Each was unique, both in its strength and in its weakness, and each was

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thus striving to round out its pattern into completeness. All would have been glad for assistance from the new undertaking, but none desired it enough to modify its own plans radically, much less to imperil its freedom and autonomy. The alumni especially were all loyally jealous for their alma maters and were unconvinced as to the advisability of any basic changes leading into a new affiliation. By the time the visits were over, the planners from America saw clearly that any form of federated university was quite impracticable, and they pressed the idea no further.

Another matter that was clarified had to do with the proposed feeders to the graduate-level university. It had been constantly stated that the institution should be primarily a graduate school. Yet, by this time it had become clear that the regulations would probably require it to have its own undergraduate foundation for the advanced work. Also the nature of the proposed university would necessitate this, as it was to offer work in natural sciences and in other areas not covered in the existing Christian schools. Furthermore, the work done in them was not always of sufficiently high professional quality to qualify for the type of university it was hoped ICU would become. It was, therefore, felt to be not feasible to look to these schools for the undergraduate work. With some reluctance the visitors came to see that there must be a new liberal arts college, and that it must be homogeneous and integrated from the beginning with the graduate work done in the same university.

It was in the visit to Doshisha and in discussion sessions with Dr. Yuasa that this point became abundantly clear. The liberal arts college, with a large place given to nonspecialized general education, was to be pivotal in the new educational framework of postwar Japan. Yet this viewpoint had not been generally adopted, nor was it too generally understood. One of the great contributions of the proposed institution should be to offer a living demonstration of what such a university college could be and do. The student product of the new university must have the experience and discipline of coming up through such a liberal arts college in order to make his graduate studies truly productive.

Thus the ten days of discussions with other Christian educators did more than clarify the relation of their schools to the new institution:

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it did much to bring to clear focus the emerging outline of the form of that university itself.

Following suggestions received on the trip, the deputation, on their return to Tokyo, moved outside the circle of Christian schools to visits and interviews with other government and private secular universities. Fruitful conferences with President Nambara at the University of Tokyo and other Japanese educators gave fresh perspectives. Dr. Koro-ku Wada, then chairman of the National Accrediting Committee for Universities, was heartily in favor of the new type proposed and volunteered his personal influence in commending ICU for its charter on the lines already being laid down. Both Nambara and he said the same thing: that a private university had in some ways freer scope for experimentation and for the introduction of advanced programs of education than did the prefectural or national schools. They encouraged the founders in their hope of blazing a new trail in Japan's educational field.

Having made the survey of the field, the two visitors and the small group assigned this task by the executive committee settled down to work in earnest. In many sessions Dr. Uzawa was present for expert legal and educational advice, as also was Yano, who was experienced in all matters related to procedures and regulations set by the government. The meetings usually lasted an entire day, and they continued steadily for a week or ten days. In these creative sessions the various phases of the university project were canvassed and given long consideration. On some of the issues there was already unanimity of outlook; and on a good many others basic differences had to be brought to convergence.

Between three and four years of separate planning had gone into the thinking of this merged group. It is a wonder that in ten days any real concurrence of judgment could have been reached, but inch by inch and hour after hour the blueprints were drawn. The visitors had brought with them nothing in the way of written documents, nor even of written instructions. The first draft of the foundation constitution, as indicated above, had contained a section describing the university, but at a later meeting this had been deleted as being inappropriate in the constitution of such a body as the foundation, and it was

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to be used simply as unofficial promotional material in the fund-raising campaign in America. So the slate was clean for new planning. But, by the same token, in a new project jointly conceived it could scarcely be expected that the planning on either side, even though so faithfully done and so well advanced, should necessarily be the finished pattern. It was a time for patience on both sides, and for statesmanship in fitting the new into the old and blending the East with the West so as best to conserve the values of each.

The major tasks were several in number. There was the drafting of the structure of the university. As we have already seen, one full year before the Ministry of Education had accredited the Japanese planning body as the International Christian Gakuen, Incorporated (Zaidan Hojin Kokusai Kirisutokyo Gakuen), on the basis of a rather general statement of purpose to found the university. Now it was time to make a definite constitution which would be within the legal capacity of the *zaidan hojin*, but also which would provide the form of the university when started. So drafting this set of revisions involved determining the shape of the university, its component parts, and its fields of instruction and research. Gradually there emerged the pattern of ICU as its present constitution and incorporation show it to be.

As to program, it was decided to act on the impressions gained from visiting the other schools and to leave to the future all questions of relation to them; to proceed for the first stage with a four-year college of liberal arts of limited size, leading to the later school of graduate studies. The college should begin with three divisions: humanities, social science, and natural or physical science. The departments of advanced studies, to be developed in order, should be education, then public administration, and then social service.

The objectives that lay behind these selections of academic areas were the discovery, education, and training of men and women for worthwhile vocations and if possible for leadership under Christian ideals in the world of education at all levels, in public affairs and public service at home and overseas, and in social welfare and social reconstruction, urban, rural, and industrial. All the academic work was to be geared to the present needs of a Japan decimated by war and in process of radical change in its recovery. Yet the long future to be shared with

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the other nations of the world was also to be always held in view. As completed, the constitutional provisions represent a harmony of viewpoints achieved in the days spent together in conference. The opening paragraph on Program is: "With the highest educational standards and a program founded on the Christian faith, the university will seek to prepare leaders for the building of a new Japan dedicated to peace and contributing to the progress of world culture" (Art. III). This almost precisely reflects the first statement made by the Japanese committee in 1946.

Another task was to frame a statement of purpose. Even so simple a thing as agreeing on the preamble to this statement was not quite as obvious as it might seem, for it was being looked at from the two points of view of the promoters in Japan and of the supporters in the West respectively, and in each case it was drafted partly for use as a prospectus for introduction to the general public.

Before the time of these conferences, almost without realizing it, interested persons both in Japan and North America had been thinking of the project as "mine" or as "ours," meaning "mine together with other like-minded associates of mine." But after the days of joining hands and minds, both sides could think of it as "yours and ours." This palpable, but very real, sense of a true partnership in interest and commitment (though not in control, of course) was one of the greatest achievements of the visit and consultations. At first there was surprise, and something of embarrassment, at the realization of how genuinely devoted and involved the other constituency was, but this feeling soon gave way to a hearty acceptance of a real comradeship in responsibility and loyalty. When completed the preamble read:

Whereas, friends of Japan in the United States, Canada and elsewhere throughout the world, through the Japan Christian University Foundation in America, believing that Christian faith and practice are the basis of true democracy, have resolved to assist in the founding and development of an institution of higher learning in Japan, and

Whereas, the Japanese people, recognizing with gratitude the gracious Providence of God in this fulfillment of a long-cherished hope for such an institution, have eagerly undertaken a proportionate part in the effort. . . .

Therefore, be it resolved that the following be the constitution and by-laws of this University.

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Even so, it was not the easiest thing to find phrases and terms which would have equal understanding and challenge for both constituencies and in both the Japanese and English languages. The procedure also involved many considerations of priority, sequences, and timing. It had been hoped that academic work could be started one year later, in the spring of 1950. Finally it was agreed to work toward April, 1951, as the opening date.

One of the continuing problems was to plan sufficiently to furnish the essential data for the responsible bodies and officers, when chosen, and yet not to offer them any stereotyped or set patterns which would curtail their freedom to make their own choices of personnel or policies.

The control of the university was to be vested in a board of trustees. Their powers and duties would largely be fixed by the national law and the Education Ministry regulations, but concerning the make-up of the body there was much detailed discussion. Naturally, the groundwork for a responsible board had already been laid in the persons who had been constituted as the founding applicants and the first board of directors of the *zaidan hojin*. Yet there seemed a need to reconsider several aspects in forming the new board, not from personal considerations but from a functional viewpoint.

There was the matter of geographical spread of the members, and that not simply from within the Tokyo-Yokohama region. In addition to the West Japan region already somewhat represented, the other areas farther from the capital—Hokkaido and Tohoku in the north, and as far as Kyushu in the south and west of Japan—should also be represented. Also, although there were already a number of very strong and influential men of affairs and of the industrial world, it was felt that this contingent should be increased in order to reach as many areas of society as possible.

Two other considerations were offered for thought growing out of Diffendorfer's long experience in planning church and mission institutions throughout the world. Both of them were finally adopted, although to the foundation he later reported with a cheerful smile that "we had an awful time" gaining the first point. This was that a certain minimum number of women board members should be required by the constitution in order that there might always be a guarantee of rep-

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resentation of the distaff side in what was to be a coeducational institution.

The other point, though not put in writing, was something of a hobby of Diffendorfer's in all planning strategy, namely, that the younger generation should have some representation. He had pleaded for this in the construction of the board of missions of his own denomination and had found the youthful point of view a tonic in many situations of program making. He deeply trusted the intuitive reactions of young persons, and seemed to feel safer in pioneering projects if their voice was heard in the counsels.

One main problem was whether the board should constitute itself and be self-perpetuating, or whether it should be composed of official representatives sent to it by cognate Christian organizations, such as the Church of Christ (Kyodan), the Seikokai (Anglican-Episcopal Church of Japan), the National Christian Education Association, and the foundation in America. By the Japanese members this delegated plan was viewed as a curtailment of the autonomy of the board. The practical solution worked out was that the original board would be named by the *zaidan hojin*, and that thereafter it should be self-perpetuating, but with some of its component members always coming from the stipulated bodies named above. This maintained the autonomy of the board and yet guaranteed the wide spread of background and interest of its members.

Provision was specifically made for men of "standing and experience" in general affairs, as well as educational experts, and also for the future representation of the graduates of the university. The total number was to be between nine and twenty-three, of whom the majority were to be Japanese citizens. Actually the founding panel numbered twenty-two, plus three non-voting auditors (*kanji*). Of these twenty-five, sixteen were Japanese and nine non-Japanese. Regular meetings were fixed to be held in February and May.

In accordance with national regulations, there was to be a university council (*hyogi-in*), in membership at least two and a half times that of the board of trustees. The plan for the make-up of this advisory body represents sound statesmanship. To be first named by the *zaidan hojin*, it should thereafter be selected by the board of trustees, in annual re-

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placements of the expiring three-year terms. In addition to representations from the categories of "the churches, business, and professional life, Christian education, and the foundation in America," it also was to include "one representative from each Christian college having a four-year undergraduate program." On the founding boards there were thirteen heads of other Christian colleges. The council was to meet twice a year at the same time and place as the meetings of the trustees. All the trustees were to be members of the council.

The wisdom of integrating the other Christian colleges with ICU by direct representation quickly proved itself. And so did the principle of vesting in the trustees the selection of the membership of the council and of giving them membership in it. In the postwar period this university-council development in academic institutions, while undoubtedly contributing to democratic procedures in what formerly may have been very autocratic administrations, has nevertheless been an area of ready manipulation for nonacademic elements with political and ideological goals and skill in obstructionist tactics in relation to the responsible authorities. With its preponderant size and dispersed representation from all divisions and faculties, self-perpetuating and often viewing itself as in open opposition to the trustees, at some schools the council has proven a deterrent to constructive administration instead of the friendly and advisory aid it was intended to be.

At ICU, on the contrary, the university council has been from the start an open channel of information and influence between the university and the other Christian colleges, to the mutual gain of all. Yet it has remained within its proper sphere of counsel and advice and has not impinged upon the designated authority or responsibilities of the board of trustees. The university may consider itself fortunate in having obtained from the Education Ministry a charter for a constitution in which it has any sort of an interlocking relationship with other schools, for such patterns are always discountenanced by the national educational authorities, who wish to deal only with solitary units of administration. This is particularly so in the case of private schools. By keeping the interrelationships in the influential but not controlling university council the desired ends have been gained.

With all these numerous considerations in mind the small committee drew up the panels of names to be recommended to the *zaidan*

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hojin as founding members of the board of trustees and the council. There is no record that the question of the selection of a president or other officers was taken up. The Japanese members were still thinking of a president from overseas, with a Japanese vice-president as "executive director," while among the foundation representatives there was no such idea at all. Possibly the subject was thought to be best left untouched until the suitable time, place, and occasion for the actual selection to be made.

The Christian quality of the university was written into the constitution by the explicit rule that "all trustees shall be in cordial sympathy with the objectives of the university, and shall be professed Christians of the evangelical faith" (Article V, Section 1, Paragraph 5). Also: "The President shall be a person of outstanding Christian character" (Art. V, Sec. 4, Par. 2). Regarding the faculty: "All members of the faculty of every rank shall be Christians of the evangelical faith. . . . The Trustees, in exceptional cases involving particular qualifications for a specialized position, when no qualified evangelical Christian is available, may, by formal vote and record, waive the above requirement. Such members of the Faculty shall be employed on a temporary basis" (Art. V, Sec. 5, Pars. 1, 2).

The administrative structure was to be a new departure: a president with comprehensive powers and authority under the board of trustees, and five vice-presidents, as stipulated in Art. V, Sec. 4, Par. 4:

The Vice-Presidents shall be coordinate. Their duties shall be as follows:

- a) One Vice-President shall be responsible for the business transactions of the institution, including the development and maintenance of buildings and grounds, budgets, accounts, and financial operation.
- b) One Vice-President shall be responsible for developing and supervising the academic program and instruction of the University.
- c) One Vice-President shall be responsible for all extra-instructional activities of students including educational and vocational counseling, admissions, registration, placement, health, student government, and housing.
- d) One Vice-President shall be the University pastor, who shall be responsible for the religious life and program of the University.
- e) One Vice-President shall be in charge of public relations, and shall be responsible for carrying on such activities as will effectively interpret the University and all its developments to students and faculty on the

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campus, and to schools, churches, and citizens of Japan, and to people and agencies in other lands.

This was one of the particular contributions of Dr. Troyer in the blueprinting of the university structure. It had grown out of the felt needs and the experimentation in some of the large universities in America. Specifically, a survey and analysis of the internal organization of Syracuse University, in which Troyer had had a creative part, had led to the recommendation of this type of administration as most adequate to deal with the increasingly intricate interrelationships of a modern university campus.

On June 4, 1949, the *zaidan hojin* held a special meeting of its board and took two essential actions. It expanded Article III, Section 1, of its constitution, declaring its purpose to be the establishment of the university and giving the list of persons "who at the time the ICU is established are to be appointed as donors of property and *riji* (trustees)" and likewise the names of the proposed councilors. Second, the meeting voted that "when the Constitution of the ICU is approved by Mom-busho [the Education Ministry], this Zaidan Hojin . . . shall transfer the property of this Zaidan Hojin to the newly created Zaidan Hojin of the ICU, and this Zaidan Hojin shall be dissolved."

The way was now open for the culmination of the converging planning of the years, and the visitors asked that the event be a calling-together of those who were to compose the two boards, together with some staff members, for the purpose of giving effect to the understandings reached in the small committee meetings and the *zaidan hojin* meeting. This was done, and on June 13-16, 1949, fifty-nine persons gathered at the Tozanso, the YMCA conference site near Gotemba, for their epochal meeting.

When the visitors learned that Prince Chichibu, the next younger brother of the Emperor, and Princess Chichibu were in residence at their villa nearby, they paid a courtesy call. The cordiality of their reception encouraged them to invite the imperial couple to attend the conference, and the Prince came and addressed the meeting. Later the board requested that the Princess allow herself to be associated with the university as an honorary councilor. She consented to do so, and has from that time on maintained a constant and understanding interest

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in the university and its work. At the same meeting Ichimada, leader of the successful fund-raising campaign, was also made an honorary councilor, and he too has continued his active interest and support until the present.

Chairman Yamamoto of the *zaidan hojin* called the meeting to order as an informal preliminary conference, though its make-up would later become official. On June 14, 1949, work began with the taking up item by item and, as it proved, word by word of the proposed constitution.

When the proposal for a college of liberal arts was reached there was extended discussion. Finally Dr. Troyer was asked to read and comment on his prepared paper "The Proposed Program for the International Christian University." In this he forcefully set forth the philosophy and the principles of higher education which he has so consistently advocated and demonstrated throughout the life of ICU.

In the long evening session Article V, with all its intricacies of the new university organization and its boards, was handled.

June 15, 1949, was to be pivotal in ICU history, as on that day the conference adopted the constitution afterward to be made legal. When agreement had been reached on all essentials the preliminary conference adjourned.

There followed a series of meetings described in the minutes: "From this point onward there was frequent convening, adjourning, and reconvening of the council and trustees respectively in order to facilitate the necessary business." The university council met first; Diffendorfer was chosen chairman *pro tem*. This meeting organized and approved the constitution and bylaws. The nominating committee brought in a panel of two candidates for each office and the following were elected: chairman, Yamamoto; vice-chairman, Outerbridge; secretary, Yano.

The council received and filed the copy of the constitution of the foundation in America read by Diffendorfer, as well as a written statement of the desired relation to the other Christian colleges as not competitive but complementary. It adopted the "Proposed Program." The date of opening was discussed and it was agreed that for good reasons in both Japan and America the first possible date would be April, 1951. The selection of a university architect was referred to the board of trustees. Then the council adjourned.

The trustees then met and organized with *pro tem* officers, Diffendor-

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fer being in the chair. The nominating committee was set up, which later brought in two-name nominations, and on a still later ballot the following were elected: chairman, Togasaki; vice-chairman, Kriete; secretary, Okabe.

On the agenda, the matter of the selection of a president was discussed. Diffendorfer urged that the person chosen be a Japanese citizen, giving as his principal reason the difficulty of explaining to the world an inability to find a suitable person in the Christian community in Japan after almost a century of splendid history and with great Christian educational institutions turning out thousands of graduates. Also he wished to avoid any possible impression being given to the public that this project was officially American or under the directing influence of the Occupation authorities. There was general discussion. A special committee on the nomination of university officers was named with Miss Michi Kawai as chairman.

In the meantime the various actions taken by the council regarding the constitution and the educational program were duplicated by the trustees. The same reports were received and filed, and when the new board officers were named, the *pro tem* officers withdrew as the others took over their duties.

The university nominating committee brought in the following list of nominees, who were unanimously elected: president, Dr. Hachiro Yuasa; vice-president for finance, Harold W. Hackett; vice-president for curriculum and instruction, Maurice E. Troyer. On the following day, June 16, 1949, all remaining items of business were disposed of, final adjournment was taken, and the group dispersed.

The invitation to Dr. Yuasa and the request for his release from the presidency of Doshisha University were carried to Kyoto in person by the new chairman of the board, Togasaki. Word was sent to America inviting Hackett to become the vice-president for financial affairs and requesting his release for immediate service in Japan. Contact with Dr. Vories (Hitotsuyanagi) was established, looking to his becoming the supervising architect for the plant development. The foundation directors were cabled for their tentative votes of confirmation of the new president. Dr. Troyer was officially informed of his election as vice-president in charge of academic program and instruction. He left for home on June 29, while Dr. Diffendorfer waited to take ship on July 1.

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On the morning of that same day, July 1, 1949, the second meeting of the trustees was held and the various decisions of the first meeting were validated. Word was received from Doshisha regretfully acquiescing in the loss of their president and, in view of the greatness of the new call, immediately releasing him part time for preparation for the new post. He was at the meeting and made formal acceptance of the position. Thereafter for some months he carried both heavy sets of responsibility concurrently.

At this same meeting Vories was engaged as architect and was asked to make an over-all plan concerning the use of ground and buildings as well as of new construction required. He spoke with great appreciation of the Mitaka site as being ideal. The cable reply had come from America reporting that there was unanimous approval of Dr. Yuasa on the part of all the directors who could be reached; later this action was formally ratified. All unfinished items left from the Gotemba meeting of two weeks before were taken up and put in order.

Along with these constructive preparatory steps there were others which were involved in the process of bringing the new university project to life, although taken by themselves they seemed more negative than positive. One was the dismantling of the original organization structure, which now was being supplanted by the new one. It will be recalled that in August, 1946, the first beginning of an organization in Japan had been set up as the International Christian University Organization Committee. This had carried on all the activities of the movement including the drafting of a constitution and the obtaining of the charter in May, 1948, for the *zaidan hojin*. Now, by the action at Gotemba and fortified by the assurance of the Education Ministry, the new body was to become the legal successor to all that had gone before.

It was therefore essential that care should be taken in connection with the incorporation of the new body to see that the former structure was completely dismantled. This applied both to the *zaidan hojin*, whose direct child it was, and also to the organizing committee, which might be considered the grandparent, and which was still very much alive.

The concern which Diffendorfer felt in the matter of removing any risk of possible future entanglements did not imply the least disparagement of those earlier and most essential structures. In a letter to Soichi

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Saito dated October 11, 1949, he strove to make this plain. He had received and read the minutes of the July 20, 1949, meeting of the organizing committee (*kensetsu iin*) and had noted that it ended with the usual adjournment and nothing more. This left it in existence, and seemed to indicate no intention of its disbanding in favor of the new body. After expressing the judgment that some such expression as "sine die" or "indefinitely" should be added so as to make it clear that the original body was no longer in existence, he went on:

I hope that you and others will not feel that my checking back on an item of this sort means that I lack appreciation of what the Organizing Committee did, for that is far from the truth. I appreciate very much the earnest consideration they gave to preliminary concepts of the University. I have reread again, after returning from Japan, the minutes of the meetings of this committee from the beginning, and I am amazed at the way the two groups in Japan and the United States coordinated their thinking.

There was one other item of business transacted on the last day which calls for particular attention. It was the following resolution:

THANKS FOR WORK IN SEMINARS

WHEREAS the Committee on Preparation in Japan organized Seminars under the able leadership of Dr. Yamamoto with the willing cooperation of influential Christian scholars, and undertook the tentative training of a number of graduate students, and

WHEREAS the said Committee sees fit to dissolve the Seminars now in favor of the plan worked out by the President-elect, completely free from any commitments or restrictions,

BE IT RESOLVED that a vote of thanks and appreciation be given by the Board of Trustees to Dr. Yamamoto and his associates of the Seminars, expressing appreciation for their efforts in initiating this tentative preparation for the University.

The resolution was presented by Soichi Saito, Chairman of the Executive Committee of the Organizing Committee, and was passed with no record of any prolonged discussion. Although it took the form of a vote of appreciation, it was of course a sentence of dissolution on what was perhaps the most vital and dynamic demonstration of life of the nascent university.

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Indeed the Research Institute with its instruction in the seminars was referred to by those closest to it as being the university itself in process of being born. Furthermore, as ICU has later developed, it was in some ways a close approximation to the university, both in numerous members of its faculty and in the three selected areas of studies, Humanities, Social Sciences, and Natural Sciences, with considerable emphasis on the English and German languages. Yet Diffendorfer in his report referred to this development, along with the pre-Gotemba organizations, as requiring dissolution in the process of ushering the new university onto the scene. Why was this so?

We have noted the unusually high morale of the seminar group, both instructors and students, as well as the rather negative view of it taken and reported by Fieser. It seems clear that Diffendorfer had no idea of the dimensions of the project nor of the seriousness of the work being done until he came to Japan and talked with the leaders. Instead of discrediting its importance, it would seem that he became perhaps too acutely aware that it was considered to be the university already in action. And for this very reason it might have potentialities for disharmony as the new plans progressed. The reasons given in the resolution are that the president-elect should have a free hand, and undoubtedly that was sound reasoning.

More might have been said. If the academic work of the seminars was really thought of as a preview of the university as well as a demonstration of the basis on which the charter might be sought, then not only was the initiative of the president at stake, but the authority of the board of trustees and of the newly elected university council as well. In fact, the Gotemba Conference decisions might lose the force of genuine policy-making altogether and the autonomy of the university might be jeopardized.

It may be conjectured, then, that the very excellence of the seminars made them seem to be a premature development, one that properly belonged to the university-to-be, and that they precipitated policies not yet determined by the university authorities just chosen. These policies, such as faculty selection, student qualification standards, curriculum patterns, and the age levels of work to be offered, were all pivotal in the new university development.

Whatever may be said for the reasoning and the judgment of those

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who made the decisions, the sentence of dissolution was for all concerned a tragic one. The director, Dr. Yamamoto, and the administrative head, Dr. Ishiwara, called one more meeting and reported the action of the trustees. It was a time of turbulent grief for the young men and women who had thrown themselves so utterly into their studies and preparations for a year and a half. Voices were raised for open resistance to the fiat. Inasmuch as most of the instruction was voluntary, and the budget was very small, might not the group go on with their own resources? Or if the decision were unalterable, at least might they not better dissociate themselves from the judgment of the trustees by a public statement of protest?

Then, according to the recollection of those who were there, both of the older men spoke their minds, and both to the same effect: "This is indeed a shock to us all, and one hard to accept. But we are all Christians. We must believe the decision has been made in good faith. We must not present a divided front to the world. We must not allow the university project to be endangered. Let us exercise all our Christian gifts and graces now in this event of crisis. Not only will we acquiesce and discontinue our works; we must not cherish discontent. If any of us faculty or students are desired in the new plan and can be used, let us loyally accept service with the university." This counsel prevailed and open dissension was avoided.

Dr. Yamamoto showed his magnanimity and Christian grace in the few years that followed by cheerful acceptance of the office of chairman of the university council, until three years later he succumbed to continuing illness. During his last days he referred to the "failure" of the seminars as his responsibility, and with wry humor he said that as a samurai he had fulfilled his debt of obligation by the rite of *hara-kiri* (referring to an abdominal operation just performed, from which he did not recover). His spirit was beyond praise. The seminars were far from a failure. They were the first blooming of a rare flower, out of season if you like, but nevertheless beautiful: the first living community of ICU, dedicated to the highest possible standards of learning, Christian through and through, and inspired with the spirit of selfless service.

As after events have shown, a combination of the hard facts of history with the ideals of the founders has eventuated in a university

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quite different from the direction in which the first seminars were channelled. They stressed a postgraduate (*daigaku-in*) level of studies, whereas in actual fact ICU has had to start as an undergraduate, liberal arts college (*daigaku*) and still, in its predominant emphasis, moves at that level. Also, their most striking feature was the unparalleled group of Japanese instructors, men who in prewar Japan had carried the torch of advanced learning in the most prestigious imperial, national, and private universities in the land. Yet, not only in America was the case being made for a new type of university, combining international patterns and personnel, but that too must have been the thought of the first planners in 1946 at the Tokyo meeting when they adopted the name International Christian University Organization Committee.

Furthermore, there had come a change in the climate and in the educational world of postwar Japan, and it was the dream of the founders that the new university should from the first pioneer in this new world, in both the principles and the practice of the new education. It is one of the glories of ICU that this has been done. It has been the laboratory in which numbers of these same seminar instructors as faculty members and administrative officers have worked out the challenging problems of human relationship in a new community of learning.

After a luncheon meeting with warm exchanges of speeches of appreciation Diffendorfer left for his ship. On July 24 and 25, 1949, he and Troyer made their report to the foundation in New York.

Diffendorfer told of the complexity of dealing with governments, the American State Department, the Occupation, at least three ministries of the Japanese government, besides the Tokyo and Mitaka city authorities, but he felt that all were now understanding and cooperative. The final interview with General MacArthur, when Togasaki and Yuasa were introduced, had been heartening. The visits to Christian schools had changed his opinions as to the practical necessity of an undergraduate college, but it also had convinced him that in the main these other Christian colleges accepted the assurances that ICU would not be competitive but complementary. He felt that they were heartily for the new enterprise, though not now ready for integration with it.

Diffendorfer frankly stated that in the beginning there were fairly wide divergences in the angles of vision of the two sets of planners, but

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that by mutual study and intercourse, by explanation and interpretation, the two lines had been brought together and all the main differences had been ironed out. "It took time but it was done," he said. He and Troyer had come back with a definite project and program to lay before the American public, and they felt that this genuinely represented the best thinking obtainable on both sides of the Pacific.

In this special two-day report meeting, most of the issues in planning on both sides were clarified. The matter of a possible medical-school development in association with St. Paul's University and the Episcopalian group was discussed, and it was decided to await the result of the campaign before going further in the matter. A good deal of thought was given to the place of theological training and to the relation of the other seminaries, particularly the Tokyo Union Seminary, to the university. The view of those just back from the negotiations in Japan was that until the outline of the university and its scope of work should become clearer it would be better not to extend the range of complexity by contemplating joint work in theological training with other institutions. It was hoped, however, that future years would bring about some fruitful coordination or integration in this field.

Regarding the financial campaign, Brown, of Tamblin and Brown, reported that their sketch survey gave them a feeling of confidence in undertaking the major effort during the two following years. Everywhere there seemed to be goodwill toward Japan and toward such an undertaking as the new university. Its newness, however, necessitated long months of seed-sowing and ground-preparation before the actual reaping could take place. He recommended launching the campaign in January, 1950, for its first drive in the spring, with continuing organized fund-raising until the climactic period of April to May, 1951. This plan was accepted by the foundation, and a contract for the first year was made with the firm.

With General MacArthur as honorary chairman of the campaign a strong beginning toward organization had been made. For the national chairman the foundation's hope centered upon the Honorable Joseph C. Grew, American Ambassador to Japan up to the beginning of the war and for ten years preceding it. He had a deep knowledge of Japan, was a loyal churchman, and had already in many ways given the ICU project his backing. A team comprising Diffendorfer, Smith, and

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Crosby Brown went to see him at his summer home and obtained his consent to head the campaign as national chairman.

At this time the first tangible money resources had come to hand, as a sufficient number of sponsoring boards of missions had accepted financial shares of responsibility to clinch the first tentative grant from the Methodist board. A check for the first hundred thousand dollars of this grant, matched by a similar one from the Presbyterian board, and a generous one from the Evangelical and Reformed Church board, together with some other board contributions, really made it possible for the first time to plan in deeds and not on paper. A lull followed this meeting as Diffendorfer was occupied with winding up his duties with the mission board, from which he retired on August 31, 1949. On October 1, he entered into his full-time work as president and in effect as the administrative director of the ICU Foundation.

The group in Japan was also active. Following the Gotemba Conference and the second trustees meeting, they moved forward on all lines of planning. The board of trustees delegated the week-by-week handling of problems to the combined executive and finance committees under Togasaki, the chairman of the board. Frequent meetings were held. Dr. Yuasa was asked to arrange to be present in Tokyo at meetings, and he did so. Steady correspondence with Troyer, Diffendorfer, and now Hackett in the United States was maintained, and closely coordinated planning and thinking became the routine.

On October 22, 1949, the chairman of the board of trustees in Japan presented the plan for the ICU business office. It was very complete, with three "rooms." The first was the planning room, in charge of all research, investigation, planning, and publicity. The second, the sponsoring room, was responsible for all raising of funds; and the third was the routine room, with subdivisions of general affairs, accounts, and building and maintenance. These respectively looked after, first, personnel and documents; second, budgets, accounts, and the custody of property; and third, acquisition, custody, maintenance, and disposition of buildings and grounds.

There were a good many replacements to be made in committees following the new organization. Details in the constitution had to be worked out in contact with the Education Ministry. The Mitaka-site negotiations were progressing. As soon as the land was transferred to

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the university board it would be required to show valid reasons for its entire use, and the planning of this was one of the matters gone over in June between the American visitors, the committee in Japan, and Vories, the architect. The latter was in frequent conference with the committee over this master plan of land utilization.

Another matter was the decision regarding the "first unit," or the core group, of buildings of first priority as essential to the beginning of academic work. In general it was agreed that these should be: the completion and furnishing of the main building as University Hall; a library with the prescribed number of books as a minimum; the church sanctuary and a church house for religious activities; dormitories for men, for women, and for married postgraduate students; a refectory; a heat, light, and power plant; and faculty residences, both apartments and houses.

On July 20, 1950, the fund-raising campaign led by Ichimada and the patrons association went over the top at the figure of 150 million yen. Immediately a wire was sent to the foundation: "150 million yen goal exceeded. Culmination united desire for comprehensive university. Eagerly await American success." It had been an astonishing campaign, involving people from every financial and social level and of all faiths and outlooks.

Undoubtedly a wide range of motives, too, lay beneath the disposition to give to this new enterprise. In his acceptance speech before the original group of industrialists and financiers Ichimada had frankly reminded them that in addition to being a center of spiritual light and energy for the new Japan, the new university also would be largely influential in helping re-establish Japan in the family of nations; it would have a direct bearing on foreign relations, and that meant foreign trade, a stabilized currency, economic health, and indeed perhaps even survival for the people of postwar Japan.

Also there were many ordinary people, parents who dreamed of an education for their children opening out to the new wide world. There were great numbers of thoughtful persons to whom the new emphasis in character education, with its cultural perspectives, had already made a deep appeal, and they readily contributed to make such an institution as ICU possible.

Murajiro Ueda, an elderly member of the board of trustees living in

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the north island of Hokkaido, strapped on his skis and went out in zero weather tramping over the hills to remote villages, telling the story of ICU and taking subscriptions for the campaign. Rich and poor gave, and from all accounts they gave cheerfully.

There were those who would have gladly exploited the opportunity to contribute, having their own ulterior ends in view, and some tendered contributions it was felt the foundation could not accept. A Japanese newspaper offered a guaranteed gift of one-third of the entire amount needed—fifty million yen—to be given from the profits of a series of horse races by a racing association which they would sponsor. A proportion of the pari-mutuel betting proceeds would be turned over to the university campaign. Ichimada declined, saying: "Although I appreciate greatly the good intent of the proposed donors, we of the committee feel that we cannot ask our friends in North America to accept a lower level of morals and ethics in Japan. Japanese will make good their pledges from their own pockets."

An amazing feature of this most unusual campaign was that there was virtually no shrinkage in actual payments on subscriptions. The report showed that of the total amount subscribed, almost ninety-nine percent already had been paid in cash. In August the official fund-raising came to an end, but six months later the figure had gone on to reach 155 million yen, and a year after, in the summer of 1951, the total reported was 160 million yen. This cooperative action in Japan was both an encouragement and a challenge to those in North America who were struggling with the preliminary steps in the organization of their campaign.

It was an encouragement because the example of a nationwide, perfectly directed, swift, and smoothly operating campaign, embracing multitudes of people and overreaching the goal in a few months, would surely be a spur to the American campaign. But also it was a challenge of the highest order in that it was indeed a national effort, not exactly official, but very nearly so. From 1946 there had been open announcement that large gifts would be coming from America to establish this university. The widely publicized purpose of the institution indicated in its constitution was to help the nation into the ways of a new life.

In 1948 the broad appeal had been made to the public by the visit of the foundation director, who was everywhere identified with the

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American help at the time of the 1923 earthquake. It was repeatedly said that he was being drafted to direct the American people in a far greater gift to the people of Japan.

As we have noted, Joseph C. Grew was national chairman of the campaign. General MacArthur also lent his name as honorary cochairman. How could one resist such an accumulated weight of generosity from the former enemy, offered virtually as a nation? So, whatever other motives there were, certainly the most impelling one from school-child to the Emperor was that of adequately meeting this debt of kindness by an even greater expression in gratitude.

Now that gratitude had been sincerely expressed. It remained for America to make good its promised gift of the university. This was the moral obligation that now rested on the American planners. Correspondence from Japan continually carried to the desk of Diffendorfer in New York the report of this expectancy, rising to perplexity with the passing of months, and then of profound disquiet and even of questioning. The friends of ICU began to fear that there would be doubts as to America's sincerity or good faith.

The group in America needed a sharply outlined plan to serve as the basis for requests of support in their campaign, and they spent much time working out the details of all these buildings, their equipment and furnishings, and the cost. To meet the requirements of the Education Ministry, the planners in Japan were doing the same, with the counsel of the Vories architectural firm. Back and forth the sketches and ideas and estimates went. At first the guess brought the plant and equipment cost to about two and a half million dollars, then three and a half, and by December, 1949, it was four million. One thing, costs in Japan were going up at unpredictable speed with every re-estimate.

In Japan and in America committees of influential educators were set up to select prospective faculty members. Both for the Japanese candidates and for the non-Japanese the criteria were very high. Dr. Yuasa especially emphasized the importance of wives and families sharing the sense of commitment and vocation in the Christian academic campus world of ICU.

In America Troyer was scouting for teachers, and in his letters to those whom he was asking to recommend candidates he stressed much the same qualities: persons who either had gained repute as scholars or

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had clear potentiality and preliminary training. They should be good at teamwork in this new pioneering adventure; with solid Christian and democratic convictions; creative, free, sensitive, humane in spirit; with breadth of culture and depth of professional knowledge; with teaching interests and skill; completely committed to ICU's goals and aims.

The year 1950 began with the two planning groups linked by numerous trips back and forth on the part of the leaders. By almost superhuman efforts Occupation clearance was obtained for Yuasa and Vories to go to America. They reached New York on January 1, 1950. The original intention had been to launch the public campaign at that time and to lean heavily on the wide acceptability of Dr. Yuasa throughout North America for his high ideals of Christian education and his brilliance in presenting them. Dr. Vories would be invaluable in moving forward the architectural and construction planning. But the great time clock of American preparation moved slowly and ICU was as yet largely unknown. So on the advice of Tamblyn and Brown much more spadework was to be undertaken. Also, the ICU picture was not yet clear enough in focus for presentation to the public.

The foundation president reported on January 18, 1950: "The month of January was a tightly scheduled succession of conferences among Messrs. Yuasa, Diffendorfer, Hackett, Vories, and Troyer on problems of campus development, architectural building plans, a projected four-year budget, salary schedules and employment policies, visits to campuses to inspect new buildings, and interviews with leading candidates for top positions on the faculty and administration. In addition they gave a number of important talks on the university in Boston, New York City, and elsewhere."

On January 12 and 13, 1950, Chancellor Tolley called a meeting of the newly constituted advisory committee on education, with twenty-two prominent American leaders in education, at Cincinnati, Ohio, where they and the future ICU men, Yuasa, Hackett, and Troyer, went over the issues and problems engaging the thought of the groups in Japan and America.

Yuasa and Vories returned in early February, 1950, with brief cases bulging with data regarding "the scope and the nature of the program projected, the positions listed for the faculty and administration, the selection of faculty members, a six-month faculty-planning conference,

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the development of the library, selection of equipment," also "the campus and plant development and utilization, long-range design, architectural style, specific housing needs, classrooms, offices, library, religious program, student and faculty housing, student center, food provision, organizations, social activities, heating and sewage systems, and proposed financial and salary plans."

For such a range of problems one month would seem to have been inadequate for any solution, but most of these matters had been under study by the Japan group since Gotemba six months before, and the visitors had carried to America with them much data for the blending of plans which took place there. It was an essential and fruitful experience for both sides.

The six-month planning conference referred to was a project conceived by the ICU planners for a bringing-together of a "substantial core" of the proposed members of the faculty from Japan by June, 1950. The report stated:

Unacquainted faculty members drawn from many universities, countries, and cultures to develop and implement a new program for a new Japan need time to get acquainted and to plan. Thirty-five to forty faculty members, about half of them Japanese and the other half foreign, are to be assembled and housed on the Syracuse University campus by June 13, 1950. Here they can clarify the purposes of the new university and its program, and proceed to plan the curricula.

About an equal number of eminent educators, especially in the field of general education, were to be invited for lectures, counseling, and experimentation. This was an ambitious program, calling for a budget of a hundred and fifty thousand dollars. The proposal noted that "to distill out and refine from all sources that which will be most appropriate and useful in meeting the educational needs of Japan will be an Herculean task," but the results would be lasting. The Japanese members would be back in Japan by January, 1951, and splitting up into teams, would tour Japan setting forth the plans and purpose of the new university, and in effect recruiting the finest product of the youth of the country as prospective students.

This excellent project had to be abandoned in the light of financial stringency. The American group did have a retreat at Stony Point, New

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York, and the Japan faculty candidates had theirs in Japan as well, but the large joint-conference never came off.

In Japan 250 possible choices for the forty faculty seats had been discussed, canvassed, or interviewed, and finally some twenty had been offered positions, ten of whom had given definite acceptance. In America "much paper work" was being done, with counseling and recommendations from some seventy-five educators, leading to interviews with sixty-five candidates, and the screening of application papers from over two hundred professors desiring short-term exchange assignments. Altogether the complexities of personnel and financial problems led to the decision while Yuasa was in America to set forward the opening of the university to the spring of 1952 instead of 1951.

The foundation in New York in August, 1949, had moved its office to more adequate facilities at 44 East 23rd Street, where it was to carry on its work for more than ten years. From there the lines were going out across the entire continent to enlist the young people of the churches, students of more and more colleges, and women of world outlook in the Christian churches who were becoming alerted to the gigantic task that lay just ahead. News releases, articles for periodicals, audio-visual educational and promotional materials were being put into circulation to bring an ever-widening range of persons into the orbit of interest in the new Christian university. Undoubtedly, too, the regular staff in the office were finding their duties increased rather than otherwise by having to brief and induct into their work the new "experts" who were being introduced into the team. The task was indeed "Herculean," but therein lay much of its challenge. It called forth and received a rare quality of heroic idealism and of practical dedication from all, planners and administrators alike.

2. THE DISCIPLINE OF DELAY, 1950-51

On March 9, 1950 Vice-President and Mrs. Harold Hackett arrived in Japan, taking up temporary residence in downtown Tokyo. On both sides of the ocean the organizers were operating from better office quarters. The new office site of the foundation in New York City was convenient to most of the mission and church agencies. In Tokyo, ICU

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joined as part owners in the Christian Headquarters Building on the Ginza by purchasing a good-size room for office work and conference. Thereafter this became the official address of the university.

Hackett was assigned the duties of head of the business office that had been looked after by Dr. Togasaki, the chairman of the board. Mitaka-site negotiations were now in the hands of a strong grounds and buildings committee, under the chairmanship of Dr. Junzo Sasamori, an influential layman, sometime cabinet minister, and an experienced, imaginative planner of educational programs. He and his committee were busy with the land-utilization plans.

A new Private Schools Law had been enacted, and the ICU constitution had to be revised (March 17, 1950) so as to make the future transfer from the present ICG (International Christian Gakuen) to the new ICU smooth sailing.

The announcement of the further postponement of the anticipated date for opening the university was received with considerable disappointment in Japan, especially by those who had been most active in the financial campaign. But, quite apart from the delays in America, it was by now clear that neither the building development nor the personnel and academic preparations could possibly be completed any earlier than for an April, 1952, opening.

The contract with the Fuji Heavy Industries Company called for the transfer of the entire site by June, 1950, and during the summer this was accomplished. In September an office was set up in one of the smaller buildings on the site, and there Hackett established himself with a small staff. Temporary residences were found for the staff members on the grounds. In the October meeting of the board of trustees a report on the entire matter was made. In a resurvey the land was found to comprise 379 acres (464,000 tsubo).

The compensation for the purchase included the major contract of sale by Fuji, the amount paid the city government, and indemnification to the value of three years' crops to the farmers for loss of income in the process of moving. In addition there were rehabilitation costs for the removal of twenty families, about one hundred people living as refugees in the former trenches dug in the grounds. In general terms the total cost came to 125 million yen, which was all paid by the patrons committee from the returns of the campaign, leaving a balance of something

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over thirty million yen for future use as endowment to produce income for the university. Dr. Yuasa reported this amount to the foundation on January 18, 1951, as the equivalent of \$354,538.

As to the use of the land, the Sasamori committee came forward with a detailed plan. As of March, 1950, the then-estimated total of about 370 acres was broken down according to registered use into the following categories: cultivated fields, 196 acres; horticulture, 15; pasture, 8; roads and farm buildings, 25; slopes, marshes, and swamps, 25; forest land, 80; industrial, 25. The new plan called for continuing the agricultural use of the 200-odd acres then registered for that purpose, planting the acres in grains, vegetables, and other crops for food and feed. Livestock, cattle, blooded hogs, goats, and poultry, and perhaps sheep, were to be imported, as also were the seeds needed. Eventually the plant development would call for twenty-five agricultural work buildings and some thirty-five pieces of farm machinery and sets of tools. The estimated cost was around \$140,000 to be expended over the two-year period of 1950 and 1951.

The necessity of crop-raising arose not simply from the postwar laws requiring this in the case of farmland, but also from the needs of the prospective ICU campus family as well. It was estimated that in the first year of the university there would be five hundred people living there, and in three years more there would be a thousand. The need for providing nourishing food was a very challenging one. The memory of the starvation years in the immediate past was still fresh, and the first students would inevitably be undernourished as a result of the shortages of those years.

Matching the productive use of the grounds planned by the committee, in a meeting on October 5, 1950, the vice-president for education set forth the educational purposes to which this farm project might contribute. It would teach the campus community—students, staff, and faculty—respect for manual labor, an essential in the new world. Especially was respect for agriculture and for farm life needed in the new urbanized societies. To the students who would work there the project would give health and vigor; also as *arbeit* it would provide a livelihood for financially needy students. It would be a real laboratory for research and demonstration in some of the physical sciences. Erasing social lines, it should be a training in democratic living for the entire

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campus. He cautioned against overmechanization as being unrealistic and perhaps self-defeating. The question of a director who would be expert in fields of both practical production and educational use would of course be a large one, but possibly two men in hearty accord might make a team job of it.

As it worked out (reported in a news release of February, 1951) 180 acres did get sowed to "income-producing crops," chiefly feed grains and rice, with a division of supervision between Hackett, who had charge of production and of plant development, and Troyer, who was to be responsible in all areas relating to educational use. As superintendent of the farm Kunihei Ikeda was engaged. He was American-trained in agriculture, had taught for years in the To-O Gijuku school at Hiro-saki, Aomori Prefecture, and at the time was supervising the work of the horticultural department of Miss Kawai's school, Keisen Jo Gakko.

So much for the farming side of the Mitaka site. In addition to the Fuji Heavy Industries Company land there were approximately twenty-five acres of space occupied by buildings of one kind or another. Like many another wartime industrial plant the lack of care after the war gave an air of general dilapidation to the whole site. This impression was reflected in some of the reports brought back from Japan, stressing "the undesirability of using the old factory buildings" and quoting an architect in Japan as urging that if the Mitaka site were chosen, "we spend \$10,000 to tear these buildings down . . . these old wrecks of buildings." There was indeed a great deal of deterioration in the case of the rows of tooling machine shops; and the roof of a huge hangar was out of repair. Also wide concrete runways crossed some of the fields, and in places these were broken.

The buildings, neglected though they had been for five years, were nevertheless a prize. Unlike the usual flimsy wooden-shed structures that might well have been there in 1950, they were constructed of durable materials, and they were not old. The immense hangar, 360 feet on each of four sides, offered intriguing possibilities of use.

What proved to be the great asset of those first years was the central building; far from being a wreck, this was a still-unfinished mass of first-class steel and concrete, with one hundred and four rooms, three stories high and strong enough to support two more. Designed as an aeronautic research institute, it proved to be almost made-to-order for

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ICU's early needs, when there were insufficient financial resources to erect an adequate set of new buildings for the university's work.

Of the other buildings the tool shops proved unusable, and the hangar was a white elephant that moved in and out of the planning for some years, eventually to yield its skeleton of steel as scrap for cash income. But the central structure, 375 by 100 feet in size, from the first sketch of proposed campus plans was destined to be the core of rehabilitation and construction for the new university plant development.

At the March, 1950, meeting Dr. Yuasa reported that it was the request of the foundation leaders that he return to America in time to help with the initiation of the fund-raising campaign then set for April 6. Before he left for America, Yuasa spoke reassuringly regarding the campaign there when reporting to the trustees on March 10, 1950. To the question "Why has the campaign not started?" his reply was that it had started and was moving at great depth and with as much speed as so huge an undertaking could be expected to move. Yuasa described the thorough national network of promotion organization set up by Tamblyn and Brown, with all of North America divided into twelve regions and with a subdirector and office staff in each region. This covered Canada as well as the United States. Special integrated organizations of workers were cultivating the youth groups of the churches, college men and women, and churchwomen of all denominations. He concluded: "I am fully confident in the success of the American campaign. Building and planning can be carried out with the idea that the money will come."

It was arranged that Vories should prepare ten drawings of unit construction for Yuasa to take with him for joint conferences. They were: the revamping of the central building as University Hall; a science building (possibly utilizing the tool shops); a gymnasium, recreation center, and sports arena (inside the hangar); a residence for the president.

There was also the reconditioning of a beautiful villa, formerly the private residence of Chikuhei Nakajima, head of the airplane company, as a residence with apartments. This building, Taizanso, a splendid example of the best farmhouse construction of three centuries ago, with its massive thatched roof, surrounded by a lovely Japanese garden and the forest beyond, is a priceless cultural asset for the university. The other

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plans were for a student dining hall, a church sanctuary and church house for religious activities, and one dormitory each for men and for women. Other faculty residence units would come a little later.

We have followed the Japan developments of 1950 thus far. In America the year was a fateful one. The bare outline of events is sketched by Diffendorfer in his report to the January 18, 1951, foundation meeting. After the intensive activities of the month of January he turned to give his undivided attention to the campaign, on the success of which the entire enterprise now seemed to hang.

On February 28, 1950, the promotion firm advised a change of plan. One simultaneous moving on all fronts was felt to be impracticable, so the year-long campaign was to be divided. A group of key major cities would be tackled in the spring of 1950. With the experience and momentum thus gained, in the fall of 1950 a second group of slightly smaller cities and adjacent regions would be the goal. Then in the spring of 1951 the third and last group of cities and neighboring communities would be covered.

There was nothing to do but accept this strategy of the divided attack, though it was an implicit admission of inability to move with the former anticipated momentum. On June 8, 1950, the first factual report was made, in a mood of guarded hopefulness. Brown and his staff members said: "It is a time of sowing, the harvest must come later. . . . It is a question whether our confidence in the response of the American people to our appeal will be justified. . . . Too soon to say yes or no. . . . Reports of intense interest by many seem to justify reasonable confidence."

A month later, when the June ingathering had failed of the hoped-for result, Brown wrote Diffendorfer recommending a radical change of policy once more, and a special meeting of the foundation was called on July 10 to deal with the matter. Brown was not present at the meeting, for acting on his apprehension of impending failure and, it would appear, on the request of "Dr. Diff," he had gone into the field on a visitation of the regional offices in person. There was cause for concern, for in the June meeting the report of the financial campaign thus far had shown expenditures already of over \$600,000 in fees and promotion activities, and as yet a meager \$85,000 subscribed in pledges and cash.

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There was no escaping the fact that the pulse beat of the May climax all over the country had shown little strength. Brown was perfectly frank in the analysis, and he moved swiftly to recommend a sharp change of strategy. His description of the state of mind of possible givers: "Since the last meeting all reports unfavorable. . . . Foundations waiting till ICU proves itself. . . . Local pastors will not move until pushed from denominational headquarters. . . . Plenty of goodwill, but few signatures."

As to the causes for a change of program, he listed some: "The meager results of the present strategy. . . . The sudden outbreak of the war in Korea distracting the minds of the public. . . . The discovery that no large special givers are forthcoming, and that pastors of local churches are lethargic. . . . Protestantism as such has no pulling power . . . but separate denominations do. . . . The center of loyalty of pastors and local church members is to their denominational affiliation."

So the changes suggested were: (1) Go to the churches and stress the denominational involvement and responsibility. (2) Lower the immediate goals to a compassable scale by breaking the large sums down into "living endowments" over a period of yearly subscriptions. (3) Reduce overhead by dropping some regional organizations, cutting staff to perhaps five in place of more than thirty, and utilizing interested nonprofessional persons. Keep steadily moving, but without high-pressure costs.

There was nothing very challenging nor reassuring about this final last-ditch stand, but it was presented as the best hope of salvaging something from the total investment of almost one million dollars.

On July 17, 1950, Brown returned from the West Coast. Arriving in the morning, he went to the office and held a staff conference concerning the campaign. In the evening, stopping at his club for dinner, he suffered a coronary attack and was carried to the hospital, where on July 26, 1950, he died. This left Diffendorfer, Smith, and the others of the foundation facing the situation. They were not professional money-raisers, and most of them were engaged full time in other work, but as missionary executives they knew the ground and had met hard times before, so with courage they got their shoulders under the load.

Fieser, as executive secretary, had recognized that the extremely critical conditions called for direct administration by Diffendorfer, and

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in June he had tendered his resignation and withdrawn from the field. The contract with Tamblyn and Brown terminated as of November 30, 1950, and the amateurs took over. Harold Allen of Tamblyn and Brown alone stayed on and had charge of all promotional material until the end of May, 1951.

There was one great bar to free approach to the various supporting mission agencies. In soliciting and obtaining the generous initial appropriations of the supporting boards (and the total of these came to almost \$1,200,000) the stipulation had been made that this money was their gift to the university itself and not to the promotional campaign, so that they were not again to be approached for financial gifts as boards. But this million dollars had been drawn on as it was the only resource in sight to meet the inescapable costs of the campaign. At each point this had been done by committee action, and with a reiteration of the statement that the advance would be a first lien on the income contributed. But though everything had been perfectly honorable, the tragic fact remained that this money had by now been spent and no other new channels of immediate income were open.

Dr. Yuasa had come over to assist in the campaign, and remained from April to the end of June. During the months of July and September, 1950, Troyer was in Japan working on academic affairs, conferring regarding the faculty selection going on, and beginning to prepare the curriculum of studies. Again, as the financial crisis deepened, Dr. and Mrs. Yuasa in September returned to the United States, where he put in a year of hard work traveling, speaking, interviewing, and helping build morale for the new undertaking.

It was indispensable for someone fresh from Japan, yet familiar with the American scene, to be on hand to present the case of the ICU, for during the summer of 1950 the much-feared break in Korea had come, and the United States found itself under the banner of the United Nations carrying on an undeclared war in Korea. Really it was China that was the powerful antagonist, with the might of the USSR at her back poised for possible involvement. It was indeed an unpropitious time for a businessman or a financial foundation to be asked to invest in a new peaceful educational enterprise in the Far East. People's minds were simply not on such things, but rather were preoccupied with uncertainties and fear concerning the future.

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A calm, reasoned, and sympathetic presentation of the case for ICU by one who was known and trusted was a great asset just at this time, and the foundation leaned heavily on Dr. Yuasa. He put ICU in true perspective by saying it had been strategically called into being for just such times of crisis as that now being faced. The new university must, he said, serve as a natural frontier guard against the skilled aggression of radical left-wing forces, and yet must also be a genuinely international organ of balance facing the equally aggressive rising movement of right-wing conservatism in Japan. The present campaign must not disappoint the multitudes of people, nine-tenths of them non-Christians, who had made great financial contributions to the university's founding; it must fulfill the perhaps unreasonable expectations of Japan that in this new university the people of North America would make a vast outpouring of generous friendship for the oncoming generations in the neighbor land across the Pacific.

Dr. Yuasa said that ICU must find the way to help crown the edifices of the existing Christian colleges and take its place in a nationwide support of the Japanese Christian movement. In America, he noted, countless numbers of people were backing this cooperative witness to the faith through higher education. These and many more aspects of the project were indeed true and urgently needed to be held before the American public in the summer and fall of 1950.

By October the professional apparatus of the campaign had been dismantled. The summer months, a time of almost total inactivity in city church life, had passed with little or no income, the treasury of the foundation was dry, and there was no way seen ahead to meet even the modest monthly payroll. On October 4, therefore, it was decided to call together leaders of the cooperating denominations and lay the case before them. On November 16, 1950, this meeting took place in New York City. The following seven denominations were represented: Congregational-Christian Churches; Evangelical and Reformed; Evangelical United Brethren; Methodist Church; Presbyterian Church, U.S.A.; Protestant Episcopal Church; and Reformed Church in America.

The foundation officers presented the situation and asked for the members' cooperation. After sympathetic discussion, on motion of Dr. Leber of the Presbyterian Church, it was decided: to effect every

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possible economy in the foundation; to guarantee the current budget overseas for the next five months till after the spring drive of 1951; to set up "ICU Week" from April 29, 1951, throughout the local churches for a straight-out Christian appeal to individual members; to agree that these same leaders representing the denominations would meet again after the drive and determine "future policies."

On December 27, 1950, John Smith, acting for the executive committee, wired Hackett at Mitaka assuring him of maintaining the current budget grant and "authorizing a total expenditure of \$133,850 for the next five months for the rehabilitation of University Hall." A letter from Diffendorfer to Hackett just before this time, dated December 21, 1950, makes poignant reading: "We are now making a study of our finances to see if we cannot authorize the signing of a contract for the completion of University Hall. . . . We shall try to keep up with your schedule outline, though we know we will be two months late." The heroic checks came along promptly one month at a time for ten payments totaling \$331,000 when the work was completed.

We also get a glimpse of the war fears in America in Diffendorfer's last sentence: "All this depends, of course, on no declaration of war on Japan by Russia." As to the "Korean situation," the reference above is one of the few in which Diffendorfer seemed himself to have apprehensions. His other letters repeatedly refer to the fears of the people generally as being ungrounded. Logistically, he said, it was impracticable for China or Russia to mount an invasion of Japan's islands. And even if there were such a possibility, all the more reason for strengthening Japan in such a crisis by a public announcement to the world through the establishment of ICU that America and Japan share ideals and outlook on life. But that the general feeling of doubt in America was strong he knew all too well.

To quote a few excerpts from his letters: "Since the break of the Korean situation we have been in trouble. . . . We're meeting constantly to consider ways and means of overcoming this" (to Hackett, August 2, 1950). Again Diffendorfer wrote: "It is raising questions throughout the United States. In the communities where actual canvasses are going on it has almost stopped the flow of subscriptions. . . . We are preparing a broadside for use in the fall" (to Hackett, August 2, 1950). "I cannot predict anything with reference to the future. We

are trying desperately to overcome the hesitancy caused by the whole Korean situation. I think we are going to be able to do that, but . . . We are all working at the highest pressure doing the best we can" (to Hackett, August 10, 1950).

In what may well have been the last letter he dictated there is the background of the well-remembered experience of the American people whose tax money had gone in floods of arms and goods to China in support of the government only to be absorbed and used by the Communist forces as they took over on the mainland. At that time all Christian schools too had been seized. He wrote: "The situation in Korea is a definite factor. . . . We are determined, however, to go right ahead. You would be amazed to know many people feel that Japan will be overrun by the Chinese army as soon as the conquest of Korea is completed. Many feel that Japan will go Communist anyhow. They do not want to provide implements in the way of school buildings to aid Japanese Communists" (to Hackett, January 30, 1951).

With the ground firmer under their feet as the denominational leaders closed ranks around them, the foundation leaders, at the meeting of January 18, 1951, now carried through changes in the organizational make-up. Knowing his own responsibility in the situation, Diffendorfer resigned as president and assumed the position of executive vice-president. Dr. Kenneth Latourette, of Yale, a Nestor in the ranks of Christian education, became president. Dr. J. C. Smith, as vice-president and chairman of the executive committee, was at the center of the planning. Another vice-presidency was filled by Professor Hugh Borton of Columbia, representing the Society of Friends on the foundation. He was named chairman of the finance committee. Mrs. Harper A. Sibley, one of the most widely known and loved churchwomen in America, agreed to serve as a vice-president.

Dr. Stanley I. Stuber, a person experienced in ecumenical administrative and promotional work, was engaged to head the "ICU Week" drive; if things worked out satisfactorily, he was to become executive secretary of the foundation. Diffendorfer would then be foot-loose to follow up in the wider ranges of the long-term campaign wherever the need might call.

In the meantime he threw himself into the work with redoubled energy. Upwards of seventy-five letters were exchanged with Hackett's.

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office in Mitaka alone during the six months. In New York every detail of academic planning, of plant development, and of fund-raising went across Diffendorfer's desk and occupied his attention. The day before he died he and the other planners went to the Methodist Book Concern and (since metal might become a war casualty for civilian purchase) he bought the brass altar furnishings for the ICU church-to-be. One hour before he died he was in conference with a representative of a hardware firm, closing a purchase on door fittings for University Hall.

At the January meeting of the foundation board Diffendorfer brought his report to a close with a paragraph summarizing the situation. He had no word of criticism for "the splendid national and local organization set up by Tambllyn and Brown," and there was every indication that he purposed making full use of this organization in the spring campaign. There was no slightest note of panic nor of defeat, no self-criticism and no alibis, no attempt to avoid direct encounter with any of the issues. After listing the favorable factors he concluded: "... It should be possible to function effectively in producing funds for ICU. It will take hard work, but it is a job that must be done, and in God's name it will be done."

This proved to be Ralph Diffendorfer's last battle cry. Two weeks later, on January 31, 1951, after a business luncheon Diffendorfer, Troyer, and Yuasa headed back for the office. A light blizzard was blowing snow, and on the way he stopped for breath. They reached the building, entered the elevator, and he rested on the operator's stool. At about the third floor his brief case slipped to the floor. Picking it up to return it, Yuasa saw that Diffendorfer was seriously ill. "He was already unconscious and never spoke a word. There was no need for words. His whole life was his message. He died in the harness of action that suited him magnificently."

It is idle to speculate as to what might have happened in the spring ICU Week campaign or in later developments if Diffendorfer had lived. He was a man of tireless energy and resourcefulness, and he had no other duties at the time. He had everything at stake, and he possessed the will to win. But it was not to be. In the providence of God he and each of the others was given his hour of opportunity. Yamamoto had his and used it well, as also had Soichi Saito, Morimura, and Ichimada

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and, among the Americans, Luman Shafer, Walter Van Kirk, Harold Hackett, Russell Durgin, Carl Kriete, and Paul Mayer. Brumbaugh and Fieser had also stood their watches at the wheel.

Many others had helped: Nambara and Yanaihara, Ishidate and Sakaeda, Ishiwara and Takeshi Saito, to name a few. It was not to be given any one man to bring the vessel to port. Sufficient that each had been faithful. None could say that Diffendorfer had not given recklessly of himself for ICU in these latter years. Yuasa's tribute summed it up: "He was a flaming symbol of American concern and goodwill for the Japanese people."

Neither is it very profitable to make any after-the-fact analyses of the reasons for the failure of the "dream campaign" in America. Yet it is an arresting fact that twice in his professional life, at its beginning and at its close thirty years later, Diffendorfer had found himself challenged to participation in a great Christian enterprise overseas only to have it fail of its goal. How could this have been? May one venture an oversimplification of the answer? In both cases, perhaps the announced objective was out of range.

In the flush of Christian idealism after World War I, in the Inter-church World Movement a standard of hitherto unreached performance was first set for Christian mission work all over the world. This called for a scale of financing far beyond the experience of the cooperating bodies. Then, step by step, policies and strategies necessitated by the vastness of the aim carried the movement out beyond the familiar and controlled world of the Christian churches and missions into the public arena where motives appealed to were other than purely disinterested religious ones. This entailed employment of professional direction, the setting-up of elaborate and expensive scaffolding, insupportable overhead charges with lavish spending on promotion. The effect was an immense build-up of expectancy on the part of the public.

Such a campaign was self-defeating among the common members of churches who out of their daily living were accustomed to making modest but genuinely loyal contributions to Christian causes abroad. At the same time it increasingly depended on the men's organizations and the secular clubs and groups in community life for an undefined motivation of "goodwill," which in the end proved to mean little more than luncheon speeches and letters of commendation. So it had ended

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in bankruptcy before the returns could be brought in for even meeting the costs of the campaign.

Diffendorfer had learned a lesson from that experience, and he was determined not to see it repeated. In the case of the ICU project none of the excesses of the earlier movement show themselves. There was no extravagance, no ostentatious spending of money. Most of the literature of promotion made its appeal directly to the motivations of Christian concern. Yet the very talk of dollars in so many millions aroused expectations that were bound to be disappointed. And the selection of men of international reputation in fields other than religion or education, as the nominal leaders, published interviews with heads of government, approaches to business concerns, and such other activities related to political, financial, and secular interests and motivations did come to have some considerable part in the ICU campaign.

There was nothing in the least wrong about this wider appeal. The only thing was that it was precariously uncertain in motivation and in results. If there had been alumni of an ancient ICU all over America, the campaign would have had driving energy everywhere. If ICU had already been demonstrating its new educational procedures, the financial foundations could have been enlisted, as they later were. If the establishment of ICU had been demonstrably related to the prosperity of one's business, or even to the general welfare of America, natural motivations would have operated to come to its support.

With none of these factors present, and now with the nervous condition of businessmen regarding possible wartime taxation and scarcities, as well as inflation (as described in numerous allusions in letters from Diffendorfer to Hackett from October till January, 1951), it was extremely difficult to obtain actual gifts. Foreign firms with prewar operations in Japan proved to be very slow and hesitant about resuming them, and new firms were still more reluctant as the Asian crisis seemed to be developing.

The situation in the Japan campaign had been quite different, and naturally so. Here national welfare itself was felt to be in the balance. An outstretched hand of cooperation in education from overseas was obviously a desired and acceptable thing even to those who did not share the religious outlook of the institution or who might never enjoy its educational offerings directly. In America, however, there was no such sense of

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national need, no feeling of dependence on Japan for survival. Therefore there was little outside the usual range of interest of the people in the churches upon which to depend except those same nebulous "persons of good-will" whose gifts had so lamentably failed to materialize in the Interchurch World Movement of 1921.

The campaign had already been committed to a goal beyond the scale of the churches and mission agencies, and it was illogical to object to professional direction or to the appeal to the wider ranges of society and of motives. So step by step the campaign spread and thinned its way out all over America, with wide educational effects, but with no immediate returns commensurate with the outlay. It was undoubtedly a great investment for the long future, and it will for years to come yield its returns. But for the immediate next steps the one source of hope proved to be a return to the much more modest base of the loyalty and sense of involvement of the cooperating denominations and their overseas mission agencies and personnel.

There may have been the temptation to occasional disparagement of Christian mission work and relationships by the public in both Japan and America, and sometimes proponents of the ICU vision may have wanted it to be not too closely identified with "mission schools" or boards. If so, the example of the campaign that never took to the air may serve as a quiet reminder that whatever of encouragement to education as well as religion has come from the West over the years has in large measure been an expression of Christian concern and fraternal cooperation from the church people. In large part, too, it has come through the boards of missions.

The range of giving has not been great at any one time and, being totally voluntary and individual, it has not been predictable nor guaranteed in advance. But it has continued in stormy as in fair weather, year after year. In its aggregate sums it has often realized the goals set for vast and forced campaigns that have failed. This proved to be the case with ICU. By 1963, the close of the university's first decade, there has been received by the foundation a total sum exceeding eight million dollars.

Furthermore, in laying the university on the hearts of almost numberless men and women within and outside the churches, the foundation has been instrumental in creating a great body of committed,

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systematic supporters whose continuing contributions and concern promise more for the future of the university than the dramatic success of a nationwide financial campaign at a single stroke could have accomplished. Also the ground has been prepared for larger gifts from financial foundations in the future.

3. THE FRESH BEGINNING, 1951-52

To return to 1951, the outlook for the foundation was indeed uncertain. In the midst of what was hopefully called the "campaign lag" the leader had fallen. The future hung in the balance. Faint-hearted friends of the project might have admitted defeat or might have counseled a tactical withdrawal. But there was no such thought among the planners. They immediately closed ranks and re-formed for battle. Indeed, they already had the formation set up, as narrated above. This at once went into action. Under the steady, imperturbable, and warm-hearted presidency of Dr. Latourette the business sessions went on meeting each problem as it arose.

John Coventry Smith, as chairman of the executive committee, was a tower of strength. With his understanding personality, his sound judgment, and his unfailing courage he took up the new responsibilities. Dr. Latourette, in looking back on those fateful days, wrote in a letter to the author dated April 19, 1963: "ICU would never have been but for the dream and organizing ability of Dr. Diffendorfer, but the infant would have died stillborn had John Smith not stepped into the breach. That death would have been a double tragedy, for it would have meant that ICU would not have been, and that the entire Christian cause would have been given a blow in the eyes of the Japanese who had contributed so generously in the purchase of the campus."

Right at Smith's shoulder stood a group of trusty, experienced men and women, most of them secretaries of mission boards, who in the midst of their busy days found time for repeated meetings of the executive committee of the foundation. Instead of retreating, they affirmed that "we must fix a calendar of progress" leading up to the opening of the university a year hence in April, 1952." The supporting boards were now reinforced by the commitment of a body of able denominational

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leaders. A well-organized office staff was loyally at work. The running budget for operations was guaranteed for five months, with the May drive ahead. Dr. Stuber would be available for full-time work from then on.

In the meantime the other two "grenadiers," Yuasa and Troyer, were on hand and in fine form. Troyer, back from his two months of work in Japan, was drafted as interim executive secretary, in which capacity his first-hand knowledge both of the educational field and of the Japan situation in its various aspects gave him a wide base of experience.

The spring campaign looking toward ICU Week, from April 29, 1951, was carried forward by the staff and by a large number of volunteer friends of ICU. The direction of the field campaign was given to Stuber. Teams of speakers went across the country. Grew, notwithstanding his increased responsibilities at the time of crisis in the Far East, was available and helped greatly by his writing and addresses. Miss Miller went into the field, continuing the organizing of the youth groups. By this time their dollar ballots had totalled over \$75,000, and this was to be taken to Japan, together with a scroll with their signatures, by the winners of a wind-up essay contest. The two who won were George Lewis, of Champaign, Illinois, and Miriam Corliss, of Wilmington, Delaware. A steamship line contributed their passage, and during the summer they spent six weeks in Japan visiting youth groups, speaking for ICU, and establishing contacts of goodwill.

Women's groups moved into action. Mrs. Harper Sibley was an inspiring speaker and dynamic in her enthusiasm for ICU. As early as March, 1949, she had been in Japan and had met with the organizing committee in Tokyo. Long before that, in 1931, as a member of the Laymen's Inquiry Group she had spent months surveying the Christian institutions. She well knew the challenging need for a union university, and she brought this need home with tremendous force in her addresses and conferences with churchwomen. Another inspirer was Miss Michi Kawai, one of the most well-known and acceptable of all Christian envoys from Japan. Mrs. Douglas Horton (Mildred McAfee), former president of Wellesley College, also lent her influence. In many capacities, but particularly as a member of the United States Education Mission to Japan in 1946, she had direct knowledge of Japan's educa-

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tional situation and was in a position to make a clear case for ICU.

From Japan several others were on hand and were drafted for field service. Dr. Troyer spoke widely. Ichimada was in America and made a deep impression upon groups of influential men of affairs. And there was Dr. Yuasa, the president, who with much at stake was at his best. His intensity of conviction, clarity of academic vision, and depth of Christian sincerity poured out in eloquent addresses all over America, moving people to action. The sense of crisis was upon him, and he imparted this to his hearers everywhere. Seemingly frail, he showed a resilient strength that was amazing.

Yuasa had a great cause, as did all the others named and many more who went into the field to present the case of ICU to the public, mostly through the churches. The very unrest and peril in the Far East etched still more deeply the need for such a bastion of integrity and strength for an enlightened citizenship as the university should become. To Christian thinkers there could be no doubt of its essential fitness in this critical state of society in Japan. To quote a few passages from one of Dr. Yuasa's addresses at this time:

ICU is the first and the only major united Protestant project for post-war Japan, and as such it is to be the consummation of ninety years of Protestant missionary endeavor in Japan. It is to be a Christian gift to the Japanese people from Christian America vindicating Christian statesmanship in the spirit of forgiving love, sharing, and friendly concerns. . . .

Against the backdrop of modern civilization on trial, highlighted by profound changes now taking place in Japan politically, economically, and socially, ICU has come to assume a historical significance and potential value of prophetic magnitude. This is because ICU meets the urgent needs of the chastened nation by training new leaders for new democratic Japan who will help to build it on a new spiritual foundation of eternal truth, and will demonstrate the validity and relevancy of the Christian and democratic way of life as enlightened citizens of a new world. . . .

ICU is, thus, a new adventure with God for the supreme cause of His Kingdom in Japan—an expression of global strategy, of Christian statesmanship. . . . This is indeed a critical hour. Christian America cannot and dare not fail the expectant and responsive people of Japan. . . . Only a heroic measure, perhaps revolutionary in magnitude and concept . . . can meet this emergency and turn the dangerous situation into a creative

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opportunity for the advancement of the Kingdom of God at this juncture of world history.

For many months Diffendorfer had been in correspondence with Ichimada trying to arrange for him to come to America to give his weight to the public presentation. At great adjustment of his crowded schedule, Ichimada had now arrived. A large luncheon had been scheduled in his honor for February 5, 1951, in New York. It seemed, however, that this would have to be canceled because of Dr. Diffendorfer's sudden death until Mrs. Diffendorfer urged that it should still be held, even if with reduced numbers, and she herself hurried back from the funeral services in Ohio to attend the luncheon in person.

In April, 1951, Hackett had come back to the United States, and he brought with him carefully worked-out, revised schedules of operation budgets and building programs involving the over-all land utilization master plan. He presented the long-range goals in a six- or seven-year plan, indicating the financial needs through 1957 or 1958. Averaging them, the annual operational costs would be around \$200,000 and the annual plant and building investment around \$1,000,000, making a total of some \$8,000,000. (As we have noted, the actual performance during the ten-year period almost exactly matched this plan in the amount of income raised.)

As all the other plans had done, this one began with University Hall. It also gave high priority to housing, both for students and faculty. As to major buildings, they followed the following order: physical education, science, and library. By the time of the foundation meeting of June 7, 1951, all of this had been worked over by the executive committee into what Smith called "the bread-and-butter budget" or a list of minimal needs for operation and plant. It was voted to look to the supporting boards to underwrite the operational minimal budget, while agreed-on percentages of the plant needs would be apportioned to the denominations for special gifts and underwriting. This has since become the regular procedure in the foundation financing.

As to the use of the farm land, a development that had engaged Diffendorfer's attention in correspondence for many months was taking shape. Ernest E. Greenough, a dairy farmer in Merced, California, and a former college mate of Dr. Yuasa's in America, hearing about the

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farm project, came to feel a call to support it. His first intention was to raise the resources for the entire project—money, livestock, and implements—from among his fellow dairymen. An automobile accident in which both he and his wife were injured made such efforts impracticable. He did, however, still feel a desire to help, and in order to inform himself he came to Japan to study the situation. So Hackett, with his other projects, was also concerned with this plan for a first-class modern dairy development. It was expected that on his return Greenough would soon have the livestock ready for shipment during 1952. This brought additional pressure on the plans for preparation of the farm lands at Mitaka.

In the meantime it had been decided that a further change would have to be made in the university-opening plans. All agreed that a total postponement was out of the question. And yet there was no possibility of being ready to admit a class in the College of Liberal Arts and the Graduate School of Education by April, 1952. A change was, therefore, planned, and the rationale of it was later persuasively stated by Troyer. Ordinarily, he noted, higher education has had two major functions, instruction and research, and that had been the thought of the ICU planners all along. Recent developments in university work, however, had stressed a third function, that which a university has toward society through social service to government, industry, and other institutions. This was to have come last in ICU development. Now the order would be changed. Gathering a small but high-grade number of experts, an institute of research and service would be the first project of the university, starting in April, 1952, as announced.

Community surveys, consultant services, some noncredit seminars, and the in-service training of a few selected teachers or others on the campus would both commend the new institution to the public in Japan and would also provide training for the research staff in dealing with real-life situations. At the same time, in preparation for a genuinely bilingual student body, there would be a year of intensive English study and practice for a small number of choice high-school graduates who would then enter the college in 1953. This plan was adopted.

In America the ICU Week campaign had been completed. The yield, as later reported, came to \$100,000. This amount, together with around \$400,000 from the continuing national campaign during 1950-

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51, made it possible for the foundation to liquidate all its obligations and still have something like the total ICU Week contributions to send to "the field" in Mitaka. The firm of Tamblyn and Brown had cancelled the last unpaid obligation of about ten thousand dollars.

As to the ICU campaign in general, the whole scale had been reduced from that of millions to tens or hundreds of thousands, and the time from one simultaneous assault to a steady annual approach. In compensation for the delayed fulfillment of the vision of the other vast enterprise, there was in this new scale the deeply challenging element of reality. The church people of North America understood figures in these dimensions, they could react to calls for support of institutions at about this level. Little new cultivation was necessary, for they already knew a great deal about similar undertakings, and they believed in them. So perhaps the June meeting of the foundation may be considered the true date for the laying on solid earth of the cornerstone of the ICU that was to take its place in history. As with all other societal institutions, the big dream would be kept alive as the long-range goal while the actual earthly building would go struggling on inch by inch toward completion. That seems to be the way God ordinarily works.

Making good their promise, six weeks after ICU Week, on June 15, 1951, the group of denominational leaders again met to appraise the situation. They accepted in principle the responsibility for underwriting some of the bread-and-butter budget for capital plant, set up a strong committee with Dr. Russell Stafford as chairman to make a study and statement of the needs, fixed percentage ratios of responsibility among the denominations, and each member proceeded to carry back to his denomination the case of the university and its needs.

On the basis of this support the executive committee bound itself to attempt to get to Japan in time for the opening in 1952 the sum of \$600,000, apportioning this among the boards for underwriting. This would accomplish what Hackett called "priming the pump" for actual, tangible progress. A report made about this time has become a guiding principle of the foundation, though perhaps it has not always been understood in Japan, where in the postwar years some Christian schools have made daring financial leaps: "No building commitments have been made beyond the actual cash receipts in the Foundation treasury" (minutes of January 24, 1952).

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In these and all other basic matters, although the actions of the foundation may have been referred to as "decisions," the procedure and principles were made explicit. All ideas, judgments, and votes relating directly to the university were referable to the board of trustees in Japan, for the foundation noted: "The final basis for operation here and there should be one on which both responsible agencies concur." This was the voice of team members experienced in overseas Christian joint undertakings, and it is and has been the guiding principle of the foundation over the years.

On June 16, 1951, the executive committee made a full statement for Hackett and Yuasa to take back with them as they returned to Japan and met with the Japan board of trustees. It tells the whole story of the initial gift of more than one million dollars by the boards, spent in all sincerity in launching what proved to be "a costly and disappointingly unproductive campaign"; of the return to the denominations through an appeal to their leaders, and it continues:

They, without faltering, reaffirmed their belief in and concern for ICU. . . . Those present gave substantial assurances that the denominations would cooperate with the Trustees in establishing ICU upon the high spiritual and academic standards agreed upon, though on a modified scale at least at the beginning, with every expectation that after the establishment of the University more substantial gifts will be forthcoming.

Another broader message addressed to the Japanese people was also drawn up. It gave the essential facts and closed with the assurance that in the spring of 1952 the university would open with building and equipment sufficient for the first stage in its modified plan of development, but without any sacrifice of quality, for "the Christian people in the United States and Canada are committed in faith and firm determination to the great enterprise as a symbol of the bonds of friendship and common interest between Japan and America."

In the foundation office Russell Durgin joined the staff in October, 1951, to cultivate special gifts and make an approach to large donors and the foundations. E. Pearce Hayes was lent by the Methodist mission board for field service of promotion among the churches. Arthur Jorgensen, for years a YMCA secretary in Japan, together with his wife Lona, joined the staff in November, 1951, to cultivate ICU support

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on the campuses of American colleges; during their year of service they were to visit over fifty colleges and universities.

At this time the executive committee also projected, as a memorial to Dr. Diffendorfer, a student-union building on the ICU campus. It would be the first such university building in Japan. The lists were opened for voluntary contributions.

The United Board for Christian Colleges in China, unable to reach or assist the institutions in mainland China, voted to maintain Chinese professors at ICU up to three in number when qualified applicants could be found, in order to offer education at ICU to Chinese students as well as to introduce Chinese subjects into the curriculum. This board also made an outright gift of \$33,000 for the erection of faculty housing at ICU, with occupancy priority for the Chinese professors, and set aside \$100,000 as a permanent fund for future financing. This made possible the immediate construction of three faculty residences and the establishment of five four-year scholarships of \$2,000 each for Chinese students to be selected by a constituted committee in Hong Kong.

By autumn of 1951 the beginnings of the faculty make-up were taking form in America. Dr. Carl Kreider, Dean of Goshen College, Indiana, and Coordinator of General Education for the North Central Association of Colleges and Universities, was to be dean of the College of Liberal Arts. An economist, he had a keen interest in the new patterns of education in relation to society.

Dr. Iwao Ayusawa, who had received his higher education largely in America in economics with special relation to labor-management problems, was to head the Social Science Division of the college. For years he had been on the secretariat of the International Labor Office. Later, among many other important assignments, he was executive director of the Central Labor Relations Board of Japan. He was vitally interested in the international aspect of labor relations and in world peace.

Dr. Robert H. Gerhard, born in Japan and for years a professor of English and linguistics in the North Sendai College (Tohoku Gakuin) of the Reformed Church in the U.S.A. Mission, was to be a professor of those same subjects, and later when a division of languages was constituted he was to be its head; Dr. David E. Lindstrom, Professor of Rural Sociology, was being loaned on leave by the University

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of Illinois through the goodwill of President Stoddard, who had headed the United States Education Mission to Japan in 1946 and had maintained a continuing interest in ICU. This was a most unusual thing for a state university to do, and the person sent was an unusual man, full of ideas and visions for the extension of the forthcoming research institute into various areas of need in the society of Japan.

Dr. James C. Thomson, an expert in the field of nutrition and public health, with experience in China and Iran, was to come as professor in his field. Dr. David Bryn-Jones, of Carleton College, an ordained Baptist clergyman, was to be professor of government and international relations. Mrs. Bryn-Jones would be acting librarian. Dr. Jesse F. Steiner, of the University of Washington, who with his wife had had former missionary experience in Japan, would have the chair of sociology for one year till Lindstrom's arrival.

In Japan Dr. Yosito Sinoto was deciding to relinquish the chair of genetics at the University of Tokyo and come to ICU as professor of biology. Dr. Tateo Kanda, himself a member of the faculty-selection committee and busily at work enlisting other members of the teaching staff, also left his chair at the University of Tokyo and during that first year came to the campus as professor of classics and chairman of the Humanities Division.

Arthur McKenzie, Professor of Industrial Psychology and English at Kansei Gakuin, and his wife joined the faculty in the spring. He was a missionary of the United Church of Canada, born in Japan. Also engaged at this time was Dr. Norimoto (David) Iino, Western trained and bicultural; in the field of ethics and religion and as language interpreter he rendered effective service from the beginning. All these selections awaited confirmation by the board of trustees. Each of these men was at the time well integrated in his own work, all of them men of experience and advanced academic training. And all at personal cost joined the ICU team at its beginning.

In Japan the procedures of selection were taking somewhat longer than in America, Committees of selection for each of the three projected divisions were functioning, and there were many candidates on their lists, but as yet the final choices for most of the positions had not been published, not even those that had been made. There was perhaps a somewhat greater tendency to caution in personnel decisions

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in Japan than on the American side, but they would soon be ready with a panel of Japanese instructors.

In November, 1951, Dr. Troyer, accompanied by Mrs. Troyer and their son David, took off for Japan to join the team at Mitaka. It was as yet a very small group—only a score or so including the Hacketts and the eight or ten staff members and their families. The Hacketts were living in a renovated wing of the Taizanso villa. The Troyers took up camp-life in one of six made-over apartments in a long shed-like structure that had been a storehouse. Heating was improvised. There was a general lack of facilities for convenient living. They did not know a word of Japanese. David, amid many adventures, managed to get back and forth to the American School in Tokyo. It was frontier living, but entered into with zest and a sense of dedication.

Troyer's letters back home describe first impressions, and especially the moving experiences at Christmas. The year before, in 1950, Hackett had written of the first service in Mitaka when at Christmas time they had held a campus celebration in the villa with a tree cut from "the forest," decorated by the families of the staff and enjoyed by everyone of the twenty people living on the campus. After the religious service—at which Hatori led in prayer, Christmas hymns were sung, and Hackett had spoken (in Japanese)—a social period featured Nagamatsu singing "Ave Maria" in German and "Magic by Hosoki"—perhaps the first exhibition of the magic the superintendent of grounds and buildings has worked in a thousand unostentatious ways on the campus and its community over the years. Homemade doughnuts by Mrs. Hackett were indicated on the program as refreshments. It was a time of plain and simple pleasures, but also of deep group loyalty and kindness; and the sense of some great thing about to happen seems to have rested on everyone.

4. THE START AT MITAKA, 1952-53

The year 1952 marked another epoch in the history of modern Japan. Following the San Francisco Conference, on September 8, 1951, the peace treaty had been signed. In a matter of months it would become effective and the period of foreign occupation of nearly seven years

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would come to an end. Unbelievable changes had occurred. It was a far cry from the days of 1945 when a handful of war-weary educators had sat in the smoking ruins of Tokyo and dreamed of the world's best university. It was even vastly changed from the time of the Göttemba Conference in 1949 when the Occupation authorities still exercised the final word, though already by then they were less an occupying force than a sheltering arm of a former enemy suddenly turned ally in a threatening conflict in Asia.

By the opening of 1952 Japan was getting back on its feet. The amazing economic and industrial recovery that has had few counterparts in history was already started. The people had largely regained their health and physical vigor. The recall of General MacArthur in April, 1951, had cut the emotional ties with his regime, and General Ridgway had succeeded him with a clear acceptance of the role of caretaker until the treaty could come into effect. All purges had been lifted, and the word was passed on to the Japanese government authorities that all past directives of the Occupation were now optional and reversible by new legislation or practice as desired. On April 29, 1952, the treaty which John Foster Dulles, the American Secretary of State, had negotiated to "restore Japan to dignity and equality in the family of nations" became law. Sovereignty was restored. Japan was free, and she was dynamically keen to exercise her freedom once more.

In January, 1952, the trustees of ICU applied for a charter to open the Institute of Research and the program of English-language instruction. On February 14, 1952, the charter was granted. Academic work was now to be a realized attainment. Announcements were addressed throughout Japan to some 2,200 prospective applicants for the 75 seats planned for student admission. After thorough screening, by tests, 300 interviews, weighing of academic record, health, family background, and numerous other factors, these 75 were selected, and on April 28, in an entrance ceremony (*nyugaku shiki*), they became the first student body of the future ICU.

These first entrants showed a high degree of promise. Almost all of them had maintained over eighty percent of A and B grades throughout high school. They came from a wide spread of social and economic backgrounds. One-fourth of the number were women students. Although religious affiliations were in no sense criteria for ad-

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mission, as the event proved, forty-five of the students were Christians. This was a ratio higher than it has ever been since. As the months went by it became plain that it was a most unusual entering class in the quality of general character, ideals, and performance.

On April 29, 1952 (the Emperor's birthday, and the day the treaty came into effect), the definitive and public launching of ICU took place in an impressive dedication ceremony (*kengaku-shiki*) when the campus, buildings, and program were dedicated "to service to God and humanity." The president's address was arresting:

... This is indeed a new day for the International Christian University-to-be as well as for Japan. In the past both talked much, promised much, expected much. Deservedly both have suffered disillusionment, frustration, defeat. Today we turn a new page in our annals of progress. No longer do we entertain any illusion as to easy success or quick progress. With chastened realism we face resolutely the manifold difficulties still ahead of us. With disciplined confidence we pray for divine guidance and dedicate ourselves to do His will and not ours.

This was to be the spirit and the model for ICU in its first ten years. Ichimada, too, was at his best; Mrs. Diffendorfer had come to Japan to be present at the dedication, and at a dinner given in her honor, with Dr. MacLean of Richmond also present, he struck a high level of understanding when he said:

You have spoken of the idea of atonement for the atomic bomb. This need not be. The atom bomb, Hiroshima, Nagasaki, does not mean revenge to us, but the destruction that is war and the beauty that is peace. America must lead in the search for peace. . . . As I speak, before my eyes rises the great figure of Dr. Diffendorfer, as at the time of the Gotemba Conference he used to come to my office to discuss such matters, and to plan for ICU. May I ask you to offer a moment of silent prayer in memory of Dr. Diffendorfer.

The academic program opened on May 1, 1952. The Language Institute (ICU Gogaku Kenkyujo) was the core of the instructional work, with Gerhard, McKenzie, and Iino, assisted by Miss Fumiko Koide and Mrs. McKenzie, carrying the bulk of the training, which was chiefly in oral communication. Later Miss Michiko Temma joined the staff. Thus began the intensive English-language training which has become the high threshold over which every freshman since then

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has had to step on the way toward graduation. It has made ICU men and women in varying degrees bilingual for life.

The students also carried work with the other professors in a four-point course in social problems. An evening course for Westerners—mostly missionaries—in the teaching of English to Japanese persons was offered, with the part-time assistance of Everett Kleinjans, of Meiji Gakuin, who later was to become ICU's vice-president for academic affairs. There were also night classes in English for business people. A summer seminar for Japanese teachers of English also was given. Research work was begun.

Steiner, assisted by Professor Morioka of the University of Education, was selecting suitable rural areas for survey later by Lindstrom and his staff. Dr. Sinoto set up his famous chromosome experiments in genetics. Nutritional research was awaiting Dr. Thomson's arrival with equipment and got under way later with the aid of Professor Ishidate and Dr. Hinohara, the college physician (on part-time service). Dr. Ayusawa, who was also the director of public relations, initiated research in labor-management relations. Faculty members were much in demand for outside services of speaking, writing, consultation, and educational-program planning.

Religious work started spontaneously, within three weeks, as Kreider, Tsuru, and Iino, respectively, were asked by self-constituted student groups to undertake Bible-study meetings. Hosoki and Endo of the staff equally spontaneously welcomed neighborhood children from Osawa Village, and soon as many as two hundred were crowding the shed where Hackett had his corner-partitioned office, in informal Sunday-school sessions.

During the summer the faculty and staff had outdoor meetings for family worship, and these services were continued during the year in the "shabby field-house" under the leadership of Bryn-Jones and Iino. This was the beginning of what grew into the ICU Church. The traditional Wednesday-morning chapel service was started at this time. Outside speakers were brought in, and an attendance of virtually one hundred percent of the campus was common. Those were halcyon days.

While instruction and research was going on, from April, 1952, till the end of the year, curriculum planning and preparation for the full

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academic work for 1953 were being vigorously pushed. The selection committees were filling out the quotas for teachers one by one so that by December, 1952, the chartering authorities were able to confirm an adequate list. This included 20 professors, 5 assistant professors, 5 instructors, and 3 assistants. Six part-time guest professors, all eminent Japanese, and Vice-President Hackett completed the list. By nationalities, 22 were Japanese, 12 from the United States, 2 Canadians, 1 Chinese, 1 Swiss, with one German and one man from France engaged for a later year.

A wide search for a vice-president for religious affairs was being made, but without anyone's being chosen. One evening a week there was a faculty briefing-discussion meeting on curriculum and particularly on the principles and practice of the new educational plan for ICU. This was further developed in the faculty retreat held July 5-12, 1951, on the campus. Much that had been hoped for from the planning conference in America was accomplished at this retreat. By the time the new class of entering students would arrive, the administration and faculty were to be quite well prepared for the next stage in academic growth.

The state of the land and buildings was fairly rugged. Roads were poor or worse. There was little campus in the sense of level grass plots. The coverage of field grass and trees of every age brought one back to nature. Of buildings there were twenty-two listed, though some could be so called merely by courtesy, since they were scarcely more than sheds. Virtually every academic activity was housed in University Hall. On competitive bidding the contract for its completion had gone to the Taisei Construction Company, which had been erecting the building for the Nakajima Company in the first place. They were on their mettle to make it an outstanding job. It was ready and polished—at least the second and third floors—in time for the opening ceremony.

The west wing of the second floor of University Hall housed the beginning of the library. From the first a large reference library to serve the other Christian schools had been dreamed of, and in Japan the early planners in 1946 had looked longingly at a fabulous collection of irreplaceable Japanese books and original manuscripts on Asian culture and religion formerly owned by the Mitsui Company. These had been bought by a Christian friend of ICU and were being held

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for purchase by the university. The cost of \$40,000, however, was beyond reach, and the books, perhaps not inappropriately, went to the University of Tokyo library.

The Sacki collection of some four thousand works in Chinese, Japanese, and Western languages dealing chiefly with the Nestorian religion in Asia was bought and formed a splendid nucleus for the new library. A minimum of twenty thousand volumes was required for chartering. A call for help to the foundation had been passed on to colleges and individuals in America, and seven thousand books had been given. Many a garret was raided, Grandfather's theological library was redrafted into service, and even childhood favorites came along and helped swell the total in those first years. A thorough culling later cleared shelf space for more carefully selected books, but the help in time of need was much appreciated. By 1953 there were altogether 27,000 books on hand.

Ground was broken for four faculty residences, the three from the China Board and one by designated gift from the Hennepin Avenue Methodist Church of Minneapolis for the president's home. The East Grove long-house had been reconditioned for six small apartments. Blueprints were ready for the church building, to be sponsored by Iowa friends of ICU.

While the farm-crop areas were producing, the necessary farm buildings were being rushed into usable condition to receive the cargo of the "Friend Ship" with three carloads of contributed supplies and equipment. This Noah's Ark brought Ernest E. Greenough and Dr. Ben C. Bobbitt, Pastor of the Central Christian Church of Des Moines, Iowa, with the livestock that had been herded together for ICU—600 chicks, of three varieties, 7 sheep, 6 Duroc hogs, 14 Jersey cows, and 1 bull. All were of pure breed, and among them were some prize-winners. Bert Stolpe had worked in Iowa as Greenough had in California to assemble the stock as well as the gifts of farming equipment. There was a mild celebration when the first product of this animal investment was reported—the initial egg laid by one of the hens, and a new calf.

High thinking and simple living marked the character of the students. Nearly half of them needed financial assistance, and eventually scholarship aid, it was hoped, would be sufficient to care for all cases of real

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need. But at the beginning about one-fourth were as many as could be aided. In addition, perhaps one-fifth of all students in Japan, and the ICU students with them, received loan grants from the National Student Fund (Ikueikai). Besides this, part-time work (*arbeit*) was provided to help make both ends meet. This was a postwar development. Before the war student labor was almost unknown. But the exigencies of the years of near-destitution broke down the old stigma on physical work by a gentleman, and by giving student self-help a German designation, it became respectable.

Tuition fees at ICU were somewhat below the general level of universities but were to be paid yearly in one comprehensive fee (30,000 yen a year in four installments) instead of by the numerous specified special fees assessed by most colleges in Japan to camouflage the total charges. Prosperity was becoming more general, but life for college students was still pretty austere. Housing facilities on the campus that first year were almost nil. One farmhouse was utilized to house some twenty men students, with Mrs. Tamae Takenouchi as house-mother and Tsuru, the young instructor, as resident director. Otherwise all students lived off campus. About half were from Tokyo and lived at home, while the others found lodgings. They all walked from the nearest transit station at Musashi Sakai or at Shin-Koganei.

The classwork was of a novel sort and was extremely exacting. Everybody was in dead earnest, it would seem. At least they were keyed to concert pitch. The instructors taught an unprecedented record of a total of 765 classroom hours in the spring term without one single absence. The rules required student attendance at classes, contrary to the *laissez faire* traditions of prewar Japanese universities. All "cuts" were to be reported to the registrar, and after six absences a student was out, and reinstatable only by full-faculty action. It must have seemed a topsy-turvy world to both students and professors of the old school system in Japan.

Of recreation there was little reported. No sports of any sort were provided for. The students' chief exercise was that of practicing the English language eight or ten hours a day. They brought their own lunches and ate in a small room set aside for the purpose.

The students were encouraged to set up a committee to meet with a faculty committee for friendly consultations on common concerns.

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This was another novel development in Japan, where school authorities do not always relish student organizations, since they usually mean organized opposition to the administration.

Turning to the American scene, a number of the staff members and officers of the foundation had attended the dedication-opening ceremonies at Mitaka and had returned home with reports both of the high potentialities and quality of the university's faculty and student body and of the urgent needs for plant and equipment. The office staff was still very busy in field cultivation. About one thousand individual givers had been enrolled as "Friends of ICU." A great volume of printed promotional material was being issued from the offices of the foundation. Much of this was the responsibility of William Kochiyama, who, as a member of the foundation staff, has kept at this work over all the years.

Togasaki, the president of the ICU board of trustees, was in America giving much help in visitation and speaking. Iowa was pushing ahead with its project for the ICU Church, and Indiana was beginning to support a plan for converting the hangar into a gymnasium.

During this year Miss Miller inaugurated the novel and fruitful practice of giving a college or a group contributing over \$250 a sapling of a Japanese cherry tree for planting and remembrance. Also, from 1952 on, student scholarships were steadily in Miss Miller's mind when presenting the needs of the university to prospective donors. With \$250 as the amount needed for a single scholarship for a year, many such donations have been obtained, particularly from among college donors. It has been possible for the foundation in most years to count on such gifts for a dependable total of \$10,000.

Definitely this year of 1952 had been an eventful one, with many such signs of visible progress. At last the university was definitely started and on its way.

PART TWO

THE FIRST DECADE

CHAPTER THREE

THE UNIVERSITY RECORD: FIRST PERIOD

I. THE FIRST ACADEMIC YEAR, 1953-54

The work done during 1952 was essential, but it was not yet full university work. By the end of the year the chartering authorities gave informal assurance that recognition would be granted in time for the spring opening of the College of Liberal Arts (Kyoyo Gakubu) of the university, and plans went forward with that in view. This prompt chartering was a great achievement, for not only was it granted purely on promise of future accomplishment, but the work for the forthcoming first year, 1953, was still not to be of the conventional type at all.

Frequent reference has been made to the educational reforms or changes undertaken after the war. One of the chief shifts in proposed emphasis was that from the old system, where general studies stopped at high school and education was specialized in a single area or discipline, with ever-increasing effort at thoroughness and depth from college on. The new emphasis was to be on carrying the general education one level higher into the college of liberal arts for at least one-half of the four-year course. Virtually no schools in Japan except the University of Tokyo were actually doing this, but ICU proposed to do it also. Furthermore, it was planned at ICU to take up much of the first year with intensive English-language training. It was a highly experimental curriculum, tailored to meet the peculiar needs of the situation.

Education, along with its long-range mission to promote the ad-

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vancement of civilization, "must be geared to the age it serves and adapted to its social conditions" (*ICU Bulletin*, 1955-57, p. 15), so the curriculum had to have three objectives: 1) a bilingual student attainment, 2) a broad cultural education to fit individuals for modern life, and 3) sufficiently specialized training to qualify graduates for placement in society. This was unlike anything the Ministry of Education had hitherto had to deal with. But the planners and the faculty inspired confidence, and the university got its charter on March 23, 1953, in time for the opening of the school year.

The procedure for selecting students, too, was particularly shaped to the goals of the new university. It aimed at securing the very highest quality of student material from all over Japan. While without any credal tests whatsoever, it was planned so as to give some priority to graduates of Christian high schools. One hundred and fifty were to be admitted from three categories: 1) one each from the forty-seven Christian schools on the basis of their records there, 2) one each from the forty-six prefectures and the five metropolitan areas on official recommendation, and 3) the remaining one-third by open competitive examination. Of this procedure the president said in his report of January 23, 1953: "ICU is the first institution which dares to set a new high standard for the screening of all-round superior students at a level and quality heretofore undreamed of by any university in Japan, religious or secular, private or public."

This was undoubtedly true. Not only were the applicants recommended from the Christian high schools and from the prefectures limited to the top five percent of their class in scholarship, but each had also to be "a leader in his high-school organizations, and have strong potentialities for a thorough mastery of the English language." On admission, before being registered in one of the divisions as a major field of study, each student had to take exhaustive learning-aptitude tests.

It was from the start the intention that ICU should be international in student body as well as in other regards, and the lists were open for "non-Japanese" (the common term of "foreigner" has, by university tradition, been strictly taboo when referring to persons other than citizens of Japan). But matters of travel costs, public-relations procedures overseas, and the practical requirement of campus housing were not yet advanced enough to start the flow from outside of Japan. The one

fortunate exception, however, was that of non-mainland Chinese students.

The Chinese scholarships, set up by the China Board (later renamed the United Board for Christian Higher Education in Asia), were filled from Hong Kong, and five promising young Chinese men and women were welcomed onto the campus. They were received with warmth as honored guests rather than as ordinary strange freshmen. This astonished and deeply moved them. Showing the usual adaptability and zest of their people, they quickly entered into the student activities, serious and frivolous, and soon became an institution at ICU. Every year five new students, screened by a special committee of educators in Hong Kong, have come and have greatly enriched the life of the university. Their level of scholastic standing has been high, and many have gone on to graduate studies on scholarships in Western universities. Their Christian faith and character have been exemplary.

On April 29, 1953, the formal opening of the first year's work at ICU took place. On April 13 the names of the 123 successful entrants had been published and they had matriculated. They were now entered as freshmen. Joining them were the seventy-five students who had completed the language-institute work of the previous year, and who now entered the regular freshman class. It was a somewhat strange arrangement, but circumstances had necessitated the gradual start from the one area, English-language work, which it was possible to offer at top-quality level in 1952. Now LI's and the NF's (Language Institute students and New Freshmen) had to face some emotional adjustments. Last year's students said they did not know whether they were old-timers welcoming newcomers or were themselves being welcomed as freshies a second time. The fact was that they all were loyal and congenial, and with common ICU ideals, living together in summer camps and engaging in group activities, they soon came through into a tightly-knit community in which the one-year priority was forgotten.

The formal academic work followed the pattern of 1952 and carried it one step farther. The new freshmen were largely occupied with English-language study, but they added what they could of the other courses. The former institute students took all of their work in the newly organized courses, of which there were about twenty, covering a fair span of subjects. Three divisions were now operating. Humanities,

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with Kanda as chairman, included the department of English language and linguistics headed by Gerhard. Bryn-Jones was chairman of the Division of Social Science, and Sinoto chairman of the Natural Science Division.

The faculty was rounding out into a well-equipped instruction staff, though for this year of 1953 still the preponderance of resident families was with the non-Japanese. Hugo Munsterberg came to teach art; Mary Lee MacDonald, of the University of Michigan, English; and Lindstrom arrived for the rural research work. In the fall Professor Emil Brunner, of Zurich, took up the teaching of the Christian religion. Dr. William Moore, of Okayama University, joined up in the fields of English and education, and Dr. Gordon Bowles, then a visiting professor at the University of Tokyo, became part-time professor of anthropology.

A battery of prominent scholars served as part-time guest professors and lecturers. Dr. Takeshi Saito from the first carried a heavy load in English literature, though he was then president of Tokyo Women's Christian College. Later he became a full-time professor. Ishidate, in organic chemistry, Yuzuru Okada in sociology, Masao Watanabe in physics, and Tokutaro Yagyu in economics buttressed the curriculum.

Especially significant was the instructional service from the beginning of Dr. Nobushige Ukai in law and government. Then a young professor at the University of Tokyo, he had already gained national recognition in the fields of constitutional law and of political survey and analysis. He was destined to be the second, and current, president of ICU.

A strong group of junior faculty members supported the older professors, and some have remained till the present, fulfilling their early promise in efficient instruction and research. These included Minoru Akita in ethics, Yoshinari Kidani in organic chemistry, and Tatsuo Misumi in recreation (also the university's first registrar). A superior faculty was in the making to match fully the high grade of students on the campus.

Daishiro Hidaka, former Vice-Minister of Education and then Director of the National Education Research Institute, declining alluring offers from government universities, threw in his lot with ICU and accepted appointment as director of the new Institute of Educa-

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tional Research and Service, as well as professor of education. He was also to be dean of the Graduate School of Education when it was established.

The skeleton of courses requisite for the M.A. degree (two years) and for the Ed. D. degree (two or more additional years) was well advanced in preparation, and the instructors were in view, but a new policy of the Ministry of Education, if enforced, would make it necessary for the university actually to graduate a class in the preparatory college before receiving a charter for the graduate school. Rather than risk an unfavorable decision it was decided to go on with the work of the institute, building gradually toward the postgraduate work until this condition was met.

This decision was characteristic of the university throughout its history. The goals have been set so high that preparations have taken longer than was at first thought necessary. In every aspect of ICU's life it has been a test of faith, patience, and endurance to work and wait for what one would have wished to see spring to life at a single leap. In the event, however, it has proved to be for the best that growth has been gradual and lasting and that excellence has not been compromised.

The institutes offered both research and service to the public. The Rural Research Institute, under Lindstrom and with five research fellows and a number of student helpers, was superintending the operation of the farm and its educational uses. The members were conducting neighborhood surveys, both in nearby Osawa and in Yamanashi Prefecture, and were making a study of the rural cooperatives. Service to the public in English-language work went on. Persons selected for study abroad were coming to ICU for their preparatory language study. The educational institute was conducting theoretical studies of the new education in Japan, as well as carrying on teacher-training seminars and summer conferences.

One of the mottoes set for ICU from its beginning was "a laboratory for learning the ways of living as enlightened citizens in a democracy in Christian brotherhood." Inside and outside classrooms the theme of democratic living and behavior was constantly held before the campus community. One of the most meaningful traditions set up in 1953 was the Friday-morning convocation for faculty and students. The occasion was often used for communication of ideas, policies, or rulings, as well

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as for open discussion between the different university groups. More often outside lecturers opened windows onto the larger world. Numerous foreign nations were represented by diplomats, educators, and men of affairs. Japanese lecturers also frequently presented issues of current interest.

Special emphasis at ICU has been given to the matter of individual development of persons and of their rights in society. When the new class was admitted in the impressive opening ceremony of April 29, 1953, the practice was established of having each student individually introduced, and then of having each one sign a written pledge to support the principles of the university and to live in accordance with the Universal Declaration of Human Rights adopted by the United Nations. Again on Founders Day, June 15, a special lecture was given dealing with the democratic issues among and within nations. Still again in December, the Human Rights Week promoted by the United Nations was observed with suitable activities. In May, Mrs. Eleanor Roosevelt visited the campus and spoke on the human-rights theme to the great delight of the students. They were perhaps still more pleased when in the question hour she was asked what she thought of the university and she exclaimed "Wonderful!"

In this emphasis on democracy, on international relations, and on peace, Dr. Ayusawa was indispensable. His lifelong experience had trained him for just this combination of interests, and his professional position gave him acquaintance with persons in all walks of life and in many countries. As director of public relations he made effective his contacts by enlisting the help of a number of most unusual, prominent people. Off campus the students, well-versed in spoken English and getting daily experience in "enlightened citizenship," entered oratorical English contests, submitted essays in competition, and brought home a conspicuously successful list of awards.

The second emphasis of that same motto had to do with learning the ways of living in Christian brotherhood. In this field a good beginning had been made in 1952. During 1953 this was accelerated by several factors. By now there were more Christian students living on the campus, and a larger number of faculty members, all of them Christian. Student-organized and faculty-led Bible classes increased.

In the fall Dr. Emil Brunner, the famed Swiss theologian, well-known

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and widely read in Japan, came to live on the campus. Immediately the tone of expectation rose, and the religious atmosphere registered still more favorably. For one thing, he was from Europe, and that helped widen the international base. Also his general theological viewpoint was congenial to the trends of interpretation in Japan. Personally he felt a sense of mission to return to Japan following his visit in 1949. In classroom, in his home, in student sessions, while taking his daily walk, on the bus—everywhere he gave the impression of readiness to counsel students and to help the religious life of the campus. Ten years later recorded discs of his sermons are still periodically being listened to by the present generation of students at their own desire. A campus faculty social meeting each month for discussion which first centered around Dr. Brunner continued without intermission at least until 1962. Dr. Kanda charged himself with responsibility for the continuance of this discussion meeting.

In the autumn of 1953 the ground was broken for a building of worship which was to house the university church. Christmas was a time of exuberant celebration and seemed a tonic to Christians and non-Christians alike. The student exercises began in early afternoon, continuing with worship, music, drama, feasting, evening visits in the faculty homes, and a midnight wind-up of the nightly caroling of Christmas week.

The motto also had a third facet—living together. From the small, intimate start of 1952 the expression “the ICU Family” had come into general use. It was in fact a family. Resident students, faculty, and staff knew one another. They were approximately equal in numbers and formed the core for the larger unity that was to include those from off campus as well. In 1953, with two hundred students, the family tone was not so easy to maintain, but the tradition held and was implemented in several policies and events. There were by this time eight faculty homes, and they were all hospitable to students. Unforgettable experiences of deep fellowship took place in these homes and are reflected in the nostalgic mood of recollection of those who now look back on them.

The students were struggling to get their own student association going, pushing against what a few student leaders thought was the lethargy of their rank and file, but they did finally accomplish it. When

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they got it organized, it provided a firm structure for corporate student life, with a president and his "cabinet," covering about every interest conceivable, including that of external affairs.

An organ for intercommunication between administration, faculty, and students was formed by the university in the Student-Faculty Council, composed of representatives from the three groups. Writing of this in *ICU, 1953* Dr. Troyer reported:

The Faculty adopted a policy of non-domination; to earn the respect of the students intrinsically, and to respect the potential creative intelligence of the students. . . . In Japan generally, mutual distance if not hostility is assumed. This year at ICU both sides have determined to understand and work together. We have made real progress. Our sight is clearer, understanding better, and respect immeasurably greater.

This reflects some little strain in the "family," but such tensions were largely resolved in a spirit of goodwill.

Although there were few extracurricular activities promoted by the university as such, the students did themselves branch out into the numerous different fields of their individual interests in the organization of clubs. This is a common feature of student life in Japan. The clubs, with their long traditions of returning "old boys" and intergroup rivalries, somewhat take the place of the fraternities and sororities in America. The students love the small, intimate circle with some common interest or activity. On many campuses one's club so monopolizes one's time and loyalty as to leave little room for more than a bare acquaintance with the larger fellow-student body.

At ICU in 1953 there were no clubs to begin with, and no equipment or facilities for them, nor any budget for their expenses. They just sprang up and got themselves under way. Some were religious, some engaged in amusements and recreation such as sports and games, others went in for arts and skills of one kind and another, others were literary, dramatic, or journalistic, still others were reading or discussion circles for thinking through current issues and problems. In perhaps most of the clubs there was no faculty adviser, and the entire project was home-spun by the students themselves.

An outstanding case of this sort was the Glee Club (for both men and women), which year after year has built up its own repertoire of varied forms of music. With no outside help they give several concerts

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a year, singing a *capella* and from memory most difficult scores in a performance that is almost professional in proficiency.

Some of the groups took up the study of disciplines usual in a university, but which were not yet offered in the curriculum, such as somewhat advanced biology, physics, chemistry, or mathematics. Some clubs invited a faculty member as consultant, but others did not.

During the summer and the other vacation periods many of the clubs followed the national student custom, going off apart to mountain, seashore, or camp-site and spending days together in intense concentration on their interest and friendship. This probably furnished a very much needed balance for the heavy study schedule provided on the campus.

At the close of the school year the first issue of the student annual, *ICU*, 1953, was issued. It contained many side lights on student life and sentiment. There were articles and recorded panel discussions expressing various shades of opinion. The criticisms mostly had to do with the very features of the university which were unique, and of which the original planners were most proud.

The bilinguality, some felt, made hard going for successful communication, the intensive language work was too heavy, the content of general-education courses was too elementary, and the rules of attendance were too rigid. There was too much classwork and too little time for free reading. Too many rules were harassing for university students. In the student panel discussions the ball was batted back with cheerful rejoinders for all these criticisms. After all the various sentiments were expressed, it was agreed that:

ICU is an experiment in the new education for Japan, and may have to make mistakes and show inadequacies at first. No other schools have much to offer by way of previous experience, either of failure or success.

It was then concluded:

We've got to make good. The way we enter society will determine the reputation of ICU for the future. We don't want to be unduly optimistic, but we can't deny that the public expects a lot of us at ICU. We must make good. It rests with us first students. But we'll have to do better than we are doing. If this school is to get established we've got to throw our life into it. That's why we came here. Let's push right ahead.

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The editor of the annual probably spoke for the majority of the students when in a review of the year he said in part:

We've had our first year since March 13, 1953, when 198 of us took off marching under the "stirring lines" of our school hymn ("I Must Be True, For There Are Those Who Trust Me"). Every one of us was aglow to do his best in this new way of life. Strange, unique, demanding, some of us under the pressure may have slumped by the way, but mostly we rose to meet the challenge with joy and gratitude. Overloaded with our studies, language work, and all, yet we managed the time and strength to establish the clubs system and get them under way. The heavy courses in General Education, unique in Japan since the war, left us little time, but we carried them. By about October we had things under control and could begin to see beyond our noses. The coming of Dr. Brunner was a great boost to our morale, as were the convocation speakers, especially Mrs. Roosevelt, Dr. Compton, and Norman Cousins. If the convocations are our windows, the weekly chapel service is the foundation where our spiritual life is nourished and the true ICU comes into view. The Christmas celebrations were unforgettable, and the visits in the professors' homes. What Christian fellowship! Unique! To us it has been a terrific year. Whether we should have accomplished more we leave others to judge; as for us, it has been "sei-ippai"—filled to overflowing.

In America the foundation had also had a busy, successful year. This marked the fifth year of its life, and the first of regular work for the university. The lines of organization for still more sustained efforts were tightened. Brumbaugh was made chairman of a strategy-planning committee which sharpened the accepted quotas of financial assistance. An economical administration was to attempt to operate on a thrift budget and the yearly aim would be to send on \$200,000 to Mitaka. This amount was allocated anew to the supporting boards.

Bovenkerk was made chairman of the finance committee. Stuber was re-elected as general secretary with special reference to designated gifts. Ruth Miller became administrative secretary, in charge of the office staff and of general administration. Twelve hundred "Friends of ICU" had been enrolled. A large dinner for men, with prominent speakers, had been held. From Washington, Chief of Chaplains Ivan L. Bennett was introducing the project to chaplains throughout the services.

On January 13, 1953, interested women in the New York area met

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on the call of Mrs. Harper Sibley and at a luncheon meeting at the Parkside Hotel organized the JICUF Women's Planning Committee. Mrs. Sibley was chosen president and Miss Ruth D. Woodsmall vice-president. Miss Woodsmall had been in the 1931 Laymen's Inquiry Group in Japan and had also been one of the deputation sent by the International Missionary Council for the conference with Japanese educators in 1932. Subsequent meetings were often held in the hospitable home of Mrs. Dallas Sherman.

As secretary of this Women's Committee, Ruth Miller began the systematic development of this significant movement until, from that small luncheon circle of 1953, by 1963 it has grown to a working membership of over 1,500 persons throughout the world. Operating mainly in community-level groups and coordinated by the New York headquarters, this amazing, dedicated organization of world-minded Christian women has served with extraordinary effectiveness to publicize ICU and to raise important support funds for the university's various needs.

The ground for such a movement was well prepared. Already, women's organizations in the churches had contributed some \$85,000, including \$10,000 from the Evangelical and Reformed churchwomen for a faculty house. The Presbyterian women were at work on a dormitory project of \$65,000 for 1954. Across the country regional campaigns for specific campus objectives were being carried on.

All of this varied activity depended upon incessant cultivation from the foundation office.

In both Japan and America the year for ICU had been full of activity and of hope.

2. THE SECOND YEAR'S EVENTS, 1954-55

The second academic year of ICU opened in April, 1954, with an entering class of 155 students. They came from 42 of the 45 prefectures in Japan and were described by the president as "the cream of college students in scholarship and leadership." With the 182 sophomores there were 337 students in all. Ninety-four, or 29 percent, of this number were women, said at the time to be the highest percentage in any

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university in Japan. The women students were setting the pace in academic standing. Their English too was good, as many of them came from Christian high schools. There were 28 non-Japanese: 18 Chinese, 5 Americans, 3 Indians and 2 Koreans—"a modest beginning of a cosmopolitan body." It was estimated that about one-fourth of the student body was Christian.

The faculty had expanded greatly to meet the new scale of the educational program. It totaled 80, of whom 58 were teaching members, the others being engaged in research and other duties. Of the full-time instructors, 21, or 38 percent, were non-Japanese: 17 from the United States, 2 from Canada, 1 each from Switzerland and China. Some of the additions to the teaching staff were Dr. Saito for full time in English literature, Mitsuhiro Sekiya in philosophy, Gunzo Kojima in the philosophy of education, Mitoji Nishimoto in audio-visual education, Shiro Hirano in organic chemistry, and Zia Nsi-zing in Oriental philosophy. Sei Wada (Oriental history) and Shiro Tarao (zoology) were guest professors. From overseas Donald Worth in physics, R. E. Wenger in audio-visual education, G. H. Weydling in linguistics, E. D. Saunders in English, Masumi Toyotome in Christianity, and Paul H. Vieth (one year) in religious education came to live on the campus.

Mrs. Kiyoko Takeda Cho, then studying in America, was appointed to teach Christian education, and Mrs. Sumiko Yamamoto, studying at Harvard, was to be in the field of Oriental history. Miss Tane Takahashi returned from America and joined the administration as librarian. She also became a member of the teaching staff. Her administration of the library has been superb. This same year a grant from the Harvard-Yenching Institute was announced for pursuing Asian cultural and religious studies, chiefly by the establishment of a library service with purchase of books in that field. The grant was later renewed, and has greatly enriched the ICU library and Asian cultural research. Dr. Cho and Dr. Yamamoto have contributed their specialized knowledge to this work ever since.

Already the ICU faculty was becoming the constellation of unusual scholars and teachers that it has continued to be, and these first lists include the names of a number of those who have since then rendered continuous, conspicuous service. Accrediting for high-school teaching was granted ICU graduates in the fields of English, social science, and

natural science; and of religion in Christian schools. This latter was a new and valued privilege, as all Christian schools need teachers of religion but hitherto had been unable to obtain qualified ones since graduates of private schools before the war did not qualify for certification by the Ministry of Education.

The academic offerings began to take shape in a recognizable pattern, "valid and suited to democratic new Japan." The requirements for graduation as set forth in the first catalogue, the *ICU Bulletin*, issued by the trustees in late 1953 called for six fields of accomplishment: 1) English language, or Japanese language for non-Japanese students, 2) general education, 3) area majors, 4) religion, 5) physical education, and 6) electives. Of these the first two have been described. Now, by 1954, the first students would be moving into the field of area specialization with majors in one or another of the three divisions, and within that division in some one single field.

The majors included certain required "foundation courses," as well as the more advanced ones, whether spread throughout the division or concentrating in a single department. The final requirement would allow twelve points of free electives. Also it was possible under the dean's direction to select an interdisciplinary major combining courses according to a student's particular interest. The required work in religion was a one-term three-point "Introduction to Christianity." In physical education one hour a week was required for the first two years. Both those latter requirements were innovations in a university in Japan.

This framework within which a student would move toward his degree was as different from the traditional pattern of the Japanese university as could be imagined. In its total requirements it forced a student out of a deeply channeled specializing with a single professor in one narrowed field onto a broad highway of education with wide horizons and varied angles of vision. It was a very heavy load, and it left only a small range of selection of courses, with little free time for a conscientious student. During the year over sixty new courses were offered.

It was necessary first to meet the Ministry of Education requirements of point credits for all four-year colleges, and in addition to get in those grueling freshman language credits that represented ICU's special

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contribution to education for the new Japan. This could not be done without adding work-time somewhere, and at first the plan of putting in two two-week periods of special sessions in the breaks between semesters was tried. This proved a hardship to the students, who depended on those times for group and club activities and for rest or return home.

The administration proposed a new type of school-year by which the added hour credits could be wedged in. It was adopted. This was the trimester or three-term plan. By lengthening each class hour to sixty-five minutes and shortening vacations to the times between three twelve-week terms, precisely the necessary credit hours and language work were covered.

The school year at ICU, as everywhere in Japan, begins in April. The first term runs till July; the second goes from September to December, and the third from December to March. This pattern also solved the problem of overseas students who as a rule come in the autumn and leave in early summer. American universities have taken note of this as a suitable type for superior students who may wish to finish their university work in three years, and some have adopted it.

The research institutes which had opened in 1953 were developing strength. The Institute of Educational Research and Service, later to flower into the Graduate School of Education, was at work on five or six projects, all related to ICU's immediate objectives. Among the most central concerns were a study of the philosophy underlying Japan's new education, of Christian principles for education in Asia, study and experimentation in audio-visual education, and problems of guidance in student counseling; later research would be devoted to the fields of international education and the psychology and sociology of education. These educational studies were in the mainstream of interest, and of need, of all educators in the new Japan and were destined to be influential in the shaping of educational thinking throughout the country. The projects were under the direction of Hidaka, the dean-elect. They were made possible by a Rockefeller Foundation grant made in 1952 and later renewed.

A new field was audio-visual education under the direction of Mitoji Nishimoto (often introduced in America as "the father of A-V education in Japan"). With the collaboration of Professor Wenger the Audio-

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Visual Center was opened during the year 1954. The Rural Research Institute brought together on scholarship grants a dozen graduates of schools of agriculture for advanced experimentation in the various aspects of rural life and work. It conducted surveys and later made reports to seminars or conferences in the communities studied. Lindstrom directed this. The Nutrition Institute under Dr. Claude Thomson was concerned with matters of nutrition, food, and health. A number of surveys were made.

Language study, a specialty of ICU, continued for the regular college students as a part of the Humanities Division. In addition the same staff carried on for general extension service a language institute with English for Japanese persons and Japanese language for non-Japanese under charter of the Tokyo municipality. This was a one-year course chiefly for teachers. There was each year a successful summer session.

In these varied and useful ways the university had quickly got into its stride with research and service even before the instruction had reached full growth with a complete student body.

On May 9, 1954, the church building was completed and dedicated. This gave a great lift to the religious life of the campus. On the faculty there were a number of men of repute as preachers and teachers of religion. Brunner was of international fame. It was pointed out that nowhere in the world would arts-college freshmen and sophomores be privileged to have the intimate counsel and service of such a man. Bryn-Jones's sermons and addresses when published in book form made most excellent reading. Masumi Toyotome was serving as student pastor and as teaching assistant in religion. Heretofore there had been no place on the campus where even the two classes could gather, and the largest room was an ordinary classroom. Now with four hundred or more persons in the community a church building had become an urgent necessity. The new sanctuary filled this need.

On the day of the dedication of the building the ICU Church was organized. Its declared purpose was "to create an all-inclusive fellowship of those who sincerely endeavor to know and serve God; second, to enhance the religious life and program of the university; and third, to extend the Christian ministry to all men in the spirit of Christ" (church constitution).

The members of the church included faculty, staff, students, and

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neighborhood people off-campus. Although the property was owned by the university, the maintenance of the church and the carrying on of its activities was completely independent and voluntary—"a unique church which surmounts national, cultural, racial, and denominational differences" (*ICU, 1954-55*, p. 14).

At the dedication service President Yuasa set forth a magnificent rationale of the place of religion in a modern university, and also the appropriateness of a voluntary university church untrammelled in its evangelistic witness and work. In part he said:

Now that the university is provided with a church which is fully sensitive to academic freedom and at the same time deeply conscious of its responsibility as the religious center of ICU, we may rest assured that religion at its best and in its essence will have a vital role in the educational life of ICU without fear of infringing on the principle of religious freedom.

June 13-20, 1954, was Religious Emphasis Week, another new departure at ICU, when all academic activities were adjusted to give priority to Christian witness through preaching, prayer meetings, and discussion periods, some of them in the faculty homes. In the summer a retreat was held at Gotemba, and over eighty attended. This was sponsored by the ICU Bible Class, a federation of the numerous unconnected Bible-study groups on the campus that had sprung up spontaneously during the previous two years. The organizing meeting of the federation was attended by 250 members. It greatly strengthened the impact of the Christian students on the university life. Some of the Bible-study groups, notably those led by professors Kanda and Akita, are in 1963 still continuing in strength.

Dr. Brunner carried his ministry across Japan by lecturing in various universities and seminaries. He gave one entire course on "Justice and Freedom in Society" at Seika Jogakko, a private school in Shinjuku, Tokyo, to the great edification of the ministers and laity of the churches. At Christmas the Japan Broadcasting Company broadcast overseas a service with a sermon by Dr. Brunner and music by the ICU Glee Club. This year of 1954, as usual, the celebration of the Christmas festival swept the entire campus community with its joy. Troyer said later (report, January 12, 1955): "Never have I felt such complete un-

derstanding and permeation with the true spirit of Christmas among students and faculty."

A postwar feature of university life in Japan is the university festival. All the universities have these celebrations, vying with one another in academic productions, lectures, and exhibits of student activities. ICU had its first festival in 1954, and like the other newly-made traditions it was of its own sort, homemade, amateur, voluntary, enjoyable, and with a broad range of international background and perspective. From the bonfire, stunts, and square-dancing through the days of drama, panels, lectures, the banquet, and exhibitions it had the particular flavor of ICU. The students insisted that it open with a worship service, which set the tone for what was a harmonious family loosening of the bow-strings of work and study on the campus. Another ICU innovation followed—Campus Clean-up Day—when faculty and students joined ranks with shovels and brooms to tidy up the rather unkempt expanse of the buildings and grounds.

But the year 1954 was far from a placid one filled with happy hours for students, faculty, or administration. In January the president reported that "the national economy is basically still precarious, the people's life though much improved is still insecure, and their mood still oscillating. . . ." On May Day, 1953, celebrating the restoration of Japan's independence, the Communists and their sympathizers had staged demonstrations in Tokyo which culminated in violence and riots in Shinjuku and about the Diet Building. This had led to public censure and to a resurgence of right-wing sentiment and political action.

Thus there was a sharp polarization toward either left or right. But it was not as simple as identifying the left with Soviet affiliation and the right with the Yoshida government and its policies of implementing the treaties with the United States. Thoughtful people of the center as a rule recognized the inevitability of close trade and treaty relations with the West. But virtually the entire nation was unanimous in its terror at the thought of another war and of the fate that might well await Japan if she were bound to either side in military alliance.

The Mutual Security Pact of 1951 with the United States had been sufficient cause for apprehension. Now on March 9, 1954, the Mutual

Defense Assistance Agreement was signed, whereby the military details of what amounted to rearmament by Japan were made binding. This caused "oscillation" indeed, with individual opinion swinging this way and that with every day's news items both foreign and domestic. It was for most people in no sense a question of pro- or anti-Americanism, but a sheer, grim desire for survival. Also in Japan, as throughout Asia, in the current revolution, students have been in the vanguard of movements for national change or independence.

It was therefore inevitable that when the American government made announcement of atomic hydrogen-bomb tests in the Bikini Atoll of the South Seas there should be a widespread reaction of aversion and remonstrance throughout Japan. And students were bound to take it up. ICU in its very name proclaimed its lineage and affiliation. Students and faculty were not only "on the spot" before the public, they themselves were desperately concerned.

The student body the year before had organized into the student association, to which everyone belonged and which met in its assembly. It also had an elected council, with the chairmen of committees and officers. All these went into action during June, 1954. First the council met in repeated sessions. Then a general assembly was called. The Student-Faculty Council brought the administration and faculty into the talks.

At this stage of oscillation in Japanese society, as we have seen, violent street demonstrations had been overdone and were out of popular favor. Extreme left-wing activities had subsided. Perhaps that influenced the climate on the campus against any general *demo* (demonstration). In any event, the summer holidays with the examinations before them were pressing, and so with a final open student meeting, well attended, and a presentation by a panel of excellent faculty and student speakers the matter was thoroughly canvassed and the issues well clarified. In the fall the students came back to their normal work.

This was the first serious storm on the campus, and it was met with great maturity and understanding both by Japanese and non-Japanese. There could scarcely have been a more sharp test of both the international and the Christian claims of ICU than came to it in the month of June, 1954, when Bikini dust was poisoning the atmosphere of the

land and people of Japan. ICU proved to be "a small United Nations where such things can be freely discussed" (report in *ICU*, 1954).

Step by step the physical plant was being developed. Mention has been made of the new church. Maple Grove, an attractive apartment residence for women faculty members, given by Methodist women under the leadership of Miss Margaret Billingsley, Japan Secretary of the Woman's Division of the Methodist Board of Missions, was completed. Another faculty house went up, thanks to gifts from persons in Syracuse, New York, and two dormitory buildings were finished.

These latter embodied new features developed in the West as well as such Japanese features as the large vestibule for removing shoes and the communal bath. At the turn of the year 1954 seventy men students moved into one of the new dormitories, to be known as the First Men's Dormitory, and fifty-two women moved into the other, the First Women's Dormitory. At the same time the first unit of the Shokudo or Refectory was finished. Until then a snack-bar had been in operation in University Hall, but now regular cafeteria meals could be served. A bookstore and a barber shop were also opened. When a system of tonsorial discount coupons was inaugurated the students thought this rated mention in the calendar of the year's events.

By this time the farm had doubled its cattle and poultry population and was producing milk and eggs for the whole campus community. Hackett, then in America on furlough, reported its purpose as being "to supply the growing needs of the campus community, and to serve demonstration and experimental purposes of the natural science courses and the Rural Welfare Research Institute."

This progress at Mitaka was closely linked to the life and work of the foundation in America. There every aspect of the present ICU situation and of forthcoming future needs was closely followed and passed on by varied media of public and private presentation to an ever-widening constituency. One appeal consisted of twenty thousand copies of a letter sent to potential givers, and the next contemplated mailing was to be fifty thousand. Through correspondence, interviews, and traveling visitations nearly fifteen hundred persons had by now been enrolled as "Friends of ICU." An approach to over one hundred financial foundations had been made and a special list of "large givers" was always under cultivation. Several hundred college campuses had

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been visited and many were making their student contributions to scholarships and other ICU causes. Nearly \$100,000 had come in from youth groups in the churches and elsewhere.

The cherry-tree project was going well. There were often ceremonies accompanying the planting, and ICU was thus introduced to the community. For one instance, Phoenix, Arizona, had a city librarian who year by year interested the people in making a contribution and was on the way to getting the grounds on the city square landscaped with these ICU trees.

The Woman's Planning Committee was gathering increased momentum. Mrs. Paul Moser, who had been active in the committee from the first, now became vice-president and chairman of the executive committee. Until the present she has continued to exert an inspiring influence among women supporters of ICU. Enlisting the generous voluntary services of women nationally known in Protestant circles, opening one city or regional committee after another, and spreading over into Canada, the committee was by now each year fixing a goal-project and amount for an annual campaign.

Just at this time the yearly increase in students at the university meant an enlarged budget, and the former lines of support had to be redrawn. In June the balance sheet showed liabilities and commitments crowding up to within \$17,000 of assets, and of cash there was scarcely enough for the monthly remittance to Japan. It was truly, as was said at the time, "a crisis comparable to what we faced in 1951." To get past the summer months required the most heroic measures.

But again, though the tightrope stretched and swayed, it did not break, and the enterprise went bravely on. Togasaki gave months to field cultivation. Stuber and Hackett made themselves a team to scour the country for large gifts. Ruth Miller went into the field to rally the forces. Grew again stepped into the breach with letters to the constituency. Across the country, where there were local men and women who had this thing on their hearts, the energy index went up as though they had never before been asked to go into action for ICU. At the home base Arthur Hatcher and Henrietta Gibson were mastering every financial detail of the situation and laying out plans to meet the crisis.

Once more the denomination leaders were called together by John Smith for counsel and help. They agreed to carry back to their various

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groups a request for an increase over the \$200,000 which was the general scale of annual maintenance giving up till then. This was not to be a single spurt, but a faster, harder stroke for the rest of the race. These faithful and loyal supporters of ICU, with all their other major commitments, accepted the new situation and met it with enlarged contributions. The tide was turned, and with Hackett's careful financing the year was closed without a deficit. This was the kind of thing generally unknown on the campus in Japan, but which upheld the hands and hearts of those who had the administration of the university committed to them.

Charles Leber, Senior Secretary of the Presbyterian Board, with no professional stake in the Japan work at all, at this time declared: "The most significant project in Christian education in Asia—with all due respect to other ventures—is the International Christian University in Japan."

Back in Japan, when Dr. and Mrs. Bryn-Jones completed their term of service, he spoke to the students and left them his challenge in a remodelled version of Walt Whitman's classic:

PIONEERS! O PIONEERS!

O You Youths, Eastern Youths,
So impatient, full of action, full of manly pride and friendship,
Plain I see you, Eastern Youths, See you tramping with the foremost
Pioneers! O Pioneers!

Do they droop and end their lesson, wearied there beyond the seas?
We take up the task eternal, and the burden and the lesson
All the past we leave behind; Pioneers! O Pioneers!

Till with sound of trumpet, far, far off the daybreak call—
Hark! how loud and clear I hear it wind! Swift, to the head of the
army!
Swift spring to your places, Pioneers! O Pioneers!

3. THE THIRD YEAR AND ITS WORK, 1955-56

The president opened his annual report for the year 1955 with a summary of the situation in Japan:

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The year 1955 may be considered a turning point in the history of new Japan. The year marked the end of the unspeakable "apres guerre" period. During those ten years the Japanese people were chastised by unprecedented disgrace, suffering, and trials.

Rising out of the ruins of the tragic war, they have somehow managed to carry out the tremendous programs of rehabilitation and reorganization of the basic patterns and systems of national life. A pacifist Constitution was adopted, the traditional family system abolished, universal suffrage granted, drastic land reforms instituted, industries reorganized, the Communist Party legalized, the labor movement advanced, democracy propagandized, fanatical religious sects mushroomed, Christianity rode the wave of popularity for the time being, the educational system was revolutionized, 228 colleges and universities were chartered, peace treaties with the U.S.A. and many other nations were concluded, Japanese sovereignty was restored, and national independence recovered.

These were truly amazing changes, any one of which could well be viewed as of historic importance. Taken together they seem incredible. And it was inevitable that sooner or later there should be a reaction.

The year 1955 was in many ways more tranquil than any before it. The war in Korea, with Japan as one of the chief supply bases, had brought financial prosperity and kept an even balance for foreign trade. Public disturbances were fewer, since a more quiet infiltration was the official policy of the Communist Party. Visits of Japanese business deputations were being made throughout Asia, including Russia and the China mainland. There were many cultural, scientific, and religious world conferences to be attended, and some were held in Japan.

Beneath the surface, however, there was a steady polarizing of sentiment. In the political world it drew the scattered Socialist parties toward the extreme radical position by mergers, while at the same time the several conservative right-wing parties were consolidating in the Liberal Democratic Party, which held an overwhelming majority strength. The reaction which had now come in force was toward the right. In the field of education it meant the questioning of the new education policies upon which ICU was being firmly built.

The Education Ministry, which in the early reforms had been deprived of many of its powers such as the accrediting of teachers and passing on textbooks for the public schools, was now regaining these

prerogatives as local boards of education found their problems difficult and appealed to Tokyo for assistance. Finally the law was changed and the government came to select those boards instead of leaving this to popular vote. In place of the *shushin* or moral education of prewar Japan, with its emperor-centered patriotism, there had been put in the postwar curriculum of the grade and high schools "social studies," which were a substitute of ethical teaching strictly without religious connotation. Now there was a movement to restore some prewar traditional teachings that would cultivate a "quiet patriotism."

The mood of questioning the postwar innovations was in the air on the ICU campus as well as throughout Japanese society. But discussion was free, open, and encouraged. The year before, when the student association was struggling for harmony, Troyer had told the students that tensions were the very cause and materials for education, not in any way to be viewed as unfortunate obstacles. He said that it was by the tussle of individual with group, of students with administration, of faculty as between traditional customs and proposed new patterns, that growth was registered and new insights obtained. This attitude on the part of an administration officer was both disarming and stimulating to creative confrontations on the campus.

Although ICU was not directly affected by these currents, it was deeply concerned over the basic philosophy underlying the education of the grade-school and high-school students of the country and the competence of their teachers in communicating the ideals of democratic education. The Institute of Educational Research and Service of the university, with the teamwork of Dean Hideka, Vice-President Troyer, professors Kojima and Cho, and others, initiated a thorough study of this subject, the first approaches to which were published in the *ICU Bulletin of Educational Research*, No. 1.

Professor Kojima's syllabus was taken up by a "sounding board" committee of eminent Japanese educators, tested in teachers' workshops over and over again during a period of five years, and finally, in its eighth revision, in 1959 was given to the public in his book *The Philosophical Foundations for Democratic Education in Japan*. This is an illustration of the thoroughness of academic research done in the institutes even before there was any chartered postgraduate school, and also of the relating of ICU's projects to actual-life situations in Japan. This and

succeeding bulletins became the pattern for those on rural reconstruction, audio-visual education, and later on other subjects in the Divisions of Social Science, Natural Science, and Humanities.

In the meantime the College of Liberal Arts was giving a good account of itself. A new third class of 150 had entered, bringing the total student body up to 500. Nine-tenths of the students had made a high-school record in the top tenth bracket. The proportionate number of girls was about one-third. Non-Japanese were 11 percent, with 28 Americans, 23 Chinese, 3 Koreans, 1 Thai, and 1 Indian.

Seeing the Chinese in such growing numbers, an old-timer remarked that this reminded him of the days around 1912 when, with the Sun Yat-sen revolution, throngs of Chinese students had come to Japan and crowded into the universities to prepare for life in the new China. It was fateful that history thus far had denied the Chinese from the homeland the opportunity of study abroad, and that only the *émigrés* from Hong Kong, Taiwan, and other foreign settlements could avail themselves of the privilege or make their contribution to international university life.

A new venture that increased the ranks of the American students was the Junior Year Abroad project initiated by the Presbyterian board of missions, but open to persons of any background. The arrangement was for a student at the end of his sophomore year to come to Japan, take a year of work at ICU with such courses as the American college would give credits for, and then at the end of the year return to take senior work and graduate. The first group in 1955 numbered seven.

The popularity of the plan depended in good measure on the personalities of the JYA's themselves, and this first detachment amply met the hopes of the planners of the program. They came with high expectations, kindled enthusiasm among the other students, were flexible and quickly made their adjustments, and at the close of the year left behind a splendid record of academic, social, and religious achievement. All had come recommended by a home church, and most of them received some support from it.

With the opening of two student dormitories, one faculty apartment, and six or seven residences for Japanese faculty members the campus community was growing. The preponderance of Westerners was now corrected as seven faculty families each, Japanese and non-Japanese, had

their homes there, in addition to about equal numbers of single faculty members.

Not only was there great practical need for campus housing, but with Mitaka so far from the homes of many students and at night dark and isolated, parents were "afraid to have their daughters commute, like sending defenceless lambs where wolves may roam." In listing the needs and characteristics of the new university there had always been emphasis placed on the creating of a community of academic and religious harmony where people living together should learn how to live with one another at their best.

Something of the student attitude toward the new dormitory life comes out in their articles in the annual *ICU* 1955-56. Some of the men are a bit critical, referring to the drawbacks of living four in a room, adjusting to varying sleeping habits and other personal routines; some of the girls make witty comments on keeping up good international relations by helping scrub each others' backs in the big common pool-bath, or having nervous breakdowns over "crazy roommates." But the serious reaction of them all is one of astonishment and gratitude. The only student communal living they had ever seen was in unattractive, ill-kept lodging houses, student-operated, with little or no relation to the university, where housing responsibilities were seldom recognized. Cheerless, out of repair, with poor equipment or none, such lodgings must have left little of pleasant recollections in after years.

The buildings at ICU were modern and almost as homelike as one's own household. Their administration was, like many another plan worked out there, an experiment and an adventure. The university designated a matronly person as house-mother to serve the needs of the students. For the larger matters of policy and for personal counseling there was assigned a faculty couple as resident advisers. With faculty-student collaboration a set of general principles for dormitory living was drawn up. The specific rules, however, were to be made each year by the resident body of each house. With the greatest zest they organized and set up the framework for common living with regulations agreed to by everyone.

By regular weekly meetings the little community was to keep its problems in hand and to maintain its own system of rewards and penalties for conduct. The principle held before all dormitory students was

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that one was living at home in a family. Whatever would be inappropriate or inconsiderate there should be avoided. No rules were made until experience showed that they were needed. Rules of one house were no criterion for another. This very human institution of dormitory life seems to have been well worked out, for six or seven years later, with eight different buildings, there had as yet been no bad accident, no fire, and no serious interpersonal or interdormitory problems to adjust.

Housing like that at ICU and facilities similar to the first unit of the refectory with well-balanced meals at student prices later might be found at other private colleges in Japan, but at the time of their introduction these features made ICU quite the envy of students in other schools. The ultimate goal for housing was to offer facilities for about eighty percent of both student body and faculty to live on campus. Thus far it was thirty-six percent of the students and sixty-five percent of the faculty. An excellent start.

Because the physical plant was new, and perhaps because of the overseas backing, there was some tendency for people to think of the university as wealthy and as a rich man's school. Neither was the case, for finances were, as we have seen, always from hand to mouth, and as for the social position of the families of the students, they were of all levels, but mostly of very modest financial means. More than two-thirds of the students requested and needed assistance in maintaining their education.

The policy of fixing tuitions, again, was worked out on the basis of what was to most persons a novel approach of reasoning. Instead of setting the scale very low and having the university make up the deficit each year, tuitions were set at a reasonable level. The first method would have let students from well-to-do families obtain their education at the cost of the university when they could well afford to pay for it.

By fixing the tuitions higher but accompanying the policy with the compensating one of liberal scholarship aid for those who really deserved it, an equitable distribution of financial assistance to need was worked out. This required the constant raising of funds for scholarships, but this very activity kept ICU before the attention of individuals and churches with an appeal that was more personal than that of merely balancing a budget.

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Students too knew they were the beneficiaries of people of goodwill, and as a rule they took seriously the grants awarded and expressed their appreciation by maintaining good academic standing. At least that was the reasoning, and experience has verified its wisdom. So the annual bulletin year by year presents the astonishing statement that no student who qualifies in other respects will be turned away for lack of funds. It is a brave stand to take, and has often come up for question when red figures were staring the trustees out of countenance. But the rule still stands. In 1955, 221 students or 45 percent of the entire student body were receiving scholarship aid totaling upwards of \$20,000. This sum had to be found in designated gifts, which the foundation was vigorously cultivating all over America. Hackett, in reporting this, added: "It is a good thing for the students to know this, as this is a vote of confidence in the character and ability of the students, and a challenge to their best efforts." That year students chipped in and paid the living expenses of a lad from India, as well as the cost of hospitalization of another fellow-student. Some of them always refrained from requesting help in order to make way for more needy ones.

A good proportion of both men and women students did side work on campus, for which the university maintained a fund of about \$10,000 a year. This has been a most wholesome experience for the entire community. Instead of creating social problems it seems to have helped solve them, as well as helping solve the financial ones. This custom of student self-help in the face of traditional academic ways in Asia of depending on support by others shows high morale and spiritual health.

There were a number of changes in faculty: in general it was increasing in numbers and shaking down into working order by this third year. The originally intended rough balance in numbers between Japanese and non-Japanese was achieved, with forty-six full-time members, of whom twenty were from overseas. Also there were some twenty part-time lecturers and instructors, mostly Japanese, providing about the equivalent of five full-time teachers in their total of work.

The large use of part-time men was not highly to be desired, for they could not be a part of the community as the others were, coming just for a class hour and returning, as they had to do. But with as small a student body as five hundred there could not be sufficient full-time work

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for as many areas of study as it was the purpose of the university to present. The handicap of part-time work, however, was partly compensated for by the high quality of many of the persons concerned. Among them were scholars and educators of national reputation.

In the non-Japanese faculty several changes were taking place. All of those who had come with the opening in 1953 on two-year contracts now were returning, as well as Lindstrom and some others who had come the year earlier. The Emil Brunners left for home in a tremendous send-off, with one farewell after another given by the students. The university set up a final public lecture by Dr. Brunner in downtown Tokyo's large Hibiya Hall.

It was the end of Dr. Kreider's agreed period of service, but the Troyers were due to go home on furlough, and so Kreider remained for a fourth year, adding the work of acting vice-president for education to his own as dean. The service of Dean Kreider is still spoken of in terms of the highest regard and appreciation. He gave himself, as did his wife in the home, with whole-hearted enthusiasm and cooperation to both faculty and students. One often hears the expressed wish that they might return for further service to ICU.

Several one-year or two-year persons came out as replacements. One new arrival at this time was Dr. Roy Miller in the field of languages. A young scholar of much promise and accomplishment in Far Eastern studies, he showed administrative talent as well, filling in for both the dean of the college and the vice-president for education. After seven years of continuous service he was lent to Yale University to head its Far Eastern Languages Institute. Professor Hung Fu came on a United Board for Christian Higher Education in Asia (UBCHEA) grant.

About this time a list of over two hundred titles of books by the faculty on a variety of subjects was compiled. The teaching load was deliberately put at a point at which this same productivity might be encouraged to continue. Every year the stream of articles, brochures, periodicals, and books has continued to flow. Reference has been made to the work of the several research institutes, and to their publications. The total was destined in the next few years to run into the many thousands of pages.

Nor were the professors and researchers the only producers of

periodical literature. Almost every one of the student clubs had its own organ. The more humble ones were scratched with a stylus and printed by mimeograph on yellow paper. But some boasted a name and type-print. They frequently went through metamorphoses with a change of name and format. The Glee Club put one out under the ironic title *Onchi* (Sound-Idiot). The English Language Club first issued *Chatter-box*, then shifted to *Mitaka*.

The Newspaper Club issued *The Journal* in English and Japanese reflecting student sentiment and sometimes student grievances, somewhat journalistically presented. The *Campus Crier* was a weekly news sheet. Unesco Club, a very strong and active organization with Dr. Ayusawa as adviser, published *One World*. The Literature Club got out *Forum*, reasonably high-brow in appeal. Later an organ of more sophisticated modern literature, *Sisyphus*, was started. At times the *ICU News* and again the *ICU Newspaper* was the more-or-less-official student periodical. The Club Liberté made vigorous use of its *Liberté* as an organ of protest and campaigning for causes. The student body published the annual *ICU*. This list undoubtedly fails to include all the periodicals that have circulated on the campus over the years.

As the top class went through its third year as juniors a much widened offering of courses appeared in the bulletin. The language requirements having been completed, as well as those in general education, and with the foundation courses for area majors having been well started, it would be necessary to move on into the more advanced studies, of which many were by now ready. The department of English language was accredited as a division by the chartering authorities and moved into coordinate position with the other three divisions. Dr. Gerhard was chairman.

The university continued to extend its services to the larger society by sponsoring at least eight conferences and seminars for various groups: English teachers, missionary teachers, rural leaders, ministers, international conference students, communication experts, and others. In the summer Dean Garman of Columbia led a seminar for sixty university professors in Japan. A Far Eastern Rural Reconstruction Conference was well attended by delegates from neighboring countries of Asia.

With Dr. Toyotome as student pastor the year was a good one in

its record of Christian activities. Nine Bible classes were meeting weekly, there were many informal prayer circles or "cells," and the choir developed morale as a group and rendered excellent music. The leaders of the entire student body were vigorously Christian, and numerous projects were initiated by them.

A workshop was set up in a neighboring community, and during the summer a caravan of students went into a remote section to carry on evangelistic work. Certain students had a "concern" for the children of Osawa Village, adjoining the campus, and devoted many hours to making friends with them and helping them at home with their lessons, as well as teaching them in the church school on Sundays.

In June the students held a very successful retreat. When Christmas came the student association committed the entire program to the Bible-study committee, and they planned and carried it out, from the opening lecture by President Yanaihara of the University of Tokyo through to the last singing at night. Again the ICU Festival was initiated with a worship service. Not only was the Christian faith a conviction held by nearly one-third of the student body (according to Toyotome's report), and not only was there now a university church with fifteen percent of all ICU students enrolled as members, but in the wider campus ranges of religious influence and activity as well there was freedom and unrestrained expression. Religious Emphasis Week was a success.

In other fields the students began to push out. The Glee Club mustered up courage to rent a hall on the Ginza and give their first public concert. Square and folk dancing were popular, and at Christmas time a gay party was held to which Prince Mikasa came and with great spirit led in the dances. Although there were no facilities and not much time for organized athletics, in modest ways some areas of competition with neighboring colleges were found, and with the help of the Chinese students a few prizes in table tennis and basketball began to be brought back for a future trophy room.

ICU students continued to excel in English-speaking contests and essay competitions, and that not by virtue of their competency in English alone, but because of their convictions regarding the new respect for individuals and emphasis on personal initiative. They seemed more at home in these areas of desired change which students of other colleges found it hard always to comprehend or to support.

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On the side of physical-plant development progress was being made, so much so that in May, 1955, a general celebration of dedication was held for the buildings erected since the opening ceremony two years before. By the close of the year several others were at various stages of planning and construction. Thus far all had been superintended by the architectural firm of Dr. Vories and built by the Taisei Construction Company.

The growing number of books (by now over fifty thousand) in the library section of the main University Hall was becoming a safety hazard for the building. The necessity for a science hall led to the sale of a part of the materials of the hangar as a starter (\$40,000) for a quiet campaign to get such a building. There was still enough hangar left, it was thought, to provide for the gymnasium. Groups in America were interesting themselves in lesser projects, more dormitories, and faculty residences.

The report on the farm was quite cheering: a cash deficit of about \$4,000 was more than offset by the inventory of equipment and stock and by the services being rendered on and off campus. The original dairy herd of fifteen was by now forty-one, and was producing enough rich milk to supply the ICU community, with some surplus to sell. Also butter was being made. The sheep had not done well, being unused to the moisture, and had been farmed out to one of the government experiment stations for crossbreeding and improvement service. The Red Duroc hogs were thriving, fifty-eight in pairs and singles having been "put out" to different farmers and government stations for similar improvement service to the public.

As to crops, essential grains and silage feed were being grown, but nothing beyond that by way of experimental agriculture. Nor did the farm prove to be easily utilizable as an instrument of education or of physical discipline for the students. *Arbeit* is of great value if it is within the skill and interest of a student, though even then it is a question whether it justifies itself on the basis of sheer economics. The farm work was of a specialized sort requiring aptitude, skill, and experience. Besides, for this work already there was an ample and expectant labor supply in the score of farmer families who had been displaced by the purchase of the Mitaka site and who continued to work the land on a profit-sharing basis with the university. The health of Ikeda, the super-

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intendent, had failed, and he had to be released from his work. Lindstrom, who had exercised a general supervision, had now returned home, and thus far no one with the needed special qualifications had been found to succeed him.

In America the foundation had had a busy year. The requested fifteen-percent advance from the denominations had been granted, and already was seen to be inadequate. So new schedules were being worked out for another round of negotiations. Hayes, who had been helping in the general field cultivation, had to return to his work with the Methodist board. Russell Durgin finally had succumbed to his long, painful illness and died on January 13, 1956.

The executive secretary, Dr. Stuber, had completed his five-year term of service and in farewell he spoke, on January 25, 1956, of the years since 1951 when "tragedy struck" in the double shock of the campaign "lag" and the death of Dr. Diffendorfer. "Then there was no university, no faculty, no funds . . . but we have kept going . . . never given up . . . never gone into debt." But look, he said, at the state of things now:

The ICU 1955-57 Bulletin of the University is a thrilling document as it lists the distinguished Faculty members, the aims and purposes of ICU, the student activities, the extensive religious program, and the roster of Trustees and Councilors—a "Who's Who" of Christian educators, clergymen, and lay leaders in Japan. We may well be proud of "ICU, the University of Tomorrow." We are in splendid company. With the "living endowments" from the Boards, the Women's Planning Committee projects, youth and student movements, we may trust the future for its development toward its goal.

After the termination of Dr. Stuber's services, two years were to go by before another executive secretary was found for the foundation, and then the new secretary served for only a comparatively brief period. During this critical time the burden of carrying the foundation duties had to rest upon the shoulders of the other officers and staff. President Latourette gave steady support. The strategy-planning committee and the finance committee, with Brumbaugh and Bovenkerk as chairmen, had frequent meetings and set the course for policy and action. Dr. John Coventry Smith, who held the complete confidence of the various supporting boards, formed the liaison and kept the lines open during all

those months. He obtained the continued and even the increased backing of all, while also serving as chairman of the executive committee, the key group in the making of foundation policies. And all this was in the face of increasing responsibilities in relation to his own board.

Miss Ruth Miller, now the sole administrative officer of the foundation, proved herself indispensable by her organization of the efficient office staff, including the promotional program and the cultivating of gifts from youth and student and other groups. The continuance and expansion of these contributions were what largely made possible the generous scholarship policy of the university. They never lagged.

Miss Miller made a visit to Mitaka, and came back to report that "ICU has dominated all my thinking. . . . My enthusiasm is boundless." Her enthusiasm in enlisting the voluntary services of the multitudes of women throughout the country and her effective administrative assistance to their plans and projects have often been a determining factor in carrying them to success year after year. Not once since the beginning has there been a failure to reach the goals set in support of their special projects for the university by the Women's Planning Committee. By the firm financing of the treasurers, again the year was closed in black figures.

During 1955 the foundation's elder sister-organization, the United Board for Christian Colleges in China (UBCCC), underwent changes to qualify it for a wider service than to Christian education in China alone and became the United Board for Christian Higher Education in Asia (UBCHEA), referred to above, with President Henry P. Van Dusen of Union Theological Seminary in New York as chairman. Thereafter the interest of this group in ICU became even more intimate and committed than ever. Presiding at an Asia-colleges luncheon on January 5, 1956, Dr. Van Dusen offered this tribute to the new university:

The International Christian University in Japan is America's most striking and most significant deed of compassion and contrition—to re-establish comradeship with a late enemy, to restore some part of the devastation of our military destruction in World War II, to support and strengthen the Japanese nation at precisely the point of its most pressing need, which is enlightened, envisioned, consecrated leadership.

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It is one of the most imaginative and impressive and practically helpful gifts from one people to another in history.

And, if one may add, a gift so magnanimously offered, and received and with such sacrificial cooperation, as to break down all the barriers of past misunderstanding and conflict in a new, living comradeship "in service to God and to humanity."

A few excerpts from letters sent back to ICU by students after graduation may give one a glimpse of the place the university has had in their lives. It will also reveal something of the character of the young men and women graduates themselves:

ICU life has convinced me that life is creative, faith is real, and world brotherhood is a possibility. . . . I have greater faith in the goodness of man and God. . . . I strongly believe that education at ICU is the best undergraduate course in the Far East . . . it challenges the desire for freedom, equality, and fraternity.

The brotherhood atmosphere at ICU has meant a lot to me. This is the way to get understanding through living experience. . . . To the individual it is learning; and to the Foundation it is a healthy investment. Especially the church activities impressed me, and encouraged me towards a dynamic religious life on the ICU campus where I held a part of the Truth of Life—no, where the Truth seized me.

The inspiring "great minds" of ICU have shown me an example of a meaningful life.

When I first left Hong Kong for Japan, my mind was fully occupied with anxieties and uneasiness because the memories of the Japanese occupation of Hong Kong were still fresh and vivid. . . . However, the realization of the causes of the war, the sufferings of the Japanese people themselves, the ardent desire for world peace especially among the young Japanese, and, moreover, the fellowship that I have enjoyed with Japanese both inside and outside the campus did not only change my preconception of Japanese, but also made me proudly say that Japan was my second home country.

ICU has made me what I am. ICU's ideal has become my ideal of life; and ICU's philosophy has become my philosophy. It has helped me to see the value of life and the meaning of human existence. ICU and the scholarship that has enabled me to study there have helped an ordinary office clerk to emerge from the dark sea of purposelessness into the light of Christian service. . . .

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It is not possible to say what ICU has meant to me. . . It has integrated my life, and has become a part of me.

I consider my experience at ICU utterly rich and helpful. It was the four years I spent there that led me to realize the tremendous possibilities in faith and love, and in Christians working accordingly. . . . From this came my commitment to be a full-time Christian worker. . . . I strongly feel that others should also be given the opportunity to be educated and nurtured in one of the most loving and challenging communities I have known.

4. COMPLETING THE COURSE, 1956-57

During the year 1956 Japan continued its course, superficially in quite orderly fashion, but with much turbulence beneath the surface. There were some deeply satisfying international events. After eleven long, wearing years of negotiations the state of belligerence with the Soviet Union was terminated, not by a formal treaty of peace, to be sure, but with a *de facto* pact of amity. Trade relations, at least in principle, were renewed. Still more gratifying, the United Nations opened its ranks to admit Japan as a full member, restored to acceptance in the international family. The government was busily completing separate treaties with numerous other nations over the world.

On the domestic stage, however, there was the same oscillation or polarization which we have noticed in the preceding year. The "reversal" currents were running strongly toward a reopening of many of the solutions to Japan's problems which had been initiated during the years of the Occupation. The tendency of the Hatoyama government, which had replaced that of Yoshida, was to disavow any voluntary identification with the policies of the Western bloc while in fact necessarily going along with most of them.

In all the elections since 1948 the electorate had placed in power a government of conservative complexion. This gave the prime minister and the cabinet the feeling that they could legislate accordingly. They were prepared, if need be by strong-arm methods, to beat down the opposition, which not only in the Diet but on the streets was continually fighting back from an increasingly extreme left-wing position.

Not that the Communist Party registered much strength. At one time they had had thirty-one Diet members, whereas now there was but a single one. Their strategy in 1956, too, was one of quiet waiting and of preparation for the long struggle ahead. But among the pro-Communist labor and student groups, and among many intellectuals, there was a sharp trend away from the steady right-wing "counterreform" policies of the government and professional politicians. Former leaders in the army who had made unenviable fascist records before and during the war and were now keen to rebuild Japan's military strength were looked on with disfavor. On the whole the public seemed to lean in sympathy toward the minority groups who were in opposition to the government. Certainly the press was of this slant in perspective. All along, postwar public opinion in Japan has seemed to show little or no fear of Communist advance, even from neighboring countries, but it has had a great dread of the resurgence of the prewar and wartime ultranationalist groups or government.

Not only was the matter of rearmament and revision of the national constitution in question. Virtually every aspect of the postwar changes in education was up for review. The Education Ministry and the government were questioning the structural system of elementary, secondary, and higher education. The matter of the new type of university was in debate, as was that of the stress on carrying general education into the university level by the liberal-arts college. The wisdom of coeducation in high schools was being questioned. So was the nature of the moral education that might be re-established in place of the somewhat nebulous "social studies."

But as always the line-ups were not clear nor logical. Ordinarily all of these matters would have been equally the concern of the teachers throughout Japan. Under normal conditions such matters might well have been constructively studied in intergroup government-sponsored bodies. But after the war, in 1946, the teachers, undoubtedly in order to protect their legitimate interests, had organized as the Japan Teachers Union (Nikkyoso). This was just when the liberalizing attitude of the Occupation toward all political thought and action and its policy of promoting labor unionization had given opportunity for extreme left-wing forces to permeate and virtually take control of such organizations. The Japan Teachers Union, if not actually built up by skilled left-

wing elements, was from the first brought under their preponderant influence. It joined the General Council of Japan Labor Unions (Sohyo), Japan's radical labor fighting force.

It may be noted in passing that at this same time (1946) the students in Japan also announced their national organization, which in 1948 became the All Japan Federation of Student Self-Governing Associations (Zengakuren) with the same political coloration and strategy of radical action. Thus the Japan Teachers Union became a fighting political agent for the thousands of peaceful teachers who otherwise might have had no quarrel with the government or with the Ministry of Education. So it was with the students. The ministry presumably had the interests of the students to serve in good administration, and normally one would think that there was no need for hostility. But as history has unrolled since the war virtually the only national student organizations in Japan are organized for conflict with the educational authorities. They differ from one another, some seven or eight of them, chiefly in the degree of their commitment to the class struggle, the ones furthest out to the left having been read out of even the Communist Party because of their extreme radical action.

ICU had managed to get along thus far without any off-campus affiliations for faculty or students, but this did not betoken any lack of concern for the perplexing dilemmas and problems that were occupying the minds of the public in Japan. Frequent discussion meetings, conferences, and retreats were held to dig as deeply as possible into these issues in the attempt to find fruitful ways of approaching them through democratic processes and with goodwill.

This was to be an important year for the university, a year in which it came to maturity with its full four years of student body, completed courses of instruction (over four hundred offerings), and an adequate faculty. The entering class followed the pattern that had come to be routine. About 550 applicants provided the reservoir for the screening and selection of the class of 195.

The new students came from 42 of the 46 prefectures, with more from the Tokyo area than from any other one. The student body now numbered 664, of whom 36 percent were women and about one-tenth non-Japanese. Ten countries were represented: Korea, Hong Kong, Taiwan, Indonesia, Thailand, Israel, the Philip-

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piners, Borneo, Canada, and the United States. ICU's specialties were maintained in the intensive language program for regular students, the Junior Year Abroad project, and the teaching of English to those preparing to go overseas for study.

The faculty was as always changing with the coming and going of members from outside Japan. The Troyers were back after a heavy year of cultivating the constituencies in America, as also were the Gerhards and the Ayusawas. The Kreiders had gone home after their unusually fine service of four years; also the Munsterbergs and Verhages. Among the newcomers were Dr. J. E. Kidder, in fine arts and archaeology, from Washington University in St. Louis; Dr. Alan H. Gleason, who left his position in economics at the University of Rochester; Dr. Ray Baber, of Pomona College, in sociology; and Derek S. Brewer, English literature, the first professor from Great Britain. All these were accompanied by their families. Professor Georgia Harkness, of the Pacific School of Religion, came to take the teaching work in religion and ethics. Miss Frances Cassard was in music and Kenneth Colton and his wife Dr. Hattie Kawahara Colton taught political science. The supply of first-class faculty talent seemed limited only by the slender budget.

Both in Japan among Japanese faculty members and with the non-Japanese from overseas the patterns of selection were the same: a number of persons of established reputation and ability for short-term or part-time teaching and a core of young scholars of the highest promise for the long pull of permanent service. With enthusiasm Dr. Togasaki observed at this time:

We are a very great family . . . and in coming together as we do in a way that is unique in Japan, we may be a pilot plant for other educational institutions there. . . . In quality (though not in all facilities) we are on a par with the best in Japan. They [the government universities] give us their ablest faculty members as lecturers, and some for full-time. (JICUF 6/13/1956)

Both joys and sorrows visited the campus family. The church building was from the beginning used for the celebration of weddings. Among the first were the Kinosuke Mikis. He later was to serve ICU in numerous capacities, notably as postmaster. The Haruo Tsurus, he the administrative assistant to the vice-president for student personnel, and

she one of the health staff, were married there. The first death in the faculty was that of Dr. Tomoo Odaka, Guest Professor (lecturer) of Law, followed by Dr. Tatsunosuke Ueda, Guest Professor (lecturer) of Economics. A tragedy overtook the students' Alpine Club when H. Taguchi climbing the Byobu-iwa rocks fell to his death. The first accident to property was the loss of the Gleason house by fire.

While the other classes were moving up during the year, chief attention was centered on the seniors. Even more than in the early years the curricular pathways leading through the last year and to graduation were of ICU's own particular making. There were several special features. Each student had to be sure in registering that he had completed his required language work, the "Introduction to Christianity," the area majors and foundation courses in his division and department, and the requisite thirty-six points of general education. If these items were cleared, he was free to go at his senior integrating seminar work and to concentrate on the research and writing of his senior thesis. The seminar was a broadening and deepening experience with those preparing for graduation in the other divisions and in varied sectors of his own. The weekly reading of papers with discussion under the direction of the presiding professor was a genuinely graduate-level educational discipline.

The senior thesis was with many students a major effort, taking up one's main energy and time for the entire year. From the choice of an advising instructor eighteen months before, to the selection of a subject, presentation of outline and bibliography, preparation of the rough first draft for presentation, through the second draft to the final rewritten text, then through its defense before two or more faculty members, it constituted educational research work as mature as many Western universities would require for the master's degree.

With these hurdles to be taken on the way to graduation, and with the necessary *arbeit* to make a living, a student surely had enough to occupy his time. But in addition there was for many the supreme barrier of all to be climbed—getting a job. All through the modern period Japanese students have had to face for years the grueling agonies of "examination hells" in order to advance from one class to the next, from one school to the next above, and so on with increasing pressure, from as early as the third or fourth grade in primary school up to the

university. And all of this was with the hope of getting favorable employment at the end. Few won through to university and of these many failed of the desired employment, which still was as highly competitive as the school examinations along the way. Whether in government and diplomatic service for the elite, research and technical employment for the skilled technician, or business for the man ambitious for wealth and power, whatever the field, even the small trickle of university graduates before the war never were all rewarded.

Since the war, with the proliferation of universities, more than three hundred in number, even though employment was booming in many new directions and fields, yet there were far from enough jobs for all aspiring graduates. So the relentless race for survival went on. For those who won, however, the rewards were great enough to repay all the effort. Other things being equal, a job meant a lifetime of security and steady advancement. That was the system, a heritage from feudal days when the employer assumed a lifelong responsibility for his establishment—the *oyabun-kobun* tie (parent-child roles).

Along with this paternalistic pattern of employment, both private and official, another system had developed. The different departments of government and the various big concerns in industry, banking, communications, journalism, and the rest all had pipeline universities to which they turned with special favor for their supply of new staff members. Each recognized the others' preserves for hunting, so the system was all but closed to outsiders. How could a new, untried university such as ICU get even a chance to show what its graduates could do in open competition? There were exacting tests, screenings and all-day written examinations given by all these employers, but given only to those whom they invited to come. Every university had its placement bureau, for the box-score of successful employment of each school was known and virtually established its rank in the general esteem.

ICU joined in the race. A director of placement was found in Soichiro Iida, of Tokyo Woman's Christian College, and an office was opened on the campus. At this critical point the university's loyal friend Ichimada came forward with a voluntary proposal and plan. It was a convenient anniversary of the successful ICU financial campaign of 1951, so he invited to a luncheon many of the same princes of industry and

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banking who had stood behind that movement, thanked them for their earlier help, and placed before them the state of the new university, bespeaking for it their sympathy and support.

For the Kansai region he went to Osaka and had a similar luncheon meeting to the same end. What he asked of these top men was that they advise their personnel departments to give the new university an open field in case it had some promising graduate who might qualify in competition. Ichimada did more, he went sometimes alone and sometimes accompanied by President Yuasa and Iida to office after office to introduce the university and state its case. Chairman Togasaki of the trustees did the same with some score of influential centers for employment.

Everyone was staking a good deal on the belief in the character product and the educational success of this hitherto untried university experiment known as "the ICU adventure." It was a gamble. ICU was not the fifteen-million-dollar wonder that had been dreamed of; it was, in fact, a small, modest, only partly completed private university; and it stressed a general education, a pattern which the public at large believed failed to produce well-trained experts in any one field. It took courage and faith to back it in 1956, but the results justified the faith, as future developments were to show.

The year's work went on much as usual. The same anniversaries were observed, and the traditional exercises were carried out; the dedication of new buildings, Religious Emphasis Week, the numerous summer activities for and by students, and for others through extension services, the University Festival in the fall, Campus Clean-up, Human Rights Day with its lectures, and the memorable Christmas celebrations. The clubs did their work, more and more adeptly and thoroughly. The Glee Club by now was attracting public notice with its frequent concerts.

The Christian activities had never been more prolific. Toyotome was talking of working up an evangelistic caravan trip for a team of students to tour America with their Christian witness. A spontaneous spiritual movement was taking place, particularly within the Natural Science Division, with instructors holding weekly meetings to clarify the mutual places of science and the Christian faith in the university. Morning prayer meetings for Christian faculty members and students

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were held, sometimes in the science laboratories before the day's work. The students, on their own initiative, were vigorously active. Dr. Togasaki reported on June 13, 1956:

We have seen on our campus something I have never seen elsewhere. The students themselves are initiating programs. . . . Bible classes where the students select their own leader from among the faculty . . . organizing retreats and then selecting the leaders to address them . . . caravans during the summer vacation to visit and help isolated churches. . . . Several of our students with a missionary interested in a mountain village spent six weeks there, and to our amazement there have been forty baptisms.

Other student campus activities were more controversial, though perhaps not less essential to the health of the ICU community. The question of enlarging the land area for the American air installations (made necessary by the new jet planes requiring longer runways) became acute in several cases throughout the country where local people resisted the compulsory purchase of their farmlands for this purpose. At nearby Tachikawa Airbase violent riots took place when the rural people of the village of Sunakawa forcibly resisted the attempts of the government to exercise its right of eminent domain. There were said to have been over a thousand persons hurt in the tussles with the police. It was alleged that the police, given new authority under a revised Police Control Law, had been brutal in their handling of the situation. The injured sent to hospitals, however, showed a larger number of police than of rioters. The issue reopened the whole question of civil liberties, with its background of unhappy experiences before and during the war. It also had the added complication of the occurrence being occasioned by the extension of foreign military strength on Japanese soil. Hardly any current problem could have presented more aspects for debate and opinion, and it had long and serious discussions on the ICU campus.

On March 21, 1957, the first class was graduated from ICU and went out into the larger world. There were 170, of whom 17 returned home. Of the 47 who went on to further advanced studies, 12 remained as the nucleus of the new graduate school at ICU. Fifteen went to other universities in Japan, including 5 who entered the Union Theological Seminary, also situated at Mitaka. Twenty-one obtained scholarships

or fellowships abroad, two of them entering ministerial training in America.

All of the 106 who applied for job placement obtained employment, with some striking examples of success in the higher competitive posts. For one government diplomatic position a thousand applicants took the examination, fourteen passed, of whom only one was from a private university, and that one man was an ICU student. For a position in the Family Court there were twenty successful candidates among one thousand, and four of these were from ICU.

A classification of the various kinds of occupation showed the student directions of choice as well as the accepted ratings given by society at large. In commerce and trade, 26; manufacturing and industry, 20; teaching, 16; transportation, 14; communications, press, etc., 12; religious, social, and civic work, 8; banking and securities, 6; diplomatic and civil service, 2. Of the 160 graduates 60 were accredited to teach high school in the subjects within their several respective divisions, though not all took up that work.

The success record for this new institution was a conspicuous one, and it proved to be of great influence in its future effect on the national reputation of ICU and consequently on the nature of the student body and their motivation in coming. At the time, however, there was nothing but unalloyed satisfaction and pride that the product of the first four or five years of experimentation in the new university had met with so swift a recognition in the world of affairs.

According to Hackett's last report (*ICU*, 1956-57, p. 9) the consummation of seven years of patient negotiations was reached with the purchase of the last parcel of ground at the Mitaka campus, and the official dimensions were 368 acres. A five-acre site with building at Oiwake, near Karuizawa, was given the university as a summer camp.

In the matter of buildings there was good progress, with two more dormitories added during the year. A grant from the Asia Foundation, supplemented by funds from the university, provided a second men's dormitory to accommodate sixty-four students. It was the concern of the Asia Foundation to facilitate the education of non-Japanese students, primarily those from Asia, estimated to number some forty-five at ICU. But no stipulation was made as to where they should be housed. The university policy has been to mingle the various nationalities in

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all the housing units on the campus. The women of the Episcopal churches in Hawaii contributed the funds to build a second women's dormitory for sixty-four occupants.

In the absence of an executive secretary there had been a natural apprehension as to the prospects for contributions through the foundation as the year began, but once more by the most arduous efforts of the administrative secretary, the comptroller, and the executive and other committees during the year the tide was turned to a moderate gain over the year before. This was getting to be an annual miracle. In field cultivation a strong battery of Japan "old hands" had been enlisted, particularly in the women's program. Twenty-six ladies made a "Spring Tour" to Mitaka and attended the first commencement. Miss Gibson was on the campus and greatly helped consolidate fiscal policies and procedures of the university. All of these persons on their return were freshly qualified for effective presentation of the ICU story.

It was true that the continuing goal of a rough equality in numbers of faculty as between the Japanese and non-Japanese had been impossible to maintain, since the one immediate way of adjusting to curtailed income was to delay the final recruitment and sending of instructors from abroad. So the curriculum as reported for the year 1957-58 showed about two-thirds of the courses taught by Japanese and one-third by non-Japanese. By the end of the year the sum of the contributions had been most heartening: for operations, \$224,000, and for plant, \$228,000, making a total of \$452,000. Courage revived on both sides of the Pacific.

At about this time Dr. and Mrs. Ray Baber composed the words and tune—a fine, swinging, singing one—of an ICU song, which was adopted by the university community. In 1963 President Ukai rendered the lines into Japanese, so that hereafter it may be sung bilingually. In future years the cultural gifts of a still larger international campus community may cause it to be sung in multilingual harmony:

ICU SONG

On the plains of Musashino,
Fuji tow'ring o'er the lea,
Stands our lovely Alma Mater,
Queen of grace and strength to me.

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Gathered here upon thy campus
Eager youths from all the world
Hold aloft thy glorious banner,
Flag of brotherhood unfurled.

Here within thy halls of learning
We have toiled and dreamed and prayed
That thy knowledge and thy spirit
Send us forth, strong, unafraid;
Keeping faith with our Creator,
Giving body, soul, and mind
In a pledge of high endeavor
To the service of mankind.

Alma Mater! Alma Mater!
Thy rich treasures we've received;
As thy grateful sons and daughters
We would serve thine every need.
ICU, oh how we love thee!
We are proud to bear thy name,
Hold thy honor high forever;
Make us worthy of thy fame.

At the graduation of the first class Dr. Kanda, who had been with them from the beginning, preached the baccalaureate sermon, a very moving and inspiring message from heart to heart. In conclusion he cited with climactic emphasis some of the great scriptural assurances for living:

I know whom I have believed . . . that He is able to do exceeding abundantly. . . . Able to make all grace abound to you. . . . Able to succor them that are tempted. . . . Able to save them to the uttermost that come. . . . Able to keep you from falling. . . . Able to keep that which I've committed unto him.

The first graduating class met immediately and organized the ICU Alumni Association, which thereafter received new members every year on March 21, the traditional commencement date. It would take some years before these young people could offer substantial material aid to their Alma Mater, but from the start that aim was enunciated. Their highest service to ICU would be in the careers they were embarking on to fulfill the motto, "In service to God and humanity."

CHAPTER FOUR

THE UNIVERSITY RECORD: SECOND PERIOD

I. OPENING POSTGRADUATE WORK, 1957-58

The charter for postgraduate work at ICU was granted on March 15, 1957. Although it was almost a foregone conclusion that it would be, one could not tell, and it was a great relief to get the word and to be able to announce it at the commencement four days later. The Education Ministry does not accredit an entire graduate school as such, but charters each separate field of study singly. It was quite a victory to receive so promptly the official recognition of two course areas: Educational Psychology and Methodology of Education including audio-visual studies and the teaching of the English language.

Professor Hidaka was named dean of the Graduate School of Education in all its branches. There was not sufficient time for proper enlisting of entering students, but with twelve ICU graduates who wished to continue their studies and five others the new school was opened on April 29, 1957.

The previously existing ICU Institute of Educational Research and Service under Hidaka's direction had been a natural preparation for this advanced work. The university had from the start emphasized the priority of work in education, and the *International Christian University Bulletin for 1955-57* (p. 74) reported the reasons and the plans as follows:

Although the high percentage of school attendance in compulsory education reveals the esteem in which education is held in Japan, the

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content of Japanese education requires examination and criticism. Citizenship education since the Meiji era has been bent on training children as nationals of the state or as subjects of the Emperor, neglecting their creative development and independence of personality. Here lies the reason why we should subject our past education to thoroughgoing criticism as regards its fundamental principles as well as its substance, methods and organization.

Plans for ICU recognized the urgency of this need in education and provided for the development of a Graduate School of Education to stimulate and conduct research and prepare scholars for leadership in the schools and teacher education programs of Japan. A graduate school has three functions: a) instruction, b) research, and c) field service. . . . As a first step toward the proposed graduate school ICU decided to establish an institute. . . . The plan invests the institute with the latter two of the three functions until the time ripens for transforming it into a full-fledged Graduate School of Education.

By the time the next annual bulletin was issued the new graduate school was operating with an offering of some twenty-five required courses and another twenty or more of electives. Even the institute had begun five years before with a staff of eighteen, and now with the resources of resident faculty members of the college and off-campus experts as lecturers to augment the regular faculty and staff, the graduate school with seventeen students must have set a record in the ratio of instructors to students. But this method of surcharged quality and performance before application for a charter no doubt explains the success that has met every such application and the reputation for a high quality of work enjoyed by ICU throughout all its years.

Soon after the opening of the school year, in May, Harold Hackett's health, failing for months, took a sudden turn for the worse, and he and Mrs. Hackett left for home. After a brave fight he died on January 5, 1958. His loss to the university was deeply felt. In a sense he worked behind the scenes, and even his reports are not very numerous, but his hand was never off the financial helm. He knew the shoals and the dangerous rocks, and saw them well ahead. His fidelity to the innumerable details as well as to the larger policy decisions of his office through ICU's precarious, testing years had been unremitting. He fell at his post, just at a time when he seemed most needed.

Regarding land utilization, there were troublesome negotiations

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with the Mitaka City authorities, who persistently wanted to lay at least moral claim to parts of the large campus so enviously viewed by ICU's neighbors. There had been a delicate handling of the city's request for a part of the grounds for a municipal waste disposal plant. The farm required close supervision. Ikeda died this same year. Also there were new experiments in rice culture under the staff member Nishiyama. A possible change from Jersey to Holstein cattle, rebreeding of the poultry stock, and various other policy decisions were impending.

Building was going on steadily. A third women's dormitory built by funds given by women of the American Baptist churches was soon to be finished, as also was Sibley House, a residence for married and graduate students, provided by the Women's Planning Committee of the foundation and named in honor of their distinguished leader. They had gone way over the top in raising the sum of \$70,000 for this building. A second residence, given by Syracuse friends for faculty use, was under construction.

Large university buildings were on the way. The ground had just been broken for the new student-activities building, Diffendorfer Memorial Hall, destined to become one of the most widely used facilities on the campus. It was dedicated at the close of the school year. Linked to the Diffendorfer Hall project was the refectory, which was having two large wings added. This made an unusually useful and attractive eating and, if necessary, banqueting area to accommodate eight hundred people. It was finished during the year 1957.

This double piece of construction was completed within the amazingly economical budget of \$350,000. It matched the surprisingly advantageous contracts for earlier buildings. The first four dormitories, two of them of ferroconcrete, were erected at an over-all cost of but \$1,000 per occupying student.

On the drawing boards in process of planning and financing was the library. The books, now pushing the ninety thousand mark, were endangering the second floor of University Hall, and a new home for them was critically needed. The Kresge Foundation made an offer of \$50,000 contingent on getting the remainder from some other givers, and the time limit was the end of the year. In hope, plans were being made, and a specialist architect, Robert O'Connor, of New York, was called to give counsel and sketch plans.

The entire matter of policy regarding construction was up for reconsideration in view of the increasing health disability of Merrill Vories, the university architect. It was decided to terminate a general contractual relation to any one architect and to choose freely in the case of every building project. This would entail an immense amount of labor for the vice-president for finance, but it was calculated to gain both economy and good results. To add to the weight of decision-making in the field of plant development, the year 1957 was the last of the original six-year plan made by Hackett and the first planners. Now a second plan must be made. In the foundation in New York new energy was being generated, and a blueprint for the immediately future years was needed if large givers were to be approached. Much time was given to drawing up such a plan at Mitaka.

There were other things that took time and detailed attention. One was the matter of revising the scale of salaries of faculty, both Japanese and non-Japanese. When the first scale was made in Japan it was an exceedingly generous one—intentionally so, in order that ICU might have the full time and strength of an instructor. The dissipation of energy and scholarship that most teachers in Japan have to suffer by piecing out their living with off-campus employment through teaching or writing was to be avoided. But in the intervening years the general scale had risen and ICU had remained stationary. The faculty were really serving at financial sacrifice. Changes had to be made.

In addition there was the matter of a retirement-pension system for faculty and staff. This is always one of the pressing needs of a new institution, and one of the most difficult to meet, as such a project has little popular appeal for contributions. It can seldom get support from foundations, and yet requires a large sustaining fund. Hackett had been working on schedules, but things had gone no further.

As to non-Japanese faculty compensation, it was estimated that present salaries would have to be raised by at least twenty-five percent to bring them to a parity with the average salaries and allowances of foreign missionaries from America.

During the year the Metropolitan Tokyo government, following the policy of establishing a "Green Zone" encircling the city, purchased about fifty acres of ICU land (66,000 *tsubo*), which was detached from the main campus, for a park development. The proceeds (240

million yen), which exceeded the original cost of the entire campus, were placed on deposit as endowment for aiding in the support and retiring allowances of the Japanese faculty members.

In the autumn Dr. Yuasa was asked by the Presbyterian board to visit their affiliated schools in Syria and Lebanon for counseling and report. He was gone for two months. Extensive administration changes were needed and were made: Chairman Togasaki of the board of trustees was named acting vice-president for finance until the successor to Hackett could be found. George M. Gibbs became administrative assistant to the vice-president for finance to carry on the work of the office; Dr. Troyer, in addition to his other work, became acting president in Dr. Yuasa's absence; Professor Sinoto was made dean of the college, and Roy Miller assistant dean; Shiro Hirano became chairman of the Natural Science Division. Dr. Ayusawa had succeeded Kreider as head of the Social Science Division. Yuichi Saito, son of Soichi Saito, one of ICU's original planners, in addition to his duties as administrative assistant to the president, was put in charge of public relations. Toyotome, the ICU Church pastor, was made director of religious life and program, as well as assistant-professor of religion.

In view of financial pressures, no new commitments for non-Japanese faculty additions were made, though the Roger Geeslins (mathematics) were recruited. They joined the university in September, 1958. Important additions were made to the Japanese faculty. Dr. Akira Harasima became professor of theoretical physics and brought a national reputation to that chair, as did Dr. Minoru Toyoda, former chancellor of Aoyama Gakuin, as a guest professor and lecturer in English literature. Miss Chiyoko Okawa, M.D. (later Mrs. Richard Lane), was appointed university physician, as well as instructor in health and hygiene. Mamoru Shimizu in English was given a year for study abroad to return as professor. Mrs. Mitsu Tamura was placed in charge of the refectory and its operation.

The work of the College of Liberal Arts of the university was in full motion. A new class entered on April 29, 1957. Although the initial applications for entrance were made before the full reports of the initial graduating class's job placements were out, the general outlook of hopefulness spread among prospective high-school graduates, and the number of those taking the admissions tests doubled from the usual scale of

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three or four to one admitted to seven to one. This was a cause of great gratification to the university community, as it gave a larger reservoir from which to select and therefore presumably guaranteed a resultant quality in the newly entering class still above the high level hitherto reached. From the first entering group in 1952, the total grading of all ICU entrants in the National Aptitude Tests was in the ninety-third percentile, which means that nine of every ten rated in the upper tenth of all college applicants in Japan.

The new class, with the addition of those who came in the fall, numbered 204, and they were from every prefecture in Japan and from eight countries overseas. This brought the student body to 674 in number. The percentage of women, which at first had been around 25, was now 40. Just because the girl students coming from high school do maintain a higher level of academic achievement than the boys, in order to preserve what is considered a healthy balance for a university in Japan today the board of trustees felt compelled to establish a policy of limiting the total for girls hereafter to 30 percent. It may be added in parentheses that it has been found impracticable to enforce such a drastic restriction.

With the experience gained by the first complete class the administration and faculty were at work on curriculum changes and refinements, especially in the senior specialties, general education, the senior integrating seminar, and the senior thesis writing. In both the Social Science and Humanities divisions the students took the general theme "Man" and with that catalyst crystallized their studies in every departmental facet of the division.

The faculty held a two-day retreat in which these and other problems which will be familiar to all educators were discussed. How can the "rainbow course" in general education achieve unity between the numerous instructors who share in carrying it through the four terms? How can students be dissuaded from electing "cinch" courses and encouraged to take the more solid ones which bear on their own future vocation at greater depth? And as always, how can the university gain the breadth of general education without sacrificing depth of specialization? There was the larger question: What is the central integrating principle of the college in its totality and how can the courses all be geared to this? There could be no immediate answer to many of these

questions, but in the process of discussion much ground was gained toward a comprehension of the issues.

The younger members of the faculty especially were coming into a sense of solidarity. At ICU there has been little or none of the traditional reticence on the part of the junior faculty members in meeting and conference with the senior ones, and through the frequent faculty meetings and such other conferences as this retreat they were finding themselves and getting under the responsibilities of the university policy-making. At this time they began meeting separately as well, for mutual fellowship and professional improvement.

Among the students too there was great seriousness, which was taking the form of a large number of groups and circles promoting friendship and matters of common interest outside the regular academic duties and outside the twenty or more registered clubs. Partly these circles may have developed along the way among the earlier class members who, concentrating on language study and then general education, were feeling the need for pursuing their own special study interests. Some of the groups were organized shortly before graduation, and they testify to the deep friendships that had grown up in those years when every project was a "first" and many were adventures. Glad as they were to get into active life, they could not bear to part from one another. And these circles were the result. A number of them were religious groups.

Some of the chief circles were: 1) The Nakauchi School of Economics, which gathered about their instructor for the reading of a long series of books on economics. 2) Albion, a group in Humanities, centering about Dr. Saito in English literature, for a pilgrimage of letters beginning with *Canterbury Tales*, a complete course in itself. 3) Forum, a group of an original thirteen members in the second entering class; they not only read literature but produced it in their periodical and gathered other new members by the way. 4) Ibara no Kai (Rose Club), born in the early hard days of Japan's search for a highway of integrity through its postwar miseries, a group of earnest Christian students banded together to live the disciplined life of unselfish service to society in Japan. 5) The Inner Circle carried forward from the time Dr. Brunner gathered a small student circle about him for Biblical and theological studies and for the cultivation of the spiritual life; it

continued with enough vitality to grow by separation into several new small groups of the same name and purpose. 6) Koinonia (Fellowship), dating back to the time when there was no dormitory life and students met in the homes of Drs. Kanda, Bryn-Jones, Kreider, or with Akita to nourish their minds and spirits with the Christian word; years after graduation the members were still carrying on their Bible studies, coming back to join Dr. Kanda's group if possible or, if too far away, studying alone at their homes at the same hour in order to maintain *koinonia*.

In addition to these smaller circles—and there must have been many more—the freshmen met periodically as a class to gain unity and mutual enrichment. We have mentioned the members of the Humanities Division as doing the same. These spontaneous personal alignments for serious and high purposes were a refreshing stream of life on the campus (called its “under-surface waters”), though they may have had their possible limitations as every small circle does in drawing a line that shuts others out.

Two things disturbed the tranquility of the campus during 1957. One was a reaction to the same storm that so frequently whipped the surface of Japanese life. And often it went far beneath the surface. Another announcement of further atomic-fission tests by the American authorities to be carried out on Eniwetok in Oceania again aroused the resentment and opposition of the people to a high pitch and broke out in angry marching demonstrations throughout Tokyo. This mood was reflected by sympathizing forces on the campus who carried on a continuing barrage of harassment and protest which would have occupied all of the time of the frequent student meetings then being held if it had not been for a domestic issue that struck nearer home to a majority of the students.

In connection with other measures that the necessities of the budget required by way of retrenchment, there was a decision of the trustees to put the dormitories on a self-supporting basis. Until this year there had been no way of knowing whether the fees charged were adequate or not. Now the year's report showed a deficit. Inasmuch as the buildings had been constructed and equipped by special gifts it seemed not unreasonable that the occupants should pay their own living expenses. This, however, is not the pattern familiar to students in Japan. The

universities as a rule provide little or no housing, but some loyal alumnus usually does. Or more often a wealthy citizen of some one of the prefectures establishes a house for students of any university who come from his prefecture. In either case the good luck of getting into one of these hostels carries with it a stipend or scholarship for living expenses. So students who live under such conditions assume that their way will be paid. ICU was giving liberal scholarship aid and providing a great deal of *arbeit*. It could not afford to meet annual deficits for each of the numerous dormitories.

The announcement of an increase in fees was met by outraged disbelief. As the first dust of conflict with the authorities settled, the student case for grievance proved to be, first, that the announcement had been made unilaterally and suddenly, to go into effect at once. Students should have been taken into the planning from the beginning, they said, and the rule in any case should not be applied during the current year. Also, in the second place, it was not clear that the university was in sufficiently dire straits to warrant so radical a step, and detailed accounting of finances was demanded to justify the policy.

A careful poll by students themselves of the family circumstances of the ICU student body made it clear that the majority of them were of families in the middle, professional, or business classes and that no hardship of actual financial strain was involved. It evidently was a problem of justice and equity in the student mind, and therefore it could not be dealt with in any casual way. Dr. Troyer, always sympathetic and patient, added these unending interviews and conferences to his already overloaded schedule and hour by hour worked a way through to an understanding between students and administration. Another milestone of progress toward harmonious living could be erected at this skirmish site.

On March 21, 1958, the second graduation ceremony was held and 175 products of ICU education went into the world of practical affairs. Although the tide of prosperity was turning back, and jobs were in more short supply, all who requested the assistance of the placement department found employment. The spread was approximately the same as that of 1957.

In New York again, for a second entire calendar year, the administration of the foundation rested upon Miss Miller and the staff she led.

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They put out some two hundred publicity releases in a single year, to say nothing of much other printed and pictorial material. An illustrated lecture, "The University of Tomorrow," was being widely used. Pastors of all the churches were appealed to and asked to carry the message to their parishes. This had been one field of special cultivation for several years and was proving effective. A list of twenty thousand ministers was kept active by correspondence. Efforts to organize a national men's committee continued, though this project always proved to present special difficulties. The youth campaign, though long since officially ended, was still alive and in this year its total contributions passed the \$100,000 mark. The Women's Planning Committee set a goal of \$40,000 in aid of library acquisitions, and exceeded this goal by \$10,000. Mrs. Samuel McCrea Cavert's committee was busy working toward a large goal for the next year's project, the completion of the ICU Church.

A successor to the former executive secretary had finally been found in Dr. Charles J. Turck, formerly president of Macalester College, who was to take office in the summer of 1958. Again the treasurer's magic and skill, together with the efforts of the planners and the administrators, brought the fiscal lines together, and the year was closed in balance. The financial efforts of the foundation for the year included the completion of the Diffendorfer Memorial Fund, which had had priority for special gifts for several years. This made possible the student-union building on the ICU campus, which has since been the center of so much student activity.

2. THE SIXTH ACADEMIC YEAR, 1958-59

The president characterized the year 1958 as "a disturbing year," and so it was. From an unprecedented high Japan's economy seemed suddenly to fall off the cliff into one of its worst recessions. Import restrictions in America forced a policy of restraint on exports by the Japanese government. The action stifled any expansion of production.

On the international scene every effort was being made to engage as many other nations as possible in trade relations, and over seventy

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treaties had by this time been consummated. But with the two great neighbors negotiations were uneasy. The perennial wrangle with Russia over fishing rights was dragging on. A modest flirtation with mainland China drew an angry warning from Taiwan; this in turn elicited a public disavowal of closer ties with the big neighbor, whereupon she abruptly put an end to all talk of a trade agreement. Much of the time of Premier Kishi was taken up with his travels through Asia on these diplomatic errands.

At home Socialist opposition was successful in bringing about a general election, with the result that Kishi's Liberal-Democratic Party came back with added support from the public for a conservative administration. The labor unions affiliated in the Central Council (Sohyo) publicized a policy of conducting successive waves of national strikes, and the government prepared to face such action with severely restrictive labor legislation. One measure was a proposed further revision of the Police Control Law which would have given the police more thorough control of disorderly movements. True, the police had been divested of even their legitimate functions in the early days of the Occupation, and they needed restored morale and reasonable authority, but the memories of what innocent citizens had suffered at the hands of the "thought police" and the secret detectives during the war years touched off terrific reactions of protest and fear.

The Minister of Education proposed a law providing for a teachers' efficiency-rating system. According to this plan the head of a school would be compelled to report on every member of his teaching staff by a closely checked set of criteria so as to give a complete profile of each teacher and his work, to be filed with the Ministry of Education. This proposal too had elements of practical fairness in it, as there was a wide diversity of accomplishment among teachers of the same rank, and for purposes of selection for promotion some standard rating was almost a requirement. But it was widely believed that the measure was political and would be a convenient tool for prying out of his place any trouble-making member of a faculty, thus reducing the others to silent obedience to the administration. The ministry surely heard from the teachers that year. It was a busy time for the Teachers' Union (Nikkyo-so) and their supporting labor unions of Sohyo. Really violent scenes

took place in schools all over Japan, finally leading to the resignation of the Minister of Education.

To add to the disturbed state of mind of the public, both the United States and Great Britain announced hydrogen-bomb tests, at Eniwetok Atoll and at Christmas Island, respectively. The Tokyo weather station announced an all-time high of radio-active atmosphere pollution from the recent past tests. Public opinion was not quieted by the ambivalent position of the government in making open protests to the American government against the tests at the same time that it was bringing to full operation a reactor, had set up an Atomic Energy Commission, and was signing one agreement after another regulating the receiving of fissionable materials from the United States. Presumably there was no choice, but these events were disturbing.

The students' reaction to these issues during the year was varied. A good many meetings were held, though sometimes not enough attended to make a quorum. Then the total student body was polled through questionnaires which showed the general student outlook. From ten to twenty percent felt strong sympathy for the resisting groups on most questions, and almost the same proportion were at the other end of the spectrum supporting the government. That left the large majority either indifferent or undecided in their support. No decisive stand was taken, and no division arose between students and administration, but "disturbed" would well describe the situation.

Some members of the faculty, however, did take a stand after much discussion and issued a statement regarding the dangers inherent in the revision of the Police Control Law. This was released on December 10, 1958, Human Rights Day, and was in accord with ICU's special stress on democratic principles. In particular it pointed out: 1) To permit police to probe men's minds and consciences would help bring back the old dreaded tyranny, including suppression of religious belief. 2) For a people long trained "to respect the government and despise the public" it would nip in the bud the slender-rooted postwar democratic movement. 3) It would mistakenly attempt to reform youth (many of the agitators were young people) by restrictions instead of basically dealing with the causes of delinquency. 4) Labor-management relations would be worsened, not helped, by any intervention on the part of a police force.

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So it was urged that positive measures be found through negotiation, that both government and people's leaders should exercise restraint and reason and find a peaceful solution. There was a call for self-criticism on both sides, the left and the right. This was the first time a faculty group has issued a public statement on a national controversial question, and the action was taken with great deliberation and seriousness.

ICU had now come more than half-way toward its full growth, as planned in the original six-year plan of 1951, and the six-year period was over. So there was occasion for reappraisal. On January 9, 1958, Dr. Troyer, reporting in place of the president, said:

The constituencies at home and abroad have forged the development of the Liberal Arts College substantially on schedule and according to its objectives in the quality and quantity of its educational and religious programs, faculty, library, students, campus, and finances—a fine record which few institutions can match in six-years of growth.

The 1951 plan had called for a faculty of 85; actually there was now a full-time faculty of 68 with more than 20 part-time additions. Against the planned 850 students there were 700, but the gap was caused by the impracticability of inaugurating the graduate school until the college had graduated its first class. Matching the expected budget for annual maintenance of \$455,000, the cost for the actual smaller-sized university was \$358,000, so that the annual cost per student was almost exactly the estimated \$552. In plant development, building costs had so increased as to make early predictions and planned performance unrealistic. Also the reconstruction of the hangar for a physical-education center had proved not feasible.

On the other hand the main University Hall was serving excellently; the church building was more splendid even than had been planned; the Diffendorfer memorial student center was well above par in facilities for religious activities as well as for student interests, including a beautiful theater-auditorium; and housing for both students and faculty had set a new pattern for Japan.

During the year two more faculty residences were completed, for the Harasimas and Worths respectively. A grant from the Danforth Foundation of \$50,000 in memory of Miss Ruth Seabury, who had often served the foundation in her wide travel and services for students in America and overseas, made possible the erection of the Ruth Isabel

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Seabury Memorial Chapel, a beautiful small building for worship and for student group meetings.

The grapevine reported that "a generous anonymous giver" had matched the Kresge grant with a contribution that would make it possible to start immediately on the new library building. Another prospective benefactor was looking kindly on the financing of the much-needed science building. If these gifts eventuated successfully, the physical plant too would be on or even ahead of schedule. A new architect, Antonin Raymond, was called into consultation for future service.

Fresh appointments were made to the administration and the faculty. The office of vice-president for finance was filled by the election of Glen Bruner, formerly in Japan, first as a missionary and later as consul in Nagasaki, then Kobe, with later duties in the American State Department. Ichiro Takao joined the staff as controller, and Miss Haruko Ohara became director of educational documents. Dr. Haruo Tsuru returned from America and was made director of student personnel. His graduate and thesis adviser, Dr. Max Wise, of Columbia Teacher's College, came to ICU as visiting professor for one year on an Asia Foundation grant to collaborate in a program for: 1) developing courses in counseling, 2) expanding the program of counseling students, and 3) developing off-campus seminars and conferences for in-service training of counselors. Administrative Assistant Yuichi Saito resigned for health reasons. Sumie Kobayashi became assistant to the dean of the graduate school.

Regarding recruits from overseas for the faculty, the budget embargo of 1957-58 was lifted and the balance restored by ten or more new overseas members, some for one year, some for two, and several for what came to be most valuable permanent service. Dr. Everett Kleinjans, in linguistics, and Henry Henne from Norway in the same department, with Richard Linde, who came some months later, greatly reinforced the whole Language Division. Professor John Bowman, of San Francisco Theological Seminary, was in the field of religion for parts of 1957-58 and of the following year. Dr. Helen M. Walker, of Columbia, came to the Social Science Division on a Fulbright fellowship with a national reputation in the field of statistics.

Reinforcements were also added to the Japanese faculty. Hoshino

was back from Duke University. Takashi Oshio (German literature) came into full-time service, and Dr. (Miss) Mitsuko Saito (linguistics) had returned from study abroad.

The faculty was a productive group. In addition to their work of instruction, they were pursuing their own individual research and study. In the year's reports fifty-three separate areas of study and writing were tabulated from among the faculty members. Since the 1953 opening, over forty books had been published by them, in addition to contributions to books, symposia, and learned journals. Beside these, the university itself through its research institutes and the new graduate school had published some score of book-size bulletins.

In the college, with the entering class in April, a new problem presented itself. There had been time for the report of successful job-placement of the preceding two graduating student groups to become widely known, and from the high schools of every prefecture in Japan candidates came trooping for admission. A total of 2,713 applications were received; of these 89 were recommendees, 2,474 were general applicants, and 150 were applicants from Hong Kong. Even after the screening by means of documents, those who remained to take the tests and examinations could not be accommodated at ICU and space was rented at Waseda University. A series of siftings and interviews followed, heavily taxing the personnel resources of ICU, but finally producing the new freshman class. Judged by their tests, they were the best yet. Troyer said of them: "Last year's entering class was excellent, but this year we could have chosen from the 2,800 applicants three classes equal to last year's" (JICUF, June 4, 1958).

By the words "equal to" he was referring to their intellectual capability, and even, perhaps, to their total personality coefficient. But the question of their motives could not escape attention. Nor could one escape the fact that the percentage of Christians among them was below the average of the former years. These facts were noted by both the president and the vice-president for education, with the comment that the situation constituted a challenge to the university to increased commitment by faculty and Christian students to a daily witness to their faith through living.

At this time it was decided to discontinue the system of student recommendations by the prefectural authorities. For those who took

the task seriously it was too cumbersome to ask of them; and in the case of those who were indifferent it was necessary for ICU to do the final screening anyway. Also a provision for remitting the admissions fee for the top twenty students as a kind of bonus of accrediting was discontinued. In its place, by arrangement with the Education Ministry, the scholarship-promise system was to be established. This would by some suitable method determine a certain number of high-quality students who otherwise would be unable to go to college and would grant them full scholarship aid throughout the course.

The recommendee system with other Christian schools continued, although it held good only for the first screening; for the tightened remaining steps the university reserved the right of direct selection. Although no integration with any of the other schools under Christian auspices was envisaged, there was a deep feeling of belonging to them in outlook, and of common interests. Their administrative heads continued to give valuable service as members of the ICU Council.

When, at the end of the year, the graduates found their occupational positions, the record of one-hundred-percent placement made by the two preceding classes was maintained. Altogether 78 had made applications for jobs. About 150 firms were asking for them, though with fewer openings due to the recession situation. Twenty-four continued their studies in Japan, 11 at ICU, while 17 received scholarships and went abroad, bringing the total number in the United States alone to about 50. Of the three years of graduating students 122 were now pursuing advanced studies.

In the college work the student enrollment as between the four divisions broke down into about the same pattern year by year. Social Sciences had roughly one half, with the remainder divided in the order of Humanities, then Languages, and Natural Science with the smallest. When the non-Japanese arrived (mostly in the autumn), totaling 81 from 8 countries, the college students numbered 672.

The graduate school was growing. Government chartering added one new area each to the two branches: philosophy of education to the theoretical side, and teaching of science in the methodology area. In several fields special grants made possible faculty reinforcements. Dr. James W. Taylor, of Miami University, collaborated with Professor Nishimoto in the audio-visual laboratory constructed on the fourth

floor of University Hall. Dr. Orlo L. Derby was in the field of science teaching and curriculum. Graduate students numbered thirty.

Preparations took shape for a future application for a school of public administration at the graduate level.

The Rural Welfare Research Institute had done creditable service in three periods and in three fields. Dr. Lindstrom had specialized in rural welfare; Dr. Jesse Steiner, who followed him, was a sociologist with general interests; and Dr. Ray Baber, the third in order, had a specialist's training in urban problems.

This institute in 1958 was without any permanent head or clear program. It formed a natural structure for the organization of a new Social Science Research Institute with enlarged scope and direct orientation toward public administration. Professor Ukai was made director and gave much time to its organization. Dr. Ayusawa, Chairman of the Social Science Division, was to collaborate with Dr. Ukai in developing this future graduate school. Meanwhile a financing sponsor for such a school was being sought among the foundations.

There were other projects made possible by special grants. The Rockefeller Foundation continued its support of the studies Dr. Kojima was conducting in the field of educational philosophy. Dr. Troyer was applying for a grant, later received, for the study he was to direct of students' life-values and the influence of university education upon them. The renewed Harvard-Yenching grant was put to work on the project of research into the impact of Christianity on the culture of Asia, and Dr. Kiyoko Takeda Cho, as director, with a strong supporting faculty committee, was organizing the system of its studies.

A grant was received from Lilly Endowment, Inc., for a visiting professorship for three years in the field of applied Christianity. The grant was to be used to combine theory in this field in classroom and on campus with extension projects in Japanese society to be conducted by the instructor and advanced students. This proved to be a challenging but most difficult combination to effect, and still awaits full accomplishment. Probably in the future a team of Japanese and non-Japanese specialists may bring this highly desirable project to fruition.

The Christian basis of the entire university project was still further accented by a clarification of the foundation's constitution when it used the word "evangelical" to describe the religious nature of the univer-

sity. As noted earlier, the word had not been defined and admitted of several interpretations, all of them equally true. Now the occasion for clarifying the concept was presented by the interest leaders of the Presbyterian Church in the United States (Southern Presbyterians) were showing in ICU and the overtures being made for their participation in its support. They asked for a clearer interpretation of "evangelical." Thereupon the representatives of the constituent church bodies in the foundation agreed to the insertion of the following in the constitution as an explanatory footnote: "'Evangelical' is used in this document in conformity with the World Council of Churches' statement of faith in Jesus Christ as God and Saviour."

On the basis of this consensus the new denominational body formally joined the foundation, to which it already had been giving considerable moral and financial support. In 1962 the Southern Presbyterians designated Dr. John O. Barksdale, a member of their Japan Mission and an educator, to the university and he was elected assistant professor of religion in the Humanities Division; in 1963 he was made assistant dean of the Liberal Arts College.

The religious life of the campus rested on the lay members, faculty, and students, as the student pastor, Dr. Toyotome, was on furlough in America a good part of the year. But the church was very active. Services were maintained at full strength. In the Sunday worship and the chapel services a policy of about an even balance of speakers from on and off campus and of ministers and laymen was followed. The Religious Life and Program Center, under the interim direction of its secretary, Miss Grace Furuya, was busy. Student volunteer projects proliferated as usual. The caravans and the retreats gave the alternation of inner renewal and of outer expression in service. Needy groups and worthy benevolent causes received attention. Religious Emphasis Week was observed. Dr. Brunner's lectures on "Justice and Freedom" were published in book form.

The most flourishing student service activity was that nearest home in the adjoining Osawa community. Reference has already been made to it. By this time it was reported that there were 150 children in the five classes for simple studies, recreation, games, social intercourse, and religious teaching. Twenty-two ICU students formed the volunteer staff. They had neither financial assistance nor a building, and badly

needed both. Their appeal in 1958 was terse: "Our interest in our next-door neighbor is a barometer of our true concern for the world" (*ICU*, p. 9).

At the foundation in New York Dr. Turck had now assumed the duties of a full-time executive secretary. He made a visit to Mitaka to become acquainted with the university and its needs. The administrative staff was rendering valiant service. The Women's Planning Committee and the other volunteer groups were loyally at work.

On March 21, 1959, the third annual graduation exercises of ICU were held in the church. In the class of 1959 there were 119 members who received the degree of bachelor of arts (*bungakushi*). Of these 33 were in Social Science, 32 in Humanities, 14 in Languages, and 10 in Natural Science. The first graduates of the new Graduate School of Education were 7 in number: 2 in educational psychology, 2 in English teaching, 2 in audio-visual training, and 1 in educational philosophy. All these graduates could well have taken to themselves the words of the salutatory address given their predecessors of the year before by Vice-President Troyer:

If small classes, if ready access to books, if immediate acquaintance with the faculty, if the Christian emphasis—on democratic living—make any difference, then you ought to be different—not queer, but more creative, critical, concerned, service-centered, toward clearly defined social and spiritual goals. (*ICU Journal*, No. 20, March, 1958)

3. THE SEVENTH YEAR AND ITS WORK, 1959-60

The year 1959 had been looked forward to and prepared for several years in advance by the Protestant churches in Japan. It marked the centenary of the opening of Christian work in Japan by the admission of foreigners under the treaty that ended the centuries of isolation of the island nation. All Christian institutions felt the influence of the anniversary. And all made it the occasion for renewed commitment and advance policies for the years ahead.

This was the mood at ICU as it rounded out its period of birth and early maturity in the giving of its first degrees in the college and the graduate school. Also, it marked the tenth year since the official found-

ing at the Gotemba Conference. On June 15, 1959, Founder's Day, this event was duly celebrated. Dr. Yuasa glanced over the past and noted the contrast with present achievements. Yesterday ICU was "only a paper plan, inspired, imaginative, and somewhat naively grand"; but "a foundation had been laid solidly, prudently, and prayerfully." To-day there was "a magnificent campus of [more than] 300 acres, buildings, residences, endowment, a four-year College of Liberal Arts with 727 undergraduates, 48 graduate students, total faculty and assistants 172." Three classes had been graduated with 466 members. They were doing well in business and industry, government service and education, social service, academic pursuits, and home-making, and in preparation for life as ministers and in other professions.

A five-year plan for academic development linked to a parallel plan for financial advance was being worked out. There had been growing pains, struggles with adversity, necessity for patient waiting for some essential buildings. But thinking back over the years to the Gotemba Conference, the early visions, and the first boards of trustees and councilors, Dr. Yuasa could only exclaim: "Behold what things God hath wrought" (JICUF, June 12, 1959).

A new class of 150 was admitted, chosen from 1,800 applicants. This was somewhat fewer than the flood tide of a year before, but the records showed a still higher level of quality even than then. The "critical point" or criterion of selection was that a student should have had throughout high school nine times as many A's and B's as C's.

A good deal of attention is given to the freshmen at ICU. The change from high-school to college life is an abrupt one, and this, together with the numerous distinctive features of life at Mitaka, makes it essential that they be helped in their individual and class orientation. This is done during the week of registration in April. In May it is the practice to go as a class with counseling instructors and some university officers to the YMCA camp at Gotemba or elsewhere for a retreat of several days.

After one short month at ICU, in 1959, the discussions at this freshman retreat dealt with the following matters, and came toward the heart of a number of dilemmas of administration and community life:

- 1) The dormitories they thought were too noisy and undisciplined.
- 2) There was a gap between the students who were on-campus and

those who lived outside. 3) Relations between Japanese and non-Japanese students left something to be desired in the way of true intimacy. 4) The faculty-student gap was a real one, although the homes of the faculty were open to any students who might wish to come. 5) There was a general indifference on the part of the upperclassmen. 6) This was extreme in the case of seniors, many of whom were almost withdrawn from common university activities, which made it almost impossible to maintain reality for the aims of an "ICU Family." "We freshmen must be the ones to renew the vitality of the life of the ICU campus community." 7) As to curriculum, it was complained that it bore too little relation to the work hitherto done in the high-school course. There was the feeling that the intensive English program left slight room for electives, which the students wanted from the start in their college course. 8) The reaction to the "C" in "ICU" was that Christians were sometimes detached in attitudes toward non-Christians and were not trying earnestly enough to bring them into the Christian faith (*ICU Journal* No. 30, May 16, 1959).

There is a surprising maturity of view in these criticisms. Scarcely one of the items would trouble students in the average school. Some of them related to those special features of ICU which were most treasured as distinctively advanced in educational theory and practice. Each touched the real gap between the vision and its perfect fulfillment in practice. These matters are the very ones constantly engaging the thought and striving of the faculty and administration in regular meetings and in special retreats.

An astonishing degree of idealism and self-commitment to high purposes comes to the campus with each newly entering class, and 1959 was no exception. Much of this may be due to sheer gratitude at getting in. Some of it must be attributable to the influence of Christian members of the class. Yet one thing shown by a tabulation of religious affiliations made this year was that the percentage of Christians in the entering class was not higher than those in the upper classes. Quite the contrary, in the freshman year it was only 12 percent, while in the other classes the percentage was 20 for the sophomores, 32 for the juniors, and 39 for the seniors. This increased percentage of Christians surely indicated a continuous process of conversion during college life. Partially too it might prove to be accounted for by the distinctly Christian motivation

of the students of the earliest years, and the changed goals of many of the thousands who now looked to ICU as a successful college-gateway to business or professional life. Only the future would tell. In any case these annual entering classes furnished magnificent personality material and offered a challenging though difficult field for the extension of the Christian witness.

This year in the meetings of the foundation directors in New York, held on June 12 and October 2, 1959, Chairman Latourette took as his theme for the opening devotions this dilemma of motivations in a successful college:

The very success of ICU is one of its problems. Graduates get important posts. Then the word is spread. Candidates come with natural but secular motives. They continue to get good jobs. This gives ICU prestige, accumulating, but divorced from its central aim, which is loyalty to Christ in the Kingdom of God. It is a dilemma. . . . This is the problem before ICU; not the functional, not the educational, but the major problem is the cross of Christ, the wisdom and the power of God, so central that all ICU-related persons will be inspired by it.

During the year changes took place in the religious life and work on the campus. Structural inadequacies in the church building necessitated a degree of reconstruction. The Women's Planning Committee, as we have noted, undertook to raise the needed money, and the amazing sum of \$150,000 was contributed. Rebuilding was done. The new architect, Antonin Raymond, was in charge of this and also of the new library, then under construction. Pastor Toyotome, while home on furlough, had tendered his resignation and assumed the work of directing the Evangelistic Association of second-generation Japanese on the West Coast. A successor was found in Dr. Yasuo Furuya, a graduate of Tokyo Union Theological Seminary, who in the spring had completed his doctorate in theology at Princeton Theological Seminary; in the autumn he came to ICU as acting pastor (from 1961 as pastor) and as instructor (later assistant professor) in the Humanities Division. He was also made director of the Religious Center. His sister, Miss Furuya, the secretary of the center, married and left the campus. She was succeeded by Miss Yuki Naito, trained at Hartford Theological Seminary. A year later the Reverend Toshitsugu Arai, a product of Aoyama Gakuin, Tufts, and Hartford Theological Seminary, joined the staff as

associate pastor and associate director of the Religious Center, completing the religious-leadership team in both capacities.

In the course offerings a noteworthy development of the year was in the Division of English Language. Hitherto its charter was simply for English-language work (*Eigo-gakka*). Now the charter was enlarged to cover all languages (*Go-gakka*), and the range of those actually taught was widened by the addition of Spanish, Russian, and Chinese to the Japanese, English, German, French, and Scandinavian courses already offered. The intensive freshman-English course was made over by the use of standard works of literary quality, dissected and reshaped as textbooks in linguistics and conversational English. This lifted the work from the plane of routine drudgery to one of vital interest.

During the year, too, President Masaru Ibuka of the Sony Company made a generous gift of forty-nine tape recorders to equip a language laboratory, one of the first such facilities in Japan. Speaking at convocation on October 19, 1959, the donor explained his reasons for the gift: "I want to make some sort of return for the favor of technical assistance that Japan has received from America in the post-war years I want to contribute toward the promotion of international goodwill and understanding through language training."

In the field of communications also plans were going ahead for three-channel simultaneous translation and interpretation equipment for the Diffendorfer Hall auditorium, and also similar equipment for the new church building. This, when finished, involved the use of pocket-size wireless receivers for those who wished to tune in, a system henceforth used at ICU for making most of the larger public meetings bilingual with Japanese or English renderings. Another improvement in practical communications was introduced by the purchase and installation (later in a small new building) of an automatic ten-line telephone service. This quite revolutionized the arduous and tedious procedure of getting connection with the off-campus world as had hitherto been necessary.

Special moneys were obtained for these additions and improvements. And more was forthcoming, as the announcement was made of a gift of \$250,000 for the new library from John D. Rockefeller 3rd, the "anonymous giver" to whom earlier reference has been made. The contract was let and the ground broken. Another potential giver, inter-

ested in the much-needed science building, made a contribution sufficient to send O'Conner, the architect, out to Japan again to plot the campus for the locating of this and other prospective new buildings. Thus the expectancy of soon realizing the hopes of essential plant development was in the atmosphere of the campus. Not all the hopes, however, were destined to be realized in that first decade, and some still remain ahead for performance.

But while special gifts made many plans come to life, in the range of the normal financing of the university work there were choppy seas. For nearly two years since the death of Vice-President Hackett there had been no firm hand on the fiscal tiller at the university, and while the Old Testament formula of history, "Every man did that which was good in his own sight," was scarcely applicable, yet the restraints of the over-all budget had not proved strong enough to hold the total expenditure within bounds. An experienced treasurer would have known where shock absorbers could be found or how to limit expenditures, but there had been no one in charge who could do this, and by now reserves had been exhausted and a deficit from 1958 had been carried forward to handicap the current work of 1959.

There were several special causes for the strain. In the previous year, for the first time, a "needs budget" had been tried. "Askings" had been sent to New York which represented the essential operating needs as seen in Japan, but these askings did not carry with them any guarantee of income to cover them. Furthermore, although every effort was being made by the foundation to maintain its new higher level of almost \$300,000, it was a time of recession in the United States and the money was slow in coming in. Also the women of the planning committee, who the year before had applied their year's efforts to the maintenance of the library, had since then been throwing all their energy into plant development with the completion of the ICU Church building. Thus the gap widened between income and outlay, so that Vice-President Bruner and the trustees felt constrained to call for somewhat sharp and sudden retrenchment in current spending, even within the budget figures.

In addition, steps were taken to obtain more income. The last portion of the hangar was sold as scrap metal for about \$18,000, and this was applied to meeting the deficit. The need for an advance in salaries of

Japanese faculty had been recognized, and a ten-percent raise had gone into effect. Therefore it was thought to be equitable to increase students' fees to meet a part of this added expenditure. At this time it was reported that about one-half of all students were receiving scholarship aid and *arbeit* funds in a total amounting to about two-thirds the sum of all tuitions paid in. All this was outside the budget and had to be raised by special individual effort, largely, as we have noted, by the efforts of the foundation. But none of these facts weighed very much with the students, if indeed they were known to them. The one fact was that this would be the third consecutive increase in dormitory and admittance fees, and now comprehensive tuition, and the announcement of a future increase was met by strong student resistance.

If Dr. Troyer had been on the ground, he, as so often he had done, would have joined the student leaders in long, painstaking sessions to reach understanding, but this year, or for much of it, he was on leave in America. The president too, in his capacity as head of one of the universities aided by the United Board for Christian Higher Education in Asia and also as one of the central committee of the Fund for Theological Education, had to make several trips out of Japan, and as far as Pakistan and India.

Another set of events tended to stir the depths of ICU life, and to a degree to be reflected on the surface. In June, Dr. Yuasa expressed to the trustees his intention to retire at the end of the school year. This was due to his approaching the statutory retirement age for educators. Although the trustees urged and finally obtained his consent to a postponement for one more year of active service, a committee on the selection of a successor was appointed, and soundings were being made among faculty, alumni, trustees, councilors, and influential friends of the university at home and abroad.

Whether it was a chain reaction or not, Dr. Togasaki, having completed ten years of unselfish and of sometimes onerous service as chairman of the board of trustees, also expressed his desire to be relieved of his duties. As though that were not enough, Dr. Troyer indicated that on his return from furlough he would renew his request of several years before to be permitted to retire from the all-absorbing task of the vice-presidency for curriculum and personnel in order to pursue his cherished project of study and research on the bearing of values

(Christian and democratic ideals) upon students, and their variation throughout and after university life. It was plain that he was very much in earnest in this request, which had to be taken seriously.

In addition to all this, Vice-President for Finance Bruner was due to return to America on furlough at the end of the school year, and he was not in too good health.

Thus there threatened a concentration of administrative changes that might shake ICU to its foundations and would certainly be formative for its development in future years.

So it was a somewhat supercharged atmosphere in which both faculty and students spent their year. There had also been faculty changes, both domestic and from overseas. A strong group of professors from the West came: Dr. Norman Sun, from Park College, Missouri, in economics; Dr. William Newell, Manchester University, England, in sociology and anthropology; David Wurfel, Cornell, in political science; Miss Akhtar Qamber, Isabella Thoburn College, India, in English literature. Holloway Brown (Columbia, Journalism) was made director of public information.

Among the Japanese members, search was still being made for men of age and reputation as professors in the social sciences, and Dr. Ukai was working on this problem. Of the younger personnel a number later to bear major responsibilities were moving into position as assistant professors. Other young men were returning from study abroad to take their places in the ranks as instructors. Troyer at the time gave an impressive list of the names of such, both Japanese and non-Japanese.

Into this electric atmosphere storms were blowing from off-campus. The incoming elected president of the student association upon taking office addressed his predecessor in an open letter blaming him for lack of leadership in allowing himself to be drawn into on-campus matters to the neglect of the more important issues of student life, namely, the integrating of the student body of ICU into the national student organizations. He pledged himself to do better during his year in office. The subject was brought up again and again in regular meetings and in others especially called.

At one convocation representatives of the three major national student self-government bodies (Zengakuren, Shigakuren, and Nikkiren) addressed the students and faculty present with their respective

claims, which were of a radical left-wing complexion, and mutually hostile. This was symptomatic of the divided state of the organized student mind and political outlook, and the effort at least for that year of 1959 brought in no verdict. The different national student organizations seemed more the embodiment of factional struggles than a genuine choice of alternative constructive policies upon which to make a decision.

More urgent pressures were to come from the political world at large. The Kishi government was committed to move on with the United States from the more or less undefined Mutual Defense Pact, which was related to the Peace Treaty of 1951 and was considered virtually compulsory, to a formal undertaking prescribing in specific detail the share each government was to assume of the rearming and defense measures agreed upon. Also the new pact was to run for a fixed term of years—ten, as it later developed. This would constitute a new situation, a voluntary commitment to a most unpopular foreign military alignment, generally thought to be fraught with the peril of future trouble.

Premier Kishi personally was far from having the support of the people. Although an extremely able man, he was viewed as a former citizen servant of the Japanese Kwantung Army in China before the war; he had served as head of the Bureau of Public Relations of the puppet regime of Manchukuo; and he had served in the Tojo war cabinet. Whether justly or not, he had been indicted as a war criminal in the public trials, convicted, sentenced, and had served his time in the Sugamo prison.

In a factional battle within the Liberal-Democratic Party, Kishi had risen to the top and had succeeded Ishibashi as head of the party and of the government. A forced general election had given him a second period of power, and he was felt to be exercising it ruthlessly within the Diet, and also with duplicity in private and public dealings.

Virtually in secret Kishi had meetings with U.S. Ambassador MacArthur until they came to agreement regarding this new stage of defense and of Japan's assumption of responsibility for it. He then took off for Washington on January 16, 1960, to initial the tentative agreement, later to be submitted to the legislative bodies of both nations. This procedure infuriated the opposition parties and gave a natural

occasion for the General Council of Labor Unions (Sohyo) and its affiliate, the Zengakuren student organization, to demonstrate, which they did with zest and violence at the Haneda airport, near Tokyo.

Although the student body at ICU did not generally as yet feel all the convulsions that were moving society outside, many among them did follow these matters, and the small nucleus which was organized for social action joined in the demonstration at Haneda. The serious campus agitation, however, was to come in the next spring term of 1960.

One domestic issue of student interest was the perennial one in every country and every age, the student dining-hall service. Hitherto it had been under the management of the university, with an employed superintendent, and with a joint faculty-student committee fixing the outlines of policy. The student complaints as to quality and price were so insistent that it was decided to contract with a professional caterer for the operation of the service. In the end the concession was given to the Nakatomi caterers, of the Tokyo YMCA and Aoyama Gakuin. Their experience and their knowledge of quantity purchasing and cooking made it possible to provide a better supply of the students' needs. With a price, however, fixed by the students association at fifty yen (about fifteen cents) for a plate meal, it seemed unlikely that the food could please all from the viewpoint of quantity, flavor, or balanced nutrition.

Seabury Chapel was now in use. Its first baptismal ceremony had been observed, and the columbarium was opened to receive the ashes of Harold Hackett, brought back from overseas for permanent deposit there.

Of the year's graduates, the 106 who applied for employment all found places, as well as did several others of former years. A prosperity boom was now carrying all before it, and there was no difficulty in procuring employment. The very topmost firms were now seeking ICU graduates. Government positions also were opening. This year another man succeeded in passing the hitherto unassailable barriers of admission to diplomatic service in the Foreign Ministry after graduating from a private university. Of ten ICU graduates who took the difficult teacher's-certificate examinations, nine passed on the first try, the best record the university had yet made. Notwithstanding the disturbances

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outside and the basic administration changes impending inside, the university went on its way with solid sanity and strength.

At the close of the year 1959 Professor Arthur McKenzie, one of the original ICU faculty, returned with impaired health to his homeland, Canada. On June 8, 1960, he succumbed to illness. His death was the first break in the full-time faculty ranks of the university. In token of his services the posthumous rank of professor-emeritus was accorded him.

4. THE EIGHTH YEAR AND ITS EVENTS, 1960-61

In February ICU opened its lists for admission applicants, 1,887 of whom were tested and screened down to the requisite 180 to make up the eighth freshman class of the college. This ten-to-one ratio, although giving no guarantee of what would happen to each student during or after the collegiate years, did provide a continuing high quality of student personnel with which to work.

With the fall term a total of seventy-one new non-Japanese students came onto the campus, making over twelve percent of the whole student body. Counting from the beginning, there had been twenty different countries on all the continents represented in one or another of the classes. Dr. Yuasa was making special efforts to get both faculty members and students from Korea. A larger quota from Central Asia and from Africa was desired, but the difficulties of transportation cost and of academic qualifications were great.

Among the personnel changes in the administration the chief one was the return to America on leave of Vice-President for Finance Glen Bruner and his replacement during his absence by Miss Caroline S. Peckham, an experienced educator, the former president of Kassui Women's College in Nagasaki. She also had had experience in financial administration as treasurer in Japan of the work of the Methodist mission. The president reported: "She has been most capably functioning. . . . Her selfless, dedicated service has won her the trust and affection of everybody who has come in contact with her" (JICUF, October 7, 1960). In the autumn the Troyers returned from furlough, and their home again was continually open to students, faculty, and

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visitors, with abounding hospitality. For years they in some way managed to include every student of the entering class in an invitation to sit at table in their home.

There were new faculty faces on the campus: Dr. Ben C. Duke, in audio-visual education, M.C.R. Morrell (Cambridge, England), in English literature, and Dr. Marie Bale (Northwestern), in educational psychology and, later, counselor to non-Japanese students. The stream of young ICU graduates and those of the junior faculty drawn from other universities in Japan who had gone overseas for advanced studies and degrees was now steadily flowing back, greatly to enrich the instruction and research staffs.

In the college each of the four divisions was sharpening up its work, offering more courses, developing firmer structures for administration, testing out pioneer projects, and profiting by the experience of the seven years gone by. To take one example, that of the developing Division of Languages, by a close analysis of the student-faculty reactions of the preceding year's new techniques in the freshman-English marathon, a still more refined set of original reading and conversational materials was being worked out under the direction of Dr. Kleinjans, Richard Linde, Mrs. Nakazawa, Mrs. Swindell, and others.

The French language was being added as a field for major study, under Professor Henne and Maruyama. As other "third-language areas," German was being brought up to standard, Spanish studies were being improved, and Korean added. The Japanese work under Miss Koide was widening out, as she was engaged in the "huge task of gathering materials for a new course in the Japanese language for foreign students" and at the same time preparing for a new departure in the gathering of a group of Japanese scholars to offer courses at the advanced level in "a much needed program of studies in the Japanese language for Japanese students" (*ICU, 1960-61*), report by Dr. Gerhard).

Besides this there were important individual offerings: Professor Moore's experimental teaching of English, his textbook productions, and his steady broadcast instruction over TV, as well as Linde's teaching on TV. Dr. Miller was pursuing his studies, publications, and research-direction in Tibetan language and culture. Kleinjans was offering courses at Tokyo University and Meiji Gakuin as guest professor, and he directed the summer seminar for Japanese teachers. Professor Shimizu,

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offering courses in Seikei University, was also collaborating with Henne in the linguistics seminar. Henne was working on his Russian grammar, as Shimizu was on an English-Japanese dictionary. A newly instituted Interpreters' Clinic was registering "phenomenal success in opening new horizons of job opportunity for students, as well as experimentation in new techniques" (report of Dr. Gerhard *ICU*, 1960-61, p. 93).

During the year several grants were made for special educational projects. The Danforth Foundation gave \$45,000 to bring a succession of widely-known scholars to the campus for one-year assignments. Dr. L. Carrington Goodrich, of Columbia, in 1961-62 brought great distinction to ICU by his lectures on campus and throughout Japan in his field of Chinese studies. In the succeeding year, 1962-63, he was followed by the eminent sociologist Dr. Ira Reid, of Haverford College, who was a quickening influence upon both students and faculty.

The Rockefeller Foundation acceded to Dr. Troyer's request and granted \$55,000 for the study of the influence of higher education on student values, a project very pertinent to the situation in Japan and to ICU's responsible involvement in it. The U.S. Office of Education, feeling the need of a survey of the state of audio-visual and mass communication throughout Southeastern Asia, requested the university to conduct this visitation-study and made a grant of \$25,000 for the purpose. The work was undertaken by the audio-visual department. Much of the time of Dr. Duke for the ensuing two years was spent in this careful survey and exhaustive report.

During the year, also, new plant development went on. The work of reconstructing the church was completed. Dr. Yuasa said of it:

This building with its all-wood panel interior is breathtakingly impressive in its simple dignity and chaste beauty . . . everyone admires its soft, warm Japanese atmosphere successfully created by our architect Raymond. This church will remain a fit monument for years to come to the vision, devotion, and faith of the Women's Planning Committee of the JICU Foundation." (President's Report, September 30, 1960)

The new library was completed, and it too was an adornment to the campus. Sunk on an excavated foundation with receding terraced lawns surrounding it, it is entered at the second floor, and a person is never more than one stairway from the floor wanted among the three. The

system of open stacks, though familiar in some countries, had never been tried in Japan, and was now adopted at ICU. Already a number of other universities are beginning to follow ICU's example.

An ingenious combination of large windows with ample light and of metal shutters to screen out the glare makes reading easy. Open carrels on two floors skirt the walls, for special and advanced study, while there are long reading tables among the open shelves for general student use. Divisional libraries, even within the main library building, are discouraged; so, with one central index and cataloguing system, every book, periodical, and pamphlet is quickly available. On the shelves books are arranged according to subjects disregarding language differences. Central heating and air-control protect the books from extremes of moisture.

During the summer the books were moved from University Hall to their new home. The work of taking nearly ninety thousand volumes and the files of some six hundred separate periodicals out of their places, getting them into another building, and arranging them each in its proper position on the right shelf with unbroken index sequence was actually accomplished in four days! Meantime groups of young librarians-in-training from other institutions were sent for briefing at this model library and were painstakingly looked after. Miss Takahashi had pictures taken and slides made of the building and its functioning, so that at an early convocation in the fall she was ready with an illustrated lecture conveying to the students all necessary information as to the use of this exceptional library service.

The success both of the building and of its efficient administration is attested to by the figures showing the use of the books. In general terms, from this library of fewer than 100,000 volumes the annual circulation is nearly 70,000. There have been some years when the average borrowings per individual student have been as high as 88.7 items; this is said to be twice the number recorded by the highest-scoring university in America (Bryn Mawr) and perhaps four times the general average. To be sure books do disappear, and during 1962 the students themselves sponsored a "Return the Books" campaign. But judging by the recorded experiences of other libraries in the West the proportion of loss at ICU has not been excessive.

Now for the first time the university grounds began to yield to land-

scaping efforts. The rolling terrain was mowed and brought under care as lawns. Roads were improved, and in the quadrangle trees were set out, taken from the wealth of material in the woods surrounding the academic part of the campus. To the natural beauty of the entire region was now added a moderate degree of cultivated attractiveness.

No sooner had the academic work of the new school year begun than the political scene in Japan again broke out in its worst disorder since the war. Premier Kishi, having committed his government to compliance with the American defense treaty, was bound to see its ratification through the Diet. And more, he was determined to get this accomplished in time to catch the American Congress for its confirmation before adjournment. To the Socialist opposition this rough-fisted haste was intensely provocative, and it was met by obstructionist tactics, at first of a parliamentary nature, and then in the form of a straight-out sit-down strike in the legislative hall.

The Speaker of the House called the city police and had a way cleared for the conduct of business, whereupon the minority group in a body walked out, together with some of the dissenting members of the government party itself. Instead of suspending operations and finding a way ahead through negotiations, the Premier ordered that business should proceed without the opposition and without interpellations or debate. In this one-party chamber the House voted an extension of its sessions, and early in the morning hours of May 20, 1960, it passed the treaty almost without reading the text.

During and immediately after these disorderly substitutes of violence for legislative procedure the wildest riots erupted in Tokyo's streets, open plazas, and especially around the Premier's residence and the enclosure of the Diet buildings. The youthful spearpoints of the demonstrations (*demo*) were the Student Self-Government League (Zengakuren) and other similar organization, but the strategy was said to be master-minded by the Council of Labor Unions (Sohyo). Along with the Tokyo demonstrations, zigzagging through the streets, snarling all traffic, and often breaking into mob violence, there was one wave after another of strikes on a national scale—involving, according to Sohyo's published estimates, more than five million persons, and tying up essential industries for weeks at a time.

To complicate matters, arrangement had been made for President

Eisenhower to make a goodwill visit to Japan, as he was making to other countries before his term of office ended. It could not have been by accident that June 19, 1960, the date chosen by the Japanese government for the President's arrival, was also the date on which the treaty would automatically become effective, one month after the Diet vote in the lower house, even if the upper house should fail to ratify the action. Eisenhower's press secretary, James Hagerty, came ahead to make preparations for the visit and arrived at Haneda Airport on June 10, where he was met by Ambassador MacArthur. As they tried to leave the airport a crowd of hostile demonstrators mobbed their car, forcing them to take to a helicopter hovering nearby, which carried them into the city. This was only one of numerous episodes culminating in the decision to call off the presidential visit and ultimately, in mid-July, also causing the fall of the Kishi government.

The complex tangle of sentiments and factors made any clear analysis of the situation difficult even for those in Japan. Overseas, few seemed to be able to make sense of them. In the American press the entire trouble was usually attributed to Communist Party activity and was thought to be fueled by hatred of America. One of the persons who did most to interpret the situation to Americans in its true light was John D. Rockefeller IV. "Jay" had spent nearly three years studying and assisting in language instruction at ICU before returning to his studies at Harvard. He was well-informed, balanced in judgment, and widely influential in his interpretation of the unfortunate episode.

Dr. Yuasa, in reporting to the foundation, made the case quite clear. He pointed out the three major elements in what was more than a local street brawl or an interparty political scuffle. The first great imponderable for virtually every living Japanese was the dread and hatred of war, and the determination that at least for his generation no ultra-fascist, militarist government should again arise to lead him into one.

The second factor was the profound lack of respect for Premier Kishi and anger at the tactics (used on both sides, to be sure, but with the majority government group primarily responsible) which had denied the nation opportunity to hear the great debate on armament or disarmament. Should there be a revision of the "Peace Constitution" (adopted after the war) with a frank avowal of rearmament, or should there be no revision? In the latter case, would not the result be the stultifi-

cation of an entire people for officially violating the basic law of the land by rearming while pretending not to do so? There had been no great debate, only unilateral action.

The third factor was the active presence of the party or parties of the left skilled in tactics and ruthless in methods, operating with the one object of getting into power so as to pull Japan out of the Western orbit and into that of the East. A fourth factor, not mentioned by Dr. Yuasa, but perhaps the strongest of all, was the virtually unanimous longing of the people for real independence from any other nation in the making of both domestic and foreign policy. This in no sense indicates anti-Americanism and should be readily understood by freedom-loving persons the world over. One can see at a glance that the interlacing of these factors placed an almost unendurable strain upon the mind and conscience of the individual citizen in Japan.

It was small wonder that all the shades of feeling and opinion found outside were reflected in the little campus world of ICU. Profoundly ethical problems were involved at every turn, and from its start the university had encouraged ethical thinking and action. The students, then, in varying degrees and from their separate viewpoints, were finding their positions as best they could. Some wanted to demonstrate, and did. The calls to join the snake-dancing thousands came to the student-association leaders day after day from the national student organizations, and they had to make some decisions. Contact was maintained with President Yuasa and with Dean Hidaka, who had had much experience in student counseling.

No coercion and no imperatives were used. The students were asked not to use the ICU name nor to act in the name of the student association if they did demonstrate. After serious debate they decided to go ahead and so informed the administration. But the student leadership did their best to keep the demonstration within bounds—"suitable to a Christian institution," as one student leader counseled. Within those limits possibly one-fourth of the students participated in one or another of the numerous *demo*, though some of the demonstrations consisted simply of walking as far as Mitaka station, making speeches there against the treaty, and then disbanding.

These lawful and limited activities of the ICU students were picked up by an American newsman in Tokyo and relayed to his home office

in America as an anti-American, left-wing expression of militant ill will by students who were the beneficiaries of American generosity. This unfair interpretation still further muddled the waters of accurate understanding.

Faculty members met with students in public-meeting panels on the campus, and from beginning to end mutual respect and Christian grace continued unbroken. In a meeting of the student association a statement was presented and, worded as a petition, was signed by over five hundred of the students. In a later poll it was approved by ninety-percent of all students at ICU. In part the statement said: (*ICU Journal*, No. 38, January 19, 1960)

We, with a high regard for persons and a full consciousness of the common ties with all humanity, are on the way toward tomorrow's world of a democratic society dedicated to peace. Altered by the determination of the Kishi government to push through the renewal Security Pact revision (from a temporary to a semipermanent basis), we have decided that we cannot view this with indifference. The signing of this new pact which amounts to a Japan-American alliance promoting strong militarization and increased enmity toward China will greatly enlarge the crises in Asia, and indeed in all the world. . . . The vastly increasing national budget for rearmament will impoverish the living conditions of all our citizens. We, therefore, determined to realize the principles of our well-known peace Constitution, announce our total repudiation of this measure, so fraught with the peril of being sucked into another war, and we shall do our utmost to give effect to this resolution.

All this was the perfectly understandable expression of high-spirited, loyal, and internationally-minded youth-citizens of Japan. Their fidelity to the ideals of ICU was never in question. Yet in the sober thinking not only of their elders, but of many of the students themselves, no practical alternative to some degree of inclusion in the Western political, economic, and financial orbit seemed feasible. So, when the vote for action was taken, only fifteen percent favored joining the marching downtown, while sixty-four percent voted to go on with their classroom work.

During the summer numbers of students engaged in various service activities, notably in work camps for needy groups. One was for the laboring people in the vicinity of Nagoya ravaged by a typhoon and tidal wave that had wrecked farms and villages. Eighty ICU students

hurried to the scene with emergency supplies, Church World Service milk and bread, and strong muscles to help in the manual work of clearing away debris. They remained for ten days. Another group went to northern Kyushu, where unemployed miners' families were living in a destitution that was near-starvation. This group worked among the children and established a continuing tie that still holds good for annual visits, gifts, and workshops.

A third summer work camp experience was to have profound results. Two ICU students were invited to join an ecumenical project sponsored by the Korean National Christian Council at a refugee village near Seoul. Said to have been the first Japanese citizens allowed to enter Korea since the war, they received a welcome that was overwhelming. With many firmly established friendships among Korean youths, they returned to ICU determined to follow through on this significant break in the mutual estrangement between the two nations. The result was a campus movement called LIKS (for "Let's Invite Korean Students"), in which the students raised money among themselves to begin a scholarship fund. Their initiative drew outside support and served to challenge the two governments. A year later, three students and one professor from Korea were sent to ICU, the first permitted by either government to come to Japan and study or teach in a Japanese university. The barrier was breached and others subsequently followed; and one of the two ICU students who had gone on the summer work camp later returned to Seoul to enroll in Yonsei University for graduate work, the first Japanese admitted for formal study in independent Korea.

In the autumn, with a new government under Premier Ikeda, the political storm subsided, and with it the tremors on the campus. Yet it was felt that a renewed mutuality between the different university elements of administration, faculty, and students needed to be achieved, and at a deeper level than before the strains of the spring. So work was stopped for two days and an all-campus seminar was held in September, 1960. The program covered the usual areas of discussion—academic, religious, and international. Although some persons felt that there was a little too much self-contemplation and feeling of one's own pulse, the general opinion was that the seminar discussions and panel

presentations did help toward a continuing harmony in the university community and a clarification of goals.

In the meantime the search for a successor to the president was going on assiduously. This task belonged to the boards of councilors and trustees and to the committee set up for the purpose, but rumors had it that the choice was to rest upon the able political scientist who was by now giving much time to the development at ICU of the Social Science Research Institute, Dr. Nobushige Ukai. Just then he was on a visiting-professorship assignment in the United States. It remained to be seen whether he could or would undertake this new task if chosen.

On July 5, 1960, the university suffered a great loss in the passing of Soichi Saito. From the very beginning he had spared no time or effort in the service of ICU. With his wide experience and connections he had exercised enlightened leadership in the making of university policy over the years.

An authentic picture of the Japan of today is given in a composition by one of the students in Dr. Moore's class in English. It is modeled on the pattern of Walt Whitman's "Salut au Monde," but there is nothing artificial in its content. We quote it in part, from *When Youth Write* (ICU, Tokyo, pp. 25, 26):

Japan, O my Mother Earth; Land of the Rising Sun!
 Out of every corner, from every island
 Rush the songs of life—sad and gay, healthy and unhealthy:
 I hear the song of fishermen, of miners and factorymen,
 I hear the chorus of automobiles, trains, tram-cars running,
 I hear the rattle of pachinko in every city mocking the sophistication
 of our century,
 I hear the boisterous songs of men merry over sake,
 I hear the rumpus of foolish melee in the nation's Diet,
 I hear young men protesting the degeneration of statesmen,
 I hear the voices of citizens indignant over government scandal,
 I hear the amplified voices of laborers at collective bargaining,
 I hear students arguing politics—"Japan is at stake. Let's rear Democracy
 with all our might."
 I hear awakened women demanding equality with men,
 I hear children asking their parents—"Why do men spill their blood
 upon the earth?"

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I hear the clicking of geiger-counters in the fish market,
I hear the fervent prayer of Buddhists, Shintoists, Christians:
"Peace on Earth. Good Will toward Men!"

Japan, O my Mother Earth; Land of the Rising Sun!
On your mountains, your plains, a panorama unfolds:
I see farmers setting out their rice in the June rain,
I see workers striking red-hot iron in the foundries,
I see ferroconcrete buildings soaring in the skies of Tokyo,
I see shoe-shine boys in the valleys of high buildings.
I see neon signs of every hue shining on the gay quarters,
I see drunkards reeling along the streets,
I see young men and women reading at night in their lodgings,
I see some selling their blood,
I see a widow throwing herself and her children before a running train,
having lost strength and hope,
I see rightists and leftists, conservatives and radicals,
ultranationalists and communists, each with "the perfect formula,"
I see the high ideals of the Constitution broken, one by one,
I see demonstrators with placards before the Palace gates,
I see a crippled veteran in white garments extending, with artificial
hand, his donation box,
I see dust-burned fishermen and their fishing boat in the harbor,
I see old women signing their names on appeal sheets to stop experi-
ments three thousand miles at sea.

Japan, O my Mother Earth,
I salute you with increasing love.
Let me promise
That with all my strength
I'll help you become the torch-bearer of everlasting Peace!

5. THE NINTH YEAR AT ICU, 1961-62

By dint of much special effort the budget was brought into balance by the close of the 1960-61 academic year. Economies were effected on the campus, and in America the foundation made extra exertions and exceeded its promised quota. This truly amazing feat was accomplished notwithstanding the fact that Dr. Turck, feeling unable to carry the work, had resigned. Dr. Bovenkerk, giving full time, and Miss Ruth Miller were chosen coordinately as executive secretaries. The treasurers

with their practiced financial management were indispensable in all these efforts.

During the year Dr. Togasaki was traveling widely in America, and in his speaking and his visiting of potential givers he rendered effective service, as did other university personnel on furlough leave. Also among the 118 former students and faculty members in the United States a number were drafted into the continuing campaign to make ICU known across the continent. It was said that they were among the university's "best ambassadors." One former Junior Year Abroad student spoke of her days in Mitaka:

We felt as though we were a part of something wonderful, a school with students from all over the world wanting to make educational history. It's like a college level UN.

Another stressed the warmth of the ICU family life:

One of my first discoveries in college life at ICU was the friendliness of the students. There are no colors, no creeds, no nationalities—"foreign" is taboo. I wasn't an American, I was a student. Everyone wanted to help me.

Word from the foundation reported that the physicians advised against Vice-President Bruner's return to duty at the university. With regret his resignation was accepted and Miss Peckham was asked to continue in charge of finances until the permanent officer should be chosen. This she did with great efficiency. She and Miss Gibson, the comptroller in New York, had full rapport, as they had had long experience in former Methodist board and mission relationships.

In Japan the new school year opened with an entering class of 197 chosen from the usual number of applicants, roughly ten to one selected. By autumn, with the coming of 110 non-Japanese students, the total number came to 875 in the undergraduate school, with 61 postgraduate students. In all, thirteen countries were represented. During the year, after protracted passport delays, three Korean students were finally welcomed onto the campus, one of whom was in exchange with the ICU graduate who went to Yonsei for advanced study. This apparently was the very beginning of any interchange of cultural life between the two nations since the war.

The ratio of men to women remained almost exactly as in the previous year, with 57 percent men and 43 percent women. The proportion of students to faculty too was maintained at the record low for all Japan of fewer than ten students to one full-time instructor, and if the part-time lecturers who offered regular credit courses are included it was more nearly six to one. In the Language Division, where so much of the work is conversational practice, something like one instructor for every four or five students was the average: virtually a private tutorial level of education. All this was costly, but it was a policy conscientiously adopted to attain the highest quality of results, and it was proving itself effective.

New faculty members included Dr. Masamichi Royama, former president of Ochanomizu University and one of the nation's top figures in the field of political science. He came to ICU at first to help direct the Social Science Research Institute (later succeeding Dr. Ukai), and then to guide it into the emerging second graduate school, that of Public Administration. There were other additions, promotions, and the return of a number of the younger instructors from their studies abroad. As non-Japanese, Professor Soon Sung Cho, of Seoul University, in political science, introduced a new element of Asian internationalism; Dr. Goodrich brought the Chinese cultural world to life for the students as well as for a larger public by lecturing throughout Japan and Okinawa; Dr. Howard Burkle, of Grinnell College, Iowa, in religion, came on the Lilly Endowment grant. Dr. Moyne Cabbage, from Michigan, in speech, initiated the coaching of debating teams with gratifying success.

Of these men the first three named were on a single-year basis. They were typical of one of the aspects of ICU in its international character from its beginning. While building a solid base of well-equipped permanent faculty members from overseas, it has been university policy to bring over for their sabbatical year, or for special term-assignment, men and women of national reputation who would have their own special contribution to make to the life and later to the permanent traditions of the student generation. There is always regret when they leave, and this is more than an emotional appreciation. At their best for the few months they spend at the university, they introduce and leave to germinate new elements in classroom work, research, and personal influence.

These, however, can have no assurance of permanent continuance by university policy. In some instances this elicits criticism from the students who favor longer periods of service. Yet the net gain from their short service is very great. If the travel and salary budgeting for these men rested on the administration, the expense would be almost prohibitive, but most of these lectureships have been financed by special grants which make this very exceptional privilege for ICU a gift from the gods.

The course offerings in both the college and the graduate school were multiplying, giving upper-class students an enlarging area of choice in electives. Among the required courses, especially those in general education, much planning was going on. This was notably the case in the divisions of Social Science and of Natural Science. An experiment was being made to offer the basic foundation work in a student's major earlier in the course, and to reserve the general education to an advanced program of synthesis with other related divisional disciplines, or even with those in other divisions. This might also bring in the Graduate School of Education, since it offered accrediting courses for teachers of natural science, as well as courses in several of the social sciences.

Meanwhile new undertakings were engaging the research staffs. In the Social Science Division a strong team was getting the ground ready for the coming school of public administration. This eventually would have departments of sociology, economics, and political science. Three of these sectional research projects got under way. The sociological team continued to carry on a minute survey of the city of Mitaka, in which ICU is situated. A neighboring suburban city, Hino, was selected as the field for another extensive survey and report.

The political-science team took Hino community and the national election as its field of research, with questionnaires, analysis, and later a published report. This was in Dr. Ukai's particular field. In economics an alert team allotted to each member a particular research project in his own special area. Most of these had published their reports by the end of the year. This economics team had as its chief Professor Masao Hisatake, of Hitotsubashi University, a lecturer at ICU. All this was a warming-up exercise for the big event ahead when the graduate school should be chartered.

In the Humanities field there was progress too. The grant for Asian studies made it possible to bring onto the campus a succession of able young lecturers on the subject "The Modernization of Japan." The general purpose of the cultural study was to carry on both research and instruction regarding the historic impact of Christianity on Far Eastern culture, and the counterinfluences upon Christian concepts (particularly in China and Japan from the sixteenth century to date).

As concrete results of the cultural studies two volumes on *The Method and Object of the History of Thought* came off the press. An exhaustive bibliography of Christianity in Japan was initiated by the publication of Volume I (1543-1858), while a second one, covering the Meiji era, was in preparation. Dr. Arimichi Ebisawa, of ICU; Dr. Yuasa; Dr. Sumiya, of Tokyo University; and other experts were collaborating with Dr. Kiyoko Cho in this undertaking. Another project was the compiling of a chronology of Christianity in Japan by Dr. Ken Ishiwara. Dr. (Mrs.) Yamamoto was moving on with the research in the China field. These studies, carried out at an unusually advanced level, were really breaking new ground for all future research in the field of Christianity and Asian cultural contacts. Eight hundred and fifty books had been added also, on the Harvard-Yenching grant, supporting the projects.

The education research projects under Dr. Kojima and others were continuing, with numerous publications. A new project, already referred to, was being initiated; this was that of "Values," or the study and provision for self-study of all ICU students—and the faculty as well—regarding their aims, motivations, appraisals of values, and grasp of ideals. During the year Dr. Troyer was appointed director of the project. He built up his staff, framed detailed questionnaire materials, got his first sheaf of data from the living laboratory of the ICU community, and was soon tabulating the ascertained base-line of facts for future comparative studies of these and other individuals. There were undiscovered possibilities of importance in future planning involved in all these studies.

Thinking was being done as to how more adequately to serve non-Japanese students. Already there was the Junior Year Abroad program. It was suggested that the courses given in English should be enlarged and diversified. Almost unlimited opportunities for orientation to Japa-

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nese culture and life outside the curriculum were pointed out. It was thought that the university might sponsor systematic travel seminars, planned tours of Christian work, and introductions to Japanese groups and institutions.

All of these advantages might well be considered by mission agencies in recruiting future Christian workers for Japan, and scholarships for them might be considered worth while. For Christian workers already in Japan, particularly the J-3's (young college graduates signed up for a three-year term), ICU offers a semi-intensive course in Japanese which they could take in free hours. Also the university has a rich profusion of courses for the teaching of English as a second language offered by experts in the field of linguistics, which could be made available to Japanese teachers in Christian schools. Such a group coming and going on the campus could give added strength to the Christian witness.

Another area of study proposed as a substitute for sending a Japanese teacher of English abroad on scholarship was that of a master-of-arts course in English teaching, which could be earned after the bachelor's degree in two years of study with a thesis. This could be financed at perhaps one-fourth the amount required for a year's study overseas. It could be gained too by an English-speaking religious worker in free-time studies. Such a degree would qualify one to teach English at any level from high school to university. In addition to these, there was the regular intensive Japanese course, in which work ordinarily done in two full years of language school is completed at ICU in one year.

Planning for the financial soundness of the operating budget, it was decided that tuition fees for students must be increased from 36,000 to 48,000 yen a year, and this was announced to take place with the new school year. Vice-President Troyer undertook the thankless task of interpreting this to the students, and untiringly met with them for conference and discussion. It was true that fees were much lower than those in force at other private universities in Japan, several of which had raised theirs twice or three times since the last change at ICU. It was also true that in some of these universities students had gone on hunger strikes in open rebellion against the administration. In the end the ICU students took no obstructionist action, and the way of patient understanding proved justified.

A financial windfall came when in the spring the American School

in Japan, having been crowded out of its cramped grounds in Tokyo, asked to buy some ground at Mitaka. The trustees strongly felt their position of trusteeship to the donors of the great campus through the financial campaign of 1949, and had made a clear stipulation that none of the ground should be disposed of except for purposes congruous with the aims of ICU as international, Christian, and educational. The ruling was given that the American School would qualify on these counts, and with the consent of the Japanese Sponsors Association leaders, a plot in the farthest corner of the campus beyond the farm was sold. So sharply had land values in this suburban region risen since ICU acquired the land in 1950 that for this comparatively small section upwards of one million dollars was received. This was placed in the Sponsors Endowment Fund to earn interest for the operating account of the university, bringing the total endowment to about one and a half million dollars.

In Japan a school, even a private school if chartered, is something of a public institution, and everyone on its rolls, from the president to the gateman, is registered with a fixed rating and its accompanying scale of salary. It was necessary, therefore, to bring the salary scale and the supplementary bonus and gratuity system into correspondence with national standards. This involved a vast amount of detailed calculating and, in the end, considerable salary and wage increases, but it was carried through. Only the development of a suitable pension system remained to be accomplished, but that as yet seemed beyond reach, urgent though it was.

During these months the somewhat complex procedure for securing a successor to President Yuasa had been going on. The trustees were clear in their desire to obtain the services of Dr. Ukai, but the negotiations took time. For most of the time Ukai was in America on lectureships at the University of Southern Illinois and the Fletcher School of Diplomacy. After his return, when his availability had been confirmed, a period of waiting had to be endured during which the agreement of his university (University of Tokyo) had to be sought and obtained. By October this clearance was achieved, and on October 30, 1961, Dr. Ukai was installed as ICU's second president. On the same day Dr. Yuasa was formally invested with the title and status of president-emeritus.

Dr. Yuasa, in the 1961-62 issue of *ICU*, under the assigned title "ICU and I," wrote:

We should remember that the idea of ICU is based on the new world consciousness of the atomic age . . . an age of international understanding and cooperation. If ICU ever fails in this epoch-making experiment of bringing about this international cooperation, how may global friendship and world peace be realized? . . . When I was solicited to make a substantial donation to the national fund-raising campaign, I had no recourse but to sell my entire entomological library in order to meet the request. This I did because of my faith and hope in ICU. . . . ICU is a wonder. . . . Its progress is due to the guidance of God, the support of the friends in this country and abroad, and the cooperation of my colleagues, faculty, and staff members. . . . I am wholeheartedly grateful for the supreme privilege of working for ICU during the early years of its history. . . . For me it has been the greatest honor of my whole life.

Dr. Yuasa disavows his creative contribution to the birth and early life of the university. The fact is, with his particular gifts of bicultural facility and equipment and his firm grip on the most fundamental principles of ICU in its every aspect, he has left an imperishable imprint on the character of the institution for as long as it may live. He has a secure place in ICU's most precious permanent tradition.

Dr. Nobushige Ukai on taking office as president delivered a most thoughtful address in which the highest ideals of academic quality were upheld, blended with a central Christian orientation and a total commitment to the international nature of the institution. As a son of the manse, he brought to bear a lifelong acquaintance with Christian thought and life, while as a noted teacher and scholar in the field of jurisprudence and constitutional law, especially with his international experience, he amply met the specifications laid down by the selection committee in its search for a suitable person for the special position of president of ICU. As this able, vigorous man of decisive thought and action took the helm a feeling of gratitude came over the campus that the crisis of change of captains was being so splendidly met and passed.

At the inauguration ceremonies two speakers made addresses. One was Dr. A. Karl Reischauer, father of American Ambassador Edwin O. Reischauer and the person earlier referred to as having helped keep alive the vision of a united Christian university since the days of 1912.

He provided a historic link with the movement over the past half-century. The other speaker linked ICU with the academic world of Japan. He was President Kaya, of the University of Tokyo, who spoke learnedly and familiarly concerning the problem of general education versus early specialization. He said plainly that although it remains to be seen whether or not the general-education pattern may ultimately prove itself suited to Japan's needs and conditions, nevertheless he considers ICU its finest exponent in Japan. He gave the university his unqualified commendation.

Student life during the year moved quietly for the majority, but for the minority who feel constant social concern it was an active year. The domestic issue of the increase in student fees has been mentioned. In addition, in the late autumn and winter again the matter of the resumption of atomic nuclear tests by the United States and the Soviet Union came up. With a very reasonable remonstrance and appeal to both governments these students and some instructors visited the two respective embassies and made their views known. In connection with this lawful and orderly demonstration the group of students organized themselves into a social action body under the name Students for Peace. The entire student body was given an opportunity to hear both sides of the interpretations of democracy when at different weekly convocations Ambassador Reischauer, of the U.S.A., and Ambassador Fedorenko, of the USSR, presented the case as seen by their citizens and governments. The discussions following these lectures were very mature and worthwhile.

The matter of the presidential succession having been settled, Dr. Troyer again pressed his request for release from his duties as vice-president so as to devote himself entirely to the research project that lay on his heart. During December and into January the trustees and their committee were at work on the matter of his successor. They decided to separate Dr. Troyer's responsibilities into two vice-presidencies, as originally provided for in the university constitution: a vice-president for academic affairs, and a vice-president for student affairs or student personnel. Broadly speaking, the former would have to do with all matters relating to academic programs and to faculty personnel relations. The latter would operate in the field of student relationships, including counseling and disciplining.

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For the academic post Dr. Everett Kleinjans was chosen. Familiar with ICU from its beginning and already having proved himself in classroom, experimental research, and human relations with faculty and students, he was a natural choice. After the war when the American School in Japan needed bringing back to life as an autonomous civilian institution it was he as its first postwar administrator who accomplished that demanding task. His ability and his very sincere concern for ICU and all its welfare marked him as a most promising administrator for years to come.

The vice-president for student affairs was to be Dean Hidaka, of the graduate school, whose ability and suitability had been amply demonstrated already during his years at ICU. Before coming to Mitaka he had had experience in directing the student-counseling programs on government campuses, especially the crucial one of the Tokyo University college at Komaba, where for all the student agitations in Japan the experiments in group obstruction and protest tactics were carried out. Without bureaucratic rigidity, he possessed a thorough knowledge of student ways of thinking and acting, and exercised patience and diplomacy in his dealings with them when issues arose.

When this double choice was announced the president expressed satisfaction with the balanced team. Both men assumed office with a modest gravity, but gave the heartening impression of full competency as they entered into the new tasks and relationships.

In December, 1961, a three-day faculty retreat was held, at which time the various divisions and schools presented their problems, plans, and hopes for the future. It was a time of deep intercommunication, with new vistas of growth ahead and a careful appraising of the past and present. As Troyer observed: "We look back just long enough to see our tracks, then on we go." In his unforgettable summing up of the experience together, he spoke of the present state of ICU as like that of the trees on the campus in early spring with bud-tips swelling and just about ready to burst into glorious bloom. All who listened to him must have felt that he as much as any living man had brought the university to this state of fruition so pregnant with the promise of larger things in the years to come.

The busy months sped by swirling with new plans and ideas, but all without dislodging the solid accomplishments of the past. The sixth

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class graduated in March, 1962, and as usual all ninety-two applicants obtained job placements, most of the men and women having a choice of more than one. Upwards of twenty prepared to go overseas for advanced studies.

During the year there occurred the death of two of ICU's faithful servants of the early period: C. D. Kriete and P. S. Mayer.

As always the foundation members of the team were selflessly pulling on the oars, gaining increased experience and momentum with every year. The two executive secretaries divided the task between them, Ruth Miller continuing the office and general administration while Bovenkerk applied himself to plans for a national men's committee, to make an approach to more large-givers, and to lay siege to some of the foundations in the long campaign for the great grants so essential to ICU's future development. The Woman's Planning Committee, besides a sheaf of other and individual projects, gathered and sent to Japan \$65,000 in support of the work of the graduate school. The value and the activities of the Women's Planning Committee were attested to a little later when in its April 5, 1963, meeting the JICU Foundation executive committee made the following resolution of recognition and appreciation. They referred to

the creative contribution which the Women's Planning Committee has made by developing the only constituency outside the mission boards to which the Foundation can look for continuing support. The successful securing of funds has been made possible through the creation of opportunities for American, Japanese, and women of other countries to know, understand, and work with each other in their communities in behalf of the University. The recognition of the significance of the Committee has been furthered by its various programs and activities, which include: 1) securing of funds for specific and general needs; 2) fellowship with ICU faculty and alumni in America; 3) biennial tours to ICU; 4) annual luncheons in New York, where distinguished speakers emphasize the importance of ICU and its program; 5) annual affairs of local committees such as the tea in the Japanese Embassy in Washington, special affairs in Japanese consulates, meetings, teas, and coffee hours in the members' homes, clubs, and churches; 6) radio and television programs featuring ICU; 7) feature stories and news reports in local papers, church and club magazines; 8) materials provided and used in worship services and programs; and 9) amazing initiative taken by local committees and members in publicizing ICU and securing

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funds for it by a variety of activities, such as producing of plays, art shows, "omatsuris," et cetera.

The women's biennial tour to Japan visited ICU in the autumn and attended the inauguration of the new president. Their presence filled out the international side of the ICU family.

Once more by disciplined financing at Mitaka and by the arduous efforts of the foundation the year that began under clouds of uncertainty came through with a splendid record and ended with accounts virtually in the black again.

6. COMPLETING THE DECADE, 1962-63

April, 1962, ushered in a new academic year which was to be the first complete one of the newly-officered administration and which also was to round out the first decade of the life of ICU. The year in Japan was unmarked by any particular crisis, although there were plenty of problems on the horizon, both at home and abroad. The Ikeda government maintained a middle-of-the-road position. Japan-American relations, notwithstanding numerous tensions regarding trade, finance, and armament policy, were efficiently handled so as to avoid any open breaks or dead ends. At the same time further alienation of the goodwill of Russia, mainland China, and even of North Korea was successfully avoided. Domestic controversial issues such as the proposed universities-control legislation, which would have given the government power to veto the choice of a university president, were abandoned, at least for the time being, in the face of vigorous opposition.

On the ICU campus a new set of faces appeared with the admission of the tenth entering class. A total of 1,752 took the tests, and the screened result was of as high caliber as any of the preceding classes. Their initial orientation followed the usual course. Each was received by name, each signed his adherence to the academic and democratic goals of the university, each was given guidance in the first adjustment to dormitory living and to classroom cooperation. By the time of the May freshman retreat a good degree of emotional rooting had taken place. Indeed, the first-year students have always been prone to show considerable precocity in making adjustments.

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Speaking of the ICU students in general in his report to the February 23, 1962, meeting of the board of councilors, Vice-President for Student Affairs Hidaka had given his impression:

Our students lack discipline; having had postwar "liberal" education in the midst of postwar confusion, they are not afraid to speak up; they lack modesty after passing our rigid entrance examination in a keen competition; and they are too sure of themselves. They are also a little spoiled, because they have been accustomed to our kindness and generosity; they take things too much for granted. A better counseling system is necessary to handle problems in the dormitory, missing library books, and various other problems.

During the ensuing year a thoroughgoing reorganization of the personnel and counseling staff under Hidaka was effected. This resulted in a well set-up structure of responsibility and service to all students, individually and in groups. It was a timely development, for the leadership of the student association had year by year moved toward the pattern, common throughout many universities in Japan, of organized assertion of student autonomy as against administrative authority. The incoming chairman of the student council had succinctly stated his goals for the year and called for all-campus student support. His program included: affiliation with the San-Tama League of the other eight or ten universities in the neighborhood of Mitaka, an organization closely allied with the national Zengakuren and extreme leftist influences, 2) affiliation with student "peace" organizations, virtually all of which were on the Moscow axis, 3) the political orientation of the ICU Festival, and 4) the organization of all students in an autonomous consumers' cooperative, this latter project being the test of Zengakuren strength on many campuses throughout the country. Indeed this national student organization had recently made a public statement to the effect that it was proceeding to take over the campus organizations of all the Christian high schools, colleges, and universities in Japan (report of VPSA Hidaka to the board of trustees, February 23, 1962).

The repeated failure to get a quorum at student assemblies and the constant apathy so often deplored by the association officers testified to the fact that the great majority of the students did not share the extreme political views of the small group nor feel that political agitation had a priority on their time and effort. Knowing, therefore, that

they were acting both for the administration and for the "voiceless majority" of the students, the personnel staff entered patiently and efficiently into conferences and negotiations that effectively avoided precipitate action on the one hand or a break in personal relations on the other.

Meantime, in the fall elections for student officers, with over one-half of all students voting, nine-tenths of the votes were divided between two men both of whom were committed to constructive conduct of student affairs, with entire freedom, but without any one particular political bias, and with full use of the established organs of student-faculty-administration cooperation. It was really a heartening victory for ICU unity.

Vice-President for Academic Affairs Kleinjans too was kept busy mastering the details of a constantly enlarging and developing academic program. Naturally, much of his attention was being given to projects along the growing edge looking toward the future. So throughout the year there was a mood of freshness and expectancy as in senate and cabinet, faculty and divisional staff [meetings, in convocations, and especially in faculty retreats arranged for the purpose, these matters of emerging policy were hammered out.

The entire engine was gone over with every bolt and nut checked to see if any loose one might give future trouble. Students' academic records came under review. Some of those who had been most vocal in trying to dictate university policy had managed to stay on campus for several years without recording any passed grades in a single subject. The percentage of those who as seniors either could not or did not care to complete their requisite points for graduation was too high (though surely not higher than elsewhere in Japanese universities). Repeating their senior year once or twice, as "floaters" (*ryunen*) they were a handicap to morale on the campus. After much faculty discussion it was decided that only students entering the last year with sufficient credits and averaging a C grade might qualify for "senior status" and the privilege of proceeding through the final steps toward graduation. The announcement of this policy caused a reaction vigorous enough to occupy the attention of the academic administration for several months. But it undoubtedly had a tonic effect on student attention to duty.

The new undergraduate Division of Education was now fully operat-

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ing, though the charter was received too late for many registrations in this its first year. Dr. Kojima, recently back from a Fulbright visiting lectureship at Harvard, was made chairman of the division. The Education Division work was different from the others in that students entered it from one of the other four divisions after two years, taking the remaining two years till graduation entirely in education. At the graduate-school level, its regular work being for one year, a new special course (*senkoku*) was offered. A person finishing that would receive, not a masters degree, but a certificate which was the equivalent of those obtainable by accredited teachers with fifteen years of practical training, or by those with the master of education degree. This should prove of great service to a wide range of teachers in the future.

Dr. Royama, of the Social Science Research Institute, was elected professor and given the authorization to proceed toward the selection of the other members of the teaching staff for the Graduate School of Public Administration. Two things still stood in the way of a successful charter application; classroom-office space and the budget. By a reshuffling of rooms with the other divisions the space was found. After many months of conferences and application procedures ICU was given a grant of \$214,000 from the Ford Foundation, which made it possible to move on toward applying to the Ministry of Education for a charter. On March 11, 1963, the new graduate school was given its charter in time for opening work with the academic year 1963-64.

In the field of the vice-president for financial affairs things were vigorously active, as well as in the other areas. It was announced that Hallam C. Shorrock had accepted the position of vice-president and would take office with the new academic year in April, 1963. He was on the staff of the World Council of Churches in Geneva as Secretary for Asia of its Division of Interchurch Aid and had previously had several years of service in Japan dealing with international refugee problems. Acting Vice-President Peckham was busy tidying up all accounts, stopping gaps in expenditures, sweeping all corners clean in preparation for the new financial administration. In recognition of her "unusual services and devotion" to ICU she was made vice-president for finance by the board of trustees. For the first time the farm was showing a credit balance, putting its operation into the black, and such

other "auxiliary enterprises" as faculty apartments and the extra-academic projects were keyed up toward self-maintenance.

On the foundation side, solid financial support was continued, even though unexpected increases in faculty salaries caused a sudden deficit which would have to be tackled seriously the following year. The Women's Planning Committee reached its goals: \$50,000 for ICU maintenance and \$50,000 for a physical-education center. The men were gaining momentum in their planning committee under the leadership of Dr. Ralph W. Sockman. At the close of the school year word was received at Mitaka that Dr. Bovenkerk had tendered his resignation to take a position with the Committee on World Literacy and Christian Literature, an organ of the World Council of Churches. Ruth Miller, who had been in the foundation office from the earliest days and had amply proved her mettle, was raised by the board of directors to the status of executive director.

In the policy-making group at the university there was much discussion of the necessity for a break-through to save the university from settling into a rut as an excellent liberal arts college with a small post-graduate department and to lift it up toward its initial goal of becoming a top-flight university with well-rounded offerings for life-preparation at a high professional level. Every sail was set to catch any new breezes that might come from any quarter to help speed it toward this goal. The fact was that with increasing frequency the large foundations were already looking with favor on one special project after another and voting support for them. ICU was on its maiden voyage, but it was making time and distance with every month.

It was felt, however, that the financial foundation for essential growth was as yet insufficiently laid. The constant hazard of an unbalanced budget, the necessity for pinching every penny, and the rather large dependence on gifts from overseas kept all minds concentrated on finding a sound and solid basis for long-time operations and development. It was proposed that a formula of roughly three equal sharings of this financial burden should be adopted as broad policy: 1) fees and tuitions, 2) gifts coming through the foundation in New York, and 3) income from endowments and gifts coming through the office in Tokyo. This program of financial strengthening called for increased income

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from fees and tuitions, as well as solicitations for gifts and contributions from students' families and other financial sources in Japan. When the suggestion of increased student fees was made, a new and pressing item was added to the agenda of matters to be taken up by the students in committees, assemblies, conferences, and joint meetings with administration and faculty. Another ten-percent increase in salaries of Japanese faculty made this increase doubly urgent.

In this connection the question of the utilization of the campus land kept coming up for discussion. Obviously it was an asset of immense potentiality, but how best to realize on it was not so easily determined. On a purely speculative basis no one could say whether it would be best to hold it or to dispose of some of it to increase the endowment fund. Whenever this was even hinted at, the financiers who raised the initial money to buy the land would rise to remind the group that this land was sacred to the purposes for which the money was given. Ichimada, still an honorary councilor and deeply concerned for the welfare of ICU, said at the council meeting of May 25, 1962: "ICU was envisaged as the place where the people of the world would pilgrimage" to find one truly international educational center of Christian purpose. It must not be allowed to lower its standards to a mere money demand for the value of the land.

Could, then, some temporary and revocable employment of the land be found which would help finance today's program while reserving the land for tomorrow's greater demands? The financiers on the boards put forward a proposal to construct a private university golf course, which would really beautify the entire grounds. Board members and their friends would be invited to contribute for the privilege of using the course for a limited number of years (perhaps ten). Their gifts would be voluntary and personal, without any qualifying encumbrances, and at the end of the period the arrangement would terminate.

At the close of the year the pros and cons of this suggestion were still being discussed. Its chief drawback was thought to be the danger of giving the impression that ICU is a luxury university for rich-men's sons and daughters, an impression that the amplitude of the campus and the generosity of the scholarship system may have helped foster to some degree already. All this posed problems, but they were problems of resources, and nothing like the crushing ones that would be caused

by having to wrestle with a burden of indebtedness. Careful administration and many assisting friends had spared ICU that testing.

New buildings appeared during the year. Under the auspices of the ICU Church a modest educational center was constructed to provide a base for the weekday pre-school activities as well as for those of the church-school proper. A good deal of the work was done by volunteer members of the church. Since children from the Osawa community are served by this center the building will be significant in neighbor relations in the future. Mrs. Sibley gave generously to it, and it is named Harper Hall in memory of her late husband, Harper Sibley.

Miss Emma Kaufman, of Toronto, a former YWCA secretary in Japan, on a recent visit became interested in the project of a third men's dormitory as a gift from friends in the Canadian churches, and by her efforts and gifts made possible the dedication in July, 1962, of Canada House, a splendid building housing seventy men students. Faculty residences were added during the year, three for Japanese and one for non-Japanese families. Pine Lodge, a housing unit for junior and single faculty men, was also completed. The Language Division expanded its laboratory by the addition of thirty-six booths.

Numerous gifts of books were made to the library. Architect O'Connor set up a fund for supplying new books as they came out. The ambassador from India came and made a presentation of upward of a hundred volumes on Indian culture. The Asia Foundation made a second grant for the purchase of books dealing with Korea. A bequest from an admirer of Toyohiko Kagawa initiated a shelf or perhaps an alcove of his works for future additions. The foundation has been indefatigable in its continuing gathering of books and money for books for the library.

A most unusual gift was that provided by Gladys Krum, one of the first two students sent to Japan by the city of New York in its sister relation to the city of Tokyo (the other student being Thomas Winant, of New York University, who got a similar gift in 1963). Before coming, she solicited from members of her faculty at the College of the City of New York a copy each of their own published works. This was an ingenious idea, and much appreciated. The library administration gave warning that, with the steady acquisitions, the new building would very soon have to sprout one or both of its projected wings.

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The demanding academic requirements did not exhaust the efforts of the students on behalf of others. The Glee Club, English Speaking Society, and Church Music Society gave a benefit program for retarded children in Chiba Prefecture. Students gathered relief funds for the children of out-of-work miners in Kyushu and at Christmas took them down to West Japan in person. Special offerings went from slender student-purses to Algerian refugees, Iranian earthquake victims, Miyake-jima volcano-eruption sufferers, and Japanese underprivileged villagers. The students' Friendship Fund for mutual aid in emergencies was built up. When the Red Cross bloodmobile visited the campus, 112 young people made their living contribution. Fresh winds kept blowing across the campus.

A young missionary couple, the Donald Wheelers, in language training, quietly began setting aside a few minutes several days a week at late afternoon to engage in "intercessory reflection" for issues and persons needing thought or help, and as they were joined by others the movement "Concern" got under way. The non-Japanese students launched an effort to establish one or more scholarships for Asian Youth (SAY), and many projects, including a most successful dramatic performance under the direction of Mrs. Ira Reid, were undertaken to help it along.

This was the counterpart of other activities of former ICU students overseas. In New York they were in the process of organizing an alumni association and had raised money to assist in scholarship aid to a Korean student. Japanese merchants with overseas trade relations contributed enough for five scholarships for Filipino students at ICU, and a committee of educators was set up in Manila to screen them. This was similar to the highly successful screening arrangement that had existed in Hong Kong under the UBCHEA scholarship grants, which had brought five choice Chinese students to ICU each year since 1953. It was about this time also that a group of those loyal and earnest young Chinese, back in Hong Kong after their graduation, sent funds to Mitaka for a scholarship, which they stipulated should go to a Japanese student.

Religious Emphasis Week as usual came in June, 1962, with a Tokyo pastor, the Reverend Tsuneaki Kato, as the speaker. The meetings were well attended, and the general reaction was positive. A mood of serious

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desire to communicate across differences of background and experience was felt. A group of Christians was making an attempt at a sympathetic study of Marx and his philosophy of social structure. At the same time a distinctly radical social-action circle was setting up a study of Christian teachings and doctrine. The two groups were carrying on fruitful conversations. The number of Christian students came to 28 percent of the total body, showing a good increase during the university course over the 10 to 12 percent of each entering freshman class.

On Founders' Day, June 15, 1962, Dr. Yuasa was welcomed back and presented with a commemorative volume of essays by faculty members of all the divisions, a book of a thousand pages with fifty essays embodying an astonishingly wide range of themes, with texts in either Japanese or English. Publications of books by individual faculty members were constantly being announced. The series of lectures on *The Modernization of Japan* appeared in book form, as well as several institute research bulletins. The debating teams were having a successful season, winning ten out of twelve individual competitions and also the first place in the tournament of the International Education Center, giving them the championship of Tokyo. The university took the lead in organizing the Tokyo Intercollegiate Debate League and became its headquarters.

A noteworthy faculty-student activity was taking place in the senior class of Dr. Fukuchi's economics course. As one of Japan's foremost exponents of the technique of econometrics for thoroughgoing analysis and prediction of economic trends, he took the eight or ten students who were majoring and preparing their graduation theses in his field and made them a working team in a corporate project of analysis of Japan's trends toward the future years. This, when published, would be *ICU Model No. 2* to follow the *ICU Model No. 1* of 1961, which was the result of a less comprehensive similar study by his students. It had been described as "an epoch-making attempt to predict Japan's economic situation in 1960 by means of the biggest policy-forecasting model ever constructed in Japan." This had made economic history and would almost certainly influence national trade policy. Now with ten students operating as many computing machines and for several months sitting at their work literally around the clock, stopping only for an occasional hour of rest, more than seven hundred equations were being simul-

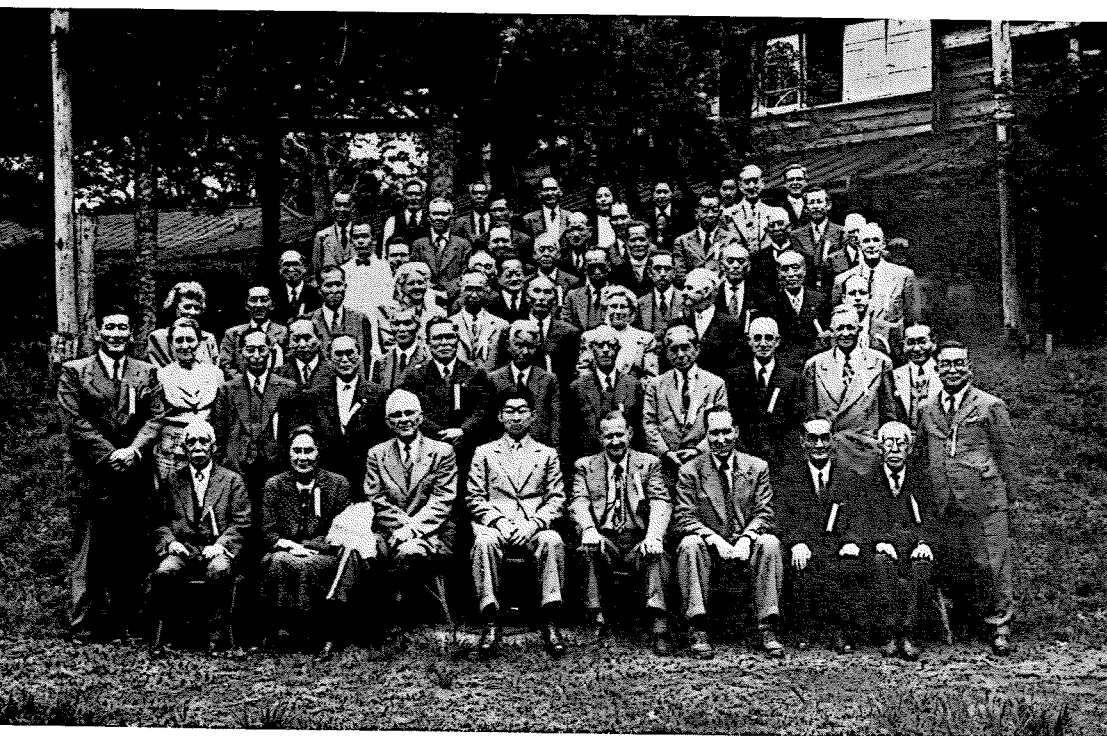
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taneously worked out in "what was probably to become the biggest model in the world" (*ICU*, 1961-62, p. 30, T. Sunago: "My Academic Experience at ICU").

Other students were equally fascinated by the challenge to discovery that lay beneath the surface of the ICU campus. For some years it had been known that the Mitaka site had a prehistoric story to tell, and with the arrival of Professor Kidder, with his alert eye and skilled hand, the remains of the long past began to come to light. Soon all excavation and construction workers were briefed to notify the office and pause in digging if anything of promise should be found. With the archeology class in the field during the spring term, both instructor and students usually managed to obtain sufficient pieces of pottery and other artifacts to keep them busy in the laboratory for the other two terms assembling and reconstructing the pieces.

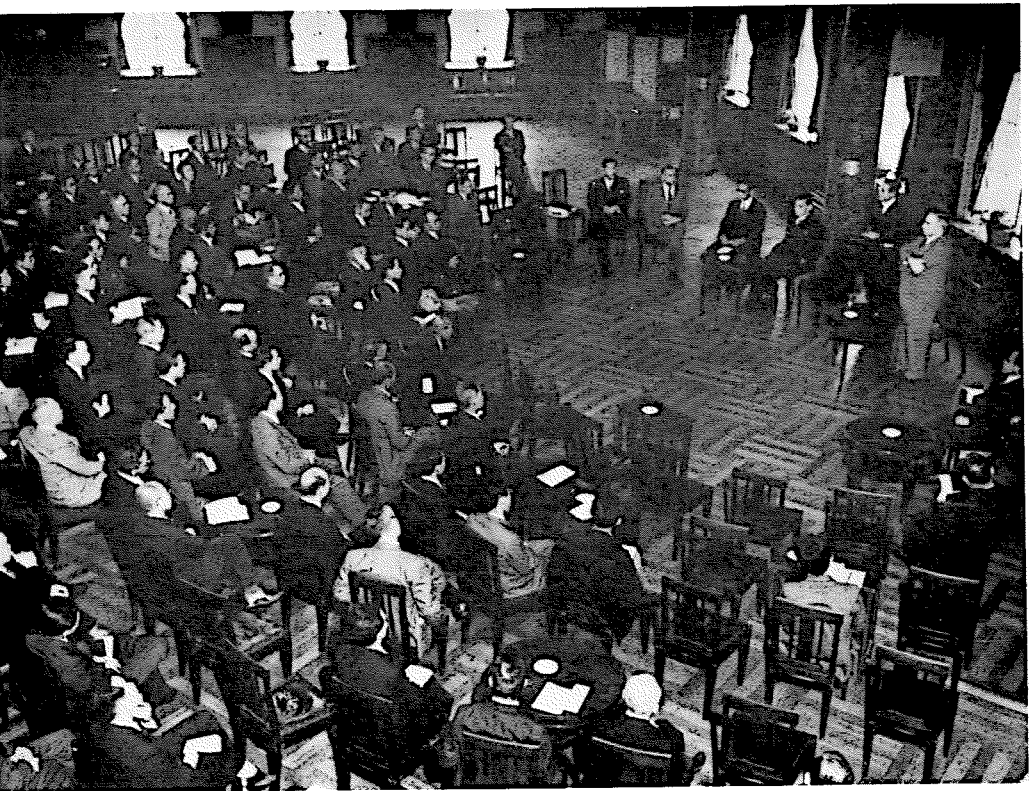
During the year an archeological museum was opened with objects dug up at ICU, at least one dating from probably before 10,000 B.C., more through the early and later pottery (Jomon) eras, from 5000 to 2500 B.C., and then most copiously artifacts from around 1500 B.C. The entire campus community is keenly interested in this steady unfolding of the ancient story of Mitaka and its previous tenants. The vast dimension of the past stratified beneath our feet sobers our thoughts as we contemplate the tiny fragment of ten years in the life of ICU.

The new decade had scarcely begun with the admission of the eleventh class and the opening of the spring term when the campus was grieved by the sudden death on April 15, 1963, of Dr. Robert Gerhard, Chairman of the Language Division in the college. He had been in the first group assembled as the nucleus of the founding faculty, and his service had been dedicated, skilled, and of a deep and kindly Christian quality. His death was the first break in the circle of full-time professors in active service living on the ICU campus. As in the case of his colleague Professor McKenzie, he was awarded the posthumous status of professor emeritus.



ICU's founders—59 Japanese and North American educators and churchmen—at the Tozanso, YMCA conference site near Gotemba, where on June 15, 1949, they formally organized the juridical person of the university by approving its constitution and electing its first officers. Prince Chichibu (seated in center of front row) was a special guest.

RIGHT: Clippings from November, 1948, newspapers in Japan reporting the joint effort to build a Christian university. Wide publicity was given North American fund-raising plans and the campaign to be launched in Japan the following spring. BELOW: One of the meetings held throughout Japan to promote support for the projected university. The gathering here is of Tokyo businessmen.





ABOVE: Pioneer leaders of the Japan International Christian University Foundation in their New York headquarters in 1949, (from left) Miss Ruth Miller, Dr. Ralph E. Diffendorfer, James L. Feiser, Miss Henrietta Gibson, and Dr. John Coventry Smith. BELOW: Volunteer workers with promotional exhibit preparatory to the North American fund-raising campaign.





Partial view of the campus site at Mitaka as it appeared at the time of purchase in 1950. The previous owner, the Nakajima Aircraft Co., maintained a research center here for the designing of bombers for Japan's wartime air force. Reinforced-concrete building to the left of hangars was to become University Hall.



Center of the campus ten years after the university opened. Scattered among trees at left are dormitories and refactory; the church faces the rotary, with Diffendorfer Memorial Hall (the student union) behind it; the library is at right; largest building is University Hall; small triangular building is the Ruth Isabel Seabury Memorial Chapel.



ABOVE: One of the most traveled paths on the ICU campus—between University Hall and the refectory, with Diffendorfer Memorial Hall, seen in the photo, along the way. RIGHT, ABOVE: The ICU Church, framed by branches of cherry blossoms. Students are arriving from classes in University Hall (background) for the Wednesday-morning Chapel Hour. RIGHT, BELOW: Students using the library. Study tables are among the open stacks; individual desks are for upper-class and graduate students engaged in continuing research projects.



For Dr. & Mrs. Hotchkiss

Feb. 8, 1967

Nobushige Ukai



Dr. Hachiro Yuasa
First President of ICU



Dr. Nobushige Ukai
Second President of ICU

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PART THREE

THE ADVENTURE

CHAPTER FIVE

AN ADVENTURE IN UNIVERSITY EDUCATION

I. TRADITIONAL EDUCATION IN JAPAN

When in 1945 and 1946 Christians both in Japan and in the United States, wishing to make their largest possible contribution to the welfare of the Japanese people, turned their energies toward the founding of a new university, they made a sound decision. It would be hard in all the world to find another people so unanimous in their commitment to education, or so ready to make personal sacrifice to promote it as the Japanese. Nor is this a new thing in their national life. This aptitude for education has been evidenced throughout their entire history. From the first beginnings in the early centuries of the Christian era, when the nation began to take form, learning and letters had a central place.

Although the people of prehistoric Japan may have brought with them from the obscurity of their past a not too highly developed cultural life, they possessed a rare capacity to recognize, appreciate, and make their own the more ancient treasures of their great neighbor China which, through the channel of Korea, became available to them certainly by the third or fourth century A.D. The first intellectual awakening came through acquiring a knowledge of the ideographic writing of China and then adapting the same symbols to the writing and reading of their own language.

In the mid-sixth century Buddhism came to Japan, and with it came also a bewildering offering of philosophy, literature, art, skills, and religious practices which revolutionized the life of the people. Fifty years

later both government and education took a leap forward when Shōtoku Taishi, Prince Regent of the realm and later a Buddhist saint, laid down Japan's first constitution or set of principles of government and also established the great monastery-temple of Hōryū-ji for the education of priests. When in the eighth century under the so-called reformation the laws were actually codified and national life systematized for the first time, a structure of education was included. With a central university at the capital and smaller units in each of the provinces it was to be maintained by the central government and financed from the public treasury. A century later the capital was moved from Nara to Heian (Kyoto), and the system was actually put into operation with a university offering courses in classics, history, law, mathematics, and astronomy, together with instruction in the Chinese language and phonetics. (One is reminded of a similar spread of studies in the four original divisions at ICU.)

In addition to these government schools, each of the half-dozen powerful court families of the ninth century had founded its own private school in Kyoto for special training in the particular administrative areas assigned to it. This was a kind of higher vocational or professional education. It was the president of one of these, Sugawara Michizane, who set so high a standard of excellence that after his death he was deified as Tenjin and has remained the patron of education in Japan ever since. These schools were Confucian-centered in studies, aristocratic and conservative, and aimed at providing training for a court or governmental elite.

Another educational current flowed from the religious impulse of such Buddhist institutions as the Hōryū-ji referred to above. In the same ninth century two heroic figures in the world of Japanese Buddhism appeared, and each established himself upon the top of a mountain not far from Kyoto where soon he had gathered a large community of disciples—Dengyō Daishi, of the Tendai sect, at Mt. Hiei, and Kōbō Daishi, of the Shingon sect, at Mt. Kōya. At both of these mountain communities temples and monasteries proliferated throughout the centuries, and the men trained in them spread from one end of Japan to the other founding temples and schools and carrying letters and enlightenment to the people.

Beside these two major centers there were the five traditional Zen

monasteries in Kyoto itself, and when in the twelfth century a military *de facto* government was established at Kamakura, a number of famous monasteries and temples there extended the educational facilities to East Japan. The libraries of classical and of Buddhist scriptural texts, and the commentaries on them, became national treasures.

Of a more inconspicuous type were the schools of general primary and elementary education operated by priests as temple schools (*tera koya*) or sponsored by the temples and taught by Confucian scholars or secular men of letters. These were for the general public, and both boys and girls were admitted. In some cases women were the teachers. There were no fixed charges, the young students becoming almost members of the temple family. These were the schools that kept the flame of literacy burning through four or five centuries of disorder and of much civil war. They continued throughout the two and a half centuries of the Tokugawa feudal regime from about A.D. 1600 till the shogunate gave way to the Meiji era of modern Japan in 1868. At that time there were over fifteen thousand of these temple schools in the country. It was they more than any other type of school that left a legacy of respect and affection for teachers on the part of students, and a tradition of unselfish devotion to the welfare of the pupil on the part of the public-school teacher in Japan (see Lombard, *Pre-Meiji Education in Japan*).

During that same feudal period, when some 250 fiefs, each ruled by a daimyo, formed the social and political network of the nation, each fief was encouraged to establish its own academy (*juku*) for the inculcation of Confucian learning, ethical behavior, and military lore and skills. These samurai training schools brought Japan's knighthood to flower and transmitted many ideals of conduct for the young men of the empire in their way of the warrior, *bushido*.

Taking this sweeping glance at the course of Japan's cultural development and the place of education in it, we note a striking parallel with the course of similar elements in the history of Western peoples. European culture stemmed from three major sources, and all three have participated in its propagation through education: the Hebrew tradition of religious faith taught in the synagogue; the Greek humanitarian perspective of philosophy, art, literature, social sciences, and general culture taught in private universities; and the Roman stress on law

and government, on property and trade, on administration and the handling of power through natural science and technology, taught in a national system of education.

The differences between East and West in outlook are real ones, yet basically the course of history has gone much the same way for the human race in both broad areas, and the deposit of history has been brought down to our generation by the same types of education. In both East and West there have been schools transmitting education for the exercise of faith in the Unseen World and in Ultimate Reality, those for exposure of the human spirit to mankind's noblest achievements, and those for training in the exercise of knowledge for power. The schools of religious foundations, of private founders, and of governments have been the instruments of education in both regions.

The leaders in Japan's modern reconstruction did not call it a revolution, nor even a set of reforms, but a "restoration." And the restoring of the emperor to his traditional place as ruler came about in large measure through studies of history and of the classic literature carried on in universities, libraries, and at the desks of scholars. The architects of the Japan that turned a new page in history when Emperor Meiji assumed his governmental authority in Tokyo in 1868 lost little time in establishing a permanent and dependable national system of education.

With the dismantling of the feudal structure the provincial academies fell upon hard times and many were discontinued. But the innumerable elementary schools (*tera koya*) had established their own necessity, and, with the continuing demand, a rough kind of people's education never ceased with the change to a modern nation-state. All that was needed was a national law and authority with standardized means of support and operation, and with the establishment of the Ministry of Education in 1871 this was provided. In a short time there were more than twenty-five thousand elementary schools throughout the country.

This was at a time when in the United States many a community had not even one little red schoolhouse. From the 1880's on there never has been a time in Japan when the facilities of the national educational system were not extended until they came to be virtually coextensive with the population. By about 1900, official reports showed over ninety percent of all children of school age in Japan to be attending school.

Later the figure was said to reach over ninety-eight percent. The purpose of the framers of the system was to make their nation totally literate, and to all intents and purposes that had been accomplished.

This amazing achievement could not have taken place but for the age-long commitment to education on the part of the rank and file of the people.

It took about forty years to bring the entire school system to completion when in 1918 the Universities Ordinance was passed. By that time the pattern had taken form. Every boy and girl in Japan had six years of compulsory and of virtually free education in an elementary school. There was no dependence on transportation to central schools; within walking distance of home some school facility was provided for everyone. No separation of sexes took place at that level. For many of the pupils this was the end of formal schooling.

For the brightest boys there was a tight squeeze into a comparatively few middle schools for a course of five years. For girls a number of girls' higher schools, which were really of lower grade and usually four years or less, were provided. This ended public education for most women, there being only two or three higher institutions for them altogether. Boys who did not qualify for middle school had a better chance of getting into a vocational school a little lower for a three- or four-year course in any of numerous fields of study and practice.

If a student went through middle school and did not aim at university, he could swing out into vocational training at the collegiate level, again in any of several fields. This was, then, the end of his schooling. It was good professional training at a mid-level, but it carried no academic degree. There were normal schools at both this grade and the lower one.

Following the keenest boy student, we see him through middle school and taking the bone-breaking examinations to get into one of the few higher schools or university-preparatory courses. Up to this time he had had no specialization and no elective courses. If he was fortunate enough to have been admitted to higher school, he chose between the division of arts or of science and put in three years as in a vestibule to one or another of the seven imperial universities. He was quite sure upon graduation to get into one, though the competitive examination would determine which one. Tokyo and Kyoto were

rated first and second in difficulty and prestige. The "comprehensive university" had a full complement of seven or eight schools of study. The course was three years in duration.

Upon entering the university the student found himself treated as an adult. There were lectures, but no attendance was required. The days of home tasks, assigned reading, and classroom quizzes were in the past. The library facilities were good, and there was much time for reading. Only the examinations had to be faced, but for the most part the severe screenings were over, and graduation was fairly assured. This carried with it the degree of bachelor (*gakushi*), roughly the equivalent of master in an English or American university.

Graduate work was offered in each "university hall" in a two-year course leading to the master's degree. Still beyond this, facilities were offered for an indeterminate number of years on a tutorial basis for the very few students who went on toward their doctorate (*hakushi*), a degree granted by the central authorities only after a person had left university and had attained recognition by his professional work and publications.

It will be seen that this national system of education was in the configuration of a sharp pyramid. At its base were all the children of the nation. At its apex one in two hundred emerged, and that always a man. During the modern period of Japan's national life the judgment of outside observers as to the adequacy of this system was always sharply divided. For the thoroughgoing provision for all elementary-school children, and for the complete permeation of literacy, there was astonished approbation. But among educators, at least in America, the rigid pressures to reduce the admissions to higher education and the meager provision made for broad university facilities seemed to call for correction in the interests of the public.

At ICU the question of "education for what?" has often been faced. It is an intensely serious and urgent question. In the minds of the architects of modern Japan, what was the purpose of public education? Plainly it was twofold: to transmit the legacy of Japan's past so as to have an informed citizenry of common outlook and loyalty, and at the same time to provide the knowledge and skills necessary for the operation of the nation as a modern state. To accomplish this the pyramidal pattern was a natural one. Perhaps a better term for it would be that of

a narrowing escalator. Wide enough to accomodate all for the first six years of basic teaching, discipline, and shaping of character, at the first landing or platform it would usher out into actual life those whose circumstances or endowments would make this the probable level of their lifework. As the line moved on and up one landing after another channeled out those who wished or were qualified at that particular level to develop special skills or professions. The actual operation of government on the national scale was considered the most highly demanding of all, requiring the longest and most selective training, and this was the elite produced by the higher schools and universities. Most of these men on graduation went into some department of government or diplomacy, including the administration of the educational system itself. The planners of 1890 who in the name of the emperor perfected this system, and the public who heartily supported it, knew that in it they possessed a most powerful instrument for the creation and maintenance of national strength in unity.

The system, though, just because of its thoroughness, was susceptible to distortion, and national crises one after another pressed it out of shape. The first modern crisis which led to its shaping into nationalist patterns was the tension with China eventuating in the war of 1894. This was followed in succession by the war with Russia in 1904, World War I, the expansion onto the continent with heightened prewar social disarrangements and hyper-patriotism, culminating in 1937 with the beginning of the war with China, and so on to the tragedy of 1941-45. In so abnormal a national situation it was inevitable that the whole world of public education should be warped to national ends. As the seedplot for the inculcation of patriotism the elementary schools were brought under increasing controls. The cult of national morality became more and more standardized and moved up into the higher grades of schools, limiting freedom of thought and instruction even at university level. In the desperate struggle for strength and unity more and more power was given to the Ministry of Education, or exercised by it, to the point of maintaining a department of thought control. Textbooks presented a reinterpreted version of history, geography, politics, and ethics.

Even aside from the pressures of modernization, of expanding empire, and of successive wars, Japan's educational system was one that

might easily suffer from its very strength. As we have seen, it was on the Confucian pattern of gradations of intellectual achievement attained through severe screening, mostly centering in examinations. Chinese history has shown what might happen to such a system: over-formalization, scholastic aridity, ingrown scholarship, and a subservience to authority could stifle true research and free thought. Also, the centralizing of educational policy and administration in one single government agency for every school in the national system made them all vulnerable to bureaucratic regimentation.

A long view of the prewar years of Japan, however, confirms the impression that there was vitality throughout the system from elementary school to university hall. Sincerity marked the vast majority of students and instructors at every level. The Ministry of Education too was seldom if ever the object of scandal for corruption or for partiality. There was an extreme rigidity, and endless red tape, but no one expressed doubts as to the integrity of the administrators.

So much for the national school system in modern Japan. How about those of the other two sorts referred to above? The private schools that came in from the Tokugawa regime were mostly absorbed into the new public-school system. Many of them were at the elementary grade. In the new structure, for those first six years no private schools were envisaged. This was the pupil age for official training in citizenship, including inculcation of a proper degree of veneration for the emperor and of loyalty to the nation.

It was at the middle-school level that some private schools came into existence early in the Meiji era. Among them were those founded by Christian missions, and some by Buddhist bodies. Girls higher schools also had a time of openness for private initiation, before the government had made adequate provisions for the education of girls. The Christian schools, with their collegiate departments, for some years set the pace. But on the whole, as we have earlier observed, it was virtually a closed system so far as private schools were concerned.

For religious schools the lines of restriction were still more closely drawn. Under regulations they might carry on work at middle-school and collegiate-department level, but university status was exceedingly sparingly granted. Up to the close of the war in 1945 there were only four universities under Christian auspices in all Japan, and they had

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charters not for a comprehensive university, but for the mono-course type alone.

There were a few private secular universities. For the most part these dated from the early days before the national system had come to completion at the top levels. In 1858 Yukichi Fukuzawa, a liberal, humanist educator, founded Keio Gijuku, which came to be the largest and most famous private university in the country. It was closely matched by Waseda University, established in 1882 by the liberal Shigenobu Okuma, one of the makers of modern Japan. In the 1920's some score more of private institutions had developed into university rank. By 1940, including the government schools, there were forty-nine Japanese universities, a number reportedly higher than that of any other country except the United States.

If there is any doubt about the commitment of the Japanese people to education, a glance at the government spending even as the great war approached should settle the matter. As late as 1930, only seven years before the Marco Polo Bridge crisis in Peking, for every yen budgeted for the entire defense by army and navy another yen went into the schools. There was, however, no denying the fact that, with the nation in perpetual crisis, the schools had become the ready instruments for promoting ultranationalism and military power.

2. ICU AND THE POSTWAR "NEW EDUCATION" IN JAPAN

During the war years education became increasingly disrupted. The men teachers went to the front. Women were needed in factories. Children in the later years were assigned to wartime tasks within range of their abilities. This was counted as school time, but it was scarcely formal education. The school buildings were required for other purposes. With the bombings of 1944 and 1945 great damage was done to the physical plants. The schools of higher education situated in the cities felt especially the weight of the blows. Approximately one-half of all such schools were destroyed or seriously damaged. Then the end of the conflict came.

So far as education was concerned the Allied Occupation of Japan was officially initiated on September 22, 1945, when the Civil Informa-

tion and Education Section was activated. Thereafter until the very day of the formal dedication of ICU on April 29, 1952, when the Occupation ended, education in Japan underwent a fundamental review and overhauling.

After the first negative steps of censoring textbooks, weeding out some wartime elements of personnel and policy, and laying down a few restricting directives, the Education Division of CI&E turned to the creative side of their work and called for a group of professional educators to be sent from America for survey and counsel. This group came as the United States Education Mission to Japan, and during the month of March, 1946, met with a special Japanese commission set up for the purpose, canvassed the field, and filed with the Supreme Commander (SCAP) a report with recommendations. The United States Education Mission was carefully selected and was composed of men and women of first rank in American circles, representing various phases of educational theory and practice. They came from all parts of the nation. Inevitably they brought a background of American outlook on the whole situation. They observed certain shortcomings of the educational system in Japan, at least as it had come to be by the year 1945. They held an unquestioned belief in the relevancy of the American type of education to the growing needs of a democratic, industrialized, modern state. The old system they felt was that of nineteenth-century Europe carried over into the present. It had served splendidly in its day, but a new day was already here. It was hierarchical, producing a graded society where individuals found it difficult to move out of their accepted levels. It was aristocratic in that the pyramid-apex products held a virtual monopoly of leadership. It was autocratic in that a single national government body fixed all the rules and administered them, even to personnel, textbooks, curriculum, and plant equipment.

The visiting mission, therefore, while recognizing the values of the former system and firmly keeping within the bounds of advisers making suggestions, did nevertheless commend to the Japanese authorities some far-reaching changes, reforms if you will. Summed up most briefly these were: 1) The pyramid should be widened into something more like a cone within which more students might move on and up to the top. Basic compulsory education should be extended to eight or nine years. This plan would involve adding many more high schools

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and universities, and making all of them more readily enterable. 2) The educational authority should be distributed. This would mean reducing the power of the Education Ministry and giving many of its functions to popularly-elected local boards. Their autonomous nature would produce the variety needed, and also would help make a responsible, school-conscious citizenry in villages, towns, and city wards. Well developed parent-teacher associations would help. The matter of academic accrediting and of setting standards should be given to civilian boards made up of nationally recognized educators.

It should be noted in passing that the mission dealt with the matter of a reform of the writing of the Japanese language, as well as of the school system. In the interests of opening deeper and wider channels of understanding and of cultural interchange between Japan and the world they recommended replacing the Chinese-derived ideographic method of writing by the use of the alphabet, presumably the Latin one, *Romaji* as the system is called in Japan. Although this did not work out in practice, the proposal was relevant to the purposes of the mission's assignment, to help Japan into the more democratic and international pattern which the early policies of the Occupation were all calculated to accomplish.

In August, 1946, an Education Reform Committee was set up by the Japanese government. This body took the findings of the mission, worked over them in eleven subcommittees, and by July, 1947, completed their recommendations to the premier. These recommendations provided the basis for the two major educational laws enacted in March, 1947, and under which all actual changes in Japan's school system have been carried out. One was the Fundamental Law of Education defining the aim, general principles, and certain essential features of all public education. The other was the School Education Law, dealing with specific regulations, structure, administration, and maintenance. In 108 articles the ground was thoroughly covered. It is these national laws under which ICU has been organized and operates today.

The major recommendations of the U.S. Education Mission commended themselves to Japanese educators and have been incorporated in some degree or form, some provisions going even beyond their suggestions. Not all of them directly concern ICU, but all

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indirectly do help create the soil and atmosphere in which it lives and functions. (See *Education in New Japan*, CI&E Section, SCAP, Tokyo, 1948; "Bibliography on Education in Japan" in Vol. II.)

The new school pattern was fixed at 6-3-3-4, that is, six years of elementary grade plus three more of lower secondary, making nine years of compulsory education. Three years of voluntary education follow at the higher secondary level, then four years of university to the bachelor degree. Postgraduate courses of two years lead to the master's degree and further indeterminate years to the doctorate.

Theoretically, this new system would have swept away at one stroke all the intermediate-level collegiate vocational schools (*semmon gakko*), including the numerous normal schools below university grade. Actually, though, this is one of the prewar educational provisions that cannot be eliminated as some such schools are essential. So under one or another name some five hundred of them do continue.

For a university, the important question is: How do these changes affect the supply of entering students and their quality? Under the new educational structure they have come almost automatically through the nine years required of all children, and with only three intervening years they present themselves for entrance to the university at the thirteenth-grade level. Compared to the conditions before the war this is one year or more lower, for then the order was 6-5-3 (six years in elementary school, usually five in middle school, and three in higher school before university at the fifteenth-grade level). Add to this the fact of acute competition from each school to the next above, with the frequent necessity of repeating examinations a year or two before succeeding, and the result was that many students took sixteen years to get to university instead of the minimum of thirteen or fourteen. One of the attempted reforms was to reduce this entrance competition by adding more facilities at high-school level, and to some extent this has been accomplished. Thus more students now follow the minimal-years schedule than ever did before.

Under these circumstances in the judgment of many Japanese educators the university in the new education system does not maintain the high rank it had before the war, neither in the age maturity of the students nor in the screening for quality involved in the old pattern of a limited number of universities. As we have seen, it was the inten-

tion of the 1946 "reformers" to make university readily accessible to all worthy students. Great progress has been made in this direction. To the forty-nine universities listed in 1948 additional charters exceeding two hundred had been granted by 1960.

In the process, however, what has happened to standards? From its beginning ICU has had to grapple with this problem. Rather than the fear of being unable to meet chartering standards as a university has been the concern lest student quality and achievement be below par. The concern is a very real one for in the "liberalizing" of higher education Japan has taken a risk.

The visiting mission fully foresaw that under the new system more students would go through the higher levels of schools and that they would be younger in age. All this inevitably would tend to lower the preserved prestige of the old university, with its monopoly on the leadership elite of the land. But on the other side of the scales would be the incalculable advantage of a far more widely dispersed education for citizens at a higher plane than had ever before been possible. Without such an informed and self-disciplined public, genuine democracy would have a hard time surviving. The mission, therefore, took the calculated risk in their recommendations. From the beginning, it should be said, there have been numbers of Japanese educators thoroughly committed to the new system. But it does not require much imagination to see how difficult so radical a change of outlook would be for the majority of those accustomed to the privileges and power of the old system to accept.

For this reason the special measures described in earlier chapters have been taken at ICU to discourage any but the most serious and promising students of high schools even from applying. And in the entrance procedures, instead of merely written examinations on given questions, a rather complex array of data is asked of the student and his school covering a wide range of matters concerning scholarship, personality, extracurricular activities, moral character, and social behavior. Thus far this has proved highly effective in bringing onto the campus a quality of students that has been spoken of as the "next thing to genius."

But another aspect of this disparity between prewar and postwar university level and work is not yet completely resolved. That is the

general feeling of students, and of many educators in Japan as well, that notwithstanding the change to the new pattern with its reduction of school years before university, the curriculum and the general functions of the university as an advanced and terminal institution of specialized education should remain unchanged.

In treatment the students expect to be accepted as adults, free to select courses, free to attend classes or not, at liberty to spend much time in free reading, and in general to comport themselves as men in the last, top level of their education. Also in the matter of the curriculum they are sometimes impatient and even contemptuous of the courses in general education, wanting from the start to specialize on their major field of research. This is the more understandable since the name given the present higher-secondary or senior-high school is *koto gakko*, a term formerly applied to the higher schools that followed five-year secondary or high schools, such higher schools being more like junior colleges. But that old *koto gakko* is gone, and somewhere one, two, or three years have slipped out in the case of many students. Those were the year levels when the former education was general in range. Now not only must the new university throw its weight into the struggle to get a longer period of general cultural studies before what has always been the too-early specializing in Japan. In actual fact it has to meet pressure of impatience from students in order to avoid specialization at a still earlier age level than under the old system, which was supposed to be reformed! The tussle is the more real because it is the finest and keenest students who are most eager to get on with their special training.

It is at this point that ICU finds itself in a strategic place among the nation's schools. The new system of education intentionally advances unspecialized studies one degree higher than in the old and expects the new university to provide these in a liberal-arts college. This type of college is one that is totally without counterpart in Japan's prewar framework, and presumably no Japanese educator would be at home in administering one. It was chiefly for this reason as well as for the practical necessities of dealing with the Occupation authorities that in the early period the planners took it for granted that the ideal president would be some nationally-known president of a North American college or of a university with a college of this type.

The providential fact was that in Dr. Hachiro Yuasa there was already in Japan as the president of a great university a man thoroughly acquainted with this pattern of education, enthusiastically committed to it and challenged by the opportunity to enter into its administration as an adventure for the new education in Japan. Dean Sinoto also has always been a staunch proponent of such an institution.

Another support for the university on its broadly cultural side has been Dr. Tateo Kanda, a graduate of Kyoto University, later trained in the humanities at Oxford University and totally committed to the wider perspectives of a liberal education for university students. In the Humanities Division under his direction a harmonious pattern of general education has been developed. In the divisions of Social Sciences and Natural Sciences also, even more difficult transformations of traditional "general education" are being vigorously plotted in a plan for integrating studies of related disciplines in the senior year when they can best be apprehended by the students. Most of the ICU faculty are keenly behind this task in the new education, though it will not be easy.

The president in his first report to the foundation (JICUF, January 29, 1953) said:

ICU is breaking away from the specialization-first, research-centered concept of the university which has dominated the Japanese institutions of higher learning in the past. We are offering general education and a broad cultural foundation. ICU has the opportunity of being a pioneer in the new education in the new Japan by establishing a genuine college of liberal arts, not an unimaginative replica of the American system but our adaptation to the immediate and future needs of the new world.

Underneath all the changes in postwar Japanese education runs a new philosophy that ICU is vigorously espousing. This sees the individual person as of central significance. With full recognition of his necessary interrelationships in society, nevertheless he as a person is thought to be the creative life-source for all society and its institutions. The nurturing of a growing personality therefore is viewed as a science of the highest order, and the teaching profession is rated as of the greatest importance.

In prewar modern Japan the teacher, of course, was indispensable, but his role was chiefly that of a guide and instructor of children and

young adolescents. He was also the well-trained instrument for the transmission of the national tradition. Broadly speaking, instruction decreased and scholarship and research began to take over after a student left middle school. The university rested its reputation largely on the "frontier research" of its scholar specialists and on their publications. They had never had pedagogical training nor did they as a rule give any particular thought to their students as they read the prescribed number of lectures in their one or two courses, and went back to their laboratory or books as their major tasks. Up to the postwar period there was no school of education provided in the comprehensive university, and no normal school was granted the degree-giving status of a university.

With the changed emphasis on the personal relationship in education a new type of teacher has become an urgent necessity, but the problem is: Where shall such be found? Here and there a teacher of the old school sees the new world of education, and many of the younger products of the postwar schools believe in it. ICU has from the first been on the lookout for such, and has made a fine beginning with them. But it has also aspired to a much larger role in the new education.

By establishing as its first field of postgraduate study and by granting its first masters' degrees in the philosophy and practice of education it is determined to do its part in placing this professional discipline at the top with those others always highly regarded in Japan. Furthermore, in the Liberal Arts College at ICU one of the five divisions is that of education, so that training at the university may reach more students than merely those who pursue it into the graduate level.

One of the clearly held hopes of ICU is that prospective teachers from other Christian colleges and universities may be offered facilities for professional training, and that for faculty members in those institutions advanced in-service and refresher education may be made available. It is too soon to know how many will avail themselves of these facilities as the years go by. At any rate the administrators are holding aloft the banner of teacher-training at all levels as a task central to a first-grade university.

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The philosophy of education on which ICU solidly rests requires that the university shall function as a living community of persons. There will be constant interrelationships within each campus element and between them all, administration, staff, faculty, and students, and including all families. Seen from this angle, one of the best profiles of the ideal faculty member at ICU as well as of the university itself is provided by the list of qualifications given to brief those educators who were being asked to make their recommendations as to the fitness of the candidates under consideration for the initial staff at ICU (JICUF, June 8, 1950, Appendix C):

1. This is a new university in program, plant, and facilities. We need creative scholars who have recognized status in their major fields, or great potentialities for becoming leaders.

2. We need good team members, capable of cooperation in clarifying purposes and building programs and courses.

3. We need staff members whose beliefs and way of life are in accord with the common and complementary values of democratic and Christian philosophies.

4. College teachers in Japan are highly specialized in their education. We need teachers for our faculty capable of interrelating fields of knowledge, adept at helping students' ability to think critically for themselves, and interested in students and their problems.

5. At the postgraduate level we need faculty members interested in research that is concerned with the interrelating of knowledge rather than narrow-strand, frontier-reaching research, and who can guide the research of their students.

6. This will be an international university in Japan; we need non-Japanese faculty members who with their families can work and live wholesomely with people of a variety of races, nationalities, and cultures.

7. We need healthy, vigorous staff members with stability of mind, emotion, and body.

8. Teaching will be in Japanese and English. We need faculty members who express themselves effectively in one or the other. Facility in other languages will be an asset.

Although such a personality profile could never be perfectly repro-

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duced in life, the approximation has been sought by the careful procedures of selection that are followed. For anyone coming on the campus, even as a part-time lecturer, the following steps must be taken: recommendation by the chairman of a division to his faculty and approval by it; similar recommendation by the dean of the college or of the graduate school and vote by the full faculty meeting; approval by president. In the case of anyone above the rank of instructor the vote of the board of trustees is also required. With this procedure firmly maintained, a faculty of unusual ability and versatility has been assembled.

ICU is a university first and last, and must at every point be judged by its academic standards and practices. These are high, higher than those set by any other Christian school, and perhaps higher than those of any other private university in Japan. Other universities have great prestige due to their age, their size, and the strength of their alumni, but in the quality of instruction and in the selection of faculty members of character and achievement ICU has reached for what has hitherto been deemed unattainable. Of the total Japanese faculty, president, deans, division heads, including all full-time and part-time instructors and lecturers, 121 in number, 58 have either taught, taken a degree, or received an honorary doctorate from the University of Tokyo. Another 20 are similarly related to one or other of the major national universities. The 32 non-Japanese faculty members are received and given instruction assignments corresponding to their graded qualifications at the same level of academic achievement as would be applied in the top universities of Europe and North America.

Yet the faculty is not one of individual *prima donnas*, but is a genuine team, harmonious in purpose, and mutually loyal. Professional achievement is expected and highly valued. Research is encouraged and supported by the university. Academic progress of the individual members is constantly under observation through their published writings. Yet all are expected to take a full share in student relationships, as well as in committee work. The human element is kept in the foreground in making university policies, and the faculty help make those policies. Thus they set the pace for the entire university in the quality of well-rounded excellence.

In this estimate we are not referring to plant or equipment. What

ICU has is excellent, but it is still inadequate to meet even immediately pressing needs. Frequent reference has been made to the lack of a building for science teaching and experiment and of any provision for physical education. The library facilities will soon be overtaxed, and even so the number of books and other acquisitions is far from the scale expected in a first-rate university. There are other lacks. Yet the accrediting authorities are patient because ICU is an adventure in a new field of thought regarding the function of a university, and it has pursued a consistent course toward its ideal for this past decade. It is to be a community of learning and growing personalities, maturing through experiences of interrelationship and even of tension.

To this end money which might have bought expensive scientific apparatus has gone into housing for faculty and students so as to achieve propinquity, the basic essential of community. The farm has never paid a cash return, but it has earned invisible dividends through the dairy products that daily contribute to the health of perhaps a thousand growing human beings. It is thought that of all universities in Japan ICU sets aside a larger percent of its annual budget than any other for maintenance of an excellent clinic and health center serving everyone in any way related to the campus.

Within the faculty there is much interchange of life both professional and social. Each division has its own activities, and so does the university full-time faculty of upwards of a hundred members. In retreats and in more informal consultations interchange of knowledge and life goes on. All the homes are open to colleagues, their families, and students. Life-determining decisions issue from unscheduled and unrecorded hours of visitation and fellowship. These intangibles are believed in and sought on the campus.

In the structure of ICU there are two unusual provisions for faculty-student association. One is the Student-Faculty Council. It is made up of officially chosen representatives of the faculty and administration and of the student association, voting with equal individual weight in this consultative body. Many university matters relating to campus activities come before it, and its judgment is brought back to the constituent groups for action. It is here that the natural confrontation of issues takes place. Some such organ of mutual adjustment is especially necessary on a Japanese campus, though we know of none other that has it.

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Students in all cultures influenced by China have developed a common tradition of privilege and of responsibility. There over the centuries every precocious child was encouraged along the way by successful academic examinations toward a life of affluence, literary reputation, or power in government. In the world revolution throughout all of Asia during recent decades it is students who have been most patriotic and most moved by a sense of responsibility for their nation's emancipation and welfare.

In Japan students hold high ideals of public life. They exercise severe criticism of any venality in politics or of injustice, either domestic or international. If there is a grievance on the horizon, some student sees it. They vary individually, of course, and some may be quite irresponsible, but in the main they are conscientious, hard-working, and mature. Some of the most ethically concerned of them favor radical action and are keen on organizing resistance to what they view as evils. The educational philosophy of ICU encourages independent thinking and speech, with free exchange of opinion. So the campus is often spoken of as a little United Nations where under favorable conditions wide divergence of political thinking may find a forum. When a prospective entering student opens his copy of the *ICU Bulletin* the first words that greet him are:

The aim of ICU is to create an academic tradition of freedom and reverence undergirded by truth, and to educate men and women of integrity to acquire international culture and discernment befitting the members of a democratic society serving God and humanity.

Also, among the "Characteristics" of the university are these:

We endeavor to respect the personalities of our students and to co-operate with them in developing their power of clear thinking, of discrimination, of moral judgment, and of constructive social action.

We endeavor to promote the spirit of service expressed in leadership and cooperation and to strengthen the capacity for self-government, creative self-expression, and self-support through our extracurricular program, student government, activities, dormitory, and *arbeit*.

These goals for student development are congruous with the oft-cited threefold criteria for the selection of the faculty in the founding period:

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We seek faculty members who in their beliefs and way of life are actively in accord with the common and complementary values of the Christian and democratic philosophies.

We seek no one who belongs to an organization where someone in authority prescribes the boundaries within which truth must be interpreted.

We seek faculty members who regard knowledge and skill as tools—means to ends—and who with their colleagues and students are continually seeking answers to the questions: "Knowledge and skill for what?"

With a commitment to the democratic way of life for society and for a campus written into its basic specifications, ICU is bound to be a forum for conflicting opinions as well as a field for noncontroversial enterprises. The administration has never discouraged the free expression of dissident views, nor of the organization of voluntary groups to espouse them. Academic freedom extends to the six-weeks-old freshmen who ask for the details of the ICU budget so as to determine whether an increase in tuitions is justified, and what steps they shall take to deal with the situation.

Yet there have had to be limits placed on that freedom. The limits are defined in the second of the three faculty criteria cited above. That is, ICU does not welcome activities dictated by any extra-campus authority which by its nature would restrict freedom. This paragraph is often criticized as an open alignment with anti-Marxian forces, and therefore as unbefitting a university based on the democratic principle of freedom. Further reflection, however, sees it as not negative but as a positive principle protecting and implementing the policy of genuine freedom.

While convinced Communists are not sought for faculty positions, as exponents of their political faith, which in Japan is quite legal, they may and do come on campus to meet groups, give lectures, and under university auspices take the platform in convocations, just as other political figures do. Students also are quite free to study and to discuss any and every phase of human concern—cultural, political, or economic. They may as individuals engage in demos if they choose, both on and off the campus. They may organize as study groups or as social-action groups. As members of a democratic society they have full freedom to do these things, indeed they are encouraged to do so.

But to take directions from off-campus or to organize under such sponsorship is another matter. If such a course should lead to either a compulsive position for students who disagree or to a split in the ICU community life over its basic principles under which everyone on the campus has agreed to live, the result would be neither rational nor desirable. So the administration has drawn the line at such boundaries beyond which freedom would be lost. Thus far the university has blazed a new trail of adventure, between student repression on the one hand and surrender to ultraradical national organizations on the other hand.

A second area of faculty-student contact is that of personnel and counseling work. Before the war there was the system of placing a personnel officer in a Japanese school, and something called counseling went on. But the officer was more often than not in military uniform, and the counseling was disciplinary in the field of thought control. The students universally resented the whole idea, particularly for a university. After the war when society was in disorder and the students sought to get a hearing and protection by organization, the authorities met such actions by setting up departments of personnel or of student counseling largely as a measure for maintaining discipline.

The system at ICU is very different. Upon entrance every student is assigned to a faculty adviser who is supposed to act as a personal friend and confidant if the student so wishes. There are degrees of success to this arrangement according to the varying ability and interest of everyone concerned, but at its best it works well. In addition to this there is a vice-president of student affairs, under whose direction the well-staffed department of student personnel operates. The staff are faculty members with assigned duties such as student housing, allotment of *arbeit*, personal problems, distribution of scholarships, and other areas relating to the welfare of individual students.

Beside these official arrangements there are numberless opportunities for intergroup friendships on the campus. The small size of many of the classes leads to possible intimacy with the instructor, as does the long coaching a senior gets for his graduating thesis. Life in the dormitories is one continual occasion for intercourse and cooperation. The score of clubs cut across all other lines with a wide range of individual interests. At the beginning when numbers were very few there was a

genuine family feeling which was often expressed in reports. Of later years, with the larger-sized university life, the term of family has come to seem perhaps a little strained, and to those who do not share the sense of being in a household it may seem a little coercive to be counted in the family.

For there is no denying the fact that ICU's reputation as a successful training school for placement in society does attract some students who otherwise might not be drawn toward a private, small, Christian institution. It is no disparagement of their character to say that they are not necessarily moved by the dominant goals of the university. There is nothing reprehensible about wanting to attend a school which will prepare one to win and adequately fill a prized post in business or a profession.

The university would like to consider this outcome a valuable product of the central purpose of developing a well-rounded personality. It is only natural, however, in the competitive world of today for a student to keep his eyes on that position ahead and decide to deal with the things of the spirit at a more favorable season. A university cannot discriminate, nor can it go into the inner motivation of each student in these matters. All it can do is set an example of high idealism through administrators and faculty and accept the students' own decisions. But whatever may happen to the term "ICU Family" there certainly is an ICU community, real, vital and creative, and to some of its members it still partakes of many of the matchless qualities of a household.

CHAPTER SIX

AN ADVENTURE
IN INTERNATIONAL COOPERATION

I. THE INTERNATIONAL PURPOSE AND STRATEGY OF ICU

From the start the planners of ICU were agreed upon one thing: the school should be international. The first official organization to bear a name on the Japan side in August, 1946, carried the word "international" for the university. When Dr. Yamamoto during that year was visiting possible sites he had in mind a tract of land sufficiently large to accomodate not a single institution, but a cluster of headquarters of the various international societies and agencies in Japan with the university furnishing the educational and training basis for their personnel as well as for a wider public. It was to be an International Town in itself.

In May, 1946, at least one paper plan came off the desk of one of the men of the Occupation who sat in with the planners and had their thinking in mind when inquiries came from America regarding a suitable object for large gifts that might be offered. That plan (now filed in the ICU Foundation office, New York), provided a pattern in which a comprehensive university would offer courses in a number of areas and all of them would be oriented to the international scene: economics, law, politics, humanities, natural sciences, and even agriculture and medicine.

The first actual meeting of minds occurred when Dr. Brumbaugh on November 1, 1946, met with a subcommittee of the planning group in Tokyo, the so-called "small committee," and gave them in ten

points the outline of thinking of the New York planners. The ninth of those was: "The proposed university should be one not subject to the national whims of a given moment, but it should be from the start truly international and world-minded" (recorded in minutes by R. L. Durgin).

In the selection of a name the establishment committee in America, for the sake of simplicity and directness, took "The Christian University in Japan," but soon it was realized that the title must be more comprehensive to correspond with the intended nature of the institution, and the word "international" was inserted. In introducing ICU to the public for the first time the first issue of the *Bulletin* (1953-55, p. 14) gave four points of uniqueness of the new university. The second of these was: "It is international, interracial and intercultural. About half of its (senior) faculty are from abroad, both occidental and Oriental. Being bilingual, Japanese and English, it is open to cosmopolitan students. . . ."

As the university plan took shape the pattern was international. To quote the *Bulletin* for the current year (1963-64) and for several previous ones: The "Aim" of ICU is "to educate men and women of integrity to acquire international culture and discernment. . . ." The paragraph on "History" begins:

ICU was founded on June 15, 1949, when a body of Japanese and North American sponsors met at Gotemba in the foothills of Mt. Fuji. Their decisions culminated a half-century of efforts and prayers. . . . The idea of an international institution of higher learning had first been seriously proposed at a meeting in Tokyo of Christian educators in the year 1900. . . . It was the post-World-War-II mood of determination to build a better world that provided the impetus finally to get the project started.

Referring to the "Mission" of ICU, it is stated:

Education at ICU is built on the cultural foundation of both East and West. Its educational methods are geared anew . . . in an effort to realize on the campus a Christian international community demonstrating the feasibility of a world of reconciliation and cooperation.

The first paragraph of its "Characteristics" reads: "Faculty members are to be sought not only in Japan but widely in the world . . ." and the second continues: "Students are to be carefully selected from qualified applicants on the basis of academic ability, character, life purpose,

health, and leadership potentiality, regardless of race, nationality, sex, or religion."

ICU is thus committed to the ideal and intention of being truly international, the public statements of this becoming even more explicit with the years. In what sense would such a pattern be unique? And how nearly has the university come to achieving it? The other schools undertaken by Christian bodies or individuals have all to a degree represented a viewpoint wider than that of one nation or culture alone. In the case of the Roman Catholic schools, the church itself being international, the faculties have included those of various national backgrounds and native tongues. Especially wide is the range of such at the university level such as Sophia University (Jochi Daigaku) in Tokyo. Protestant schools also have carried the aura of at least some cultures in addition to their own. From the founding of most of them there have been at least the two elements, one from abroad and the other native to Japan. The names Anglo-Japanese (Ei-Wa) occur in several of them, and undoubtedly the public image of most if not all is that they are at least bicultural institutions.

Without in any sense desiring to point up differences with other universities, much less to suggest comparisons with the splendid fellow-Christian institutions of education already in Japan, note may be made of the fact that in the case of none of them did the school come to life originally as a fully qualified college of liberal arts with postgraduate courses awaiting the process of government chartering and with a clearly defined policy of internationalism. This fact is of importance in understanding ICU, for the planners from the start agreed that unless the undertaking brought some new element into the world of education under Christian auspices it could have no possible justification.

With the century-long history of Protestant Christianity and its institutions a fairly consistent type of development has emerged, one which has been both natural and sound. In the beginning most of the Christian schools owed their initial life to the presence in Japan and to the personal activities of missionaries from abroad. But these persons of another culture and language never could have founded nor operated the schools alone. They never attempted such a thing. From the start there has always been some Japanese associated with them. In some cases, such as that of Doshisha, the Japanese person was the one who

had the first vision and brought it to life. Even in that instance, however, the Congregational board officers in Boston to whom the founder, Niishima, appealed provided the finances for opening the school. It was in America that Niishima obtained his higher education, became a Christian, and had the dream of seeing something like his alma mater, Amherst College, founded in his homeland. Also, when he got to Japan, he found it natural to invite Jerome D. Davis, and the little school which Davis had already managed to get started, to join in the new project.

In this as in other respects Doshisha set the pattern for the other schools in Japan related to the foreign-mission movement of the West. It was influential over the years in developing a principle of growth adopted by most of the other schools as well. This principle held that, though the founding was inevitably a bicultural and binational undertaking, the daily life and maturing must be toward an indigenous Japanese institution, rooting ever more deeply in society, serving its own people, producing loyal graduates upon whose shoulders its support must ultimately rest.

The circumstances of Doshisha's founding and the eminence of Niishima gave Doshisha this position of influence, but Doshisha was by no means the inventor of the philosophy and strategy of a steadily decreasing overseas influence and an increasing rooting in the soil. This has characterized the over-all policy of the major Protestant mission agencies for years, and in every country of the world. Although the different societies register varying levels of the principle in operation, the validity of the policy is seldom if ever questioned, at least in the United States. Ever since the first modern world missionary conference, "Edinburgh, 1910," this principle of "devolution" has been axiomatic in mission planning. In many cases there has been timidity and delay in putting it into practice, but few overseas Christian administrators today would disavow the goal of a transfer of final responsibility and autonomy to the institutions "on the field."

Japan has been a conspicuous example of firm and rapid movement toward complete devolution for its Christian schools. This has been so from the beginning when those institutions which early placed Japanese persons in top administration posts moved on to maturity, and when alumni and friends in the nation responded loyally whenever

appealed to for help. The same rapidity and self-dependence which marked Japan's general adjustment to the modern world has been seen in its "mission schools." The war years left every such institution totally cut off from any overseas ties, and they all survived. After those four to six years, when organic relations were resumed, most of the boards and societies abroad never again took up their prewar scale of initiative but readily accepted a new degree of leadership on the part of the Japanese colleagues and supporters. Christian schools in Japan are more Japanese now than they used to be, and this is almost universally acclaimed as a natural and desirable step forward.

For these reasons it can be seen that when ICU and its officers said, as they constantly did by voice and in print, that "this is not one more mission school," they in no sense meant to disparage those schools. They did, however, mean to stress the fact that the new university was from the first to be international with full intent, and without any purpose of systematic devolution. President Yuasa himself had twice served as president of Doshisha, the brilliant example of devolution, and the board secretaries from Diffendorfer on have all loved the affiliated Christian schools and believed heartily in the shift to indigenization: men such as these could not possibly have meant to repudiate the general principle, nor to underrate the other schools. They also well knew the degree of uncertainty and the number of problems involved in a new experiment based on a quite different goal and strategy for this one university.

Nevertheless these brave spirits stepped out on the adventure. So much so that for Dr. Yuasa it meant relinquishing a harmoniously operating presidency of Kyoto's great Christian institution at the call of a vision hitherto unrealized. And for the trustees of Doshisha, who had no other thought but of the continuance of their president in office until retirement, it meant a critical summons to self-sacrifice. When Dr. Togasaki, as the chairman of the new board of trustees after the Gotemba Conference, started to Kyoto for negotiations with them he fortified himself by asking Dr. Outerbridge, of Kansei Gakuin, the vice-president of the ICU board, to accompany him. They found the Doshisha people nonplussed at the unthought-of suggestion of giving up their chief for this new undertaking. It is the measure of their courage and open-mindedness that they eventually did release him for the ad-

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venture, and of his that he was challenged to turn to this task as the climax of his life of service.

The ICU principle was and is that of mutual international sharing from start to finish. Although certain handy yardsticks of measurement might sometimes be mentioned, there has been no inclination to make comparative statistics of members, of influence, or of delegated responsibility as to nationality. In order to maintain a sufficiently wide base there are some rules as to minimal representation from various groups or classes. But in principle the facts of cultural background, of national citizenship, and of birth are disregarded. It would be better to say that where such differences would produce an unbalanced effect they have been carefully regarded and counterweights of various sorts devised to maintain equipoise and true internationality.

This leads to the second question: What are some of the features of ICU's international pattern, and how are they working out in practice?

2. INTERNATIONAL PRACTICE AND PERFORMANCE AT ICU

The historic fact is that ICU alone of the present private schools in Japan resulted from a two-group process of hoping, dreaming, planning, and working, sometimes in parallel courses while not yet in contact, but always within sight and sound of each other, and usually interrelated by constant communications and conference. Two self-conscious, well-organized, official groups of planners cooperated in this unified project with a common aim and structure. This could not be said of the previous hopes for a union Christian university. The meeting of 1900 so often referred to as the beginning of the process that eventuated in ICU was not truly international. It was avowedly a missionary conference set up, handled, and largely participated in unilaterally by foreign missionaries.

The group who began to meet after this and who later moved on into the organization of the National Christian Education Association of Japan was spurred by a smaller number of missionary educators. It was the influence of the Edinburgh Conference of 1910, the continuation committee of that conference, and the activities of Dr. Mott, Dr.

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Goucher, and others from the West that gave impetus to the efforts in 1912 and 1913 to effect an amalgamation of the Christian schools which would constitute the university. It is doubtful if this represented the genuine desires or convictions of any considerable number of Japanese educators.

The same lack of unified and cooperative international thought or action marked the outlook of the Laymen's Inquiry from the United States and Japanese Christian leaders in 1931, as well as between the members of the Educational Commission of the same year and their opposite numbers among the Japanese membership on the commission. These efforts failed of eventuation, partly because there was no mutually responsible sharing of planning, nor was there a common view as to goals or methods of proceeding toward the university establishment. For these reasons they can scarcely be adduced as forerunners of ICU, and in fact their inability to achieve success caused considerable doubt and hesitancy over the still more radical new plan for ICU on the part of those familiar with the history of the union Christian university movement in Japan.

In contrast there was a striking and a surprising area of common outlook between the two groups that began meeting during 1945 and 1946. On the American side there was the cooperation of all North American agencies related to the Foreign Missions Conference of North America (including Canada and the United States) as well as of the many denominations affiliated with the Federal Council of Churches. On the Japan side the early group was composed of men and women with backgrounds of various walks of life, mostly with educational experience in institutions, public, private, and Christian of various denominations and of national scope and reputation. They were not called together to meet with some deputation from abroad, but on their own initiative, and some months before there was a move in America they did their own organizing of the initial planning. That historic fact will always remain as a stabilizing force to help maintain a balance of mutual international responsibility at ICU.

Each of these two international groups exercised direct and perceptible influence upon the other. At first, when Brumbaugh came in 1946, and up until the time when in 1949 Diffendorfer and Troyer visited the schools and really immersed themselves in the climate of

opinion of Japanese educators, the planners in the West kept pressing for an affiliated university. This would utilize the facilities and resources of the existing Christian schools and at the same time would help bring them to completion. Such a plan never commended itself to the Japanese planners as a whole, though one or two did make strong appeals for such a view in the interest of their own school. The others knew quite well how strong were the roots of each of the older institutions and how impracticable would any plan be that envisaged their amalgamation or serious change.

They knew too that Japan's educational authorities had never had any such type of university, did not feel the need of it, and that if they had thought such a school desirable, they surely would not have welcomed as the first in the nationwide educational system one founded and maintained by the private enterprise of a Christian group, supported by foreign personnel and funds. All these reasons were not spoken, but the visitors caught the direction of the breeze and quickly and cheerfully changed their sails and course. It was a most salutary thing to have had this admitted taking of signals from the Japan group even though it meant a serious handicap in presentation of the case to the mission-supporting boards and churches in North America.

In other instances it was the Japan group who gracefully revised their thinking and adopted proposals, both educational and practical, which came from the overseas planners. The acceptance of the plan for a Japanese president with non-Japanese as his two chiefs of administration was one case in point. There were numerous other aspects of the plans that had no clear record of trial and achievement in either country but which one side or the other wanted tried, and which went into the adventurous pattern for the new school. ICU in its founding, then, was a cooperative adventure internationally undertaken.

The most outstanding example one can bring to mind of mutual stimulation to utmost effort across the world in any Christian enterprise is that of the respective money-raising campaigns for ICU in America and Japan. The accumulating pressure that each perhaps unintentionally brought to bear on the other unleashed energies and motivations that produced unprecedented results. In the case of the Japanese givers it drew forth a virtually national response, something no Christian institution ever before or since has succeeded in doing. In America

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the immediate campaign did not succeed, and its casualties were great, but in the end it engaged the interest of multitudes of people who knew little about Christian efforts in Japan, and it laid the foundations for future information, interest, and support for ICU all over North America.

Related to this international feature is that of maintenance of the university once it was started. On both sides a new pattern developed from these two campaigns. In Japan the money purchased the incomparable Mitaka site, thereby giving innumerable Japanese people all over the country from Hokkaido to Kyushu a real stake in the ongoing university and its fortunes. This interest too was made living and effective by income from sales of portions of the land so advantageously invested as to provide the only endowment the university thus far has had to draw upon. The goodwill of the entire Japanese nation is therefore something for which the university not only cherishes gratitude for the past, it is also a consideration for the present and future never altogether out of the thinking of the administration and faculty. In this sense ICU, while more international, is possibly more Japanese than any other of the Christian schools.

In a very different eventuation the campaign in America threw the nascent university project in a state verging on desperation onto the shoulders of the leaders of mission boards and of the denominations as such. This, so far as we can recall, had never before happened, at least not to any such extent. Built up and constantly cultivated by the foundation, the constituency interested in ICU and loyal to it now transcends any lines of region or of church affiliation, even of national boundaries in North America, and spreads through virtually the entire Protestant world of North America.* So ICU is American, too, at a new depth and strength, although with no desire whatever on the part of North America for domination or control.

Yet here, as well as in the founding and initial planning, each constituency does influence the other. National outlooks do differ, and some affect policies. For instance, as has been pointed out, most persons

* Some support for ICU also has come from outside North America, though the many fields still remain to be cultivated. It should be mentioned in particular that the Asian Christian Colleges Association in Great Britain includes ICU among its beneficiaries. An officer of the association, the Reverend Frank Short, has served since 1956 as a co-opted member of the New York foundation.

abroad thinking of ICU view it as primarily an agency of education for Christian permeation of society and for the nurture of Christians. So some persons making gifts lean toward specifying their use for a distinctly evangelical or religious purpose, as in the case of the number who have made offerings to supply the communion set or the pulpit Bible or the other furnishings in the chapel. On a larger scale some gifts have been made for a second place of worship when the university authorities were pleading for a science building or physical-education center, since the university charter, now ten years old, was granted upon the promise that they would promptly be constructed. But all gifts made in any way are received with deep appreciation, and the donor's intentions are sedulously observed in their use. Sometimes the intentions of the givers too are generously adjusted and changed to meet the felt needs of the school.

There are other projects of the university which are accepted abroad, specifically the annual offering of the Women's Planning Committee all over America, that are tailor-made to the expressed requests of the university. Large numbers of women in over one hundred centers make ICU's stated case their own each year with a new project, commend it to their members, sacrifice to raise the money for it, and send it out without conditions. These women too are almost all of them church-women, many of whom are at the same time supporting schools of their own denominational family in Japan and who see no incongruity in working for the welfare of both kinds of Christian schools since their functions complement one another.

In administration and personnel this university is international. We know of no other private, Christian university in which there is so substantial a participation from overseas at the top-level of administration. The strategy of devolution has long since seen the withdrawal from positions of major responsibility of virtually every missionary associated with a Protestant university in Japan. As ICU enters its second decade with newly-chosen officers of administration a Japanese president captains the team of three vice-presidents, one being Japanese and two non-Japanese.

The dean of the college and of the graduate school are Japanese, who with the chairmen of divisions compose the senate, the next most influential group. Of these latter five or six, one is a non-Japanese. But

when any of the others is absent on furlough, for periods of months the division chooses an acting chief, and repeatedly that person has been a non-Japanese, Western or Oriental. He slips into the place of the absent officer, makes recommendations at faculty meetings, votes in the senate, and otherwise functions without the slightest sense of difference evidenced by anyone in the room.

The faculty is genuinely international both in make-up and in its tradition of no distinctions of nationality. Reports, discussions, debates, and general participation go on in the meetings in the heartiest unanimity or tension as the case may be, but with no lines of race dividing the group. To those accustomed to the ordinary canons of missionary service under the devolution pattern this feature never ceases to cause wonderment, and in the minds of the elder Japanese faculty members it must have entailed quite a change in practice and feeling, but this new way seems to be cordially accepted by everyone, and it works well.

The plant development has partaken of both Western and Eastern features. The first architect, Merrill Vories Hitotsuyanagi, had a lifetime of experience in Japan; the next was Antonin Raymond, of European and American background, and with many years practice in Japan as well. Both have embodied features of the worldwide culture in the buildings, all of which were constructed by Japanese firms.

The matter of planning for the housing of the faculty too has involved intercultural thinking. Some of the residences put up on the campus are indistinguishable in size or design one from the other as to whether they have Japanese or non-Japanese occupants. In some other cases, due to tax involvements and living costs the desire for smaller residence space, especially on the part of the junior Japanese faculty families, has led to homes on that scale being provided. Always, though, there has been a "ground-level committee" made up of both Japanese and non-Japanese members whose composite planning has gone into the project.

One of the most intricate sets of problems relating to internationalism at ICU is that of finance. With no two countries represented by faculty or students at the same economic level, how can an equitable common denominator be found? In the case of Japanese faculty salaries the baseline has been placed on a scale suitable for a person of equivalent professional standing throughout the universities of Japan. The aim has

been to keep level with the national universities, though often there has been some drag due to insufficient income. In the case of non-Japanese the same principle holds: the total salary should be comparable to what in his own society he would receive or would need for a similar level of living. All those employed directly by the university receive basic salary in Japanese currency as do the Japanese faculty members. The JICU Foundation undertakes to supply the necessary augment to bring the total toward the scale operative in the home country, though there is again a heavy lag. The actual scale falls below that adopted on the average by the major boards for their missionaries in Japan.

The system of periodic home-furloughs for non-Japanese who are on a multiterm basis is balanced equitably by a provision for similar sabbatical leaves in the case of Japanese faculty members.

Another aspect of this same financial problem relates to tuitions and other student fees. For the first years the figure was the same for everyone, geared to the economy of Japanese educational institutions. It was so low in comparison with the Western economy, however, that a student from the United States could obtain transportation back and forth across the Pacific, meet all university and dormitory costs, and live the school year at less outlay than would have been required to go to college in an adjoining state at home. This realization of unfairness to the total economy of the ICU community led to the adoption of a sliding scale for non-Japanese linked to the economy of their home country. It cannot be perfectly exact, but an approximation to equity is reached. Student housing is international too; there is an accepted practice of distribution of the various non-Japanese among all the dormitories so that each shall have its complement. Here in the intimacies of daily living the various cultural interchanges take place.

In order to promote a truly international university community the problem of communications has had to be taken seriously. It was considered so basic, it will be remembered, that for the entire first year language study comprised the major activity of the student. This still is one of the distinctive features of the curriculum. We know of no other college in Japan which makes so wide a spread of offerings in two languages, and which at the same time offers and requires of students the completion of a grueling course to equip them with an understanding of the second language for actual use in classroom, required readings,

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and essay writing from the sophomore year on. As an elective a third language, of which there are several choices, is encouraged for possible future professional use as well as for a wider cultural enlargement of interest.

The installation of simultaneous translation facilities in the church and in Diffendorfer auditorium make virtually all public meetings bilingual. For this purpose a number of advanced students, junior faculty members, and others, Japanese and non-Japanese, offer their services in what is an arduous task of oral interpretation. Especially necessary and taxing is the interpretation back and forth in faculty meetings, a service excellently rendered by Yasuyuki Owada, a graduate of ICU serving as administrative assistant to the president.

The persons invited to address the community at the Friday convocation hour cover a very wide cultural and national range. A good number of the course offerings in the regular curriculum also reflect the international outlook. Large sectors of the university research program have to do with intercultural impact of East and West, and there is a hope and prospect that a still more comprehensive offering of studies may develop in the near future, dealing with Christianity in the various cultures of the world.

3. THE UNIVERSITY AND THE FOUNDATION

The relation between the International Christian University in Japan and the Japan International Christian University Foundation in America is a unique one. Historically, as we have seen, the university came to life through the conjunction of two parental influences, each one continuous, strong, and mature. On the Japan side there had been for decades the deep-felt need of such an institution. Frequent efforts had been made to bring it to fulfillment. Able men and women were ready at call to meet and plan for it. But the circumstances were never favorable. Adequate finances never were available. The best energies of Japanese Christian educators were absorbed in the struggle toward self-maintenance of the existing Christian schools. Three-quarters of a century had to elapse before conditions would make the university possible.

Across the world, and especially in the United States and Canada,

there was a corresponding concern for a superior university under Christian auspices in Japan. Here too there were decades of dreaming of the time and circumstances when without prejudicing the growth of the present schools a university might develop which would have behind it the love and loyalty of persons of all denominations, and of many beyond the membership of the churches. Here, as well as in Japan, there were experts in the field of education and of international Christian relationships who were alert to any changed conditions that might be favorable to such a project.

Then after almost a half-century of agonizing mutual misunderstanding and pulling apart, although so many common interests threw them together, these nations bordering on the common sea were sucked into the ultimate tragedy, the deadly World War II. Friends on both sides, suffering their way through those dreadful years, feared that all hope of reconciliation and of restoration had been lost. Instead, in a miraculous way cooperation at a new depth came to life. The reknit friendships were stronger than before. Comradeship in the Gospel and in Christian institutions became more real, more mutually enriching, than had ever been true before.

In the relationships between the "foreign missions" from the West and the resultant Christian movement in the East the change was epochal. Whatever had lingered on from the first early days of a kind of parent-child feeling or bond was, at least among the major denominations, gone forever. If in 1941 there had been a sense of dependence or immaturity on the side of the Japanese Christian movement, by 1945 the searing, testing years had burned it away. Resolution and resourcefulness such as were required to go on living and meeting the obligations and responsibilities of the war years provided an experience of maturation that Japanese Christians shared with all other citizens of the nation.

On the American side as well there was a sober recognition that the days of tutelage now were ended, if indeed they had not ended earlier. Japan, if she had until now been a young nation, was one no longer. The Christian church together with Christian schools and other institutions had grown up. Henceforth all dealings must be those between recognized equals. To be sure there would be economic disparity and many cultural differences. That would be true of relations between the

North American states and many of those in Europe as well. But essentially the new intercourse would be a two-way experience of giving and receiving. Help or counsel would be offered and accepted in terms of mutual respect, appreciation, and common obligation.

So it was in these postwar conditions that the earnest desire for "restitution and reconciliation" on the American side moved toward the mature and chastened adult attitude of acceptance and reconciliation on the Japanese side, in 1945 even before the two could as yet know of each other's thoughts. This has given to the ICU project, both to the university and to the supporting foundation, one common rootage. Neither has ever been, nor is either one now, independent of the other. Without the other neither one would have come into being. This historic fact and the structures of the two bodies that have resulted from it constitute one of the deepest-lying elements in the internationalism of ICU.

Actually it was the foundation which drew up its own constitution before the university had even a tentative one. Yet in the strict limitation of its functions so as not to impair the independence of the university the principle of mutual respect and autonomy was protected. ICU, therefore, represents an unusual balance of independence and interdependence. During the ten years of its life there have been several crises when, but for the struggles of the foundation leaders and the host of friends of ICU they marshaled into action, the university might have gone under. Or more likely it might have had to compromise some of its unique features of excellence in order to make both ends meet. In that sense the university has been dependent on the foundation.

And conversely, but for the university, the foundation would have had no objective and no goal. There must be some impelling challenge and some profoundly satisfying fulfillment to account for the marvelous outpouring of time and strength of thousands of persons all over North America in the interests of this Christian university, the vast majority of whom never saw it, never will see it, and may not know one single student or faculty member on the campus. And what of the dedication and the sacrificial service of the officers, administrators, staff, and working members of the committees of the foundation? ICU must have something. So there is this deep interdependence.

But also there is genuine independence. In earlier pages we have

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noted the two or three provisions in the constitution whereby the university submits for confirmation the selection of a president, and whereby the budgets are mutually looked over, with perhaps one or two other interlinkings of responsibility. But broadly speaking the university is free and independently responsible for its direction, maintenance, and development. The foundation too is free in its own household. It need not, unless it so desires, even consult or inform the university regarding its policies.

It is just possible that in the forthcoming years it may be to the mutual advantage of both members of the partnership for the foundation to find ways of causing the university to feel still more involved in the foundation's work and responsibilities. Through periodic reports the administrators at ICU, as well as the trustees and councilors, do know in a general way what is being done by the foundation. But it is doubtful if even the faculty, to say nothing of the students in general, are aware of its unique character and activities. There has been a good deal of coming and going on the part of the officers and administration of both bodies, so that individually there are many ties. But officially perhaps a somewhat closer organic relationship of the university to the foundation might operate to strengthen both of them.

In America the persons within the range of the foundation's program, and particularly those of the Women's Planning Committee and its branches, by the very fact of their intimate and loyal familiarity with the project in Mitaka are carriers of a genuine internationalism that permeates their relations to others. Also, the two hundred or more graduates, former students, and former faculty members of ICU in America, scattered as they are across the continent, are a still further medium and example of the internationalism represented by the university.

From the standpoint of the promotion of a wholesome international influence it is to be hoped that the university may never become so self-contained that it shall loosen its ties with the foundation, and never so self-reliant that it shall not feel the need of cooperation from the West.

It also is to be hoped that the overseas supporters of ICU will not think of participation in its development as an extension of philanthropic interest, even in the field of Christian work, but that as the university gathers strength and multiplies its programs they will remain solidly

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involved in a partnership that stretches into the long future with a promise of increasing mutual meaning and benefit.

This bond of common Christian purpose overarching the Pacific has vast potentialities of international significance for the future. Some day the traffic of educational adventure and experiment which thus far has gone toward Japan and has taken form at ICU may in turn move back along the channels of the organically related foundation to inspire and challenge similar enterprises in America. Increasingly the issues and the problems of Christians and of Christian institutions the world over are coming to be seen as essentially one. The differences between the East and the West as between younger and older are dissolving in the acid changes of the modern world revolution. May it not be providential that in the founding of ICU there has been forged a link of Christian concern—the foundation and the university—which in tomorrow's world is likely to be greatly needed in developing the international consciousness of a common humanity?

4. PROBLEMS AND OBSTACLES TO INTERNATIONALISM

Although the original intention was clear and definitely stated, and although numerous provisions for transcending the single-nationality and single-culture pattern have been made, no one would claim that full international interchange has as yet been attained at ICU. Just as in the academic field the university is adventuring where others have not succeeded in going, so in the matter of international community there are imponderables making of the whole attempt a venture of faith.

The first and most obvious limitation is that of the historic situation in which thus far Japan and the North American countries have exercised virtually the sole initiative. These two groups are today predominant, in administration, in instruction, in student life, and in a bicultural overtone to the whole community. It could not well have been otherwise. These are the countries which for a full century were related in the Christian movement as no others were, and they were the ones in the wartime confrontation. The ultimate tragedy of the atomic bombs was in a sense a private tragedy between these two participants calling for contrition, forgiveness, and reconciliation. ICU came to life out of

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the depths of this crisis. Persons from these two streams of life find themselves in more ready confluence than do those of less intimate history and association.

The fact is, however, that there are other vigorous elements on the campus that do widen the cultural and national boundaries beyond the two. The Chinese students constitute an influential and wholesome element as they take their share in the life of the university. When available, Chinese professors have been brought in. Efforts have been made and will continue so that a considerable number of Korean students as well as faculty members may always be in the community. On two occasions an instructor from India has been invited. In all some twenty nations have been represented by their citizens as students. Although not yet fully rounded nor in numerical balance, a genuine effort is being made to have a truly multicultural university.

To get over the barrier of a Japan-American limitation to internationality two sets of problems must be faced and solved. One is financial. ICU does its utmost to extend generous scholarship aid to students once they reach the campus, but it cannot undertake to bring them to Japan from overseas. In the other Asian countries there is as a rule no source of financial assistance to make this possible. The Chinese students are at ICU by virtue of the help of the United Board for Christian Higher Education in Asia. Thus far no agency corresponding to that body has developed in the case of any other country or nationality. The second problem relates to academic qualifications. It is not easy to find students from all over the world who will come onto the campus trained in schools of standards comparable to those maintained in Japan. Screening at a distance is often unsatisfactory. Language difficulties are also a serious barrier for those who know neither Japanese nor English.

It is greatly desired to have more faculty members from the countries of Europe, though there are already some. In the current *ICU Bulletin* seven such faculty personnel are listed in addition to those from North America and Asia. An encouraging move toward a fuller European contact was made when in 1962 grants from the Alexander von Humboldt Foundation made possible periods of study and teaching in Germany for two young professors. Osamu Sakai went to Friburg University and Takashi Oshio went to Marburg University. At the same time Professor Mitsuhiro Sekiya went to spend his sabbatical in France.

In a forum discussion (*The ICU, 1957-58*, p. 63 ff.) Jolyon Lau-trop, a student from Denmark, incisively pointed out what seemed to her to be matters needing correction at ICU, such as the tendency to exploit the presence of some few individual overseas elements in order to maintain the "International" in its name, and also the danger of its being an "American colony" unrelated to Japanese society, there being, she thought, few truly native Japanese aspects to the campus life. She also felt that Japanese students were being pressured into a model made by American Christians. This kind of criticism from non-Japanese is not too unusual, as criticism is open and free at the university and the difficult ideals are still far from accomplishment. All these things are recognized as dangers.

But a fellow forum member, Professor (Mrs.) Cho, replied that this is in no sense an American colony but a truly Japanese community in which other elements are welcomed. Superficially the Westerners may seem more vocal and aggressive, but in reality they are as a rule modest and cooperative, while the Japanese, though more reticent, nevertheless have a deep dynamic strength. Especially in their Christian life they are not taking any other people's culture as a model; they would be shocked at such an idea. Rather they are digging deep into their own culture and Christian experience to find rooting to meet the demands of modern international living. The geisha and the cherry blossom, said Dr. Cho, are not the true Japan, and a non-Japanese who spends even one year at ICU and thinks he has not seen Japan has not used his opportunities to observe it profoundly right here on the campus.

In this context the matter of the "ICU Family" again comes up. Year by year it is discussed and written about by the students. Some view it as a sentimental fiction established in the early pioneer days and rather unreal today. Others, such as Lee Ming Ng (*The ICU, 1958-59*, p. 84), recognize the need for better interchange, and constructively analyze the trouble. He says that students come to ICU expecting a paradise and when they do not find it they react in disillusionment. The real cause, he holds, is not language difficulty, but basically "narrow-mindedness," the inevitable "self-centered, self-righteous nature of human beings." Also there is the "deformed personal-feelings" factor resulting from the "wounds and hatreds of the last world war." And most of all he notes the natural tendency to remain in one's own

ruts avoiding differences in others. He concludes: "The administration has done well, though not all that it should, and it is our turn now; *friends, it is our turn.*"

This perceptive Chinese student put his finger on the chief obstacle to a true internationalism at ICU or anywhere else when he spoke of the inner reluctance of the individual to move out of his own accustomed channel. This fact was neatly illustrated by another student article with a rough sketch indicating the nationality and sex constellations at the various tables in the dining hall, where seating is individual and voluntary (*The ICU, 1961-62, p. 99*). Later observation has verified the fact of an unconscious habit of common association with those of like mind, and speech, resulting in tables full of Japanese girls, Japanese boys, non-Japanese of Chinese background, and those from the West respectively. While this is to a degree true, it is also true that there is a great deal of intermingling going on across all these barriers.

When all the drawbacks and all the failures to score a hundred percent of internationalism have been listed, it is a tonic to restored confidence to take note of the commonest events of the campus life. Yonder comes a little group from Harper Hall where the pre-school-agers have spent their morning. Swinging their umbrellas and with their little knapsacks between their shoulders, they meander along following a tortuous and slow course toward the faculty houses in animated conversation. Suddenly one stops and stamps on the ground. All pause and gather in a huddle, hands wave, and one mediates by turning a Korean word into Japanese. Then they move on. Soon again they all stop, stoop down, and are drawing a picture in the road. That clears the air again, and on they go. The next pause is more serious. Korean gets into Japanese, but this seems to be a difficult expression and does not reach them all, so now it has to be worked out presumably into English for a little Danish newcomer. But it gets done, and they go their way to their homes, a tiny United Nations functioning without earphones.

In the meantime, at the women's faculty house the group of Japanese and non-Japanese from America are preparing to welcome a fresh arrival, an Englishwoman just come onto the faculty from teaching in Australia. Over in the second men's dormitory a farewell send-off is being planned for an Indian student whose gentle goodwill has made him many friends. A first-class student from the Pakistani colony in Tanganyika

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and of the Islamic faith strikes up a close comradeship with an American of Negro parentage. In the home of a Norwegian faculty family a niece comes who was born in Algeria, and soon other students are interested in helping that people in their struggle for independent nationhood.

So the list of illustrations might go on and on. If variety of physical appearance or of language or ancestral customs were allowed to divide, ICU would be a chaotic Babel. Instead, each addition to the range of diversity is an enrichment and offers a new thrill of zestful adventure to wider horizons and deeper understanding. A newcomer from a fresh part of the world, whether student or instructor, quickly finds himself in demand for explanations, a lecture maybe, or a panel assignment, or just for a bull-session on his special area of experience. This sort of thing is going on all the time, producing almost unwittingly a built-in daily discipline of international goodwill.

There are really no boundaries to the possibilities of the human spirit in transcending its accustomed ways and moving into a wider world. Insofar as favorable conditions for this can be provided from the outside it would seem that ICU has done what it had the means and the knowledge to do. No one can make an international community by fiat. But the opportunities are there on the campus. Not a few persons, both among faculty and students, are crossing those boundaries and some of these adventures will be for life. Dr. Yuasa, looking back over the decade of campus events, has recalled from memory the following cases of *ententes cordiales* accomplished by personal diplomacy:

<i>Husband</i>	<i>Wife</i>
American	Japanese
German	Japanese
African	Japanese
French	Japanese
Swiss	Japanese
Chinese	Japanese
Chinese	American
Japanese	American

CHAPTER SEVEN

AN ADVENTURE IN CHRISTIAN COMMUNITY

I. IS A "CHRISTIAN UNIVERSITY" POSSIBLE?

ICU is avowedly a Christian university. It calls public attention to that fact by its very name—somewhat unusual in contemporaneous institutions of higher learning. It is but natural that this should have been a theme for debate from the beginning till the present. In general parlance in Japan there are "Christian schools," meaning as a rule those originally founded by missions and formerly referred to as "mission schools." There is nothing unusual in this. The word "Christian" can properly be placed before any institution or agency under the auspices of a Christian individual or body. But in the case of ICU it is not quite that. By putting the "C" on the banner and insignia of the university the planners gave notice that the institution was to be of a particular sort. The *ICU Bulletin* opens with the paragraphs indicating the specific aims, mission, and characteristics of the school, and they all relate to Christianity.

Among the students of every incoming freshman class there are those who question the propriety of this. The issue is often debated by faculty members. Visiting professors who come for a short term are frequently surprised and uncertain about it. There are many informal discussions in which all sides of the question are viewed and the position of the university resurveyed as to its validity. The files of reports of the president and of the vice-president for curriculum and instruction are strewn with excellent statements of the philosophy that underlies this open

avowal of commitment to a particular "view of God, man, the universe, and truth."

Thus far the view has stood the test of practice, but it continually requires exposition and interpreting. To write a direct reference to a specific religion into the constitution of a university which proposes to promote general education and offer it to a public ninety-nine percent of whom do not belong to that religious tradition is by any account an adventure. It calls for constant self-appraisal on the part of everyone associated with ICU. There is no room for complacency, for beneath this Christian position taken by the university there is a deep-lying set of convictions that must be defended against others current in the field.

Dr. Latourette has been referred to as wrestling with the question: "Can there be such a thing as a Christian university?" He cited Sir Walter Moberly (see his *The Crisis in the University*, SCM Press, 1949) as defending the thesis that there cannot be a Christian university, but only Christians in a university. The widely-held view that no respectable university can avow a Christian fealty rests on subterranean foundations that go deep into contemporaneous thought and life.

The founders of the ancient universities that now continue to influence the civilization of all Europe would not have comprehended the possibility of any dichotomy between religion and learning. Although the trend of the Renaissance was to atomize the "medieval synthesis" and to release individuals to their own private spiritual development, the tradition persisted that anyone educated without reference to an Ultimate Being would be a truncated person. This was carried to the new Western world, with the result that it was church-founded schools and colleges, and few if any others, that laid the first foundations of American culture, both north and south.

Today other views of man, of society, of religion, and of the search for truth offer hot and bitter competition for allegiance. According to a common opinion the university is for adults and they should be left completely to themselves in arriving at their world view. Another is that the university is largely for individual research under an expert in research and has nothing to do with moral or religious questions. Still another is that the university is the home of science, and all science must be "unbiased." It has its own autonomous principles of neutrality so

far as meanings, values, or consequences are concerned. To be sure it is not denied that there are other disciplines of human thought where those elements are studied, but so far as possible even such studies in turn should be pursued in a university as sciences, ultimately neutral. A corollary, not always expressed but often held, is that religion by its very nature is unscientific, and if taken seriously is compulsive, an element incompatible with the freedom of a university.

There is no occasion to carry this analysis further, for it is familiar in every country, and not least in those whose blended streams produced ICU: North America and Japan. Also familiar is the educational philosophy of ICU briefly sketched in a previous chapter. It will be sufficient to recall again the belief in the centrality of the person and the inter-relatedness of every area of learning and experience. At every point human beings, as growing, developing, maturing persons, are kept in mind in the plans and in the operation of the university. Thus the faculty specifications are highly personal, as are the qualifications for prospective students. No one, not even the families of the staff, escape this concern of the university for a harmonious life and experience, opening out to the eternal verities.

It is from this angle that the Christian commitment is seen to have relevancy even for a graduate school. No instructor in a classroom can possibly avoid some perspective. This communicates itself in a thousand ways to students, who then find their outlooks changing. This process is inevitable. New knowledge and experience must take form and movement, they must point and go somewhere.

This is also true of individual research. The investigator is not a detached observer. The very choice of a research problem represents a judgment on his part as to its worth. The pursuit of the technique calls for personal qualities of character and even of ethical criteria. A contemplation of the consequences of one's research, say in the field of nuclear energy, might well drive a sensitive person to the verge of madness.

In campus life right and wrong are in confrontation as alternatives, and that for administration and faculty as well as for students. Evil prowls on a campus, not only in dormitories, but in classroom in the use of textbooks, in the setting, writing, and grading of examinations. Also it breeds in academic rivalries and ambitions. The sins of the flesh

may be held in check, but every religion recognizes that the worst sins are those of the spirit, and on a university campus there are plenty of temptations to such sinning.

All these areas are related to the world of personal ethics and of religion. So, far from being vitiated, legitimate education and learning may be greatly illuminated by a living faith. In support of this view from another quarter comes the accepted conviction of the Roman Catholic Church gained through the experience of the centuries and recently expressed by Father Philip Walsh, Director of the Pittsburgh Oratory, a student center serving three adjacent campuses (*Time*, March, 15, 1963, p. 40): "Our job is to see that faith, far from shackling reason, actually frees it, opening up new dimensions of reality which reason unaided by faith is incapable of knowing."

With an integrated and dynamic community of persons in prospect, then, it would have been preposterous for the early planners to have pretended to bypass the matter of an overarching world of reality and moral demand to which these very persons were all committed, and to have founded a university under Christian auspices, but without any clear franchise for it to function on the premises. At least that was the view of both the Japanese and the American planners, arrived at independently of one another. Having taken this position, however, the spokesmen for the project were at great pains to make clear that there was to be freedom for every member of the community, pursuant to this same philosophy of the supreme worth and significance of each personality. Undoubtedly there would be border-line situations where the rival claims of conviction and of liberty might cause perplexity, but always the attempt would be made to resolve such dilemmas in justice to both.

In postwar Japan particularly, the separation of government schools from any religious orientation is complete; even some universities established on a religious foundation make of the fact only minor emphasis, and generally the modern Japanese attitude toward religion intermingled with education is so negative that there has been ample cause for ICU to make explicit and emphatic its basic convictions of faith and practice in the Christian tradition.

2. THE TWOFOLD CRITERIA AT ICU

The nature and the degree of Christian intention at ICU has not been left to individual interpretation except within a fairly well-defined frame of reference. This was early codified in the formula that the university is committed to "the common and complementary values of democracy and Christianity." Here we have a focus of meaning upon what is held in common between these two systems of thought and life, or what elements are congruous to one another in each. This brings the somewhat nebulous constellations of "democracy" and "Christianity" into range. They are, of course, not one and the same. But they are in some conjunction as interpreted at ICU. Their respective boundaries are ill-defined, but their area of natural intersection can be found quite practicably for the making of policy.

The emphasis on democracy can be an ambiguous thing since the term is used with different meanings by both the antagonists in the cold war of ideas and ideology. But in view of the origin and history of the university and by virtue of the constant expounding of its philosophy of education and of the individual in society, the connotation of the word at ICU cannot be much in doubt. Lest there be any misunderstanding, reference is made to the Universal Declaration of Human Rights adopted by the United Nations in 1948. This defines democracy not as mob rule, but as a social system recognizing the infinite worth and the inalienable rights of the person as person. However far from unanimous may be the political opinion of the world in this interpretation, it does represent both the perspective of North America and that stressed by the Occupation, by the Educational Mission of 1946, and by the educational laws of 1948 in Japan. It composes the bedrock of Japan's present constitution. Whether it would have been a true description of Japan's own formation of social and political creed if history had left the nation to itself is beside the mark. It is the law, and by nationwide indications it is sincerely accepted, with genuine intention of performance.

Even a private university, if it sets out to help train young persons for enlightened citizenship in a modern nation-state, must have a civic stance at least, if not a definite political angle of vision. Democratic

relations and behavior as interpreted above are the announced goal for ICU. But if this were all, in Japan it would be a hazardous adventure. Until recent years little was known of a system in which individual human rights were supreme. Indeed such a system as seen in Japanese eyes seemed lacking in the qualities of group loyalty and obedience that were Japan's greatest strength and, as was thought, the people's most shining assets.

When to the usual Confucian virtues were added those of the Japanese traditional knight, all transfused into personal reverence and devotion to the emperor, a composite force was created which, however unconvincing it might be outside Japan, was to the Japanese citizen a compelling motivation to self-sacrificing action. This was the spiritual challenge by which one could live and die with meaningful satisfaction.

The postwar years have seen this system undermined, dismantled, and more or less thrown into disrepute. What has taken its place is "democracy." This means to some Japanese a swift reversal of value judgments. To others it signifies little that is clearly understood and offers slight challenge to noble living. Still others listlessly drift on its surface current with a kind of *laissez-faire* freedom or license. Of this latter attitude, though, there is surprisingly little considering the almost complete religious vacuum that surrounds so many families and individuals. Of individual self-respect there is a great supply, but that is a meager resource when confronting the crisis of today in any land, to say nothing of postwar Japan. The dominating power of science, the pride in secular achievement, and the charm of material things are too much to be faced without a faith.

Democracy can mean almost anything, and may lead toward either utopia or the abyss. It must be given life and direction. This is done in the ICU formula by limiting its mandate to that sector which lies within the circumference of Christian motivation, Christian character, and Christian ends. That raises the question as to the definition of Christianity by and for the university, and here is where the principle of freedom comes into play.

Nowhere in all the literature concerning the ICU project does any suggestion of a personal credal test appear. There is a defining explanation given in one or two places where the teachings and way of Jesus

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are named as a guide of reference. Otherwise freedom is left within the broad frame:

This university seeks to create an academic community of freedom and reverence based on the spirit of Christianity in order to educate men and women to acquire wisdom necessary for the citizens of modern society serving God and humanity. (*ICU Bulletin*, 1953-55, p. 14)

In the same initial bulletin (p. 15) a fuller explication of ICU's principles and practice is given:

ICU is Christian by conviction in that its philosophy of life is based on a Christian interpretation of man, the universe, and truth. It believes that Christianity in its dynamic essence is a way of life. Needless to say, ICU maintains freedom of religion and no proselyting will be attempted. But the student will be challenged forthrightly to order his or her life in the spirit and teaching of Christ. . . . ICU thus has a positive commitment and a unique potential role in Japan's current effort to become more democratic in its way of life.

This was put impressively to the students by President Yuasa when at the campus dedication ceremony, April 29, 1952, he gave his first address:

"C" stands for Christianity. But ICU is absolutely not a narrow-gauged, sectarian, proselyting institution. . . . It is a Christian university in the sense that the philosophy of life it upholds is Christian and the value system it stands by is Christian. We do not propose to proselyte. You are not asked to become Christians. But we will dare to challenge you—every one of you—with the Christian way of life.

Again, responding to the donors at the dedication of the ICU Church, May 9, 1954, he summed up the ICU aspirations as a Christian university:

ICU takes religion seriously in its full significance and value. We insist that the philosophy of life that is acceptable and adequate for university-educated citizens of the modern world must take full cognizance of religious truth. And it is our conviction that this religious truth is rooted in the Word of God as revealed in and by Jesus Christ. We believe that what the new Japan and the new world of tomorrow need most in this atomic age is, in the last analysis, the truth which makes men and nations free. To our way of thinking, in other words, Christianization is an urgent and perpetual concern of true education.

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This is perhaps the nearest to a direct evangelistic note in all of the public utterances by the president. It was rendered not inappropriate by the occasion, which was that of the dedication of a religious building on the campus but the voluntary operation of which never encroached on the freedom of any individual in the community—the ICU Church.

In these and in many other statements the purpose and goals of ICU as a Christian university have been clearly outlined and given public utterance. What steps have been taken to achieve those goals?

3. THE STRUCTURE AND PRACTICE OF ICU AS CHRISTIAN

The basic implementation of any program must be by persons. There is a limit to which any kind of regulations may have relevancy to a spiritual program, but at least ICU has done its best to make a favorable climate for a Christian university by starting with the specific rule that the officer-administrators as well as the entire board of trustees shall be Christian men and women. Also the criterion shall be not merely that of membership in some Christian organization or group, but the evidence of a life lived in commitment to the Christian way. There is no censorship on creed whatsoever, but much time is spent whenever a candidate for office is proposed in trying to be sure that his Christian affiliation is a vital influence in his own life.

The same regulation holds good for all full-time members of the faculty. This is, perhaps, the point most open to debate in all of the university's working rules with regard to its Christian character. The perennial question posed by those who doubt the wisdom of this policy is: "What do you do when confronted by the dilemma of a Christian versus a better-qualified non-Christian candidate?" To this the truthful reply can be made: "In that case we wait till we find a better-qualified Christian." So far as we can ascertain, not once has the faculty chosen a candidate as a Christian who was not thought to be fully qualified for the position given him. Sometimes the work has to be temporarily done on a part-time basis until a full-time qualified person can be found. In possibly one or two instances action has been taken to permit the choice of a non-Christian person of high character for a limited period and for some very specialized position. Broadly speaking, though, the

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all-Christian-faculty principle has been found workable and has been firmly maintained.

In a recent informal student group session at the home of Dr. Worth, Professor of Physics, this policy was questioned. The incoming students, knowing little of the history of ICU or of the caliber of its faculty, made the usual criticism of a school that would put religion before learning and asserted that the university was denying itself the services of first-class specialists at least in the sciences. They were astounded on being given the facts.

Several of the ablest scientists on the faculty, including the dean of the college, originally left a chair of national academic standing to come to ICU and have remained happily at work there *because it is Christian*. They and members of the other divisions are challenged by this new venture in education on a campus openly and vitally Christian in its life. Several of the younger faculty members have been consistently resisting overtures from industrial firms at far greater salaries, for the same reason. The all-Christian-faculty rule is a radical departure; everyone recognizes that. It may in the end have to be modified. But thus far on the trial balance its earned assets make an enviable record.

Among the fixed university regulations there is but one curriculum requirement which relates to Christianity. That is the rule that all students shall take a three-point one-term course in the "Introduction to Christianity." This is done on the principle that no well-educated man or woman should be able to say of Christianity *tabezu-kirai* ("I've never tasted it, but I don't like the flavor"). On the face of it one might think that this regulation is an infraction of the principle of complete personal freedom for all students. It is quite possible that some students so view it. The faculty do not seem to feel so, and no suggestion of withdrawing the requirement has been made. Whoever offers the instruction of the course, however, has to take especial pains that Christian students in the class shall not have an automatic advantage in grading due to their more intimate knowledge of the subject matter.

The above item is the only one in which the university by regulation fixes an all-campus position of favorability to Christianity. If this is felt by any student to be repressive, the rejoinder would have to be that ICU is after all a private institution with a mission to undertake a

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particular service to society under religious motivation. One comes to it knowing all the conditions of admission, since they are explicitly stated in the Bulletin. He has the free option as between ICU and some other of the nearly three hundred universities in the country. This is seldom said, though occasionally in convocation to new students it has been put into so many words.

Thus far we have dealt with the rules. The Christian influence at the next degree of freedom is that exercised through the offerings, traditional practices, and activities provided by the university. These center about the full-time director and assistant director, with their staff at the Religious Center, centrally located in the Diffendorfer student-union building. Two committees collaborate with them in promoting facilities for religious emphasis and development. One is the faculty standing committee on religious life and program, and the other is a special committee on religion set up by the student association on its own initiative.

Religious activities at this level have the sanction of the university, and usually pass the faculty for decision, but student participation is voluntary. The most important event is Religious Emphasis Week in late spring. If one were to press the matter of freedom, possibly a case might be made for the fact of some dislocation of academic program, but adjustments are made so that the regular classes meet and there is no serious curtailment of studies. Speakers who appeal to both Christians and non-Christians are sought, faculty homes are opened for group discussion meetings, and in the dormitories there is much informal and individual dialogue. It is always felt that the entire life of the campus is toned up by this week's emphasis.

In the regular week's schedule there is a single chapel hour. Attendance, as at all other religious meetings, is of course voluntary. The preachers are almost always members of the administration or of the faculty. Students and staff usually fill the church. In addition there are spring and fall off-campus retreats of several days duration, with professors at their center. There is a great deal of counseling being done by the religious director, by the assistant director, and by faculty advisers.

To refer to the ICU family again, the aspect of it which is perhaps its most real and valuable quality is that of a common Christian concern. Indeed, it is always realized that there may be a danger of Christian

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clannishness, unconscious but nevertheless felt by those who are not Christians. One freshman after some months on the campus wrote (*ICU Journal* No. 17, October 12, 1957): "There is something about ICU Christianity which makes us resist it." He was referring to the sequestered nature of the campus, too harmoniously complacent, he thought, and isolated from the world's social chaos.

Mention has been made of the numerous student circles and cells that have Bible study and inner religious disciplines as their objectives. This "under-surface water" does refresh the spiritual life of the Christian students, but it may appear exclusive in the eyes of "outsiders." This dilemma is not a new one to Christians in any society.

The third degree of Christian life is that centering in the ICU Church. At this level Christian witness, Christian commitment, and Christian service are one-hundred-percent free, voluntary, and full-toned. The most cordial and mutually influential relations exist between the church and the university. The directors of the university Religious Center are the ministers of the church. The building is on the university grounds.

We have seen how the original expression of religious life at Mitaka in 1951 was spontaneous, and was called a fellowship. This was especially suitable inasmuch as in Japan there are many who cherish a Christian experience and conviction in which Scripture furnishes the basis of belief and in which they believe the historic church has only faultily transmitted and lived that faith. The founder of this Christian movement was Kanzo Uchimura, a spiritual giant and Christian crusader whose voice and pen were among the most widely influential in Japanese society of any person the Protestant world has produced. His name for this Christian perspective was "Churchless Christianity" (*Mukyokai Kirisuto-Kyo*) and this name and also his distrust of church organization and forms continue among the members of the groups. The *Mukyokai* movement has always been strong in university circles, and it is well represented at ICU.

For this reason, and because of the wide denominational spread of faculty and students, for some time the gathering was called a fellowship, and such it was and is. But by the time the new building was constructed, such a deep degree of Christian oneness had been reached, and the feeling of need of an organized society under the direction of

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a full-time ministerial leader was such, that by a generous relaxing of all group and denominational boundary-rules those who had been in the fellowship joined in the dedication of the church building and on the same day, May 9, 1954, founded the ICU Church.

By a flexible category of affiliated membership any Christian who so desires may have unqualified privileges and duties in this body. It is a working brotherhood. Of the 250 resident members over 150 were sufficiently active to be mentioned by name in one or more of the reports at the 1963 annual meeting. The usual sacraments are observed. Systematic teaching is given those coming into membership through Christian conversion. Virtually all the costs of maintenance are met by the contributions of present members. In addition a large benevolent program is kept up.

Not all the service is at long range. At Sunday services a member may usually be seen sitting next to another one who is deaf and relaying in full notes the substance of the sermon. This brings to mind what two members of the first class had done before coming to ICU. For two years in high school they took notes of the weekly sermon and mailed them to a certain prisoner who was sentenced to death. This resulted in his conversion and that of his family, and he in turn led six fellow-prisoners into the Christian life (*ICU, 1954-55, p. 19*).

The completion of Harper Hall, modest as it is, provides housing for the church school of two hundred and also for a daily kindergarten for campus and neighborhood children, with a voluntary staff of more than thirty instructors. Chimes in the churchtower call the campus to worship, and on Sunday evenings the Music Hour is observed, when selected sacred recorded music is played. This "has proved a comfort to many lonesome new students . . . and those wishing to be in solitary communion."

Such are some of the Christian facilities offered and the activities promoted at ICU.

4. HOW CHRISTIAN IS ICU?

This question is more easily asked than answered. Indeed that would be the case even if it were addressed to a church or to any individual

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church member. But ICU is not a church, nor should it be analyzed and appraised by the criteria that apply to a church. In the extension of the Christian witness into cultures to which it is alien there must be more than one approach and each must have its institutions. So there are both the church and the school. To attempt to compare them is fatuous, for each has its own place which the other cannot fill. Neither one can possibly be complete without the other. The methods and the goals are different, as also are the measurements by which results are evaluated. Comparisons can lead only to confused thinking and mistaken planning. It is as though one were to make a case for the gardener by adversely comparing his work with that of the farmer who sows a ten-acre field. Who knows which is best suited to any given situation?

It is of the nature of a Protestant church that every one in it shall be a committed Christian. Together there will be a concentration on mutual spiritual nurture and service. Worship will always be at its heart, and the proclamation of the Gospel with persuasive force will be its task of communication with society. On the other hand, at least for a long time, the Church, and all the churches together, will constitute a tiny minority of the population (where the culture is non-Christian), a minority to a degree removed from the mass by voluntary withdrawal from the traditional responsibilities and practices of their world in favor of what they believe to be a better one, "the Kingdom." There are degrees, but this is at least the way the public views members of a local church, even when they come back into the world to serve it.

In contrast to this core-life of Christianity in a culture uncommitted to it there is the character of the school under Christian auspices. So long as it remains a school and a good one it will be welcomed and will exert a wide influence upon society. If it tries to be a church, centers on worship and religious disciplines, engages in campus pressures in the hope of leading all the students into the Christian faith, and bends its educational program to its evangelistic goals, it will fail of its mission. Its very strength lies in its offering a highly desired gift of general education to the public without any pressures on or disqualifications of non-Christians. If it is worthy it eventually will become highly regarded and loved by its graduates, their families, and the public in general.

While the carefully hand-nurtured fruits of the church in matured Christian personalities are coming into the storehouse of society's life,

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the broadcast sowing of seed of the school may well cause its harvest to spring up over the entire nation. The cost of the sowing process, however, it must be remembered, is that its harvest will have in it other elements than the pure-bred wheat of Christian commitment. The farmer sows in hope and in confidence that in good time and place the larger reaping will surely come. After that the tares can be dealt with. It would be folly for the farmer to withhold his blessing from the gardener whose crops must constantly be weeded for a gathering that will come within a matter of weeks and will be sorted into lots that can be weighed and measured. Both ways must be followed if mankind is to be fed.

Viewed in this light, ICU is Christian. It is far from being as Christian as it should be, for here the human equations come in. But if an open avowal of Christian goals counts, if offering free play for all kinds of voluntary Christian activity counts, if the present functioning of an on-campus church of great vitality counts, then ICU is exerting an influence for the Christian way of life that is immeasurable. How Christian, then, is ICU? And how much more Christian can any university be? Only the future graduates can answer that, and it must be by the witness of their daily lives.

CHAPTER EIGHT

ICU: UNIVERSITY OF TOMORROW

I. THE UNIVERSITY IN 1973

In January, 1963, the faculty met for a three-day retreat during which the institution with its work was viewed and reviewed from many angles. Little or no time was spent in going over the past. There was no disposition to change any of the basic principles or goals of the school. Certain modifications of the original pattern, however, seemed to be taking place in adjustment to the situation in Japan, in the West, and in the world. It was quite natural, therefore, for an image of what the university might come to be during the next ten years to take shape as the reports and discussions went on.

The College of Liberal Arts has deviated little from the original plan, except for the addition of its Division of Education. It would seem that for a more efficient utilization of faculty a somewhat enlarged student body should be admitted. It might well come to fifteen hundred and still preserve the ratio of one instructor to ten students. The inter-divisional features of study in it should be further developed and encouraged, perhaps by a special, unifying center of administration cutting horizontally across the vertical divisional boundaries. Increasingly the interdependability of all the disciplines is being recognized, and ICU would blaze a trail in this direction of education.

One possible new departure receiving a good deal of thought is that of extending the college course to five years with a somewhat higher degree of arts in humanities, or in science or languages. Already the work

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considered essential at ICU can scarcely be packed into four hard-working years, and tomorrow's demands will be even greater than those of today. This might also set a pattern for other colleges which now do not or cannot offer graduate work for the master's degree, and yet which might be disposed to develop to some extent the general education work so greatly needed.

At the graduate-school level the signs of changing developments are greater. Thus far things have moved slowly but steadily according to the first blueprints. The School of Education is functioning smoothly and well. With the entering class in April, 1963, the first students are being admitted to the School of Public Administration in its two divisions, the general and the international. As to the next graduate-school division, that of social service, as originally projected, now seems not so likely to develop, since the acute conditions of immediate postwar Japan no longer offer so urgent a crisis to be met. There is a continuing need for trained social workers to be sure, but other Christian schools have already entered that field, and are putting their strength into it.

The most probable course of growth now seems to be that of an extension of each of the divisions of the present college on up into its own field at the graduate level. The precocity of many Japanese students, their studiousness, and ambition are already pressing their instructors into the offering of quite highly specialized courses as it is, and even at the present the step to graduate work in all divisions is only a short way off. Each division even now has a corps of faculty personnel qualified to offer graduate work.

The two graduate schools already in operation represent the social sciences. If the Natural Sciences Division can obtain the provision of the long-awaited science building, a graduate school in several of the physical and biological sciences should be only a brief matter of time. The same is true of the Humanities Division, which already in its Asian studies and its Christianity and culture research is doing work worthy of a graduate school and is equipped for instruction of post-graduate level. It is thought that ultimately some studies may take the form of area and language groupings under the direction of separate centers, such as those for North American, European, Far Eastern, Middle Eastern, African, and Latin American cultures respectively.

In the 1961 faculty retreat, Dr. Kanda, as chairman of the Humanities

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Division, had set forth the responsibility for the development of its work at the graduate level. In part he said:

The major premise [of the Humanities Division of ICU] is that the Christian Gospel is needed for the maturation of Japanese spiritual life. Hence it is charged with the task of elucidating with utmost rigour and integrity, through critical and unbiased research, what place Christianity occupies, and how it impinges on History, East and West, and Culture. . . . We shall need the cooperation of sociology, psychology, history, etc.—in fact, the support and help of all the ICU disciplines. . . . The fruit of research will be able to find expression only through such an organization, which when time ripens we hope to see develop into a Graduate School (notes of meeting with the reports, December 2, 1961).

By the time of the 1963 retreat, although not officially validated as yet, the Christianity and Culture Institute was in effect actually functioning.

The department of religion of the Humanities Division too is in informal communication with Tokyo Union Theological Seminary (itself a chartered university of religion) looking toward some kind of closer articulation, at least of work if not of actual structure. The seminary's situation in Mitaka even now makes such a pooling of forces physically feasible, and if there should be a change of residence to the ICU campus, as might be possible, the future developments of mutual service and assistance would be incalculable. This is more than the concern of one division. As the months have passed the university and seminary administration are said to have arrived at a virtual understanding that the removal of the Tokyo Union Seminary to the ICU campus is actually to take place.

The combination of all of ICU's best university offerings for the preliminary stages of preparation with the provision of perhaps the ablest theological faculty in Japanese Protestantism for the professional training should produce a generation of ministerial leaders and scholars who could attract and hold the regard of the entire nation. The Christian ministry after a century of history in Japan has already gained general respect, but comparatively few Japanese persons place themselves in direct contact so as to have even a slight acquaintance with the Christian church or its leaders. The voice of the church is all but completely drowned out amid the sounds of the modern world.

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As the second century is entered it is fully time for the church, small in numbers though it is, to move into a position of more confidence and spiritual authority. The public is not unprepared for this, and probably would welcome the development. The church spokesmen and pastoral leaders will more readily gain acceptance and attention if they have the imprimatur and the experienced discipline of four, six, or eight years on a Mitaka ICU-Union Theological School campus, with possibly a joint university-seminary degree.

If some or all of the above projected trends should lead to realization, it is thought that the graduate student body might approximate five hundred, with the faculty not too greatly increased over the present numbers, but with the natural elevation of junior members to senior grade.

As to plant development, a good deal more attention to outdoor and indoor exercise, recreation, sports, and competitive athletics would round out the campus life and add an element of robust health that has been stressed among the university ideals from the start, but which lack of funds has made of tardy development. The clinic and medical care are splendid. But those who go out for organized athletics are heavily handicapped by the lack of proper facilities, and seldom have the wholesome exhilaration of successful competition, or the knowledge that they are carrying the name and reputation of ICU into the high schools and the grade schools throughout the country.

As to campus and neighborhood, it is anticipated that with the present trends Mitaka and surrounding communities will become a closely built region of city dwellers, with which increasingly the university will have commerce of mind, spirit, and estate. There will be more day-students, undoubtedly, but the faith of the founders in the character-training to be gained from on-campus community living is stronger than ever among the present administrators, and more student dormitories are being called for, as well as more residences for faculty families. By 1973 large numbers of ICU graduates, like those of other universities in Japan, will have their shoulders to the wheels, and will be making available their resources of brains and finance for the still further development of their alma mater. But that is a look still beyond our present vision.

2. ICU STUDENTS IN TOMORROW'S WORLD

At this point we may ask what the prospects are for the future as embodied in the student products of the university. With so young an institution it can be only conjecture, and yet the guide-lines can be laid. These boys and girls who come up from high school have already proved themselves both as to intellectual caliber and in the wider aspects of human relationships as well. They were born just before or about the time of the war. So their experience does not reach back to any of the prewar circumstances that so deeply shaped their elders. Their earliest recollections, though, may well be that of broken families, many of them fatherless. They lived their first years under bombings, and later under conditions of great privation and hardship. They saw a swift recovery of economic life and now live in a modern world which may almost erase the conscious memory of the first hard days, yet deep down there must be some scars.

The students undoubtedly owe their unanimous revulsion to war to the natural recoil of their older relatives to whom war is a horror almost too ghastly to discuss. Youth in no land want war. It always is brought on by the older responsible nation-makers and leaders. It, therefore, is a congenial outlook for students in Japan now to take peace for granted and to feel a kind of unreality about the talk of any necessity for conflict. If they can locate blame for the provoking of any war talk or war preparations, they are quick to express it and to desire to act on their convictions; hence the demonstrations.

They and everyone else are living in a divided world in which two massive nation-power centers have polarized most of the others. So the students cannot escape looking to right and left to try and clarify their position in the world. So far as the economic aspects of social change are concerned they share the North American perspective almost totally. They come from a wide range of families economically, but most would be called middle class, and as in the West most of them find the system of free enterprise under social and governmental control a flexible and rewarding way of life. Like the Japanese people as a whole, they are not revolutionaries.

But the rub comes when the matter of peace and war is discussed.

Then student sentiment is strongly drawn toward the side in the cold war which talks of peace, calls for peace, and seems to offer peace. The side which makes public its preparations for war and, in Japan's case, the one that seems to be pressing her into similar defense preparation has a difficult time making its case as a "peace-loving nation." All this makes a yeasty place of the campus whenever almost any event that could have a bearing on this problem occurs.

As to the spiritual outlook, or the system of values for living which the students bring with them when they come, we now, thanks to the Values Project, have some basis for appraisal. Under this unusual study project three times during a student's life on the campus as a regular part of the required curriculum there will be exhaustive tests made of the various aspects of human life and concerns as held in view by him. Each time there will follow a one-term course in which comparative studies and discussions of these various points of view and of values will be dealt with. In this way every student will have opportunity to face his own attitudes, habits, and motivations for life with a good opportunity for guiding them in desired directions. After graduation, periodically he will be asked to renew these testings for his own benefit as well as for policy-guidance for the university.

In the field of religion the first tests indicate the prevailing value judgments in the following order of frequency among all the students of the freshman class: first and most numerous, a belief in the reconciliation between the ultimate truths of religion and secular scholarship; second in numbers, an attitude of open-mindedness toward all serious religion; third, the belief that in Christianity (that is, in the way Jesus lived and died) is the path to faith and salvation; fourth, belief in Buddhism as a way of self-discipline and inner tranquility; fifth, belief that faith in God's grace, through His Son, buttressed by works, is the way to salvation; sixth, a view of Confucianism, as the best way of life, lived under Heaven's immutable laws; seventh, belief in Buddhism as trust in the merciful being Amida; eighth, belief in Shinto, the national heritage and traditional way of life as best; ninth, and at the bottom as rejected by most, belief that "as scientific and other forms of scholarship reveal the nature of man and the universe, religion becomes obsolete and takes its place with mythology."

We have already noted that, upon entering, an average of about

ten percent would be the number of committed Christians. Broadly speaking, as they go through and come to graduation, one-fourth will have openly accepted Christianity; those to a degree convinced and with an inner acceptance of Christian ideals and standards for living would number about one-half; while a still further quarter would prefer to be classified as interested in some religion rather than as not concerned.

These numbers are approximate because precise classification in this field is impossible. The student himself often cannot say in just what order he would rate these varied points of view, nor does he know how firmly he holds any views concerning the things of the spirit. Furthermore, this is the first test, and not for nearly two years more will there be any adequate basis of individual comparison for a study of growth or change. But thus far the results of the study are very encouraging.

Compared with the proverbial attitude of Japanese university students with indifference to religion and a somewhat cynical view of all religions alike as superstition, this open-mindedness and readiness to treat religions with respect and give them close appraisal promises well for future religious affiliation and spiritual allegiance. It is believed that in the free atmosphere of ICU, yet with the naturally expressed religious life of the ICU family, noteworthy development in spiritual growth of the students is going to take place in future years as has been the case till now.

In order to obtain more systematic direction for student counseling on the part of the faculty advisers Dr. Marie F. Bale, Student Counselor and Associate Professor of Educational Psychology, administered to the ICU students during the year 1962-63 a test based on the Mooney Problem Check List. This is devised to gain an objective view supplied by the students themselves of their chief problems. By listing in order of their seriousness 360 possible problems a profile is gained of the student's outlook, and something of his actual situation. Also by reflection a good deal may be learned about the university, the campus life, and mutual adjustments on it. Each year both the University of Tokyo and Doshisha carry out these tests. Dr. Bale compiled totals, drew conclusions, and noted parallels and differences among the three universities.

In all three the great majority of problems centered around one's

own inadequacy in study and work habits, about job prospects and individual personal adjustments. Among the ICU students discontent with the university, its curriculum, its ideals, or its organized life had no place whatsoever among the first five in seriousness; and in the inclusive list it received the lowest rank, as the least of all the student problems. Moral and religious concern did have a place, as also did problems of finance and job placement. Notwithstanding the almost equal number of men and women students, and the large percentage living on the campus, matters of courtship, sex, and marriage are not among the first six, considered as problems, nor are those of health and physical development. The over-all picture is one of sensitiveness, earnestness, conscientiousness, and a full sense of responsibility for future useful adjustment in society—an encouraging outlook for the future.

As to the future of the graduates, also, it is still too early to predict. Perhaps one-fifth have returned home after graduation. Most of them have gone out into active life at once, as most university graduates in Japan have always done. Yet over one hundred have gone overseas in preparation for professional careers. Another hundred and more have gone into teaching, and one-half of them are now placed at ICU or in other Christian schools. Six or seven are in training for the ministry or religious education. Perhaps three-fifths of all graduates have taken employment in some one of a dozen occupations. In order of numbers they are: first, manufacturing firms; next, broadcasting, television, and the press; then, trading concerns; transportation, shipping, and service organizations; government positions and other national and international agencies; banking and securities.

This spread seems quite a normal one. Naturally the demand for bilingual personnel in most of these fields gives ICU men and women an advantage, but on their merits in the general tests as well they seem to be making good progress toward excellent achievement. Thus far the university has offered advanced work only in education, and that is registered in the larger number in teaching than in other professions. It will be some years before graduates going into law, medicine, or the higher ranges of technology and research may be heard from, but undoubtedly they will make their mark in time.

3. GROUNDS FOR HOPE FOR THE FUTURE

When Dr. Troyer at the 1961 retreat referred to ICU as being like a tree in early spring with buds swelling and about to burst into leaf, blossom, and fruit, he truly depicted the spirit now prevailing on the Mitaka campus. His successor as vice-president for academic affairs, Dr. Kleinjans, after a few months of experience, reported to the trustees that he was finding his chief problem not that of planning new programs for advance, but rather how to hold in bounds the pulsating, expanding energy of every one of the divisional faculties calling for new-scale re-enforcements and support. ICU is exhibiting the strength of youth. If something of the first romantic bloom of the founding days has gone, in its place is this freshness of confidence and burgeoning of energy that promises great things for the future.

The founders under the mandate of a vision unsupported by anything except faith launched ICU on its eventful voyage. With the end of a decade the ship has shown its stout strength, the compass-points have proved true. Experience has been gained, friends have been made. A thousand graduates have gone out into the world carrying with them for life the stamp of the university and its ideals. By every present indication ICU is to have a long and useful life.

To give substance to this expectation in detail one must recapitulate some of the facts narrated in previous chapters. There are, first, the essential imponderables of the central aim of the institution cherished alike by those in Japan and in America who joined in bringing it to life. At the roots of ICU lies the sense of the innate nobility of the human mind and spirit and of the privilege and responsibility on the part of mature persons of helping in the self-development of the growing personalities of the next generation. This is the same spirit which moved Socrates, Plato in the Academy, and Aristotle in his Lyceum. It perpetuates the finest traditions of character-education in every one of the civilizations of the past over the globe. It takes up the torch held through the centuries by monks, priests, scholars, and thinkers in Japan who were concerned with the training of the whole man in spirit as well as mind. It is too fundamental to humanity ever to become outdated or nonessential.

Such education looks to a future more exacting than its present; it attempts to prepare a new generation for living in territories not yet opened to the older one. In it the elders recognize the responsibility of equipping the younger for occupancy of a world they themselves will never enter. Indeed, they cannot even picture it. But they educate in confidence that if a character of integrity and mind disciplined to sound reason is linked to a will capable of decisive action, anything may be faced with hope of success. This is certainly the spirit of ICU as it is of the peoples from whom it derives its origin and strength.

But spirit must have embodiment in time and space, and ICU is an institution with a living relation to society; it belongs to today before it can qualify for tomorrow. Specifically it takes as sound the educational philosophy officially adopted by Japan after the war, and it is thereby serving a generation of youths who must live in a swiftly changing tomorrow. The direction of some of the changes we can now see. There will be progressive complexity of human relations, and a vast extension of knowledge into all areas of theory and practice. Technological development will increasingly demand a supply of highly competent experts. They must be trained, and they will be trained chiefly in government schools supported by a public who have believed in education and have been willing to sacrifice for it.

ICU should make as one of its unique contributions the maintaining of a college of liberal arts to hold back the forces of early specialization until a base of character development has been attained, together with an outlook on life that makes it safe for one to go on into scientific research or industrial management without danger of moral and spiritual collapse. The new world of tomorrow is demanding more of individual human beings than they can bear unless they are fortified by a disciplined character. ICU aspires to breathe into their nostrils the breath of life for four solid years at their most impressionable age before sending them into the arena, or up into its advanced studies.

Already the platform of general education at ICU is broad. Centering in the branches of the humanities, or the study of the human being, it widens into the physical sciences, to make man at home in his natural world and to discipline him in the right use of it. With a broad-range sweep of man in his human relationships, the social sciences are pursued. The essentials of skills and techniques of communication in the new

multilingual and multicultural world are in view. Not only does ICU offer training in all these areas, it offers training for that training, in educational disciplines geared to today's best knowledge and practice, and in preparation for tomorrow.

At the graduate level two areas of immediate and also of permanent importance are now being occupied: the training of teachers of secondary schools and eventually of educators of highest grades, and the preparing of men and women for posts in government service, local, prefectural, national, and even international. Both these tasks must have a large place in an ever-opening future. The potentialities of a stream of graduates from ICU's School of Public Administration going into service of government and of innumerable international agencies across the world, carrying with them the ideals of their university, are incalculable in bringing about a new spirit and fresh procedures of worldwide understanding, cooperation, and service.

Add to all this the enlargement that must inevitably have come to any student who for all his college years has shared experiences and friendships with those of other countries in dormitory, classroom, and faculty homes, and it can be predicted that the product of ICU will be in demand in future days when intercultural contacts are multiplied and when interpreters are so essential if life is to go on.

We are in the atomic age, and in this age thinking and feeling must be global. The time for the provincial outlook is passing, if not already past. But the human heart quails before any global involvement of responsibility and all too easily one throws up a rampart about his own self or family or region or nation. A man's own labor group or professional class, his special province of rights and privileges, commands his unquestioned allegiance while the weightier matters of human concern too often make little appeal.

The internationalism at ICU is admittedly less than fully global in balance. The university was born in a historic situation, as we have already noted, and it partakes of the confluence of two major streams of tradition, of circumstance and of life, Japanese and North American. But there can be no international spirit unless one first is a loyal and enthusiastic member of some one nation. For this reason from the start there has been an emphasis on training for responsible citizenship, and in the university it is always assumed that everyone will be a loyal and

patriotic child of his own people and nation. This is a firm foundation in today's world, and presumably it will stand in tomorrow's world as well. Yet this patriotism carries its own perils.

In today's situation of ardent and sometimes irrational nationalism even for a tribe or clan of common speech and interests, if a person, while cultivating a sound love of his own people and land, can also extend it to include even one other at close range, will he not have made a commendable and essential first step toward the tomorrow of international sharing which has as yet scarcely dawned? Many would hold that this is indeed the only natural or reliable way to move on toward a more inclusive sense of common involvement in the world of nations.

In stressing this fact it is not forgotten that besides the influence of Japan and of North America there are numerous and splendid representatives of other nations in the ICU family, both of students and faculty. If growth is normal, this will steadily increase toward the time when the institution far more deeply partakes of the living contributions of many lands.

In the meantime there is, as Dr. Yuasa has pointed out, between the people of Japan and of North America a "spiritual linkage" which does bind them together as both face the future. Speaking on Founders Day, June 10, 1953, and referring to the American contacts of a century before as well as the democratic influences now being exerted, he said:

In the new Japan the orientation toward democracy is so definite and fundamental that it is fair to consider it irrevocable. . . . Henceforth universal peace is the national ambition; democracy the basic pattern of life; and friendly cooperation of all the peoples of the free world Japan's consuming concern.

But democracy demands character, he continued, and the spiritual regeneration of the individual to make it meaningful or operative. This requires education. Government can rarely offer this intensely personal, spiritual kind of education; it remains with private agencies manned by persons committed to the faith that transforms personality. ICU is in this strategic position offering such an education transfused with such a faith. And behind it must be the people of America who have twice met and changed the course of Japan's life. He went on:

This involvement extends much beyond economic cooperation and

political investment. It reaches deep into the spiritual substratum of the inner life of the peoples. It envisages a spiritual linkage—a spiritual fellowship—of the peoples of America and Japan in the spirit of freedom and equality. This is the challenge which world-minded citizens of America and Japan must face together if we are to serve tomorrow's world.

We now come to what the builders of ICU believe to be the supreme ground for confidence that this institution is to have a responsible part to play in the world of the future. That is the unqualified purpose to be a Christian community pursuing ultimate Christian goals, by educational personnel and practice consistent with that aim. We have seen the flexible threefold pattern that has become tradition at Mitaka; first, of a broad and generous Christian view of man, of life, of truth, and of God undergirding the structure of the university, with the solid personal life of the entire full-time faculty to reinforce it; second, the pattern of full freedom of faith and speech for every student, including those who do not share the outlook of the university, but also including the encouraged voluntary activities of those who do; and third, the presence of a live Christian church on the campus giving a full and free witness of teaching, evangelism, and service.

This is felt to be a working pattern of Christian influence suited to a private university in almost any kind of society in the future, at least in any society which would permit a private university to function at all. It is subject to all the errors and vicissitudes of human effort, but in principle it should carry the institution into tomorrow's world equipped to make its own distinctive contribution to the life of humanity.

Thus far our periscope has been directed at the future of ICU in a prospective open world where there is agreement on social and political development, and where international cooperation is both offered and accepted. All persons of goodwill pray and trust that this may be tomorrow's world, but it does not describe that of today. Today ICU must function and those who support it must do so in terms of as baffling and paradoxical a world situation as has ever confronted a generation in human history. If the world is to be riven in two, a true university is all but impossible, for by very definition such an institution must seek its truth in the open market of learning and research, welcoming it from any source on earth. By the same token an international uni-

versity which belongs in one of two armed camps can be called international only in a very qualified sense. And as to the Christian witness, it can scarcely express itself with spiritual authority in a situation where suspicion, fear, and the mood of a cold war rule.

But man's extremity is God's opportunity. A Christian who has faith in the purposes and providence of the Lord of History may dare to hope and believe that in the strange turn of events by which the people of Japan have set their feet on the path of peace as an expression of the national will, God is preparing an instrument ready at hand for his reconciling love to bring together the nations of the East and West in a new miraculous fusion of harmonious life.

What is needed today and for tomorrow in the circle of nations is a new force for mediation. Such a nation can be of help not standing aloof as a neutral, strange to both East and West, but only insofar as it is involved in the life of both. Japan, perhaps alone in the world, may meet this condition. She knows the West and belongs to it beyond any of her Eastern neighbors. Yet these neighbors she knows also, and belongs to them by virtue of two millennia of common life. The hand of destiny points to the nation as being able, if she will, to exercise a strategic influence upon the present world impasse as interpreter and mediator. Given this role for Japan, there can be seen an ever-widening range of responsibility and service opening out before the International Christian University.

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