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GREETING



“No projects and no activities can be carried out well without asking ourselves, What is E. S. S.?” As being a president of the E. S. S. for one year I have come to this conclusion. In other words I realized how indispensable it is to consider what each member who forms the organization should do. When one thinks of it, it enables E. S. S. to accomplish its objectives, thus increasing our possibilities. What we are required, after the basic recognition, is to think over how to put the theory into practice to meet our desire. At this stage as many members as possible must be free to express their ideas. This way of asking many people to freely express what they have in mind is referred to as “brain storming”, which is followed by the work of uniting the ideas. When we carry out plans and ideas, we may make failures — along with successes. But no development can be expected without trial and error.

This year, too, we have been through with various events and activities. Although it may be too premature, whether subjectively or objectively, to judge how much our activities have so far contributed to the development of the E. S. S., this year's E. S. S. has, right or wrong, undergone few changes in comparison with what it had been, I would attribute its phenomenon to our lack of understanding as members of the organization as I mentioned above.

Being that matter as it may, we have done our best in every activity, laying stress on Section Activity. Therefore we find satisfaction in publishing the pamphlet which mainly covers the Section Activity.

Ryoichi Tokashiki

Ryoichi Tokashiki
President of E. S. S.

To the Members of E.S.S.



Many changes and many new ideas come into being with each succeeding year.

For instance, our University is now affiliated with the Gustavus Adolphus College in America, thus giving the students of this University second grade to enter the Junior grade in the above College and the Sophomore Students of the Junior College to do likewise.

Of course, students have to be chosen and recommended by the faculty.

This is the first time in Japan that such an exchange between an American University and a Japanese University takes place.

No doubt you will all try your best to compete with your fellow students to participate in such an exchange.

So far, there has been great improvement in the studying of oral English and great enthusiasm has been shown by all E. S. S. members and other speakers of English in our University and College.

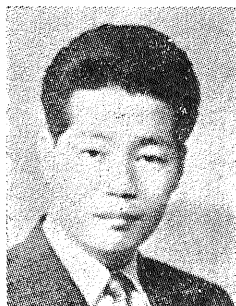
Remember there is no easy road to learning a foreign language. Patience, practice and a *strong will* to succeed are necessary.

I sincerely hope that we will find many more and better speakers of English as time goes by.

Best of luck to all of you in your untiring efforts to succeed.

Takako Tanimoto
President

To all E.S.S. members



Ever since the establishment of our university, the E.S.S. has taken an active role in the diffusion of the English language, objectives to which our university is dedicated. I wish to congratulate you and express my deep appreciation to you and your predecessors for the effort you are making and have made toward this end.

Exchange of cultural information pertaining to all races and countries of the world is now an important function of education and you are also contributing much to this world-wide need.

To develop the language skills, you are holding daily or weekly

discussions, sponsoring lecture meetings by prominent educators like Mr. Masao Kunihiro this year, planning strictly controlled camp training, sending candidates to local and national speech contests, and encouraging the members to participate actively in the university sponsored programs.

May I take this opportunity to remind you that in developing language competence effectively, four steps are essential : listening comprehension, reading comprehension, increasing one's vocabulary, and writing skill. I am confident that in your program you are including the mastery of all these skills.

I hope you will continue your good work in enhancing the reputation of our university.

Sadato Tanimoto

Sadato Tanimoto
Vice President

Festival Program



I would like to take this opportunity to congratulate all you members of the E. S. S. on the fine work you have done during the past year. When I visit the E. S. S. displays at the college festival, I am always impressed by the enthusiasm you show. It is obvious that a lot of hard work has gone into the displays.

During the summer I was able to join you for your trip to Okayama. Everything was very well organized and I would like to compliment you on the way you all cooperated to make the training session so successful. I think the leaders did exceptionally well in coordinating and directing activities at that time. Your club is very large and I know it is very difficult to carry out your activities in an efficient way. For this reason I think your club is especially deserving of praise.

Ever since I began teaching English in Japan, I have realized that, no matter how well a course of study was planned, little was achieved unless the students were active and made efforts to use the skills they had developed. I think the E. S. S. has been very effective in helping its members to be outgoing and active. There is no doubt that the E. S. S. club is making a valuable contribution to the academic life at our university.

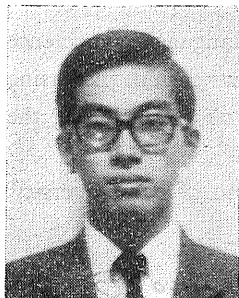
I wish you every success in your future activities and hope that your club will continue to grow and flourish in the years to come.

Paul M. Kelly

Paul M. Kelly
Instructor of English



“UNITED WE STAND, DIVIDED WE FAIL.”



I believe that you are working very hard in all the activities aiming at the study of various subjects, the acquirement of the English language and promoting friendship among the members.

But looking back over the past two or three years, I can't help feeling a crisis in the E. S. S. because there has been a gap between the committee and the general members in our club, though I suppose it must be true of any large club. In addition most of the E. S. S. members seem to have been acting loosely without a strong will and high ambitions.

As a result of that, you will not be able to make great progress in English and also won't have close friends like brothers. If you keep on acting like this, the E. S. S. will be ruined and fall apart.

My Fellow Members

Bear in mind that goal of the E. S. S. has been the highest in our university and should continue to be so in the future. I believe that you will be able to overcome the present crisis with a strong spirit of unity by first recognizing the status quo of the E. S. S. and then by deepening mutual understanding among the members.

Last of all, looking forward to great progress and growth of the E. S. S. in the real sense of the term, I pass on to you my favourite saying "Where there is a will, there is a way."

Shuichi Mitsuyuki

The Former Vice-President

The Former President of Negotiation Dept.

The Organization of E.S.S.

Committee (12)

- *President (1)
- *Vice Presidents (4)
 - for General Affairs Dept.
 - for Planning Dept.
 - for Negotiation Dept.
 - for Paymaster
- *Secretary (1)
- *Chief of Conversation Charge (1)
- *Grade Leaders (3)
 - for Junior
 - for Sophomore
 - for Freshman
- *Chief of Section Leader (2)

Sub Committee (9)

| | |
|--|-------------------------------------|
| for College | for Junior College |
| Leader of Politics & Economics Section | Leader of Drama Section |
| Leader of Literature Section | Leader of Discussion Section |
| Leader of Sociology Section | Leader of Interpretation Section |
| Leader of Religion Section | Leader of Practical English Section |
| Leader of History Section | |

Chairman (1)

All members belong to each sections.

Explanation of E.S.S.

First of all, it is a great pleasure for me to have an opportunity to tell you about the basic policy of our club. I want you to understand what kind of style E. S. S. has.

The basic policy of the E. S. S. is discussing various topics, not only the daily problems, but also the international problems ; The Aged Problems and The Oil Crisis, for example. We exchange our opinions on these topics by means of English. In spite of having many troubles which are not only English but also difficult topics, we are making steady efforts. Our communication is carried on by means of English.

We consist of 9 sections ; in College Religion Section, Politics and Economics Section, Sociology Section, Literature Section, History Section, in Junior College Drama Section, Discussion Section, Interpretation Section, Practical English Section. This Section System is the main activity and characteristic of our E. S. S., and also quite different from the systems of other university's E. S. S.. Section System is very useful to have many different colors. Besides, we have Year Meeting which consists of all members in order to have whole communication. In addition to these meetings, we have many annual events, a Lecture of Big Name, a Joint Meeting, an English Speech Contest, a Summer and Spring Training Camp and participation in the School Festival.

Kazuo Wakiya
Chairman

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Voices from each Section of E.S.S.

Politics & Economics Section

Energy Crisis

It is my great pleasure to have this opportunity of speaking to you about our study of an important Political and Economical problem. This problem is the recent Oil Crisis which has attracted special interest recently.

There are eight big, world-wide oil companies which are called "Major Oil Companies" capitalized by the United States, the United Kingdom, France and so on. These are EXXON, MOBIL, TEXACO, GULF, Standard Oil of California, Shell, British Petroleum and CEP. They produced 790 million kiloliter in the Middle East in 1972. That was 80 percent of the total oil production in that year. They had dominated the so called "Down Stream" and "Up Stream" untill 1972 in spite of the formation of the Organization of Petroleum Exporting Countries in 1960 and the Organization of Arab Petroleum Exporting Countries in 1968, although these organizations did make some progress in the 1960's. In 1973, the situation changed. The status of Major Oil Companies decreased and Arabian Oil Producing Countries began to accelerate their investment in the Major Oil Crisis. For example in March of 1973, Iran accomplished the nationalization of oil companies located there by buying them out. Also in 1973, Saudi Arabia, which is the most moderate country in OPEC, began to invest in the Arabian-American Oil Company buying 25 percent of it. In conclusion, the controlling power of Major Oil Companies in Arab Countries has been receding little by little on the surface, but various ways still remain for them to retain their power even in this present situation. I do not intend to dwell on small details, but I wish to call your attention to the fact that about 50 percent of world oil demand depends on Major Oil Companies. Major Oil Companies refine almost 50 percent of the world's crude oil. In the production of oil, Major companies have lost their power to oil producing countries through nationalization and investment. However, Major Oil Companies are still powerful multinational corporations and will never lose their power in refining and selling. Next I would like to touch upon the subject of oil prices. As you know there is a "Posted Price of Clude Oil" system in order to assure the profit, taxes and royalties, for the oil producing countries. Today, Posted Price of Crude Oil kept \$ 11.65 a barrel for Arabian Light (Name of certain crude oil) since this January, the Organization of Petroleum Exporting Countries extended June 19th for three months its freeze on crude oil prices but tacked on a 2 percent increase in government royalty rates. The increase meant an 11 cent rise in the price of barrel of crude. Saudi Arabia, the biggest oil producer by far among the 13 OPEC member nations, refused to go along with the royalty increase. Officials said it was because King Faisal's Government is engaged in price negotiations with the giant Arabian-American Oil Co., ARAMCO. OPEC rules require that the organization's decisions be unanimous, but the rules was disregarded this time because of the Saudi Arabian price talks. ARAMCO announced June 12 that Saudi Arabia had taken over a 60 percent interest in the company, a prelude to an expected full take over in the future. Saudi Arabia's decision not to affiliate itself with the OPEC royalty increase was more a reflection of Faisal's

concern over the increase's economic effect on poor countries than as a negotiating ploy with ARAMCO. The decisions of the three-day OPEC meeting represented a compromise between the other 12 countries and Saudi Arabia, which had advocated lower prices to ease pressure on poor countries caused by last years fourfold increase in oil prices. The others have been thinking the royalty increase was necessary because the industrialized countries have failed to contain the alarming trend of inflation while posted prices remained frozen during the first half of 1974 and they are interested in protecting their purchasing power cent by cent. Where a royalty increase is not applicable, the country will increase taxes to make up the same amount. In conclusion, the royalty rate was increased to 14 1/2 percent from 12 1/2 percent. This two percent increase raised royalties by 23 cents to 1.69 dollars. But the net increase on a barrel was only 10 to 11 cents because of about 10 cents production costs and royalties were deducted from the posted price before calculating taxes. The posted price currently is 11.65 dollars a barrel and the oil companies have been selling oil at between 9 and 9.50 dollars a barrel. The total Government took on royalties and taxes had been about 7 dollars. Under the new royalty rate it is 7.11 dollars a barrel. Just few days ago of my writing this paper, certain prediction was expressed that the 12 percent of oil price currently will hike next year again. Prices of crude oil from the Middle East and other countries in the oil producing cartel may jump 12 percent at the beginning of 1975, the secretary general of the Organization of Petroleum Exporting Countries said Friday (September 20). The prediction by Abdel Rahman Khene comes only one week after OPEC nations agreed to freeze oil prices for the last three months of this year but to increase the royalties oil firms must pay to producer governments by 3.5 percent. Khene said there was no conflict between Saudi Arabia, which abstained from voting on the royalty hike, and other OPEC members. The Saudi stand was related to current negotiations for a complete take-over of the Arabian-American Oil Company (ARAMCO). In terms of the oil price hike, there will be much more price hike in future. And, in response to these oil price hike, oil consuming countries will have various countermeasures that we cannot guess. Even though during my writing this paper, the situation has been changing rapidly and my first basic plan to mention about various organizations and things was broken, and more important thing I should tell you was arisen. This may be one of the countermeasure taken by industrial nations.

Oil experts from 12 industrial nations produced a detailed package on September 20 requiring their countries to both share and conserve energy if there is another oil crisis. The experts came from the United States, Canada, Japan, Norway and all nine European Common Market nations except France. They met in the Energy Coordination Group (ECG) set up eight months ago in the wake of last winter's crisis and disunity, to arrange cooperation and coordination. These are brief contents picked from newspaper.

A very elaborate emergency oil sharing program. Under this program a system of weighted voting would generate both oil sharing and energy conservation if oil supplies in one of the 12 countries or in all 12 fall 7 percent below normal. Additional measures would go into effect as supplies fell further.

Cooperation with oil companies and a system of information to keep each country posted on world reserves.

Long term cooperation, including energy conservation, research and development, production of alternate sources of energy, and uranium enrichment.

Relations with Arab oil producing nations.

The disbanding of ECG itself, which held its last meeting on September 20, and its transformation into a new secretariat within the Organization for Economic Cooperation and Development (OECD). France is expected to join this secretariat, which will implement the agreement and suggest further cooperation.

And this oil sharing would go into effect automatically if stocks in all 12 countries fell by an average 7 percent, unless nine of the countries voted against this. If stocks in one of the countries fell by 7 percent or more, the other countries would have to come to its aid unless 10 countries voted against it. One more example, I would like to show you. An agreement reached among five industrially advanced nations at their meeting in Washington on September 29 announced to launch joint efforts to prevent further rises in oil prices. It was decided that the 12 industrially advanced nations decrease their importing ratio from OAPEC by 10 percent through an oil embargo on the import. These 12 well-developed nations import 40 percent of the Arab crude oil. For Arab oil producing countries, it is impossible to reduce their oil production by more than 25 percent without breaking their oil fields. A 10 percent oil embargo the 12 nations would reduce their Arab oil consumption lay that of an 25 percent. Even though our status is that of an Oil Consuming Country, we may also take effective measures.

Noriaki Kakizaki

Leader of Politics & Economics Section

Literature Section

Natsume Soseki

It seems to me that the "Meet" brings various fates on our daily lives and decides many of our lives.

Until now, I chose my friends in "Meet" with many people, and knew their love or betrayal, grew reliance. If the "Meet" is plentiful and we make it inevitably, our life will be significant.

It's one of the important "Meet" to find good books, I think. The "Meet" with literature is the experience of our lives. We find out different ways of living, and thought and world. We can experience valuable thing through good books. We are impressed by a writer's humanity and this impression affects us very much. But a book is not an absolute thing in front of us. A book is sometimes our friend and sometimes can be an enemy. A book is a catalyzer and a lead. By using it we should understand ourselves and the world and make ourselves. This is

my idea about a book.

This year we are studying about Soseki, one of the most famous writers in Japan and his works.

First of all, I'll explain about Soseki through his personal history.

1867 : Natsume Kinnosuke was born in Tokyo. He later adopted the pen name of Soseki, which replaced, as is the custom in Japan, his given name.

His childhood was unhappy. He was born when his father was fifty-three and his mother forty. There were already five children in the family, and the birth of another son was not welcome. Not only was the family position becoming increasingly insecure, but the Natsumes felt some disgrace in having a child at their age.

1868 : He was adopted by a childless couple named Shiobara. They were not unkind to him, but difficulties arose between them which eventually led to a divorce. He was forced to witness many sordid scenes in his adopted home.

1876 : He was once more sent back to his parents. No wonder then that Soseki later wrote that his childhood memories had "a cold and sad shadow over them." That his sense of loneliness which so marked his adult his life had its beginnings in early childhood.

1884 : He entered the college of the university when he was seventeen. He decided to specialize in English. Earlier, when he was about fifteen, he had been keenly interested in literature and had said to an elder brother that he might one day become a writer. The brother admonished him, saying that writing was not a profession but a mere accomplishment. It would seem that he succeeded in convincing Soseki of the frivolity of literary career, for two or three years later we find the young man telling a college friend that he was toying with the idea of becoming an architect. The reason that Soseki himself gives us for wanting to be an architect is strange. He knew that he was a little odd, he says, and decided he would have to choose a profession that would not only afford him a living but would allow him to remain an oddity. His friend was not so practical as his brother, however, and told him that there was no glory in being an architect in such a poor country as Japan, where there would never arise the opportunity of building a great monument of the order of St. Paul's. This time Soseki was encouraged to become a writer. Even in a poor country, he was told, a man could have a distinguished literary career. Once more he was convinced and decided to concentrate on the study of English literature.

It is not clear whether he meant eventually to become a novelist or a literary scholar. Probably he himself did not know.

It was during Soseki's student days that there began to appear movements against excessive Europeanization. Nationalistic societies and magazines were founded for the purpose of extolling purely Japanese virtues. To what extent this nationalism affected college student, it is difficult to say, but it would seem that it was not popular among the more intelligent at Soseki's college.

1890 : He entered the university, after completing the five-year course at the college.

1893 : He graduated from it in July.

1895 : He accepted an offer from the high school in Matsuyama ; In April, he left Tokyo for the small castle town in Shikoku.

We could not get the satisfactory explanation from any materials about him. Perhaps there was some spiritual significance in the self-inflicted exile, then, for that every year he visited a Zen temple in Kamakura.

While he was at Matsuyama, he became engaged to Nakane Kyoko, the eldest daughter of the then chief secretary of the House of Peers.

Their married life in Kumamoto seems to have been happy. One suspects that his four years there were the happiest in his life.

1900 : In June, he was offered a scholarship by his government to go to England for two years to study the English language.

In September, he left for England. He was not unknown in his country's academic world.

Unfortunately, Soseki went to England under the misconception that he would be free to study at any university of his choice. While he was in England, he had no letters of introduction, and because he was poor, he could not — or would not — associate with members of the Japanese diplomatic or business communities in London who might have introduced him to educated Englishmen. As a result, he spent the two years in a foreign city in almost complete isolation.

"The two years I spent in London were most unpleasant" he writes.

His unhappiness was such that towards the end of his stay in England, he began to show definite signs of a nervous breakdown.

He had spent most of his time alone in his room, reading furiously. Two years of loneliness and overlook left a permanent mark on Soseki.

1903 : He arrived in Japan in January and in April he succeeded Lafcadio Hearn as lecture in English literature at the Imperial University.

1907 : He died of a gastric ulcer.

From 1907 until his death he remained a professional writer and never returned to the university.

As I mentioned before, his life was almost unhappy taking up not only his childhood but also his married life. These circumstances very much influenced his works. In his early days as novelist, emitting the dissatisfaction, against the society, world, and his family, while on the other hand, he tried to wander about the dreamy world. Many of the critics say, "There existed two minds in him." But I think both of his attitudes had much connection. He did not persist in one position because he was a pluralist in art. One of his early days work "Kusamakura" was written by his sense of beauty that would be realized. But we cannot neglect the fact the process of his own aesthetics were shown in this book. He thought that men never stand aloof from life itself. This is his fundamental recognition so called "Inhuman world" that is "Funinjo no Sekai" in Japanese. His attitude against "Funinjo No Sekai" denied the naturalism by euphemism. But this naturalism a little bit stimulated him. Being influenced by naturalism, he tried to create his own way and thought of writing. It shows us clearly that the change from "Nowake" "Gubijinso" which were written by the ideal way to "Kôfu" which shows his real attitude.

Later he did more deep, complicated and significant works that is "Sorekara" "Kojin"

“Michikusa” “Meian” than his earlier. At that time, his attitude against the issue changed, little by little, from outside to inside. In other words, as I mentioned before, at the beginning he criticized the society or his family but he gradually began to gaze at he himself and the human being. Thinking about his way of writing, the artificial technique disappeared.

Once he turned his eyes to seek for the truth of “human nature” he made it the last problem that he had to pursue. In his last work “Meian”, he could create his original world “Sokuten-Kyoshi”.

Taking up one of his works “Sorekara”, I will explain his problem that he tried to pursue. We may say, the main problems of this novel, to be frank, are the well-educated men’s ways of living in Meiji and a love. In a sence, this story have not conclusion.

Soseki touched the modern intellectuals and showed the fundamental attitude. He created one intellectual, named Daisuke who took leave of an old morality, and tried to live by thought and behavior based on “human nature”. Moreover he showed not only a new idea but also the contradiction in it.

In Meiji many intellectuals realize dindividualism and cultivated their ego. If they had tried to live in Meiji in accordance with this principle, what should they do, or would happen to them. These problems that Soseki instituted in “Sorekara” contains the fundamental contradiction exist in modern age. To be concrete there are two problems in it. Though both of them are the issue of the human estrangement, one is the problem between humanity and the occupation.

In this story, Daisuke sais “The occupation in order to get the money to eat is not honest and faithful.” In short, Soseki or Daisuke pointed out that men have the pleasure of work taken away and loses the faithfulness under the situation that the work is not purpose but the mean. Daisuke also says to his friend, Hiraoka as follows. “you ask me why I don’t work. That I don’t it is not my fault. It is really the faul of the world around us. . . . Look at Japan! She is the kind of country that can’t survive unless she borrows money from the West. In spite of this, she tries to play the role of a first-class power ;she tries to force her way into the company of first-class powers. . . She is like a frog trying to be as big as a cow. Of course, She will soon burst. This struggle affects you and me, and everybody else. Because of the pressure of competition with the West, the Japanese have no time to relax and think and do something worthwhile. They are brought up in an atmosphere of tention and frugality and then are made to engage in furious activity. No wonder they are all neurotics. Talk to them, you will find they are all fools. They think of nothing except themselves and their immidiate needs. Look all over Japan, and you won’t find one square inch that is bright with hope. It is dark everywhere. Standing in the middle of this darkness, what can I, alone, say or do that will be of use?”

Conscience and faithfulness are neglected under the capitalistic and competitive society. This is the fact that everyone knows. He thinks the occupation missed “human nature.” That’s why he does not work. From this point of view, I think his attitude is right. But it means he had no base independence. In the case of Daisuke, he relies on his father. There should exist the contradiction. He keenly feels this contradiction because as far as he has not the occupation, he will not get the economical independence and also spiritual independence.

This conflict will continue permanently without any solution. Perhaps Soseki wanted to show us this in modern society.

The second problem is the opposition between his ego and others'. Daisuke loves his friend's wife, and he tried to accomplish their love. There love should not be allowed from the moral point of view. He does not recognize any authority, so there is no need for him to obey the morality that was defined by society. I think his attitude is very significant. But to accomplish the satisfaction of his ego, is, at the same time, to violate the other's one. For Daisuke the other's ego is important as much as his ego. It seems almost difficult to make the best use of each ego.

Then how do we control the nature and the freedom of an ego between ourselves and others? Usually we control it by making a rule each other as law or social morality. It goes without saying that we ask ourselves whether this answer is enough or not. If we can easily compromise each other, that's not the matter. But if we can not do so, the matter should be serious. This is the problem not only for Soseki but also ourselves.

My explanation about "Sorekara" is not enough. But I'm glad if you have the chance of reconsidering yourselves and are interested in Soseki, after you read this paper. If you try to read classics, I recommend Soseki's work to you.

His principal works as follows :

| | |
|-----------------|------------------------------|
| I am a Cat | (1905) |
| Pillow of Grass | (1906) |
| Sanshiro | (1908) |
| And Then | (1909) |
| The Gate | (1910) |
| The Wanderer | (1912) |
| The Heart | (1914) |
| Meian | (1916) . . . unfinished work |

Chizuko Inoue

Leader of Literature Section

Sociology Section

Mass Communication and the right to know

Almost one year has now passed since last December when we made up our minds to study Mass Communication and the right to know. Now is the time for my retirement as head of Sociology Section and chief of section leaders. Therefore, it's a great pleasure to introduce the outline of our studies.

Until the new freshmen joined our club, E. S. S., we have studied about Mass Media in

Japan and U. S. A. For example, the difference of Mass Media between Japan and U. S. A. and the history and problems of Mass Media in Japan. Especially, we have thought much concerning the press. The reason why is that it has the longest history as Mass Media and it has been the most popular among us. Actually, I'm sure, we, Japanese, have been extremely influenced by the press. Even though television and radio have developed and found their way into almost all homes in Japan, we can not ignore the press.

Now, first of all, I will explain the problem of today's Mass Media. Recently people sometimes criticize Mass Media's attitude concerning the political and social problem and so on. For example, the lack of neutrality, taking an event for amusement and infringement of privacy. Mass Media is a profitmaking enterprise, but it is not judged chiefly by commercial success. Also, It performs a public service but it is neither regulated nor licensed. Journalists, on the other hand, have considerable power to help or hurt people, but they need no code, no professional association to judge their performance. All of this appear paradoxical. It is no exaggeration to say that the paradox cause a criticism which is made by people to Mass Media. The problem of opinion advertisement is a good example.

That is, the Japan Communist Party (JCP) took the legal action against a seven-column advertisement placed by the Liberal-Democratic Party (LDP) in the Sankei Shimbun on Dec. 2 last year. Under the title of "The Japan Communist Party, Please Make Them Clear," with some charts included, the LDP pointed out contradictions on five points such as the parliament, Emperor and the Self-Defence Forces described in the JCP platform and a proposal for a democratic coalition government adopted by the party last Nov. On May 14, the Tokyo District Court rejected the claim that the daily, Sandei Shimbun, provide the JCP with the same size of space in the paper, free of charge, to counter LDP. The court said that news media in view of their mission to serve the public must be given the freedom to carry articles, comments and opinion advertisements by article 21 of the Japanese Constitution regarding policies, activities and arguments of political parties. When the highly public nature of political parties is taken into consideration, criticism against parties of a slanderous nature is permissible so long as it contains truth and its contents are expressed in a manner generally acceptable to the common sense.

The main questions at stake in the case were the definition of the freedom of expression and the weight of Mass Media as public organization. According to the ruling in which the court rejected the claim of JCP, the court ruled that the freedom of expression extended to the opinion advertisement. I disagree, because, as I mentioned, newspapers play a very important part in our life and they influence us so much. It is no exaggeration to say that newspaper makes our public opinion. We can not ignore the neutrality of Mass Media as public organization. Even though the court ruled that the freedom of expression extended to the opinion advertisement, we should not accept it immediately, but we should consider it again. There is considerable room for improvement.

From this spring, we have studied the right to know through the case of Nishiyama with freshmen. Before we have discussed the right to know, we took up the case of Nishiyama. From now on, I will explain the case of Nishiyama. This case involving the leaking of official Japanese Foreign Ministry cables relating to Japan-U. S. diplomatic negotiations on the reversion

of Okinawa to Japanese administrative control was brought to light on Mar. 27 in 1972 when Mr. Yokomichi, a member of Japan Socialist Party, reavealed the "secret agreement" in Diet. From May to June in 1971, Mr. Nishiyama, a Mainichi Shimbun newspaperman, had obtained copies of three Foreign Ministry confidential cables. Mrs. Hasumi was then secretary to Deputy Foreign Vice Minister Yasukawa, now Ambassador to the U.S. At that time she had intimate relations with Nishiyama. One of the three cables in question was a top-secret telegram on a meeting between the late Foreign Minister Kiichi Aichi and U. S. Ambassador to Japan Armin H. Meyer. Details of it included under-the-table arrangements whereby nearly \$ 4,000,000, actually payable by Japan to former land-owners, was to be ostensibly borne by the U. S. Nishiyama gave an account of the case with his signature which said that the agreement contained elements to doubt a "secret agreement" was made. However it caused little response, because the account took an indirect expression for consideration of news-source, Hasumi. Afterward the Government explained away questions of the Opposition about the reversion of Okinawa. Then Nishiyama handed over copies to Mr. Yokomichi revealing the secret. The Metropolitan Police Board arrested Nishiyama and Hasumi on Apr. 4 in 1972, the Tokyo District Prosecutor's Office indicted them on Apr. 15, on charges that the former violated Article 111 of the National Public Service Law, prohibiting incitement of Government workers into divulging official secrets, and the latter Article 109 and 100 of the same low, banning leakage of Government secrets.

While Hasumi pleaded guilty to all prosecution charges, Nishiyama insisted on his innocence, contesting the prosecution views on the confidentiality of the cables and the interpretation of the National Public Service Law. The prosecution had demanded a year in Prison for Nishiyama and 10 months for Hasumi.

The Tokyo District Court handed down its verdict in the controversial case on Jan. 31, 1974 and pronounced Nishiyama not guilty of the charges made against him by the prosecution and found Hasumi guilty. Hasumi was sentenced to a six-month prison term with a one-year stay of execution. The verdict said the manner in which Nishiyama made his request on the confidential cables to Hasumi constituted an act of criminal instigation, and although his conduct was lacking in appropriateness of means and method; the objective of news gathering was legitimate, and public interest is served by the news-gathering activities of reporter, Nishiyama's conduct in the case should be regarded as having constituted a legitimate act and not an illegal one.

The court convicted Hasumi of violating "leaking of secrets" on the grounds that the three classified cables were of nature which would have impeded the democratic and efficient conduct of diplomacy if made public.

The principal bones of contention in the trial were whether the three cables constituted secrets as defined in the National Public Service Law and whether the persuasion method Nishiyama exercised on Hasumi in getting their copies was an act of incitement stipulated in the Law.

Concerning the first point, the past court judgements are divided over whether secrets contain all documents and information which classified as secret by the Governments department or the relevant provision applies only when the substance is worth protection. In this connection, the prose-

cution asserted that the three cables concerned the process of diplomatic negotiations which is usually not made public by international custom, and they could have posed serious difficulties for the Okinawa reversion talks if they were published at that time. Nishiyama and his defense counsel maintained that the matters that went into three cables were already mostly public knowledge except a possible "secret agreement" for Japan to shoulder a \$4,000,000 cost for restoring U. S. military land in Okinawa for civilian use. Therefore, they maintained that such a secret was not worth legal protection.

Concerning the second point, the prosecution charged that Nishiyama went far beyond the commonly accepted propriety of news-gathering activities. Nishiyama, on the other hand, insisted that what he had done was not an act of incitement punishable by law. He said that his personal relations with Hasumi were based on their free will and Hasumi gave him copies of the confidential cables of her own volition.

The main bone of legal contention in this case was the meaning of the term of "secrets," referred to in the National Public Service Law. On this crucial point, the Tokyo District Court adjudicated an considerably strict interpretation that the term should be interpreted as meaning substantial secrets objectively recognized as deserving of protection, and which must necessarily be protected and kept unbeknownst to the public. Also the court recognized the fact the cable did containe elements of room for doubt that a "secret agreement" was made between Japan and U. S. However, the court concluded that three cables, in question, merited protection in view of their contents as well as the internationally established custom of keeping the concrete contents of diplomatic negotiations secret until the negotiations come to an end. It is surely doubtful whether the contents of three cables really deserved the protective cover of secrecy from the standpoint of protecting the interests of the Japanese public. Thus, the court's conclusion has a contradiction and leaves us with feeling of doubt.

The latest case was the first time that a reporter engaged in news-gathering activities was charged with having committed the crime of "instigation" defined in the National Public Service Law. The prosecution maintained that news-gathering constitute an act of "instigation" not only when such activities are in violation of the criminal law, but also when they are designed to take advantage of the other party's "confusion" and exert unjustified "psychological pressure" on the other party. Acts that violate the provisions of the criminal law, such as intimidation, blackmail and bribery, in the process of news gathering should never be overlook. Also a reporter should not employ an act that goes against the moral sense of a society. However it used such vague notions as "confusion" and "psychological pressure," these words leave room for expanded interpretations. The decisions of the court are noteworthy rulings that are closely bound up with the freedom of news gathering and of the press and with the people's right to know, also it will undoubtedly set vital precedents.

In today's complicated and multiform world, we can know the Government's actions only by Mass Media. Under democracy, we, in whom sovereign power resides, have the "right to know." Still, we can't ignore governmental secrecy. For, there are cases where the national interests will be harmed if diplomatic secrets are made public. We can not say which is important. Yet I can not assent to today's circumstances of our right so know in Japan. It is no exaggeration to say that the Government stamps every inconvenient item "Top-Secret." We should

recognize the secrecy of the Government up to a point, but to the utmost it should be limited. The Government should frequently inform the people concerning its actions. The Government used to enclose itself in a shelf of secrecy, as many other countries. On the other hand, you know, a Liberal-Democratic member of the Diet leaked the official cable, regarding negotiations on the Japan-China civil aviation agreement on Apr. 10 in this year. Their personal responsibilities of neither the official who leaked the information nor the politician who made the disclosure are to be questioned further by the decision of Government authorities. Our Government has revealed to us that it is capable of exercising two diametrically opposite steps in coping with incidents concerning leakage of classified information. One is inexorably strict at times and other is magnanimous on other occasions. There is contradiction of the Government between the case of Nishiyama and this case. It should renovate this attitude. On the other hand, I'm sure that the people's right to know will be recognized more and more in the near future. For the people's power has been stronger and stronger. The Government will not be able to help to do so. I think that rights and freedom attend duty and responsibility. That is, in this problem, we should develop our ideas about social and political problems and have an interest in them. If we haven't any ideas about them and interest in them, the right to know is quite invain. Unfortunately many people haven't the least interest in those problems.

Now ladies and gentlemen, I hope you will develop an interest in this problems by reading my explanation and opinion. In summation, this famous quote from Thomas Jefferson.

“If I have to choose between a government without newspapers and newspapers without a government, I will pick the latter”

Hitoshi Kawano
Leader of Sociology Section
Chief of Section Leaders

Religion Section

ZEN

I'm very glad to have a chance to explain “Zen” and give you my opinion of it. I have been studying about Buddhism, especially about Zen all this year. In this contribution, I would like to give you the gist of Zen in view of our study.

We, members of the Religion Section, have studied and discussed about Zen many times. The contents of our study are as follows : first, The History of Zen ; second, The Koan ; third, The Heart of Zen ; fourth, Culture and Zen ; fifth, Philosophy and Zen. However, it is most difficult for me to write what Zen is in only a few pages. — indeed it is impossible, for there are many mysteries and contradictions that we cannot understand. Moreover, it is very dangerous for us to try to explain Zen without going through ascetic practices as Zen monks do.

Recently Zen has been propagated and introduced to American and European countries as Zen Buddhism, and is popular with certain people there. It seems that they think Oriental things are Zen things ; for example, landscape gardening, the tea ceremony, flower arrangement, the traditional kimono, bamboo furniture, and so on. The same is true of our style of living, Haiku, the Noh Play, “bushido,” and the spiritual side of Japanese life. Of course these things show something about Japanese culture. However, Europeans and Americans after miss the point cover-

ing the true meaning of Zen. In many cases, it is understood merely or principally as consisting of temples, gardens, calligraphic specimens, and paintings. These people don't know what Zen really is ; in other words, they understand Zen superficially, but don't comprehend its heart. In the same way some of us possess some knowledge but don't grasp the heart of study. I suppose the reason why Zen is popular with American people is that they like new things — for example, riddle — and want to hear about strange things. Basically there are just curious. The reason why Zen is popular with European people is that they have developed doubts about their own Religion, namely their belief in God. On the other hand, there is no God in Zen yet Zen is considered a Religion.

In the past Westerners felt that they needed God's help in order to be saved when they were suffering and had various troubles. They believed in salvation by faith. But now, after being introduced to Zen, they came to think that a person's own power is the greatest source of salvation and they eventually accept Zen as their religion.

Another reason, I suppose, is that the ideas of Zen are rather peculiar. For this very reason I dare say that their motives for choosing Zen are a little dangerous. Then naturally the next question which will rise in our minds, is "What is Zen?"

I suggested before that it is difficult or impossible for us to explain what Zen actually is. However, if we want to understand the meaning of Zen, we had better study the history of Zen and the Koan. It's the simplest way for us to comprehend it. (Of course the best way is actually to live the life along with the Zen monks.) Therefore, I am now going to explain Zen from the historical standpoint.

Zen and its practices originated in India, spread into China and were completed in Japan. The history of Zen dates from the coming of Bodhi-Dharma A. D. 520. He came to China with a special message.

That message was as follows :

- A special transmission outside the scripture ;
- No dependence upon words and letters ;
- Direct pointing to the heart of man ;
- Seeing into one's own nature.

These four lines show the principles that Zen teaches and how it is distinguished from other schools of Buddhism.

On arriving in China, Bodhi-Dharma had an interview with the Emperor Wu-ti of Liang, who was the greatest Buddhist patron of the time. Their interview is as follows :

The Emperor Wu asked Dharma, "Ever since the beginning of my reign, I have built so many temples, copied so many sacred books, and supported so many monks and nuns. What do you think my merit might be?"

"There is no merit, whatever sir." Dharma replied.

"Why?" demanded the Emperor Wu.

"All these are inferior deeds," Dharma began to answer. "It is natural for you to do such things. If you don't, you are a good-for-nothing fellow — like shadows following an object."

The Emperor Wu thereupon asked Bodhi-Dharma again, "What is the first principle of the holy doctrine?"

‘Was temptiness, and there is nothing in it to be called holly, sir,’ answered Dharma.

“Who are you?” asked Wu.

“I don’t know,” replied Dharma.

The answer was simple enough and clear enough, too, but the Emperor Wu couldn’t understand the meaning of Dharma’s words. After this, Bodhi-Dharma retired to the Shorin Temple on the Wu-Tai Mountain in Honan, and meditated there for nine years facing a wall.

However, this story isn’t really true. This is an imaginary tale, but it illustrates the first principle of Zen ; that is, that merit is no merit. When Dharma was asked who he was, he answered, “I don’t know.” Of course he was the first patriarch of Zen and had achieved Satori, or Enlightenment. So he could answer and explain who he was, without words and letters. Therefore he said, “I don’t know.”

After Bodhi-Dharma, the most important patriarch was Yeno. Yeno’s Zen was completely Chinese, but Dharma’s was Indian. Actually Yeno’s Zen had a connection with daily life, while on the other hand, Dharma’s Zen had a connection with space and mysteries. Yeno was the sixth patriarch and the real Chinese founder of Zen. The form of expression was completely Chinese, for it was a creation of the Chinese themselves. After Yeno, Zen spread more widely among the common people.

In 1192, Rinzai school introduced it to Japan through Eisai, as you know, and Zen was established in Japan.

In spite of the fact that Zen monks insisted on no dependence upon words and letters, during the Sung dynasty from 960 to 1279, letters began to be used in order to enable many monks to understand the truth and strong points of the Zen Sect. The Sung dynasty was the period when mass culture developed and study and literature was spreading more widely among the common people. Therefore the way to practice Zen and to understand the truth of Zen was shifting year by year.

Although few monks are able to reach Satori, or Enlightenment, the greatest masters wanted their own disciples to achieve it. For this reason, Koans were thought up. Koans were written down in words and letters. As a result, in the Zen Sect, the Koan brought about contradictions so that many records were written just the same as textbooks or reference books for students. Now the Koan is the most important means of attaining Satori. There is no Koan in other forms of Buddhism — only in the Zen Sect.

Then you may ask what the Koan is, “Koan” literally means “a public document” or “authoritative statute.” In Zen, the Koan means an anecdote of an ancient master and monks, or a statement or question put forward by a teacher, which is used as the means for opening one’s mind to the truth of Zen. However, the Koan doesn’t reveal the heart of Zen. It is only one way to achieve Satori, for it is a kind of artificial instrument.

One Koan is as follows :

Joshu, who was one of the most clever Zen masters during the T’ang dynasty (and the development of ZEN in China owes much to him), once asked a new monk, “Have you ever been here before?”

The monk answered, “Yes, sir, I have.” Thereupon the master said, “Have a cup of tea.”

Later on another monk came and he asked him the same question, “Have you ever been here before?”

This time the answer was quite the opposite. "I have never been here, sir."

The old master, however, answered just the same as before, "Have a cup of tea."

Afterwards the Inju (the head monk of the monastery) asked the master, "How is it that you make the same offering of a cup of tea no matter what a monk's reply is?"

The old master called out, "Oh, Inju!" and the head monk at once replied, "Yes, master." Whereupon Joshu said, "Have a cup of Tea."

Do you feel anything special in your heart as you read this?

If you are able to feel something, you are better than those who can't feel anything. Therefore I suppose the world of Zen may be said to be the world of feeling in a certain sense. We can feel something all the time, but we can't explain what we are feeling. Besides it is difficult for us to keep the same feeling forever. So there is something in our heart that we can't say by words and letters. Therefore in Zen, the thought "Mind is no mind" arises, I suppose.

For instance, when you win a speech contest most probably the chairman asks you, "How do you feel now?" Maybe you will reply, "I'm very happy, but I don't know how to express it in words, I cannot express how glad I am." At that time you can't say any words, but you have a good feeling. Another example is: if you fall head over heels in love with someone, maybe you will go and have a cup of tea with your sweetheart. At the coffee shop or some other place, you talk with your sweetheart, but sometimes you keep your mouth shut. At this time, perhaps you can feel something and understand what he or she thinks.

This feeling is the most important thing in Zen. In other words, there is no Zen without experience of life. I know, however, that we can't understand it if we do not put it into practice. On the other hand, it is difficult to realize the ultimate point in a reasonable or intellectual way.

There is a limit to explanation by words and letters. Therefore Zen insists on no dependence upon words and letters and emphasizes the idea of nothingness or emptiness. In Zen, transference of thoughts or ideas from one mind to another at a distance without normal use of the senses, namely, telepathy or mind reading, gives us the truth of Buddha and it is completed by intuition, which is of the essence of Zen. Moreover, in Zen not only meditation but also the wisdom of the truth of Buddha is of great importance to Zen monks.

The number of Koans is traditionally estimated at 1,700. However, that is a very generous way of counting them. Actually the number of Koans doesn't matter at all, the necessary requirements are faith and personal effort. Without these Zen is a mere bubble. Personal experience is everything in Zen. In fact, we are always living by Zen; only we don't notice it.

We may now be able to understand the definition of Zen offered in a Koan by its master. When Joshu was asked what Zen was, he answered, "It is cloudy today, so I won't answer." To the same question, Ummon's reply was, "That's it." Many great masters suggested that to seek perfection is useless and worthless; to try to act perfectly is the best way. The more you look for the truth of Zen, the more you digress from it, because there is nothing.

I think Zen is present in the simplest incidents of our life which occur everyday and which are passed over without any particular notice.

Zen gives us valuable advice in order to live a useful life or to decide on a way of life.

For instance, "Do it yourself!", Dogen said, "You have to do your job or work by yourself alone. If not, it comes to nothing." "Do it now immediately, for there is no chance but now." These words are akin to the Maxim, "Never put off till tomorrow what you can do today." Zen hints that Deeds are better than words. We have to put our heart into our work. Never throw in the towel etc. —

If you understand the heart of Zen, you can see the dead leaf in the flower, feel the universe in yourself, feel death in life, know unhappiness in happiness, feel the form of eternity in a moment, and feel the infinite in the atom. That is to rise above time and space. The dead can't say "I am dead", but a living man pointing at the dead can say "He is dead," He was living so he had to die. There is death, because there is life. Therefore many people think about where they were before birth and where they are going after death. Even though we talk and explain about life and death, they are figures of speech. We had better not say anything about them. Our experience is everything.

Once William James asked, "What is truth? What is goodness?" and said that the things that are useful for us are goodness and truth, and he insisted that life consists of our daily experiences.

Even if you try but fail, provided you try your best, you can achieve confidence in yourself and satisfaction with your patience. The things that you get by experience are greater than failure.

Only the person who can achieve it on his own can feel real life. This is the way to make the most of the valuable experiences of the old Zen masters.

The most important teaching in Zen is "Do it yourself and immediately, for there is no chance but now. Don't be impatient and keep on trying."

At least we must accept that we are nothing in the face of absolute existence.

Finally, if we study about Zen we must know a lot about valuable advice, a way of life.

My study is not enough, but I'm happy if you were able to learn something about Zen by reading this paper. I do advise you to buy some book about Zen and it will teach you much more.

Norishige Komamaki
Leader of Religion Section

History Section

American Democracy

I'm very glad to have a chance to explain the subject of the study of our section. This year we studied American Democracy. I realized that Democracy is too difficult to understand completely. In our study, first of all, I took up the study of Lincoln. Nowadays he is generally regarded as a significant contribution

to the advancement of freedom. Abraham Lincoln acquired position of the president of the U. S. as a statesman of the democratic form of government. Politics on the basis of hate is not necessary for a truly democratic form of government. The maintenance of the Federation was the big American Mission in those days. Lincoln was living in the political world. Politics was his life and newspapers were his food, and great ambition was to grasp power.

Positions, success and power are connected with a consciousness of humanity and a moral sense of responsibility.

Lincoln had no connections with the economic society. He concentrated on keeping the unity of the American Democracy. Economic life was important for democracy, but Civil war was a problem concerning the Slavery system and racial discrimination. His purpose in the Civil war was to reclaim the Confederation, not to abolish the slavery system. In those days, the south was agricultural and the north industrial. At this time the South favored free trade and the North protective tariffs to safeguard her infant industries. The South was in constant need of fresh capital to finance her agrarian enterprises, while the North had become the money center of the nation.

After Lincoln became president of U. S. A., the Southern people opposed the policy of Lincoln, and also the Southern people and the Northern people had very different opinion regarding their life.

Lincoln did not want the Civil war. He wanted to unite the American Federation. To rescue the American Federation to recover orderly government, he understood that the Civil war was necessary to unite American Federation. During the Civil War, President Lincoln announced the proclamation to free the slaves. In those days, he was generally regarded as a significant contributor to the advancement of freedom. President Lincoln saw that the proclamation had not been well received a considerable number of the American people were highly critical of the proclamation.

His attitude concerning slavery is too difficult to understand. Actually, he was always thinking about the unity of the American Federation in the political scene. The emancipation of the slaves was a method for maintaining the American Federation.

As a result of the fact, his purpose was accomplished. Therefore, England could not recognize the southern part of America which subjected to the emancipation of the slaves. On these points people think Lincoln was thinking about liberty, equality and the pursuit of happiness. Actually, his policy included various kind of things to understand. He was the ideal democrat of the world. In his speech "All men are created equal — They are endowed by their Creator with certain unalienable rights — among these are life, liberty and the pursuit of happiness."

"In the right to put into his mouth bread that his own hands have earned. The Negro is the equal of every other man, white or black."

"I am naturally anti-slavery. If slavery is not wrong, nothing is wrong." On this point I think Lincoln was the ideally person who tried to free the slaves.

What is the theory of Lincoln Democracy?

His Gettysburg speech is very famous such as the words, "government of the people, by the people, for the people." People in the subject of politics, the sovereignty rests with the people.

Though President Lincoln exercised vast political power, every step he took in the capacity of President of the U. S. A. complied with the ideals of democracy. He conducted himself with fairness and good temper in the face of slights, slurs, and political and personal abuse such as many could not have tolerated. The bond between Lincoln and majority of the people in the North, which became more strenuous, was brought about mainly by his ability to appeal to them in a comprehensive but powerful language which inspired passion and determination. The president had acquired that ability through conscientious, continuous self-training practice in court and in political campaigns, perusal of a few great works of English literature, and an innate poetic quality in his nature.

People should participate in politics directly or indirectly. His speech respected liberty and equality. Therefore his thought on democracy were ideally democratic.

Now the second point, I also studied the tradition of participation in democracy in America. Puritanism is important for understanding the tradition of participation in democracy in America. One church decided everything by herself. Puritanism accomplished the big role of making up the tradition of community and self-government. People who had the same way of thinking gathered spontaneously to make their church. In other words, this way of thinking decided everything about their church by themselves. The respect of the traditional community which was born in Puritanism had a big meaning for each person who believed the same religion. People who formed the foundation of American civilization came from Europe, the so-called puritans. Most of them wanted to escape the suppression of the old order. They sought for a new continent to make up their countries. At that time, participation was very important to understand all of them. To understand the tradition of participation in democracy, I studied the Town Meeting. This is one of the old self-government systems. In other words, the town meeting is the system which manages city government by the direct joining of citizens. The Town Meeting was the thing which materialized as direct democracy.

The origin of American Democracy is the Town Meeting. When the American colonies were made in new England. The cooperation of all members was needed to construct one society in the wilds. That means not only participation in election but participation in the process of decision by all the committee members. Participation Democracy can be realized on a small scale area. The size of society must be restricted within the limits of participation.

As a result of these things American Democracy rates community high. In the case of a big scale area, I wonder whether the representative Town Meeting can be realized or not. First representative people will be chosen and they participate in debate and discuss. Finally, we can have the opportunity to proclaim our demands in public. But representative government is convenient for the rest of public. This system was regarded as one of decision by the majority. The people who was participated in the Town Meeting did so positively. American citizens participate politics in spontaneously. In other words, citizens were much connected with political participation. The U. S. America is generally regarded as the mother country of Democracy, because it didn't have a history of aristocratism or monarchism. The U. S. A. was a new country, also

universal suffrage was realized in the early days. In this way of thinking America is the country which has the oldest Democratic tradition.

Democracy is the principle which manages politics by the direct participation of the citizen. In Europe, city politics was managed by citizen self-government. In other words, a citizen cooperated in politics participation. Generally speaking English Democracy emphasizes debating but American Democracy emphasizes participation. In the case of Japan and Europe, a member of the Diet is regarded as representative of every people who live in each countries. In America a member of the Diet is regarded as a representative for the mother election.

In other words, they consider not only the good of every person but the material profit of the local society. From the first president Washington to the sixth president John Adams for 40 years, men of high class held the power in the Federal Government. In 1828 the seventh president Jackson recovered the power of the Federal government for the general public. Most of the people who supported Jackson were common men. Common men were the people who had a common sense. To possess common sense we don't need to think about our social rank occupation, the standing of our family or our wealth. American citizen is an enthusiast to politics those with common sense had to announce their view point. According to democratic principles, citizens should participate in politics and understand their government. From the political point of view, the best American citizens are those who are participate in politics positively. This is one reason why America is the democratic country of the world. Historical point of view, America is the mother country of Democracy. After studying Lincoln, we can understand the ideal of Democracy. But what is the real meaning of Democracy? I can't explain it so easily. After Nixon resigned his position, democracy means the tendency to try to understand. If the spirit of the foundation of a nation grows with the self-government of the constitution, the democracy which invaded Vietnam is the management of power. President Nixon ended the Vietnam war, and also normalized the relation between china and the U. S. A. In other words, Nixon took a big step to maintain his position. Under the present condition it is impossible to realize traditional democracy such as the Town Meeting, or Participation Democracy. Therefore the president of U. S. A. has to try to maintain public order and stabilize the society. Nixon advocated the law, abused his power as president of the U. S. A. Nixon challenged the U. S. Constitution, ignoring human beings and public order. Democracy sometimes has the tendency to incline toward despotism. As a result of Nixon's resignation democracy now has time to become restored to its original state,. The U. S. A combines the mutual independence of four powers that is the mutual independence of three government departments plus the newspaper. Therefore the American democracy is one of checks and balances. The Watergate scandal was a good example. The role of mass communication which reveide secrets and injustice is very important. Many people who supported President Nixon believed Nixon was sent out of the White House by television and newspapers. The offensive of mass media was splendid against Nixon's abuse of power. Maintaining power but defending injustice such is Democracy. These are duties of citizens, but are negative acts. Citizens should appeal to each congressman with the proper information. Then the ideal of Democracy can be affained. Without the trust of the nation true democracy can never fulfil its function. Each congressman should expect the self-awakening of the nation be represents. In America, the relation between Congress and the

people was communicated smoothly. Therefore the people disappointed President Nixon, but didn't lose hope in Congress. When the Majority of the Congressmen stood faced by the choice of either Nixon or the people, they chose the people without hesitation. Congress had much contact with the public, not just with power of the president. In these points, the United States of America is the greatest Democratic country. Congress and the people always we always is contact with politics in America. We must never forget the role of the newspaper in keeping the communication between Congress and people. Local newspapers first closed the local society off from the Watergate Scandal, then each congressmen were demanded opinions from each local newspaper. After that their opinion were announced to the people through the local newspaper. Ultimately, Watergate raises the question of what role the press is to play in American political life. To an extent, the adversary relation between the press and government is right and traditional. But it is a relation easily forgotten in quieter times. In the past, the press has often been faulted for being too complacent and too easily accommodating to power. Thus, in a sense, Watergate has distorted the true challenges that face the press. When Watergate is behind us, the American press will have a two fold task. It will have to carry out investigative reporting in areas for less obvious than the Watergate abuses. The press will have to help rebuild an American consensus, a new agreement as to the countries meaning and goal's. That will require a tremendous effort, perhaps some new habits of thought and work on the part of the press and new, broader ways of giving the public access to print or to the air. There is one more positive gain the world can hope for as a result of Nixon's departure, and that is the symbolic moral significance of the departure itself. Nixon himself constantly proclaimed the sanctity of a just, fair and open society. If he was now been publicly impaled on those very principles, that was a necessary fate as well as a tragic one. For we must not forget all those principles. Two in the Western alliance-Greece and Portugal-are struggling at this moment to purge from their systems the abuses of personal power and the long contempt of law. Then strung out all across the globe, are others, striving to remain true democracies in the face of greater odds than ever faced Americans. How would they call feel if America, of all nations, had let Richard Nixon and his political bullboys go unscathed? Those who have argued that he was not even worth punishing forget that it is not the sacrificial lamb that counts, but the alter.

American Democracy is a system which has the tendency to produce scandals just like Nixon's. But American can proud of their Democracy, because Watergate scandal was solved by the power of public opinion and the Process of Congress.

Now, the political crisis has been settled, but the American political future will still have many troubles.

Norimasa Okazaki

Leader of History Section

Drama Section

I'm very glad to tell you our opinions and explain about the performance here.

Now, we are aiming to master living English and to see and understand the mode of live in foreign countries. Then, it is said that our life is just like a drama. By contraries, I can say a drama is a sort of mirror which expresses our life frankly. We faced difficulties in producing a drama, and we'll face much more difficulties. But we'll overcome those difficulties and be able to get near mirror.

Well, this is the second year since this drama section was recognized. Almost all persons have no experience of the English Drama. Only three sophomores experienced the performance last year. But since I participated in the Drama, it gave me very much, enjoyment, interest, courage, patience, calmness, and so on. It's delightful for me get something when I do something.

Anyway, we are now rehearsing the drama "World without men." The author is Philip Johnson. I think you'll have an interest when you'll hear this title.

Then, I'll explain contents of this drama.

The place is the morning-room of Madame Pavel's house. She is a eminent scientist in the world, and of commanding appearance and with a brisk and decisive manner. One morning of July, Millet (a elderly parlormaid of Madame) who heard and electric bell ring enters the room ushering in Miss Wisper. She is a business-like young woman who was sent to report Madame Pavel by her editor. But then Madame's out. And the conversation between Millet and Wisper begins, and finally Millet alludes the following to Wisper, "The world'd be a sight better without men, and is our."

The Madame comes back and explains to a reporter the things that is about to happen from now. "I'm going to rid the world of men! Galse valres, inequalities, unrest, and discontent in this world are inevitable. A imperfect world! There must be something radically wrong somewhere. There is! Men! There're what's wrong with the world. A civilization composed of one sex will blow on untrammelled, unchecked, like a smooth wide river through a grassy plain. The thing that has the force which sweeps away every male creature is. . . that control switch. This is my efforts embodying years of research. I press this switch at twelve o'clock and all the men will vanish from this world."

Meanwhile, Mrs. Smith, Mrs. Jones, Mrs. Robinson who were to assemble here for the conclusive moment enter the room one by one. Smith is a member of Parliament and a grim-looking woman, carrying a walking-stick. Jones is a writer who writes the Perfumed Paragraphs and her manner is devastationly bright. Robinson is a wife of a prominent business man and her manner is languid, artificial and faintly exotic, and she is carrying a dog.

Well, the conclusive moment has come. Madame presses the switch and. . .

A world without men! A world without men has made up! Such a feeling of satisfaction is interrupted by a scream of Robinson "What is it?, Robinson."

"Tutu! He's gone. Where is he?" Yes, her dog, Tutu was male.

"I demand that you bring him back to me at once!"

Such a clamor is in a brief space of time. The unexpected and surprising thing happens again. One more woman, Mrs. Brown who could assemble here enters with panting and gasping, and says, "Madame! You — you've missed one!" What she says is like this, "I was only half-way across the Park when I realized I couldn't be here in time. Then there were quite a lot of men as there always are. And no sooner I'd reached the gates than *it* — *it* began to happen, and when it did, I looked round, and all the men had vanished, . . . except one. One man remained in this world." Madame says toward it, "That man has escaped by the *n*th chance that there is always in all scientific experiments. In anycase, what's one man in the world of women?"

But Robinson, Jones who heard that man is distinguished-looking, handsome, with fair, curly hair, say the reason properly and go out. And "I saw him first," says Brown and goes out, too. But after, Smith also who Madame has worked and planned and schemed with together goes out. At last Madame and Wispee are left.

But then, some sudden idea flashes upon Madame's mind. "What a fool I've been" What a complete and utter fool!" Why did she say such a thing? She's going to press the switch again and send out another wave. She doesn't comply with the request of Wisper, and she presses it.

What do you think will happen next moment?

Madame appears in a pretty, entirely feminine frock, and a charming hat. What does she mean by that? She says, "I got married an hour ago, and you were asleeping and dreaming." Wisper who roused her journalistic instincts thoroughly asks to Madame, "What's his name?" "Captain Anthony Hilton." "Next, his appearance for instance." "He's very distinguished-looking, handsome, and with fair, curly hair."

Everyone, please think of men. Please think of women. And next of men and women. There is always the connection of not being able to keep off between men and women.

"The Lord has completed the heavens and the earth and all things in nature for six days. But as the Lord didn't make it rain and there was nobody that plowed earth, there weren't trees or grasses of the fields in the world. Then the Lord made a man with the rubbish of earth. That man is Adam. And the Lord said, "It's not good for a man." The Lord took out one of his ribs and made out a woman from it. That woman is Eve. — By the Old Testament." An ancestor of a man, Adam and an ancestor of a woman, Eve were made out like that, and a woman was born from a man as his helper in this earth. If you read this, you may think there was a distinction and difference between a man and a woman from old times because of it. Even if it's right or not, it exists at present. But the connection of a man and a woman in their workroom or their home in this story is different from that of Adam and Eve. In the case of Madame, many men are working in her laboratory. But after all the boss in the laboratory is herself and men are working under her instruction. And especially in the case of Smith or Jones, their income or position is higher than their husbands in their home. I'll give you that example here.

"I pept through the bamister-rails and called 'Cuckoo!' to him" — This is the words of Jones. "Mine said I was not to worry if he didn't turn up at dinner tonight." — This is Smith's.

In other words, I think their position or ability regards a man as a wrong thing in the world. But of course all women like them don't always have the same thought as they.

And finally there appear their own instinct as a woman, as a human being. Specially the thing which Madame who hadn't got married yet found out was not the pleasure for two or three years without a wrong thing, men on the contrary, but the eternal happiness of marriage with a man. A man and a woman that exist in this world need each other and they exist in their each mind as a person who doesn't extinguish from their minds eternally. In short, what they continued forgetting is that they are human beings and women in this earth, I think.

Finally, this is my own opinion ; I'd like to have the the world without human beings. We, human beings have too much feelings. Why can't we become more simple? Our feelings are complicated too much. What do you think of it?

What world would you like to have?

Toyoko Hayashi

Leader of Drama Section

Discussion Section

The new "Welfare" is in demand of mass communication. Since 1971, social welfare has been discussed in our country so much, day and night.

In August 1971, Japan was faced with the crisis of the international currency system which America caused, and was forced into Japanese money exchange parity. In this term the government decided to follow a slogan — "Full Welfare for nation" instead of "Preference of enterprises' profits".

There is no doubt that Japan will bring forward the sign — "Building up the welfare state". But most nations haven't felt that this treatment has been taken fully and actually. We have never been more rich in food, clothing and shelter than now. The rank of G. N. P. of Japan is second place, but at this time we are suffering from environmental pollution, rising of commodity price, and estrangement of humanity. Finally, we think that there is something wrong in the measures of the Government and doubt that something important is lacking ; social welfare of Japan.

Just after World War II, the word of social welfare has been used in mass communication everywhere, many times. Internationally this word has been already used since The Social Security Act in America was formed in 1935. The Social Security Act was not regarded as a noticeable act until many Europeans were destroyed by World War II. In America their social welfare considers that the system of allowance for the old should be established, each state's Government should take measures for the old, the blind, the disabled, only mother and child and public health. In England their social welfare considers that the Government should help the nation when they lose their jobs, and suffer from a disease. Moreover the Government

secures all nation's ability of payment for the extra outlay; Birth-outlay, death-outlay, marriage-outlay, etc. In Japan our social welfare is the same as England's. The Government secures our income for disease protection, unemployment, death, disability of mind and body, pregnancy, childbirth and upbringing. It is guaranteed in the process of modern social welfare in our country. In the Meiji Era the relief of the poor didn't depend on Government and society but on the nation's duty. The objective of this policy was just a serious case, those who got ill and did not work at all, child aged under 13 who did not have his relatives and could not live alone. The applicant was limited and the policy itself was very poor. In the Taisho Era there were a lot of people out of employment by a panic in 1915. So the relief measure for unemployment was required so soon as a practical problem. Actually the unemployment measure was established, but it was far from the actual one. Its aim was that people out of employment should return to the country and cultivate. Moreover the Law of Health Insurance was also established in 1922.

But there were several problems in it — laborers who work in a small business, where most accidents happened, were excluded from it. Obviously the Law of Health Insurance was disadvantage for such laborers. After World War II, various social welfare systems were generally formed and made remarkable progress, more than before. The applicable sphere was limited and its content was not sufficient at all. For instance, in the Labor Standards Law there was an article that made it possible to prolong working hours, which applied especially for minor enterprises.

On a minimum wage system the statement were very vague. Above that, the nation did not get basal conditions on economical policy and labor protective policy, which caused an uneasy life. Even if various welfare systems were formed perfectly, it could not help being destroyed. In fact, we can see the social welfare (in Japan) being in anguish during the development of it. In short, social welfare in Japan started for future but can be easily destroyed in the end.

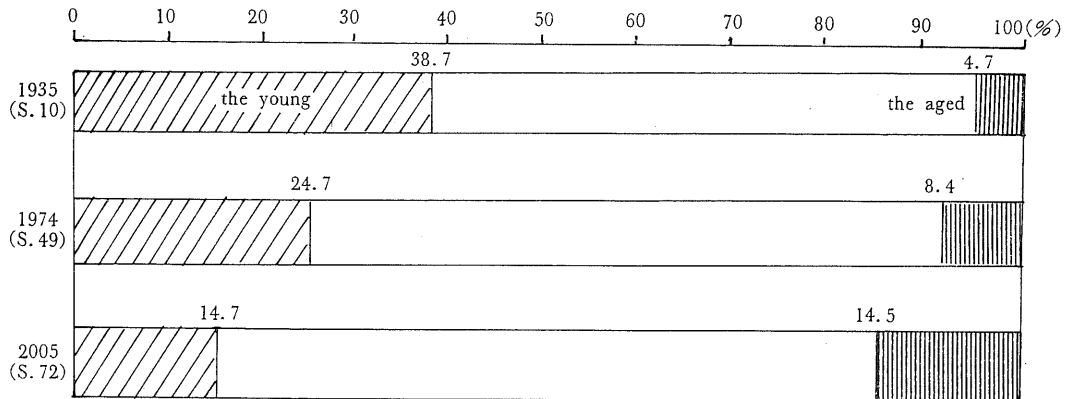
We, discussion section members, have studied, especially the aged welfare of social security, social welfare. The social measures of the aged, contain many measures in housing, education, employment, taxation, pension, medical treatment, and disease. But actually there are a lot of problems in those measures that we title; "The Aged Problems." The first reason is that the percentage of the "aged population" was 7%, one of fourteen in 1970, but will be 10.5%, one of ten in 1990, it will be 14.4%, one of seven, in 2005.

The number of the "aged population" is on the increase more and more and in future Japan will become a society, to be full of the aged comparable to Europe. In Europe, they have been faced with serious problems for aged, but have taken a sufficient measure in pension, medical treatment, employment, and housing. In Japan, we don't tend to be in core-family as Europe, though 20 percent of the aged population is separated from their family. It is evident that core-family will be on the increase, hereafter. Apparently, the present measure for the "aged problem" has room to reform itself.

The second reason is that the aged problem is common one for every generation. The aged, who build up today's prosperity, may be unsatisfied with conditions.

Above these reasons, we have studied, discussed for this year.

1) Tendency of the aged in Japan.



At first, we give you an instance in the age-limit system.

Agriculturalist and self-supporter are out of the age-limit system, but all labors are not free from it. The age-limit has been extended only a little, presently to 58 years old.

Men, from 55 to 58, may live ordinarily for 18 years from now and have still enough ability of working and considering their household economy they can not help working.

Even if they found employment again or they were re-employed at the same company, they could not work well under unsatisfactory working conditions. Thus the age-limit system has caused much anxiety in their life.

Next in annuity system : Recently there are various kinds of laws in annuity system — The National Annuity Law, The Welfare Annuity Insurance Law, The Crew Insurance Law, The National Public Service Mutual Aid Association Law, The Rocal Public Service Mutual Aid Association Law, etc.

Here we want to state a few main problems :

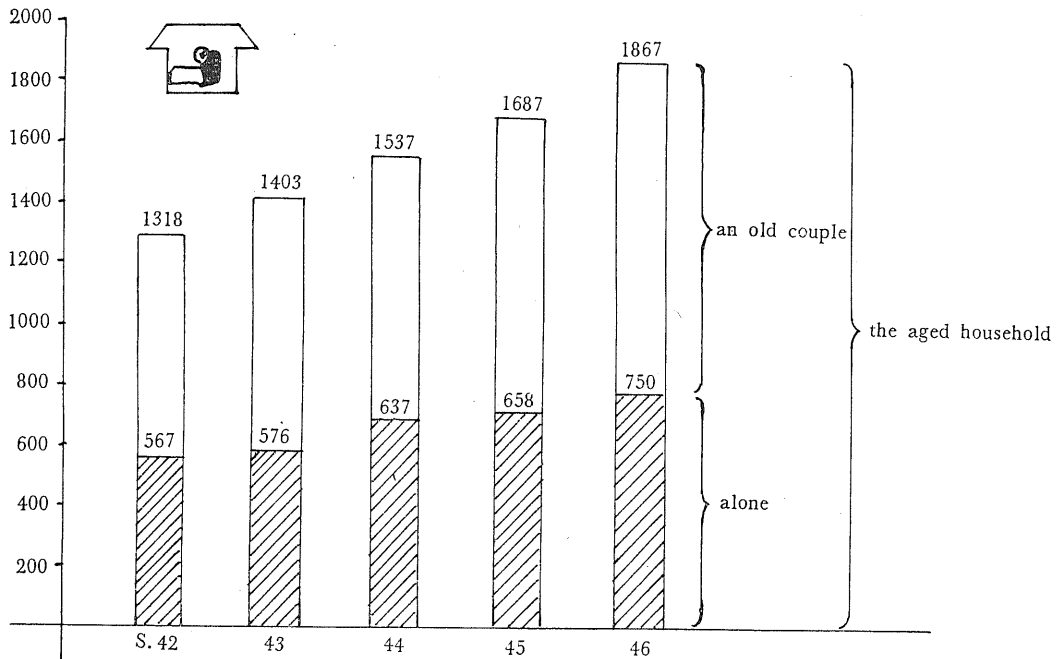
First of all, in spite of the Welfare Annuity Insurance this system was established for convinience of the laborors, but on some occasions, labors are not under this application. Clearly, it is a discriminative application. Moreover, the woman labor is under disadvantageous conditions.

Second, though that annuity is paid for the aged, physically handicapped people, and the bereaved family, the objectives of these payment are very vague.

Third, annuity payment is too inexpensive and it does not fill the role of livelihood security for those people. Therefore, the present annuity system is very complexed and there is an urge to be improved, fundamentally in every field.

Lastly, in medical treatment: Two million old age people want to be in convalescent home as soon as possible. How are medical care conditions here? In a home for the aged 12% of the age people must consult a doctor every day, 19% must do every other day, 52% once aweek, no need is 17%. Nevertheless there is only one doctor per 17 convalescent homes and he doesn't examine them every day. 12% of the age people need to be examined every day. 60% of the staff in a home for the aged are nonspecialist in medical care, therefore, they do not get enough medical care. Sanitation is not enough there.

2) The number of the aged household



In Sweden doctors and nurses, who pursued psychology or sociology, are working there. These above-mentioned are only a few examples.

The fact finding or the conscious investigation of living on the point of welfare has been tried for a few years, but these indices of welfare have not been sufficiently completed yet and are very difficult.

These are still countries which are not compatible with mental and material abundance. The welfare state is the state which everybody can choose his life or worth living according to his ability and effort.

It is said that the welfare consists of three useful lives — worth living, worth working, and worth playing. But now, in Japan, the present condition is full of insufficient social welfare, high prices of commodities, spreading environmental pollution, and low income. The view of high social welfare is, we think, the Government should investigate what is our worthless living and grasp what is lacking in our requirement, otherwise, we should combine our own opinions and together, we should drive to remind these problems.

The most important thing to do is to turn our lives into one that is better for ourselves. National movement is very necessary to insure our opinions in an established system. A high social welfare state is not built up in a day, but all nations change a state into better one with immense energy and time.

This can only come true when we join together and take this step forward with courage.

Yoko Togo
Leader of Discussion Section

Interpretation Section

Ryoanji and Saihoji

I'm very glad to have a chance to explain our section. Our general section activities, in which we study basic English Conversation. In particular we used the "Tazaki's English Conversation Practice" which explained Japanese cultures and customs. We often found some interesting things that we had not known before. I think we must study about everything in order to introduce our culture to foreigners.

Our section also belongs to J.S.G.F. (Japan Student Guide Federation). The purpose of J.S.G.F. is not only to heighten the level of our knowledge and culture through the activities but to render services to the international friendship. The Federation holds Joint Discussion, Guide Contest and so on as annual events.

This year we are studying about Ryoanji-garden and Saihoji in Kyoto. Why did we chose these gardens? Because Ryoanji-garden is a very simple one which is connected with Zen thought, but Saihoji has a tour-type garden with the beauty of nature. They contrast greatly, so we are very interested in them. Before we studied them, we studied "Karesansui", "Connection with Zen thought" and so on.

By the way, there are many famous gardens in Kyoto. Do you know why? Because Kyoto was the capital city and chief center of culture in Japan for over a thousand year. At the same time, Kyoto environs have been favored generously by nature. Mountains with thick stands of timber and a profusion of springs, streams and rivers supply a yearlong abundance of water, embankments and neat fields. This rich setting has produced all of the materials necessary for garden construction since early times.

First of all, I'd like to explain about Ryoanji-garden. Ryoanji was originally erected by the powerful daimyo Hosokawa Katsumoto in 1450, but it was burned to the ground shortly afterwards in the destructive Onin wars. It is thought that the stone garden postdates the subsequent rebuilding of the temple by his son Masamoto in 1499.

This simple yet remarkable garden measures only thirty meters from east to west and ten meters from south to north. The rectangular Zen garden is completely different from the gorgeous garden of some other temples. No trees are to be seen, only fifteen rocks and white gravel are used in the garden. Clustered, left to right, in 5 : 2 : 3 : 2 : 3 groupings, they are surrounded by raked sand and enclosed within a plain, rather low, darkbrown-to blackish wall. So if you go there, you will find only fifteen rocks, white gravel, moss and a low wall.

The wall is made of clay boiled in oil. It may be thought of as the quintessence of Zen art. As time went by, the peculiar design was formed of itself by the oil that seeped out. It is difficult to understand what this wall signifies. The uniqueness of this wall is that it is made of boiled clay. This is very curious. Since Kyoto's weather is very humid, this boiled wall repels the water. It is said that this wall is stronger than concrete. Do you know why this wall is very low? Because this garden is "borrowed scenery", and there are many mountains outside this garden. That's a only man who had lived in Ryoanji always worshiped the mountains through the garden, particularly Iwashimizu-hachimangu. Another reason the wall is low

is to give us a wide view. Next, the west side of the wall is a little lower than the east. If we sit at the two-thirds point from the east, we can see the wall as though it is the same height.

This garden is a Karesansui type garden, the sand symbolizing a flowing stream of water and the stones symbolizing islands, generally speaking. But in this case, they say the sand represents a river and the middle group of stones represents a mother tiger swimming the river with her cubs on her back. The first time you go to this garden, maybe you can see the stones in this way. There are many explanations, but such explanations are unnecessary because it is up to each man to find out what this unique garden signifies. Numerous interpretations have been placed on this garden in an effort to pin down its meaning. Among the most common are that :

- (1) it shows mountains poking through a layer of clouds,
- (2) it shows rocks in a river or islands in a sea,
- (3) it shows a mother tiger swimming across the river with her cubs on her back,
- (4) it represents the five "Great temples" of the Zen Sect. They are Myoshinji, Ryoanji, Nanzenji, Daikokuji, and Saihoji. The center stone represents Ryoanji and the other four stones represent the remaining temples. Please think! It's like a map of Kyoto. Other explanations have the rocks as a stylized representation of the character shin (kokoro heart, mind) or the outline of a dragon, whose head is at the east and whose body curves through the center, northwest and southwest stones back to a tail ending at the long low stone from shikoku.

Do you understand each explanation? When you go to this garden, you will feel nothing or just see fifteen stones. But if you go there many times you will feel something and as your imagination becomes more varied. You may find one of the explanations which I mentioned above.

As I said before, this garden is connected with Zen thought, so it is very simple and it is denied gorgeous things. We can't see all the stones except from one place, which is the two-thirds point from east to west. If we sit down there, we can see all the stones even if only the tip of the stones. But it is difficult to find the place, and people make an effort to find all the stones. This mind is a part of Zen. It is a religion in which man is content with himself just as he is, and tries to arrive at some thought through the garden.

We can say that this simple garden in itself suggests to us absolute value. This garden is a profoundly meaningful one, beyond any comparison with others of the world that it might better be called Mutei "Garden of nothingness", or Kutei "Garden of emptiness", than Sekitei "Garden of stones". You may have a talk with the garden yourself.

Next, I'd like to explain about Saihoji. Saihoji is popularly known as the "kokedera" or "moss temple". This temple has been famous since the Muromachi period. It was rebuilt by the renowned priest Muso Soseki who directed the project of the temple in 1339.

Kokedera is famous for its natural beauty because the entire ground of its garden is covered with many kinds of beautiful moss, perhaps over one hundred different kinds. So we can enjoy seasonable colors particularly in the fall and spring.

This garden is divided into two sections, both tour type, the lower section around the

pond and the upper one centered on an arrangement of stones. The symbolic shape of pond represents the Japanese character for spirit, mind "kokoro" (shin). The arrangement of stones is Karesansui like a waterfall. So when we gaze at it we will feel a waterfall and feel its strength. These are in contrast-moss and stones, hardness and softness.

Finally I hope you visit these two gardens and I want you to feel something from their spirit as well as the Japanese atmosphere.

Haruyo Horio

Leader of Interpreter-Guide Section

Practical English Section

JAPANESE MIND

I'm very happy to have this opportunity to inform you about our section.

First of all, what do you imagine from "Practical English Section?" Perhaps, you will suppose the activity of the free conversation. As a matter of course, it is necessary to speak correct English, when we study to speak it at first. But when we can speak English with foreigners to some degree, we are awoken to the fact that we are lacking in the knowledge about things in Japan. Especially, E. S. S. means "English Studying Society", so we have to study some fundamental matters in English, on the ground of the supposition that we can speak English to certain extent by every one's effort.

Well, then, what can I do for the study? Lucky enough, members of our section found that we are lacking in the important point which was essential to our activity. I mean "Japanese Mind!" You will find yourself to be ignorant when you talk with foreigners who ask about Japan. Yes, even we Japanese seem to have no close observation on it. Do you know that we are apt to be regarded as a unique people having subtle and finer emotion and know heart compared with other people? Of course, it is too difficult and complex to understand the mind of human beings. Fortunately, however, there are many members in our section. And we studied about the Japanese customs and culture last year. So we can decide this title without hesitation.

At the beginning, we are going to think history of Japanese women through all ages.

First of all, I wondered about the best way to know Japanese women as like "Yamato Nadesiko". As you know, we have three times which are an hour last thirty minutes every week, it is for a short time at any rate. Moreover, we can't use it all time. Well, I'll explain the contents of our activities in more detail. At the first thirty minutes, we use the textbook in order to speak daily conversation and memorize the useful sentences or proverbs. And another one hour we studied the main issue. Upon this, we read any kind books which were written about Japanese women up to now from old ages except the time of section activity. After that, we talk about the impression which we read many books, or we picked up some topics and we discussed it. As a result, we were able to know the Original Japanese women's mind

different from other people. As soon as finished the spring training camp, we set about our subject "Japanese Mind" at length with freshmen.

Well, what respect is the Japanese mind represented? We are investigated about it on the bases of 6 articles bellow.

First we explain each of the articles ;

Clause 1. an annual event

As you know well, many events are held in every year. But they are not necessary held with the same ceremony and manners.

*** New Year's Day ***

In Japan, the important events of farming life were held in January.

It was the custom in farming life that we began cultivating in spring harvesting in autumn every year. We decided that a full-moon night of early is spring that we finished a harvest was an end of a year. The events of fortune-telling and incantation were held. In old days "Toshi" meant rice or grain. In old days, as same as Bon event and New Year's event, the meaning of religious service for the spirit is contained, too. But the farming village ceremony the New Year's has been changed with periods and the part of it was moved to other season. In recent years, it was held either in city or farming village, only event for congratulatory sence that we receive New Year. It is devided into two, one is "Dai syogatsu" centering January first and the minor New Year centering fifteenth. On the first day of the year we go to worship at a tutelary deity in the provinces and at a famous shrine of the location and pray that we will spend nice days We exchange greetings of the New Year to each other by exchanging of a New Years card and making a round of New Year's calls, the second day is called "Setting out in everything" we do the New Year's writing and begin accomplishments on this day. The dream of this day is called "The first dream of the New Year. Some divine one's fortune by it"

And we have a habit of eating a red bean gruel for the most part, it is said we are able to save from an epidemic all the year round by eating it. And children receive the New year's pine decoration, Simenawa, and straw from each house, and they set fire to them. This is called "Fire Festival". January 20 is called "20 New Year". On this day all the events of New Year come to an end.

*** The Parting of the Season ***

Once it was on the first day of spring, autumn, winter and summer.

According to the calender now in use it is on Feb. 3 or 4, but according to the old calender it was not settled to the date.

Some events of Setsubun (the eve of the beginning of spring) come from those of New years day. Setsubun comes from the word Setsugawari changing the season which now remains Setsubun in Gifu prefecture.

*** Doll's Festival ***

Hina Matsuri or the Doll's Festival (March 3) is the festival for girls. The Doll's Festival

is also called the Peach Fete because peach blossoms come out in this month. Homes where there are young girls celebrate the festival. The dolls are handed down from mother to daughter generation after generation, and new ones are added when a baby girl is born. It was introduced into Japan from China. This festival flourished in the time of the Tokugawa shogunate when the Five Seasonal Festival had begun to perform. It is the origin that ancient people made dolls as the forms and they believed their impurities transferred from their bodies to these dolls, and they threw these dolls into a river.

*** Stars Festival ***

"Tanabata Matsuri" may be one of the most romantic festival throughout the world. It originated in China long ago, and was brought to Japan later. Nowadays, this festival has become dull especially in large town. Yet it's pretty popular among little children. They fasten paper dolls and strips of paper with ode on a young bamboo tree. They also write their wishes on these strips. Because it has been said that their wishes will become true some day. They put these bamboo trees at the eaves of their own houses and wait for the evening. They pray it'll be fine that evening, so that they can see the lovers in the heaven. We hearing the slight sounds from the bamboos against the night breeze under the placid Milky Way, lots of beautiful dreams occur in our minds.

*** Bon Festival ***

The Bon Festival is Buddhist holy days, and it occurs between the 13th of July or August and the 15th of either of the months. It is said that the dead souls come back to this period. Most of the people who are away from their parents return home during the period to join them in the festival. This is performed at different period according to a district; in July in Kanto and in August in Kansai. This is a Buddhist festival for the dead souls. They are welcomed at their old homes with beautiful paper lanterns, lots of food, flowers and so on. On the nights of the period, "Bon Odori" or folk dances are held in many places. "Toro-Nagashi" or lantern floating is the picturesque event held at the end of the festival. To guide the souls to the dead land, small paper lanterns lighted with candle are set on small boats floated on rivers or the sea. It's a very beautiful scene. It is said that Bon service originated in India long long ago, when the Buddha was alive. One of his followers asked Buddha how to help his mother being in agony in the hell. Then he was told that he should offer lots of food to the priests and ask them to pray for her. So he gathered many priests and did what he was told. This is said to be an origin of "Bon Festival", which was brought to Japan via China later. The style of the festival had been changed before the present one was established.

Clause 2. flower arrangement, tea ceremony (profundity)

The tradition of "Zen" must be pointed out as an important element which has great influence on Japanese culture, it embodies its own beauty or severity in (the guide of) silently or simplicity. These serenity or simplicity may come from the national isolation policy, but they represent the human spirit by nature.

Clause 3. closing, food, living life

First. . . we know each people have its own costumes, and here in Japan Kimono has been popular from Muromachi period as our costume.

Scnd. . . food life, Japan as we are rich in water we have been fond of vegetables and sea products or light food.

Third. . . living life, in a style of architecture of Japanese houses, we accomodate "Tokonoma" which is the most significant and graceful place in the house, and they Japanese have the habit of showing guests its the main room with "Tokonoma" as the place of high status.

Clause 4. religion

Japan is peculiar in the respect that exist three religions-Buddhism and Sinto and Christianity. There are wedding ceremony and funeral ceremony that religion plays the important role formally. Now Japanese merely recognizes religion for a ceremony according to nationality they think much of form.

Clause 5. breeding

The upbringing differs among the social ranks of family and jobs. Even, now people are apt to be forced to say, however, we apt to be filial to our parents without teaching it by others.

Clause 6. sincerity, patriotism

At first, it is impossible to understand Japanese mind without considering "Giri". In doing anything, we unconsciously take it into our mind, we think, we ought not to lack "Giri", "Ninjo". We Japanese value the concept of considerate without giving mouth to our mind.

Next, it is our general ideas that each native country connects nature and human beings. When we move out into the other place, our native country becomes our home in our mind. The Japanese have a feeding of strong homesickness than other people in the world.

As I have mentioned above, we can know the national character of Japan in each point. Finally, I hope you will look into your own mind once again!

And I believe that our section activity will advance a great deal in the future and want to enjoy club life and use our section activity practically.

Rumi Takatsu

Leader of Practical English Section

Our Members of this Year

Looking Back on the Lecture by Dr. Kunihiro

We members of the E. S. S. had the significant lecture invited a scholarly and a world-famous simultaneous interpreter. . . Dr. Kunihiro, who consented to speak in front of a large audience, who filled the auditorium on May 24. To take this opportunity, I would like to tell about it in a nutshell.

Through his impassioned speech, we were fortunate to gain lots of knowledge and to re-perceive what a infirm country Japan is. So in order to get rid of it, what weight mission we have charged and what an important thing that we study English as a cosmopolitan.

By the way, do you remember his own words?. . . "SHIKAN-RODOKU and SHINKAN-HISSHA." He frequently stressed on these words ; those who want to become a good speaker of English, there is but one way left, simply and solely read and write sentences which you already know their meanings. That is to say, they should be internalized.

The psychological point of view, the category of THE MEMORY can be divided into 2 : (1) the intellectual memory and (2) motion memory. For instance, the silent reading might be included in (1). It will be inaccurate and forgotten soon. On the other hand, the meaning of (2) is to be proper to vocalize and internalize. Besides, these have been already proved



We had a joint meeting with the Kyoto University of Foreign Studies E. S. S.



Some members took their souvenir picture in Shodo Island.



The members of committee took the souvenir picture in front of the hotel.



We members played the gymnastics before having a breakfast.

through his own experiences. On these points, you will be able to understand which is more effective for studying English. In addition, it is natural that the hearing should be on the other side, prevailing one that we can't neglect. After all, these are the two sides of the same coin.

Finally, to my regret, I can't describe his whole speech in all aspects, but I do believe his words and his actions on the lecture surely encouraged the students of this university and keeping his words in our mind. I hope we can have another lecture like this once again.

Joint Meeting

We are very delighted that we members have had a joint discussion with the Kyoto University of Foreign Studies E. S. S. July 14th, at the beginning of the summer vacation. The title was the energy crunch which is very connected with our daily life. Moreover, the problem is very important not only in Japan but in the rest of the world, especially as regards continuing the actual form of Government under today's economic conditions.

The form is to find other resources :

In stead of oil, we can easily find out a substitute, such as atomic energy, oil shell, earthquake energy, and socar energy.

On the other hand, to use substitutes of oil creates many difficulties. Though this joint, we had a very good time because of exchanging our opinions.

Needless to say, the oil is the best resouces to make life easily and also is limited on the earth as an under ground resouce. So, all of the countries must consider how not to use the resouces unless it will loss on the earth.

Toshifumi Umeda.

Vice-President of the E. S. S.

Impression of E.S.S.

I have served as a year leader for half a year, and have noticed the difficulty to unite many freshmen. The first time I belonged to E. S. S. I thought that my conversational ability would be improved. Certainly I can speak English to a cretain degree now, but recently I come to feel as follow. I asked his name and his birthplace and his hobby to a foreigner, I had already nothing to speak. In short, a language is one means. What should we speak about by using the language? That is very important, so we are requested not only having daily conversational ability but also having the content to speak. It is the greatest purpose of E. S. S., so our E. S. S. consits of nine various section. Everyone can belong to each section according to his interest.

It will be very helpful for him to be at home even in one field. I will tell you another advantage of E. S. S.. The competitive consciousness toward the other section, and our club is not only studying society but also there is an ordinary human relation between seniors and juniors, the blazing competition of comrade, and so on.

Now I am sure. I will get the content and conversational ability, if I will continue my studying in E. S. S..

Freshman. . . . Yoshihiro Fujimoto

学生のための店

お 好 み た け

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From the Editor's Room

We are very delighted to have the opportunity to publish this pamphlet for our University Festival, we worked as hard as we could to publish it.

We would be appreciated very much, if this pamphlet will be any help for you to know about E. S. S.

Moreover, we hope this pamphlet will be read by both the member of another E. S. S. and the person who are interested in English itself because of the development of our E. S. S. .

Lastly we wish to thank the President, the V. President, and the Professors of Kansai University of Foreign Studies who assisted us.

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Home to Pay Call On Sato in N.Y.
 LONDON (Kyodo-Reuters)—British Foreign Secretary Sir Alec Douglas-Home plans to call on Prime Minister Eisaku Sato in New York next Wednesday for a general discussion, British officials said here Friday.
 Both will be in New York then for the United Nations General Assembly's 25th anniversary session.
 It will be Sir Alec's first meeting with Sato since he was reappointed Foreign Secretary last June in Edward Heath's new Conservative Government. The meeting to discuss East-West relations and other developments.
 Sir Alec will travel with Heath on Monday to New York in a Royal Air Force aircraft. Heath will address the General Assembly on Oct. 23 after visiting Washington for dinner with President Richard Nixon.

Skipper Sentenced
 ANCHORAGE, Alaska—A Japanese fishing boat skipper was sentenced to a one year suspended jail sentence and a \$10,000 fine for fishing inside the United States 12-mile limit by a U.S. district court judge Friday. The sentence was handed down after Takashi Den-gawa, 30, captain of the stern-trawler Kyoyo Maru, pleaded guilty to the charge.

Train Crash Kills 20 Korea Students
 SEOUL (AP)—Some 20 high school boys on a school excursion were killed or injured Saturday when a passenger train collided with a freight train inside a tunnel near Wonju, 88 kilometers east of Seoul, police said.
 A preliminary report said the students were from Seoul's Inchang High School and were on their way to an excursion trip.
 Meanwhile, the Central Seoul Radio station said about 120 students were killed and 20 others were injured in the collision.
 This was the second major traffic accident this week involving students on a school excursion.
 Forty-five teen-age school boys were killed and some 30 others injured Wednesday when a bus carrying them was rammed by a train at a railroad crossing near Onyang, south of Seoul.



Our Times
 The Japan Socialist Party's Chairman Tomomi Narita will be leaving for Peking today, for Premier Zhou En-lai and other leaders.
 There is something symbolic about Narita's trip at a time when the Prime Minister is making a similar visit to the U.S. to discuss the Sato-Nixon summit in the formal consultation machinery for combating environmental pollution. Sato is considered likely to extend an invitation to Nixon to visit Japan.

JSP Mission to Peking
 Published by Ryoichi Tokashiki
 K.U.F.S. E.S.S. Publisher Masaru Ogawa
 Editor Makio Hayakawa

Mideast Casefire May Continue
 UNITED NATIONS (AP)—Secretary General U Thant said today that if the question of Chinese membership in the United Nations remains unresolved, the United Nations will continue to be a "casefire" in the Middle East.