

'73

I.S.S.

VOL. 7

KANSAS UNIVERSITY
OF
FOREIGN STUDIES

E. S. S.

3 Minutes a Day
RICHARD ARMSTRONG

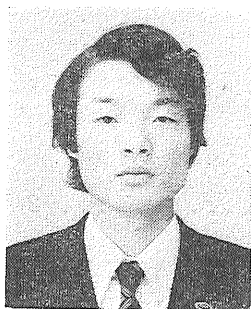
Tips for Mental Health
Want to bolster mental health and your own
"Mental health," according to Dr. David Good...

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GREETING



We have added one period to our E. S. S. history this year, too. We feel how fast time could have flid like an arrow since we have taken over from the former Committee of E. S. S. . We experienced many significant experiences. And we are very glad that we are able to introduce our studies and events that we had this year to you. And we hope you will understand what E. S. S. is.

When we form a new Committee last November, we have confirmed that we would organize a new type of society and should not be a bad second, however, we would not deny the significance of the former, and rather than that we would absorb and make good use of it for our activities. So we believe that we had instilled the freshness, as fresh as "Sturm und Drang", into E. S. S. . But at the same time, we knew that the change and progress would be established step by painful patient step.

We had two joint meetings with Poole University and Osaka University of Education. We discussed "The Old People Problem" with that college and "International Currency Unrest" with this university. These were valuable experiences for us to express our opinions and to recognize the fact. What the most important thing is not to speak out much, not to defeat any universities, but to analyse the status quo justly and to consider the measure for the solution of the problems. And we would like thank for seniors' hard labored efforts and advice to make the meetings successful. And also we had many memories we hate to forget.

In conclusion, we would like to say more. It is said that we should do everything by the team-work in one society. We know the importance of it, however, it doesn't mean you should do it all by it. Do not indulge this word in your convenience only. We often are required to do alone, to make indefatigable efforts, We hope you reap fruitful results throughout our E. S. S. activity with mutual understanding among us. Now, it's the time to get on with the greatest tasks that lie before us as one of a cosmopolitan.

A handwritten signature in cursive script that reads "Kazuo Yabuki". The signature is fluid and elegant, with a large flourish at the end.

Kazuo Yabuki
President of E. S. S.

To the Members of E. S. S.



Once again, it gives me great pleasure to be able to greet you members of the E. S. S. .

Our cultural exchange is running smoothly and at present we have 46 members from the United States. My cherished dream to accomplish this program of exchanges has now been fully realized. Previous exchange students are fully satisfied to have been able to come to this university and to have had amicable exchanges with E. S. S. members here.

As the years go by, I'm sure you students will be able to carry on the knowledge gained here, to those who come in contact with you.

We are certainly proud of your ability to master English, and to make students of other countries feel at ease while they are here.

You may sometimes be discouraged with your progress or failure, but remember, "Every defeat is a stepping stone to success".

"NEVER GIVE IN"

As our college festival will be held in the second week of November, this is the time to polish up your English by learning and speaking from these exchange students.

It has been said that "the members of the E. S. S. are quite diligent, hard working, studious, young students". Live up to this, and I'm sure you will be rewarded tenfold in the future.

Finally I'd like to congratulate all of you and hope that you will carry on the good work you have done so far.

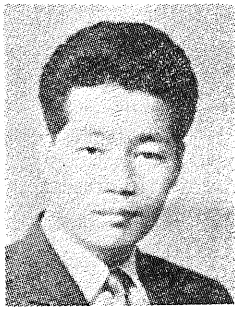
Mrs. Takako Tanimoto
President

To all E. S. S. members

Studying just the English language is not sufficient, there are many things of value to be studied which is related to the language ; such as culture, habits, ways of thinking, religion, social customs, manners, etc.

E. S. S. means English Studying Society, but you should include the above mentioned in the course of your study.

This is the point I would like to stress, so please use this opportunity to communicate



for mutual understanding with your fellow American students.
I firmly believe that the more we understand people, the more they will understand us, thus less misunderstanding.
There should be "give and take" attitude on both sides. From understanding people, then comes love! from love comes everlasting friendship.
Best of luck in all your endeavours.

Sadato Tanimoto

Sadato Tanimoto
Vice-President

To Inspire Confidence



During the summer vacation I had the pleasure of being with the E.S.S. club for the seminar at Lake Nojiri, I am always impressed by how hard everyone studies at these seminars. Surely, one reason why everyone works hard is the fine example that the leaders set for the group. When the younger students see their leaders making such strenuous efforts to assure the success of the seminar, they are inspired and want to imitate them.

The environment created at the seminars helps the student to gain confidence. I believe that the most important achievement that the E. S. S. can accomplish is to provide an atmosphere which makes it possible for its members to grow in confidence.

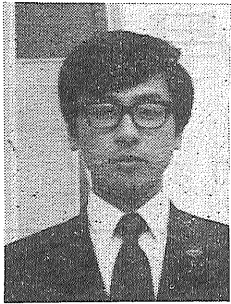
We often hear it said that when we study a language we must always give greatest stress to language as communication. Unfortunately, many people study English for a long time but never communicate. They have ability but it is wasted. These people never write letters in English much less speak to anyone in English.

At the beginning, I mentioned that at the summer seminars the students seem to the campus they seem to undergo a change, not unlike a turtle who pulls his head under his shell when he wants to rest and get away from it all. My hope is that the members of the E. S. S. club will be able to inspire each other so that the high level of confidence and achievement that is attained during the seminar work will be maintained on the campus and in the classroom as well.

Paul M. Kelly

Paul M. Kelly
Instructor of English

MESSAGE *****



First of all, I want to say thank you very much for your trouble during this past year.

At the same time I congratulate you on your success in the various kinds of events that you accomplished this year. I am very glad to be able to say this as the former president of E. S. S.

I would like to take this opportunity to express two or three hopes that I have.

Just as our great seniors had their own colors in their management, you have had yours in the management of this year. Since the organization of the E. S. S. club, about six years have passed. But now, looking back on E. S. S., I feel uneasy about how much the E. S. S. club has been changed or reformed. I believe today's E. S. S. club needs some more changes or reformations which will give you better situations and circumstances for studying.

It is necessary to have a new understanding of what E. S. S. should in the future.

As long as you are a member of this club, you must not forget to pursue the best system or best club under which you can study and work sufficiently.

Of course I don't want you to ignore the merits of the Present E. S. S. club and should support them.

Another saying throughout my experience that I want to give to you, my great juniors, is "Two heads are better than one". Whenever you are trying to accomplish some thing you must keep it in mind.

Lastly, I sincerely hope that as time goes on, E. S. S. will measure up to it's ideal and you will be a good speaker of English and a good student, not only in our club but on campus and another places.

I look forward to the great growth and progress of E. S. S..

Motoaki Tohnan
The Former President

蘭 々 亭

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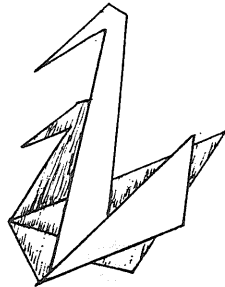
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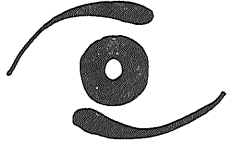
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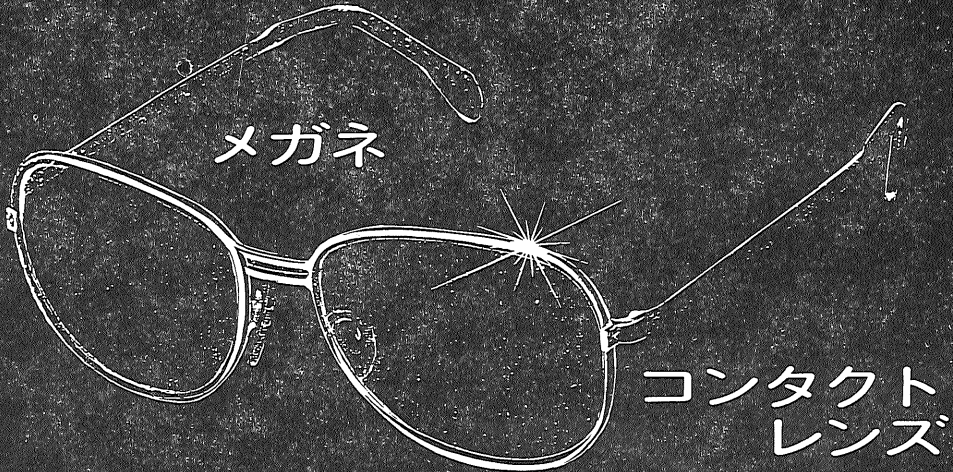
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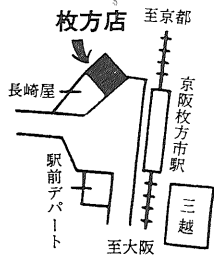
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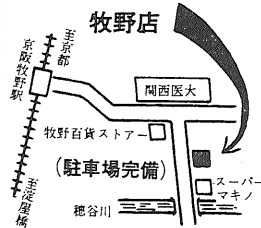
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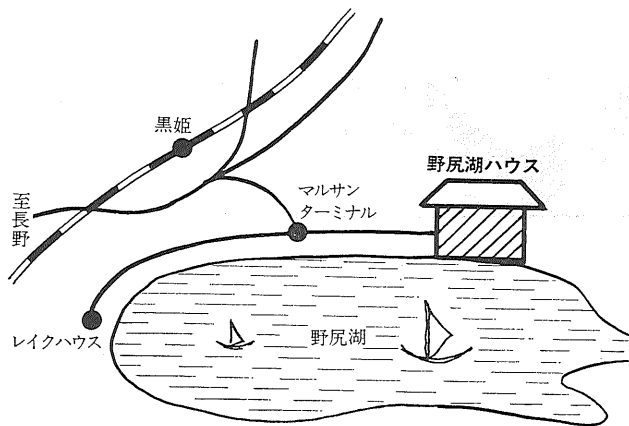
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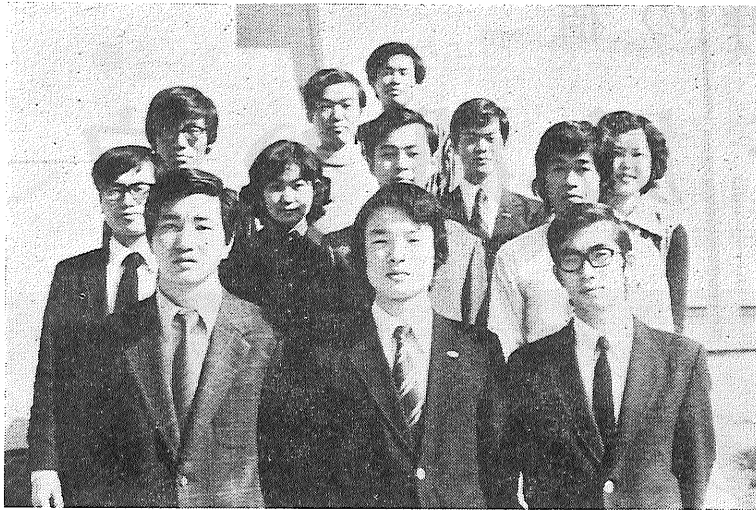
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Toshifumi Umeda

Voices from each Section of E.S.S.

Special Contribution to the Publication of Politics & Economics Section.

WHAT IS THE COMMON MARKET?

I'm very happy to contribute to the publication of the Politics and Economics on what we studied through the year. I have been studying about the Economic Problems, especially about World Monetary Crisis. On this contribution, I would like to give you an outline of the European Community (E. C) which have come to known as a world largest trading group in place of the U. S. Hereafter I will mention about an outline of EC, and I'm much obliged if you get some knowledge about it. And these sentences are quated partly from the Daily Telegraph in England.

We, members of the Politics and Economics Section, have studied and discussed the present monetary problem. This required us to study the details of general economy as well as the history of the monetary system from last December when new committee arose and our new activities began. When we had made up our minds to study the monetary system for the following year, we started with the intention of studying it lively. Although we were aware of the difficulty of discussion, looking back over the past year, we are afraid that we might have not had fully satisfactory discussions. But we believe that each of our members has been able to aquire something important concerning the discussion itself as well as economic problems through the activities we had ever since.

From now on I would like to tell something about the problem we have studied, which includes not only general opinions but my own opinion as well. What I must say at first is that the problem is so connected with Japan, that it has much influence upon us. This influence, as you know, was often bad. It is quite evident that the reasons why international moetary situation is important enough to draw our attention are that not a single day we could live without trade with other countries, Japan has become a leading powerful nation in the field of economy. Therefore we should try to understand the situation in which we are placed as much as possible lest our lives be threatened.

Shortly after world War 1, the United States achieved higher economic growth than England. It seldom suffered from war. Consequently, a great deal of gold flew into the country from Europe where most of the gold had been before. Then as it didn't distribute it to other countries with gold sterilization policy, much gold was mildistribute. Therefore, other countries, especially, European countries could not help but depend upon foreign exchange more than upon gold which was used not only as reserue currency but also as trade currency in gold standard systems. The situation of the monetary system became worse and worse and England suspended gold standard system in 1931 which caused other countries to take the same means too. Such selfish acts by many countries brought about preferential blocs. This exchange unrest and the reduction of world economy by so called "beggar-any-neighbour-policy" had destructive influence upon the economy of each country and drove them into World War 2.

In order to reconstruct the world economy which was completely destroyed by the war, England and the United States thought that it was indispensable to stabilize exchange rate and abolish exchange restrictions from the lesson of past experience. In 1944 the draft made by these two nations was unanimously adopted by the representatives of 44 countries in Bretton Woods, America and in consequence I. M. F., International Monetary Fund, and I. B. R. D., International Bank for Reconstruction and Development, which are based upon the fundamental principle that they should enlarge free trade to develop their economy came into being. It was quite natural that the U. S. dollar became a key currency which essentially has two functions of trade currency and reserve currency. It has played a number of key roles in the international monetary system and has served as the yardstick by which the values of many free world currencies are measured, because, as I said before, she has ever had great power in economy as well as in politics. In short the United States has been the center in the international monetary system whether other countries wanted it or not.

As long as the U. S. remained the dominant nation, the system worked well. Indeed the dollar was such a strong currency that all central banks were eager to accept it as a supplement to their gold reserves were provided by constant deficits in the U. S. balance-of-payments. As time passed, however, the payments deficits continued and accumulated and the balance tipped between the dollars held by other central banks and its stock of gold which backs them up. By 1960 the U. S. no longer had enough gold to redeem all its dollars. This was to be a fatal blow, because nothing was supposed to be eventually more precious than gold. Then its massive payments deficits were caused by military spending, in the Korean War, Vietnam War, and so on., foreign aid and a flood of private investment overseas. Of course its deficits in trade was one of the main reasons, too, for which Japan has often been condemned badly. As the U. S. dollar was a key currency and now, too, holds the same position, it can be said that the system itself needed the payments deficits of the U. S. in order to help the international liquidity work well. So it was natural for the U. S. to be a country in deficits. The problem was the fact that she excessively made dollars flow out and didn't take any effective counter-measure to curb her massive deficits. These facts have already shown the symptoms of collapse of the system which requires the U. S. to be the dominant nation.

The situation in the U. S. economy including balance-of-payments became worse and worse and at last she was driven into suspension of convertibility of dollars into gold for foreign treasuries and central banks, in August, 1971. This drastic measure by Nixon, the so called Nixon Shock or Dollar Shock in Japan literally had great influence upon our country which depends upon trade very much. Simultaneously indeed the international monetary system which had been organized shortly after the war completely collapsed. Monetary system of today is in almost the same situation as it was two years ago.

The confused monetary order today has arisen from the dollar without confidence. Although it has often been said that the direct motive of the confusion is speculation, all dollar sales can't be said to be speculation for which a nation accumulating the dollars may have to revalue its currency, those who have the dollars try to convert them into another stronger currency such as the German Mark with good reason. Therefore whether the U. S. dollar will recover its confidence or not is of much importance to curb the monetary crises. As a matter

of fact, however, her massive foreign liabilities makes it quite difficult. Because of that, the U. S. can't help insisting that they should gradually abolish gold which ever now plays an very important role in the present system. This is one of the main different assertions from that of E. C. Those differences makes the solution and the reformation more and more difficult. One thing which is evident is that even if they have reformed the system, another problem will arise, for very complex interests exist in the world.

The Common Market is a community of independent states which have united their national markets in a single trading, farming and industrial system embracing a large part of Western Europe. It can, if all its members agree, be used as the basis for some form of future political union.

Six countries set up the Market by signing the Treaty of Rome on March 25, 1957, and putting it into force on January 1, 1958: France, West Germany, Italy, The Netherlands, Belgium and Luxembourg.

Four countries signed the Treaty of Accession on January 22, 1972, agreeing subject to votes by their Parliaments during 1972 to join the Common Market on January 1, 1973: United Kingdom, Irish Republic, Denmark and Norway.

Under the Rome Treaty rules, now being applied by the Six, manufactured and farm goods, workers, capital and many professional services, and to some extent tourists, move freely between the member states on the basis of common policies and laws made by common institutions in Brussels. Its Common agricultural policy means that the cost of bread, butter or meat is fixed on the basis of a common price policy.

There is a common budget to which all member states contribute. This budget has been mainly used to help the farmers under the common farm policy but it may be applied to other sectors. A European Court enforces Market rules and it is agreed that, ultimately, there may be a directly-elected European Parliament. Coal, iron and steel have been put under common authorities; nuclear research promotion is under joint administration.

By 1970, member states had doubled their exports and now comprise the world's largest trading group.

It is called a common market because its member states are surrounded by a protective wall, of common customs duties within which there is free movement of goods. A firm in any one member state can therefore buy and sell in all other members almost as freely as it buys and sells across county boundaries in its own national market.

It is also called a community because, under the Treaty, its institutions were set up in the European Economic Community (EEC). The Community method of decision-making which is used to run the Market has established a new political relationship between independent countries. Ministers of their national governments hold regular meetings in Brussels to exercise what are called 'community powers' for reaching decisions on Market policy. A minister can veto any proposal which affects his country's vital interests. However, once a decision is taken in Brussels it is automatically binding on all member states.

One of the most important results of this close, continuous relationship is that it provides a permanent basis (as far as is possible between fully independent countries). Firms

can therefore made long-term plans with greater confidence than is possible under ordinary inter-governmental trade agreements. The founders hoped that as ministers developed the habit of thinking and acting together they would begin to use the Market's institutions, or similar ones, to agree on common action in other fields.

The Six first decided to implement plans for full economic and monetary union with a common currency by 1980.

They also began holding regular meetings of foreign ministers in an attempt to harmonise foreign policies. It was hoped that they would eventually agree on common foreign policies but using the same decision-making process which had led to common marketing policies. Many Market ministers and officials wanted a single foreign policy so that a large part of Europe would speak with one voice in influencing world affairs. The ultimate vision of the founders of the Market was that it would open the way for a Western European economic and political union which could also lead to an understanding with Eastern Europe.

However, the immediate and primary objective is to develop and consolidate a dynamic, expanding Market.

The Six created the Market's trading area, technically known as a customs, by abolishing gradually trade barriers at their frontiers so that it became the sum of their national markets. These barriers mainly consisted of customs duties (tariff) imposed on goods moving from one state to the other. At the same time a trade barrier (the common external tariff) was placed around the Market, thereby subjecting goods from the rest of the world to the same customs duty, regardless of the port of arrival. Market member states therefore trade with each other on a duty-free basis while protecting themselves from competitors outside it.

The Common Market gives a businessman whose firm is inside it three important advantages:

First, he has direct duty-free access to three or four times as many potential customers as he has in his own national market. Common rules for ensuring fair competition between firms and for co-ordinating tax, transport and other policies of member states generally mean that he can compete throughout the Market on an equal base regardless of nationality. As he can count on a big 'home' market of 250-million customers, his firm if it is making such things as cars or washing machines can have longer production runs. A greater quantity of goods can therefore be produced for the money the firm spends on research and various overheads. Its products can thus be made more cheaply and be competitive in world market.

Second, he has a substantial trading advantage over competitors sending goods into the Market from countries outside it. As they pay duties on their goods at the Market's outer 'wall', he can undersell them.

Third, his firm could benefit from the plans to make the Market the basis for close co-operation and perhaps integration of advanced technology, as in the need to pool investment and knowhow in making such things as aircraft, nuclear reactors, space vehicles, computers and weapons. It was proposed that this should be done by agreeing on a common industrial policy applied by the institutions in Brussels.

Abolition of the trade barriers between the member states means, of course, that a firm in any one of them, enjoying the three advantages listed above, is exposed to the full force of competition from industries throughout the Market. Whether this is an advantage or not

depends on the firm's efficiency and enterprise. Under the entry terms it was agreed that almost all trade barriers between Britain and the Six would be abolished by 1975, assuming that Britain joined by January 1, 1973. By 1975, therefore, British firms, while gaining full access to the Common Market, will compete on an equal footing in Britain with firms in the rest of the Common Market.

The entry terms also mean that in some respects British firms will face increased competition in Britain from goods exported to this country by firms in countries outside the Market. This is because it was agreed under the entry terms to allow the Common Market's outer 'wall' (common external tariff) to be placed around Britain so that it replaces its national tariff against the rest of the world. The Market's 'wall' of duties on industrial goods is in many respects lower than Britain's national 'wall', thus enabling some exporters from the U.S., Japan and other countries to sell in Britain at lower prices.

Under the Treaty of Accession for entry into the Common Market, signed in January, 1972, Britain agreed to be bound, with certain exceptions, by three treaties. These have set up three distinct but interlocked Communities to which the Six belong. They are :

The European Economic Community (EEC), which has created and run the greater part of the Common Market since it came into force under the Rome Treaty in January, 1958.

The European Atomic Energy Community (Euratom), set up at the same time as the EEC by a separate Rome Treaty. This promotes the use of atomic for peaceful purposes and has formed a common for nuclear materials and equipment.

The European Coal and Steel Community (ECSC), set up by the Treaty of Paris (signed in April, 1951) ; it began functioning in August, 1952. It placed the coal, steel, iron-ore and scrap resources of the Six in a Common market and provided a working model for the wider common market created by the EEC.

All three Communities come under the same decision-making institutions in Brussels, and all are generally referred to as the Common Market or the European Community.

Tokashiki

Leader of Politics & Economics Section

Literature Section

This year we have made a study of William Cuthbert Faulkner, an American author, who was a novelist. Since this writer is not so much admired in Tokyo, New Delhi, and Rio de Janeiro, I suppose most of you do not know about him. But throughout Europe, especially in France, he has been named among the first rank of novelists along with Dostoevski, Tolstoi and Sartre.

Therefore, I wish to let you know what kind of a writer he was. First of all, if we do research about him, we learn about society in the American South where he was brought up, for that background greatly influenced his novels.

W. Faulkner was born in New Albany, Mississippi, in 1897. Now we Japanese imagine America to be a mechanical civilization. But that situation refers to the North not the South. Social conditions in the two sections are very different, even though both of them are in America. Before the Civil War, Proprietors of farms, poor whites and slaves constituted the South, and also after the war helping for its restoration was neglected since there were poor relations between the North, the West and the South. Even now the idea that the South is a farming society is strongly fixed.

Anyway, as to the Faulkners' situation in society, he was the oldest son of an old family of the South. As he was brought amidst wealth, all his desires were satisfied fully. At that time not only both his Grandfather and Grandmother who had experienced the Civil War, but also his aunt a noblewoman of the South were still living. And an old black farmer slave woman, who took care of him, was there, too. So he could easily get opportunities to know many things about the Civil War, hunting, and so on. However, this type of bringing up made him uninterested in regular school education. After his resignation from high school, he entered Mississippi University, but he later withdrew from it also. On the other hand, he was poring over books in his Grandfather's library.

At the age of seventeen, he knew Phil Stone who was four years elder. Stone noticed his poetic ability and tried to develop it. They say Stone corrected his verses and styles. At any rate Stone educated him through real literature instead of through schooling. If we name him the first teacher of W. Faulkner, we should say Sherwood Anderson was the second. First Anderson showed him the way to write prose from poetry. The work 'Soldiers' Pay' was written under the influence of Anderson. Secondly, he made Faulkner have an interest in his home land. Thirdly, Anderson, a novelist, showed him his condition of life. This made Faulkner want to be a novelist. Moreover, he helped him through the publication of his first work. From about 1929 to 1936, W. Faulkner, who had been helped by Phil Stone and Sherwood Anderson like this, wrote many stories that are worthy of admiration.

Next, I will explain to you about his way of writing. The subject Faulkner was trying to resolve was to find out his own literary world. In the long run, he noticed that there were many materials to fill his novels with the North Mississippi as a background. After that, he imagined his own world called 'The Yoknapatawpha Saga' and wrote many long and short stories against such a background. The pattern was based on what he saw in Oxford, or remembered from his childhood. It is a real achievement that he imagined his own world. He had the quality of imagination. We should say this is a very important thing.

After the publication of 'The Portable Faulkner', he won the Nobel prizes for literature in 1950, and he became well known and admired all over the world. They say W. Faulkner was the main novelist in American literature along with E. Hemingway. But he left in 1962.

His principal works are as follows :

Soldiers' Pay (1926)

The Sound and the Fury (1929)

As I Lay Dying	(1930)
A Rose for Emily	(1930)
Sanctuary	(1931)
Light in August	(1932)
Absalom, Absalom!	(1936)

Ryoichi Suzuki
Leader of Literature Section

Literature Section

I am very happy to have opportunity to mention my own opinion.

The best way of understanding Literature : you must read many books. One way is to read books at random, but to peruse one or a few books is good, too. To read one novelist's works intensively is another way.

We studied about American Literature in one of those ways the last way. We had studied about W. S. Mougham, E. M. Hemingway, and J. Steinbeck in the past. And we have studied about William Faulkner this year. They have important role in literature.

Now I try to think about them and American Literature a little. No history of Literature is as new as that of the U.S.. And compared with the history of Japanese and English Literature so on, that of American Literature is very short, but it has a great distinction of style. That is, it is written in prose style from the first. The U.S. has a complex constitution of race and this has influenced its novels. For example, W. Faulkner dealt with the problem of white and black in 'Light In August' which I read.

As to American literature, the 1920's could be said to be the prime era for novels. For, in those days novelists such as Hemingway ('A Ferewell Arms', 'The Sun Also Rises'), W. Faulkner ('These Soldiers', 'Soldiers's Pay') and J. Dos Passos were active in writing novels. They were born around 1900 and took part in W. W. I.

The experience of taking part in that war brought an unprecedented situation into the history of American literature. And this situation made the novelists of 1920's gather as a group called 'The Lost Generation'.

Next, when we lean about American literature, 'egoism' should be pointed out as an important problem. Nature is a place where we discover native power. Nature is a severe training place where personal make egoism is tested.

W. Faulkner, who was a stubborn novelist and a contemporary of Hemingway, pointed out egoism, Hemingway, 'The Sun Also Rises' in 'The Bear', set in the woods of the southern part of America.

Finally I have a problem : "What is American literature and what is the American novel?" I think they will probably give us the opportunity for intense researches. By means of the author's remarks, we can understand the social condition—the life, ideas, prejudices, policies and so on—of particular periods of history.

Hiroko Iwasaki
A member of Literature Section

Sociology Section

Vietnam War and Americans

The U. S. forces ended their withdrawal from South Vietnam on March 29. On thinking it over the "Genocide" perpetrated in Vietnam, no matter what its form, cannot be justified. It has been said that the vagueness or else the confusion of its war aims emerged in the form of "Genocide". We Japanese learned through the bitter experience of the Pacific War that we should never fight unless there is a war aim acceptable to each and every soldier. We feel that the Vietnam war has fully proved the truth of this lesson once again.

In this content, the war has taught us the value of such factors as fundamental thinking, basic principle and ideology. It also revealed the importance of making distinctions, acting logically and being sincere and loyal. Exposing the fiction of abundance created by modern civilization, it has shown us what is the most important in human society as well as international relations. In short, it is the lesson that we must never engage in warfare.

But I think it is very easy for us to criticize the U. S., but it would have been very difficult to decide whether or not we would have obeyed the draft if we had been Americans during the Vietnam war.

During the war, many Americans were drafted, but some of them rejected it and fled from the U. S. to some other countries. In Canada, for example, the number of these Americans amounted to 70,000. They cannot go back to the U. S. because if they do so, they will be arrested and will be handed down heavy sentences. One of them said on T. V., "The war was not justified, because it was caused by American intervention and from the view point of humanity I disagree to the war and I know that the defoliation sprays hurt sex organs of the human body. Therefore I have been distributing bills against the war here in Canada."

I think if I had been in such a position as many Americans were, and had to decide whether to obey the draft or not, I would have obeyed it. It may sound strange to you. Of course I have studied the history of Vietnam war and I think the U. S. was wrong, but judging from all aspects I would have gone to Vietnam to fight. I think most American soldiers thought so, and the war continued 11 years in vain. How about you? Would you have joined the war? Which would you have preferred to go to Vietnam, to flee to Canada or to be arrested in America?

As for the American soldiers, if they had their wives, children or parents to support, the problem was more serious. If we had been Americans and had denied the draft and had been imprisoned for a long time, or had fled from the U. S. to other countries, who would have guaranteed our future? I think this is as if our wives and children had been held as hostages by the government. But forced into such a position they could change their agony into hope by serving in the military for two or more years. That is, during the Vietnam war, soldiers could enjoy some benefits of the draft system, such as ;

- 1) The salary of the soldiers was higher. So the draftees who were unemployed or received low income could get more money.
- 2) The young men who could not afford to go to college could do it after military service under the G. I. bill which would pay their tuition. Such a system of allurements is the

most remarkable reason why there have been many volunteers among the American soldiers.

The above mentioned tendency has a connection with us. Today in Japan we are facing housing problems and it is said that it is impossible to build our own house even with the retirement allowance in big cities because spiraling land price. And as for the problem of the old people, the rate of suicide of old people living in the small urban appartments with their families is high. So only more money can solve these two serious problems which even the government cannot solve. If we had been Americans and had participated in the war for two or four years to get a high salary and go on to college for nothing, these problems about which we worry about all life would have been solved.

And I think my opinion is reflected in the following interview in the U.S.. One day, during the Vietnam war a Japanese correspondant asked some questions to a black ex-soldier and his wife. They had a child.

Correspondant : What was he thinking of, before his departure, being drafted?

Wife : He said he had better go to the battlefield for our child's future.

Correspondant : Does that mean he will be able to get a high salary if he goes?

Wife : Yeah, I guess.

Correspondant : Why did you participate in the war?

Ex-soldiers : All the black soldiers who I know could not help participating in the war, because they were poor and if they had rejected the draft they would have been arrested.

Correspondant ; What do you think of the Vietnam war?

Ex-soldier ; I don't want to criticize this way but I cannot completely agree to it. I respect the man who is criticizing this meaningless war. But it is important to obey what the nation decided. The people should be dutiful to the nation.

Concerning this interview, what we have to notice is that judging from it he joined the war due to enforcement, his poor life or benefits which the draft system offered, in regards to their future, but his war aim was vague. In addition, to my surprise, this soldiers rendered distinguished service in Vietnam. I am very afraid of it.

Thus, it is note worthy that many American soldiers participated in the war in order to improve their lives or to solve the problem which government could not solve. In this point, I think when the war broke out, people tended to think of their domestic problems rather than the international problem or the war aim, and people could hardly afford to judge whether the war aim was right or not. So I stress that to eliminate war it is necessary to transfer emphasis to expanding housing and education. What is threatning the U.S. are the domestic problems rather than the threats from the outside.

Today people are seeking for physical abundance even by the war. But when I watched the Americans in Canada who fled from the U.S. living a poor life on T.V., they seemed to be rather happier than I had imagined. On the other hand injured ex-soldiers in hospitals in the U.S. seemed very miserable. Today it's a problem in the U.S. whether or not to give amnesty to offenders who rejected the draft. I am looking forward to knowing the decision which would reflect the regret of America. I am afraid today that national interest and self-interest are prior to humanity.

If you can understand my opinion, you can find out the contradiction between my ability

to fight for an aggressive war and my respect for the soldiers who rejected the draft. It means that there is the possibility in our mind to fight against our will when we are forced to fight, I believe, especially under the conditions when there are many domestic problems in our country as today. In order to prevent it, all we have to do is criticize everything concerned with war.

Sociology Section

The Korean Problems

I'm very glad to have a chance to explain the Korean problem and inform you my opinion about it. Japan had controlled Korea for about 40 years until World War II ended, as you know. In those days, the Japanese government committed disgraceful acts towards Korea, and the most disgraceful one was murder. Perhaps, most of us don't know the fact of such policies, and even if you know it, you might ignore it as a thing of the past without any thought. Please think a murder case for example. I suppose the reason why the Japanese could kill such a great number of Koreans without any reason was that they were conditioned to believe the Koreans were an inferior race. That means the government implanted a superiority complex in the minds of the Japanese. I think this idea was one of the theories of imperialism, and I feel the fear of imperialism again. I wonder if most of us have such a feeling still. Please think about the condition of Korean life in Japan, or the outrage of a certain senior high school's students towards Korea. On thinking of these, perhaps you will understand my misgivings. I think it is very important for all of us to consider and recognize the Korean problem as a neighbor. And now it is the time to do so and make an effort for the Koreans who have two countries.

First of all, it is necessary to be aware of the fact that two countries exist in the Korean peninsula now. In short, the intervention of the U. S. and the Soviet Union caused the tragedy of Korea. Well now, I will explain the circumstances of that time in detail. When Japan was defeated in 1945, The U. S. came into the south part of Korea and the Soviet Union came into the north part of it for the convenience of dealing with disarmament. In those days, two kinds of Japanese troops were in Korea ; one group was north of the 38th parallel and the other was south of it. At that time the 38th parallel was not the official border line between North and South Korea. I suppose the U. S. wanted to control the south part of Korea. We can say the same thing in the case of the Soviet Union, but I think the American desire to control it was plainer than the Soviet Union's one.

The U. S. established military administration to the south of 38th parallel and oppressed the communist party, labor union and youth union, etc. So the people in the south were forced to obey the U. S. Army unconditionally. I think these are blameful reason of American attitude in the Korean peninsula. It is natural that the people began to struggle against the U. S. for a democratic revolution. However, Americans who came there as liberators shot the people. This was a illegality against the U. N. Charter. As you know, the U. N. Charter sets a prohibition against intervention in domestic policy. The reason why the U. S. could do such a thing was that the U. N. was powerless to prevent the American intervention in those days.

In 1945, the Moscow Conference was held. The contents are as follows; (1) To establish the Domestic Provisional Government of Korea. (2) To establish the Joint Committee consisting of the U.S. and the Soviet Union. (3) To make a plan of guardianship within 5 years by the U.S., the Soviet Union, England, and China. However, this resolution was put into English as trusteeship. (Needless to say, the meanings of guardianship and trusteeship are quite different.) So it was natural that the Koreans who wanted self control struggled against this resolution. The U.S. made use of this struggle and found excuses for carrying out the resolution. and tried to abrogate the Joint Committee. As I mentioned before, as the U.S. desired to control Korea, the Joint Committee was an obstacle for achieving it, I think. Then the U.S. demanded that it was necessary to solve the Korean problem in the U.N., but, of course, this American demand was illegal. The U.N. Charter states a prohibition against intervention in domestic policy in article 2. North Korea objected to the U.N. settlement of the Korean independence problem. Therefore, the U.S. made efforts to adopt that South Korea have an election for only South Korean independence under the U.N. observation. Korea struggled against the American intervention, but Lee Sung-man who is a pro-American murdered 80,000 people for suppressing a riot. The election was conducted, but the rate of vote was low in spite of the oppression of the U.S. Army. The Republic of Korea that was established in 1948 was only puppet.

As a result, in 1948 various parties in North and South Korea decided to establish a representative government (People's Democratic Republic of Korea) by a real democratic election. The election was conducted in all Korea. The rate of vote was 99.9% in North Korea and 77.5% in South (The election was not conducted openly in the South.) So I think we can say that People's Democratic Republic of Korea is a representative government of not only North Korea but also of South Korea. Many times North Korean government offered to establish an allied government consisting of North and South Korean government, but South Korea rejected it South Korea insisted on having the general election under the observation of the U.N. What is the meaning of it? It means Lee Sung-man government could not keep to exist without relying on the U.N.

Because of the unification gap between the countries, there was the Korean War in 1950. It is important to consider in detail what kind of war this is. The world situation in those days consisted of; 1) a conflict for the unification in Korea 2) a political crisis in South Korea, and 3) an economic crisis in the U.S. The U.S. wanted to emphasize a munition factory as a way out of the difficulties. The Korean War was an aggressive war by Neo colonialism making use of the U.N. and a puppet government in the view point of the U.S. However, the U.S. regarded the war as an aggressive war of North Korea and sent the U.N. Army. Actually however, the U.N. Army was mostly composed of U.S. military men. On the other hand. this war was a domestic revolutionary war in the view point of Korea. The war ended with a ceasefire between the two countries, establishing as their boundary the 38th parallel. A conference about the Korean unification was held in 1971, at which both countries agreed to The Three Great Principles; a unification based on independence, peace, and racial unity. However, difference of opinion appeared when the two countries attempted to carry out the principles. I think that Korea wants unification, but South Korea seems to want only to solidify the division.

However, most South Koreans supported eagerly the peaceful unification proposed in the joint communique, resulting in South Korean government revising the constitution in order to suppress the people. I think today the South Korean policy is intelligence policy, a good example being the Kim Dae Jung case and KCIA. Some countries recognized the N. K. government as the legitimate government in Korea with North Koreans supposed participation in the WHO this year. Under the present conditions it is very difficult for S.K. to disregard N.K., so S.K. revealed the communique in which S.K. recognized that both North and South Korea participate in the U.N. at the same time. On the other hand, N.K. revealed in the communique that the aim of S.K. suggestion was merely to fix the division, while its intentions were for unification. In the end both countries agreed to participate in the U.N. General Assembly where the Korean problem is discussed.

I think the U.N. Army and UNCURK obstruct the talks for unification, making it necessary in my opinion to abolish both organizations if any progress is to be made this step would not necessary resolve the problem but it would be a step in the right direction.

Naomi Itoh

A member of Sociology Section

Religion Section

Shinran

Today, many young people hate to study or to do anything troublesome. University student are playing mahjong and pachinko and sometimes drink. Saying such a thing, I never have a will to preach. So do I. I don't study very much, but neither do I indulge in much pleasure. But my greatest trouble is that I don't find my worth living. Perhaps it is because I don't make any effort to find life's value. This is the problem of many young people today. Older people work hard everyday to earn many, but they have nothing to believe in. Believing in only oneself is too miserable.

Lately religious books have been selling well, which shows that many people are not satisfied with their inner lives, though they are satisfied materially. These people are looking for something through the books.

This year the main title of our section is Shinran. It is the 700th anniversary of Shinran's birth. And a lot of interesting books have been published. These books are popular with young people, and the reason why they are so popular among young people is that Shinran's teaching is very peculiar. I myself am very interested in his teaching and attitude toward salvation. I've been studying about him for about ten months. His teaching is very abstract, but at least I know him more than you. Here is a short sketch of his life and historical and political background through his chronology.

1173 : He was born as the son of a court noble in Yamashiro, Kyoto. When he was a child, he had a strange habit. He played with a rosary and prayed sacred books. From seven years old he began to read "Manyoshu" and recite "Kokinshu." From spring at eight he studied the sacred books of Confucius and Mencius. On 21 May his mother died. He was so filled with remorse that he decided to become a priest. However it is uncertain if he actually did.

Some book say that to be a priest was avoidable and natural for him, being orphaned early.

1181 : In 15 March he became a priest and entered Mount Hiei at the age of nine.

1201 : He went out of the mountain and he began to study under Honen who was a beginner of the "Jodo" sect.

The reason why he went out of the mountain is that Tendai teaching didn't satisfy him, for he was disappointed in it's degeneration. It was just everyday life for him. Mt. Hiei had a great worldly power in its connection with the Imperial House=hold and the nobility. Upper class Buddily priests attained the height of prosperity for they had a strong connection to pray for the Imperial Household. Lower classes chased their gloom away as monk soldier in violence. Mt. Hiei had been degenerating gradually religiously together with political and economical degeneration.

1207 : In 1 February Shinran was exiled to Echigo at the of thirty three and Honen was to Tosa at seventy five. Two had no chance to meet again. They were exiled by the shogunate. The side of former Buddhist found the danger in New Buddhism, the "Jodo" sect and made the shogunate supress this new and dangerous religion.

But thinking deeply, why was his punishment so severe? Shinran was new and young and only one of the student of about three hundred. I think it is because of his distinctive invocations: he permitted the marriage of the priesthood. Thus he sought to break down the division between clergy and laity which other sects maintained through monastisism, and beside this and he ate meat, He announced it publically, while in fact other priests also had wives and ate meat and they concealed it. So he was marked as a dangerous person. In Echigo he also had a wife named Esin, the Nun. It isn't clear whether two wives in Kyoto and Echigo were the same person or not. Anyway he had seven children.

1211 : He was freed and returned to Kyoto and he set out on a missionary trip to the northeast. He lived in the province of Hitachi and there he preached although he spent a part of his time at Inada, where he found the Jodo Shinshu. But why did he select such a place far from the capital? it is because his teaching was still dangerous regarded as a dangerous religion. He was afraid of the government's suppression. Honen died on 25 January at the age of eighty. For about twenty years Shinran propagated his teaching there. He built no temple and had no will to make another sect parting from Honen's. He dropped into people's houses and preached freely. There his teaching was very popular with many people, because the way for salvation was quite easy. The salvation is most readily attained through the recitation of Amida's name.

1235 : At this time he returned to Kyoto after about twenty years missionary life. Why did he go back to Kyoto leaving many students in Kanto? There are some reasons. They are that he wanted to die in his mother country or to publish his teachings in a work regarded as the basic Shinshu text, the Kyogyoshinsho. Or did it become to hard to propagate his religion because the suppression by a shogunate became severe and spread over Kanto, that forbade them from calling Amida's name.

In his last days he was very energetic and to my surprise, almost all his books were written after he was eighty. Old man only waiting for his death was so energetic. . . I wonder if he was led by Amida's strength beyond his own power.

1262 : He died in his brother's temple.

His bereaved family and students performed a little funeral service. Then he was not as famous as now. His fame now has far surpassed the expectations of his contemporaries.

Now a guide of his teaching, we use a book, "Tannishyo" : this is said to be written by Uien, one of Shinran's students. The meaning of the name Tannishyo is as follows : it is written in Chinese characters. Tan means Uien deplored his teacher's teaching being changed after Shinran's death. Ni means change of the teaching. After all he recorded the words of Shinran in this book to prevent misunderstanding of the teachings.

This book is well known and very popular with Japanese people and I myself am very interested in it. The book consists of eighteen articles and three additional articles. Each is very important and interesting. Choosing the third article I shall now attempt to explain Shinran's thought.

The beginning of this article is famous : "Zennin naomote ojo togu. Iwanya akunin oya" To summarize this article : Salvation belongs to those who are good, an evil person is not entitled to it. The evil are those people whose minds are wretched and can't give up their sin. Their minds are filled with greed and lust for riches power and sex causing agony for the sinner. But here is a paradox : The good person doesn't rely on others, he feels no need to accept salvation from another. It is the evil person however who can't find salvation within himself and therefore he rely on Buddha.

Rules of conduct are created from what the people think is moral, and of course from the view point of morality good is acceptable and bad isn't, so it's natural to think that a good person has more probability of entering paradise than a bad person. Shinran denied this common sense approach to salvation by saying that a bad person had greater chances for paradise than a good person.

Think about this deeply. Up to now I have used the words, good and evil in referring to people, but do you really know which person are good or which is evil. This is the most important point. When judging others or ourselves whether good or not our judgement comes through our own rules. To make matters worse we all have different values, for example, if something is good for one it may not good for others. No one can judge! All judgements come from one's system of values.

The problem is that we do rely on ourselves, and in Shinran's teaching this is very dangerous. This is an act against the attitude of salvation or Tariki, the reliance on Amida's strength.

To illustrate my point, there is a priest who studies hard, performs good conduct and recites Amida's name. Soon he begins to think of himself as a good priest-one who is approaching paradise. Having pride in their hard work. They praise themselves, becoming aware of their progress day by day. Shinran called this Jiriki in Tariki. These priests misunderstand the way of conquering worldly desire and Shinran preached to drive away the desire. One's enemy is within oneself, it is not outside.

As I mentioned before, the teaching of Shinran is very paradoxical. God or Buddha is absolute and eternal. Man, on the other hand is relative and finite. Religion is originally paradoxical because it is between God or Buddha, the absolute and man, the finite. To attain its

goal religion must deny the value of all the people human, cultural, and moral systems.

Absolute and perfect tariki is extremely difficult. I think I am nothing but myself. I exist in thinking of myself more than others. Consciousness causes me to know myself, and even if I think that I am poor, powerless, weak and bad, it is by my own measuring. The most important thing Shinran said is that the deeper we study the more poor we become. We learn this. At least we must accept that we are nothing in front of absolute existence.

Finally, if we study about Shinran we must know a lot about history, policy or economy of his age. And my study is not enough, but I'm glad if you learn something about him after you read this paper. I do advise you to buy Tannishyo and it will give you something.

Terue Kato
Leader of Religion Section

Religion Section

The Original Buddhism

Our religion section is studying Buddhism this year, especially the life and teachings of Shinran, one of the great Japanese Buddhists. I studied the Original Buddhism before Shinran, because I wanted to know the root of the various sects of Buddhism. The originator of Buddhism is Siddhartha Gautama, commonly known by the name of Buddha. I'll try to write about Buddha and his teaching, however, I think I had better touch upon religions affairs in ancient India in order to understand him more clearly.

Since 1500 B. C., the Indo-Aryan had made a living by breeding cattle and farming, so it was important to them to have a good crop, to increase their domestic animals and thus, increase their prosperity. They served God in order to obtain their requests and believed that God must answer them. The ceremony of the service for God was performed by Brahmana, who was of higher social standing than the royal family. Brahmanism had been developing since 1500—800 B. C. Some volumes about a world view and life were written about 800 B. C. when the world of thought in India faced a new problem of one's destiny after death. They thought people would be led into the Kingdom of Heaven or hell, and that one would return to the earth after passing a certain term of death. One's behavior during his lifetime decided his fate after death. This idea was known as transmigration of souls, also a very essential point of Buddhism. With the passing of time, however, the teaching of Brahmana were not always believed unconditionally because of the change in social affairs. Nihilism or Materialism came out about 600 B. C. but most of the people of those days were afraid of soul, God or evils, and such thought had become to concern with transmigration of souls. In this case, if one's life and death continued endlessly, people could never escape from their fear for the spirit. So, in order to escape from it, they were eager to relieve themselves from transmigration of souls and thought of a way to escape from it. That is: mortification of the flesh, Yoga (concentration of one's attention), or belief.

There were the above-mentioned religions conditions at the time when Buddha Gautama

was born a prince of a small Kingdom in India about 400 B. C. Even though his kingdom was a small one, he lived well when he became a prince, and received the highest education that was possible for him at those days. On his coming into this world, it was predicated that he would become a great king or a great priest. This predication soon came true. He had been superior in all directions since he was a child. When he was seventeen years old, he got married, soon he could have his son. He seemed to be very happy. He was not only wealthy and powerful, but he also had a happy home. Nevertheless he was inclined to meditate on. What he thought was the reason that his mother had died soon after his birth. So, this tragedy led him into the world of meditation. Happy as he seemed, he was not always satisfied with his life. When he was twenty-nine years old, he began to reflect on his life and think over the suffering of birth, decrepitude, sickness and death more deeply than before. Soon, he abandoned his position or his family and went out in order to retire into religion and practice asceticism. Since that time, he had practiced asceticism for six years until he was about to die, but he did not gain a relief from those sufferings after all. When he noticed the fact that he could not re-live by the practice of asceticism, he gave it up. After having recovered his physical strength, he practiced Zen, a style of meditation in Buddhism, under a linden tree, finally he found the way to enlightenment. At that time, he became Buddha, a person who had become spiritually enlightened.

Well then, what is his enlightenment? He found out, at last, what suffering is, its cause and the way to relieve human beings of it. He said, : "The world is full of suffering. Birth is suffering, decrepitude is suffering so are sickness and death suffering. To face a man of hatred is suffering, to be separated from a beloved one is suffering, or to be vainly struggling to satisfy one's needs. In fact, life that is not free from desire and passion is always involved with suffering." This is called the Truth of Suffering. He taught that the causes of sufferings were rooted in the intense desires of physical instincts. This is called, the Truth of Cause of Suffering. So, if one wishes to escape from these sufferings, he should extinguish like the flame of a candle, the flame of his intense desires. The passion will die out and all human suffering will be ended. This is called, the Truth of the Ending of Suffering. He also indicated how to reach Nirvana, the world in which we are able to gain freedom from suffering by enlightenment. In order to enter into a condition of Nirvana, one must follow a certain Path, which is called the Truth of the Noble Path of the Ending of Desire. This Truth of the Noble (Eight) Paths are : Right Ideas, Right Resolution, Right Speech, Right Behavior, Right Vocation, Right Effort, Right Mindfulness and Right Concentration.

If people wish to escape the suffering whose cause is their intense desire, they must keep these Truths distinctly in mind and gain enlightenment by the discipline of the Noble Path.

All affairs in this earth have cause, so they are the result of a vast concurrence of causes and conditions, which is called causation. The ancient people in India considered this causation as it continued from one's former life to the after death for ever. It means eternal suffering, for to live one's life is suffering. Buddha taught us to cut the chain of causation, and thus we are able to be empty and omit our intense desire, which means true happiness without suffering.

Thus, in Original Buddhism, the teaching is very systematic and reasonable plus it has a strong spirit of self-reliance. Each primary Buddhist should depend on himself and the Dharma, the truth, which Buddha made clear. In this meaning, Japanese Buddhism had been

changed greatly since the primary time. A bad man can relieve and be delivered from his sin by Amida Buddha if he recites "Namuamidabutsu" in Jōdo sect of Buddhism. It is said that such idea was also in Original Buddhism, because Buddha taught closely idea to his believers who did not retire into religion while Buddha existed.

I don't know whether Buddhism has progressed with the passage of time or not. But today when we see the people who are captives of the irintense desire to money or the matters, the spirit of Buddhism is worth paying attention again, I think.

Kazue Hamagudhi

A member of Religion Section

History Section

The Problem of the Northern Territories

A few weeks ago, Prime Minister Tanaka visited the Soviet Union and had some talks with the Soviet leaders. This visit was so meaningfull and, we, Japanese, expected to appear new aspects in the relationship between Japan and Soviet Union, especially, in the problem of Northern territories. The both countries, Japan and Soviet Union, wanted to realize a good and friendly relationship for a long time. Nevertheless, after World War II, we didn't keep the friendly relationship with the Soviet Union for many reasons. But, now is the time to reconsider and normalize this old and new problem. I want you to notice and understand this problem. Do you have a chance to think over the significance of the Northern territories? Why the government insists on the return of these territories? At first, historically speaking, it can be said that these territories are peculiar to Japanese history. So it's a very unjustifiable thing that Soviet Union should keep it.

At the end of World War II, Japan had to accept an unconditionally surrender, then she had to abandon all of their territorial rights. After that, the Soviet Union occupied the Northern territories. At that time, a Joint statement was concluded between them and most of the problems after the war were settled. But here, only one problem remains. That's the problem of the Northern territories.

However, even in Japan, there are many different opinions among parties and scholors. Two main points of issue remain.

First ; The limit of Northern territories

Second ; The problem of their possession

When I explain about "First", there are four subdivisions.

1 ; All of Chishima islands and Habomai, Shicotan, and also Southern Sakhalin

2 ; All of Chishima islands and Habomai, Shicotan

3 ; Habomai, Shicotan, Kunashiri, Etorofu

4 ; Habomai, Shicotan

In the case of the Soviet Union, she takes the theory of number 4.

But in the case of Japan, she takes the theory of number 3. The reason of this is that the

Japanese Government says that no other nation except Japan had never lived permanently there and these islands had never been under the sovereignty of any other country except Japan. There is also the fact that the Russian Government and the Soviet Government comformed it three times. And in this case, the purpose is the same but the means is a little different in each of the parties. This is a very difficult point to demand their return. Because, the public opinion was not united in Japan, on the country, many people don't have even any interest in it. Public opinion is very important for the demand of the return of the Northern territories just as in the case of Okinawa. Even if the condition is different from the case of Okinawa, we can not neglect public opinion. Of course, the case of Okinawa, there were about one million people there and there was potential sovereignty. In the Northern territories, there are no people, but even though incouspicious, there are people who strongly want to demand the return of the Northern territories. We must enlarge the sound of these demands.

Now, we are Japanese, but before that, we must be human beings. There are so many things to think about deeply in this world. We can say the problem of the Northern territories is the problem we must think and have our thought as one of human beings. When we think of the territorial problem or the problem of territorial range, we have to develope our thought of how we should be or how we can live peacefully. But now, to my regret, many people really don't have interest in this problem. How many people understand its meaning? Under such conditions, it is difficult to develope our public opinion.

It was said that there is the 'time' for all of these things. And now is the time to be given back the Northern territories. Even if it's difficult to return the Northern territories, we need not hurry to achieve this. Even if we take much time for it, we should deepen our friendly relationships with the Soviet Union and step towards the solution, little by little and step by step.

Eriko Togami
Leader of History Section

History Section

I'm very glad to have a good oppotunity to explain the Northern territorial issue which is highlighted now. The Northern territorial issue is one of the important foreign polices of the Japanese government. Prime Minister Tanaka visited the Soviet Union to try to solve this problem. There are many defferences of opinion between Japan and the Soviet Union. The Soviet Union doesn't want to return the Northern territories but she is willing to discuss to the matter in ran conclude a peace treaty with Japan. Japan insist upon the return of the Northern territories which includes the islands of Habomai, Shikotan, and 2 other islands.

From the historical and political point of view, the insistance of Japanese government keeps conect. Some historical background of the relationship between Japan and the Soviet Union, first of all, the Northern islands were discovered by Dutchman in 1643. Japan and the Soviet Union occupied these islands when the relations between Holland and the island were broken off. In 1785, during the Shogunate age, the Japanese developed their islands.

The Soviet Union wanted to trade with Japan but was refused, so she constructed a

base on Etorofu island. In 1828, Soviet Union lost the coastal monopoly of North America. They tried to manage the Kamuchyakka peninsula and the emigrated to Ulippu Island. It was decided because of the historical background that the border between the two countries would be the channel between Etorofu and Uruppu islands. In 1854, there was a friendly Japanese-Russia treaty. In article 2, it established that Etorofu and Uruppu island has the border line between them. Etorofu island on part of Japan while the remaining territory belongs to Russia. The rights to Sakhalin were not decided in this treaty. Russia was interested in Sakhalin. So she began to occupy the island. In the Chishima-Sakhalin exchange treaty, the Soviet Union got Sakhalin island while Japan got the Chishima islands.

Historically, Japanese-Russian relations progressed a little. The relationship has improved rapidly since the outbreak of World War II. A Secret Agreement had been concluded between the three countries, the Soviet Union, the United States, before Japan was defeated in World War II. F. Roosevelt, President of the United States, wanted the Soviet Union to participate in the Pacific War. Roosevelt agreed to Stalin's insistence on the Soviet Union's claim to the Northern territories. It was stated as follows :

Japanese government should give up the right of Southern Sakhalin, Kuril Islands, and all islands close to Sakhalin and the Soviet Union. There are many questionable points in this agreement. It was contrary to the principle of territorial integrity which Allied Forces insisted upon.

This Yalta Agreement contradicted some points settled by the Cairo Declaration. Judging by the International Law, the Yalta Agreement is invalid.

The Soviet Union broke some of terms of the Japanese-Soviet Union Non-aggression treaty, when Japan was defeated in World War II. The Soviet Union participated in World War II, against Japan and took possession of the Kuril islands. Later, the Soviet Union admitted the Kuril Islands as her territory. The legal position is an important problem.

Japan concluded the peace treaty at the San-Francisco peace conference. That treaty would include the final decision of the rights to the Northern territories. Article 2 of the San-Francisco peace treaty says :

Japan would resign the sovereignty in Potsdam treaty. The right of claim to Kuril Islands and all other islands close to Sakhalin.

When the San-Francisco peace treaty was concluded, Mr. Stettin said that Japan would surrender the Southern Sakhalin and all of the neighbouring islands to the Soviet Union. According to this treaty, it was not clear who had the right to the Northern territories, Japan and the Soviet Union weren't responsible for this detail. The Japanese government didn't demand the Northern territories. So, the Japanese government was also responsible for the outcome. The Soviet Union occupies the Northern territories by means of a policy of a great power. In 1956, she announced the Japanese-Soviet Union joint Declaration. According to this Declaration, the Soviet Union announced she was willing to discuss terms to conclude the peace treaty with Japan. The Soviet Union is still putting off the deciding of the territorial rights to the Northern territories. Recently, even after Prime Minister Tanaka visited the Soviet Union, the problem still remains. We should consider people can live full of hope through these problems.

Makio Hayakawa

A member of History Section

Drama Section

We, drama section, was organized again in this June. Now we have 10 members, 6 sophomores and 4 freshmen. (We hope that many freshmen will join our section next year)

Now that we are members of E. S. S. we must speak English correctly in the first place. To master it by using our body is our section's purpose. That is to say, we master "English uniting speaking and action"—"living English" by acting.

What do you think of an English drama? In my case, I had never acted in English, I thought an English drama is acting in English and there is only difference of language.

But, first of all, we study about the author, a background of time, nationality and manners and customs. Next, we analyze the characters of each cast, and the feelings of each part. And discuss what an author wants to say through his play. Then we read out and collate our play, Then we read out and collate our play, and so on. Though it goes without saying we must learn to speak our part with right pronunciation, accent, and intonation, we must also study English drama from many different angles. And the most difficult, important thing is to become the characters themselves.

Next, let me describe the contents of our activities.

Gymnastics—To soften our body and develop our physical strength.

Practice of vocalization—We vocalize by means of abdominal breathing in order to speak our part clearly and loudly.

Hearing—We use a book "The Pronunciation of American English", and listen to the right pronunciation, accent then repeat it. (We prepare it in the L. L room)

Speaking—We use a book "English Conversation Text"—N. H. K. radio program. We separate into two groups and play. After that, we criticize our pronunciation, the volume of our voice, intonation and our acting ability and so on.

Playing—We use a book "The Improvisational English Conversation". We separate into two groups and play. After that, we criticize one another. (Especially about action and the contents of our conversation) In this practice, we use our imagination and try to develop the conversation.

A lecture of Our Seminar—We study spoken expressions in English conversation.

Play "Mother's Day" by J. B. Priestley—From June to August, discussion, analysis reading out and collating etc. . . . From September to November, a rehearsal.

We have an opportunity to perform publicly "Mother's Day" in this university festival, under the cooperation of other sections. (Concerning an actor, and each staff etc. . .)

We are very happy to have performance, and I'm sure we can get something through this performance.

Drama Section

Next I'd like to explain to you about contents of the play, before I show you what we want to say.

Time is the present. One family (the Peasons) in a villa. Mrs. Peason is very obedient to her husband (George), and her children (Doris and Cyril). They give her many orders without any thanks. They gradually become spoilt men. I wonder whether this family is good or bad. Are they thoughtful of Mrs. Peason? Her husband goes out every night to enjoy himself. And so does Cyril. Then what about Doris? She is a woman the same as her mother. Therefore, she can help her. . . . No! She is not thoughtful of Mrs. Peason. Even if she can do so, she never does something by herself. The opportunities for her to talk with them get less and less.

But can we say only they are to be blamed? What about Mrs. Peason? Even if their behavior is bad, she never blames them. We know that makes them bad. She leads her life only to keep her family quiet and in peace.

But one day this peace is broken !!

Mrs. Fitzgerald, a neighbor of the Peasons, visits them. She says many bad points in the Peasons, and then she suggests to change bodies with each other by magic of Mrs. Fitzgerald in order to correct them. At first she hesitates. The reason of it is only that she hates any unpleasantness. A very small reason makes her do so. But she is influenced by other's thoughts easily, to poor thing! So at last she agrees with her suggestion.

A strange spell is spoken. "Arshattadum arshattalam."

George, Doris and Cyril are surprised at her change. Mrs. Peason, with a soul of Mrs. Peason suddenly starts to smoke, she disobeys all of their orders.

"What happened?" "Just a change. I joined the movement."

Not only her children but George are unsettled by her tight attitude and tremble with it. The Peasons fall in disorder.

Mrs. Fitzgerald with a soul of Mrs. Peason comes to see this, and asks to return to the former life. Again a strange spell. . . . "Arshattadum arshattalam. . . ." And the former life begins again.

But a very small change, a change which has very important meaning, results.

". . . . and then you children could get the supper ready while I have a talk. . . ."

"Suits me, Yes, that's all"

Yes, for the first time, she gives them orders and they obey her. The Peasons change a little.

And now what we must think is whether or not, they can continue this state and correct the bad points in their family from now on. If it is a passing change, it is impossible. But if it changes really, of course possible! It depends on herself and herself and themselves.

What do you think about it? Please imagine.

* * *

A general woman in her house, of course, must do her best for household affairs and bringing up her children. But like this Mrs. Peason, if a woman devotes all her energies only for household affairs and bringing up her children without her own life and contents herself

with this life, maybe she will lead a lonely after her children leave home and she loses the house-work and has time to spare.

But really is this attitude of Mrs. Pearson for children and husband satisfying? I doubt it. Because she lets them have everything their own way and they continue their defective characters because she wishes to live in peace and quiet. I doubt whether her attitude is really thoughtful of children and husband or not.

It seems to me that a woman is a human-being before she is a wife or a mother. If she obey her husband or children without any independent will, she'll make no further progress as a human. Her existence is just like a maid. Therefore women must think about her part not only in her house but in this society.

Of course, we can't blame only a woman to keep her house going because family have mutual responsibilities. But I think she should not content herself with household affairs. Just like this "Mrs. Pearson". Don't you think so? And she or her family are not exception.

From September, we start a rehearsal and we realizes it is a very hard play. But we will make every effort to achieve our purpose and also not to loss our section again.

Discussion Section

A Plan for Remodeling the Japanese Archipelago

Hello, friends! Here is the 1973 introduction of our section coming your way. We discussed Education Problem, Women's Liberation through reading, hearing and speaking though, we will tell you about A Plan for Remodeling of the Japanese Archipelago briefly here. We divided two essays to make you understand easily. Negative Essay: Speaking of Japan, technological progress, also hope for mankind and the progress they have made are the first things that comes to foreigner's mind. Japanese are best known for efficiency, efficiency in art, also in work, a scientific mind. But nowadays these special features are about damage people. On the contrary, there are some who alaim that high growth is not necessary, more industrial development is needed, and we should now improve social welfare.

Prime Minister Tanaka's a plan for remodeling of the Japanese archipelago is planned thinking of people can lead their life more contartable in Japan. But as a result of development of Industries, nature is polluted and distroyed. An enormous sum of money were invested in every company and this made human's mind rough and wild. So we can not say necessarily that development is equal to advancement of welfare.

It may be nonsense to choose one growth of economy or social welfare, but any reasons can not force this plan which damages people. You may say we can not expect the development of a contry without thinking of the growth of economy. But we insist you we can not imagin the development without thinking of the health of people. The plan which does not follow the health is just like a cup of coffee without Creap.

Pollution problem gets more space in new textbooks on special sciences(government and

economics). The majority of the new books warn that contamination is spreading all over the world, threatening to destroy the whole ecological system of the earth. Though none of the books mention by name the companies involved in major pollution cases, all refer to the importance of the industry's social responsibility. They maintain that enterprises should give priority to human beings rather than to economic growth and respect the welfare of the people.

Take the Upper House by-election in Osaka prefecture at the local-constituency level, the latest outcome, the ruling liberal-Democratic Party should regard as an incisive indictment by the voters against the present state of government in this country.

Hardly no progress has been made by the Tanaka Cabinet vis-a-vis the price spiral the worsening of the livelihood environment as a result of urbanization, and the threats posed by a variety of pollution.

No amount of excessive warnings about "the crises of the system" by the Liberal-Democrats will help narrow the gap that now exists between the voters and Tanaka Cabinet so long as the voters are aware of the "dangers" confronting their own livelihood.

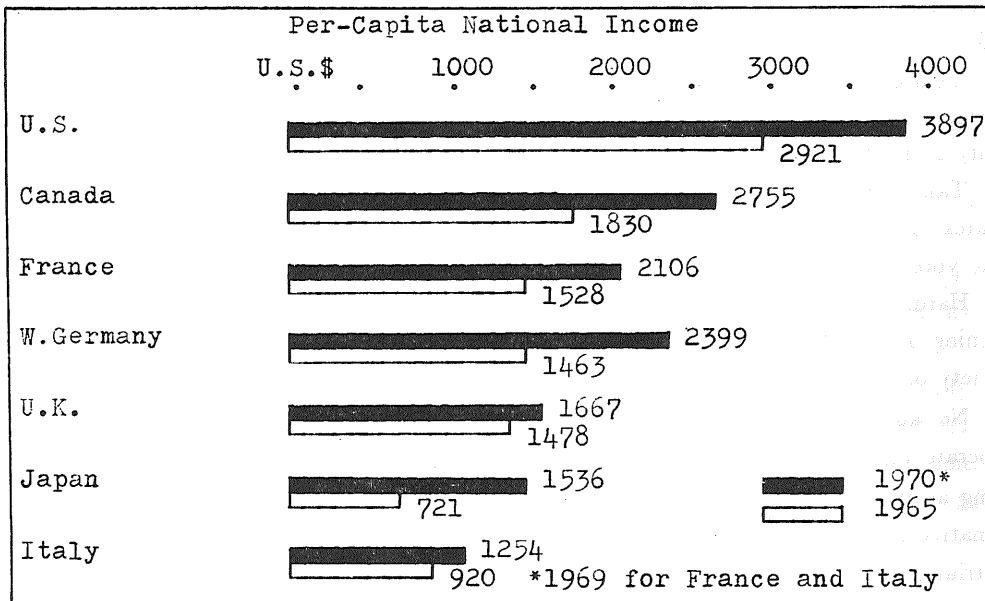
Affirmative Essay: There are some who claim that high growth is unnecessary, that no more industrial development is needed, and that we should now improve social welfare. But it is wrong to postulate a choice between growth or welfare, industry or a better life. Social welfare will neither be heaven-sent nor be given as a gift from outside. Only the accumulations which come from economic growth through our own vitality can provide an adequate source of money.

If we should lower the rate of economic growth considerably, what would happen to our economy and society in general? First of all, construction of public facilities and housing would be relatively retarded, and personal income growth would be slowed. Annual pay raises of any substance would become almost impossible even after siphoning off a goodly portion of corporate reserves and profits to pay employees.

With respect to foreign trade, a slackening economy would mean a large drop in raw materials imports which would betray the expectations of developing nations counting on these exports to Japan. If some industries should be forced to resort to vigorous export campaigns to offset unfavorable domestic sales, they would very likely create frictions in the international marketplace. Social security programs would also feel the pinch because there would be no increased revenue to finance them. If we are to conquer overcrowding and environmental pollution to build a pleasant and prosperous society, it is necessary to relocate industries, redevelop our overcrowded cities, improve social investment in road sewage systems, and develop anti-pollution technologies. The vast amounts of funds needed for these projects can not be secured in a low-growth economy. Unless, therefore, a system of reasonably rapid economic growth is assumed, it will be impossible to solve the numerous problems now facing the Japanese economy.

Many people now believe that the period of rapid growth for the Japanese economy is over. However, even though we may not be able to expect any large increase in either private plant and equipment investment or exports, there are still a number of factors sufficient to support continued economic growth.

The first is the expansion of infrastructure investment. The per-capita stock of social



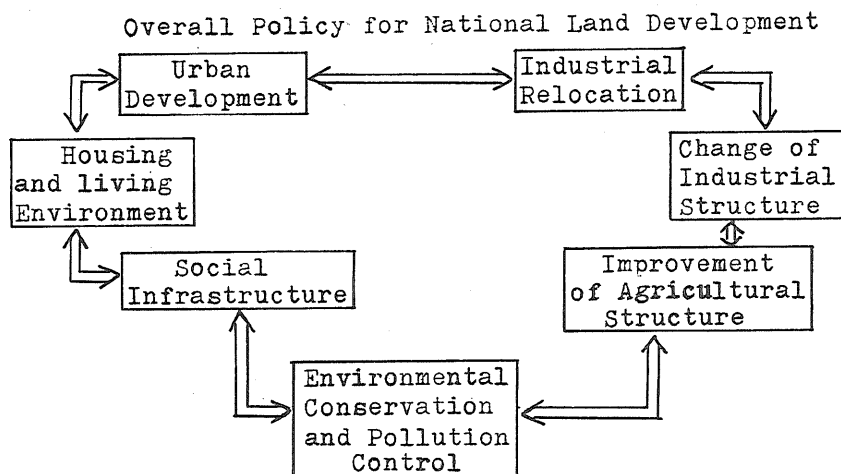
overhead capital as of 1970 amounted to \$1,500. This is only one-third that of the U.S., five-eighths of Great Britain's, and two-thirds of West Germany's. Nationwide improvement of the infrastructure should be given top priority to prevent further population imbalances and environmental deterioration, to realize a higher standard of living and expanded industrial activity, and ultimately to build a beautiful Japan.

The second is the increase in personal consumption. The present per-capita personal consumption averages \$738, which is only one-fourth of the U.S.'s and half of West Germany's or France's. But as national income rises and the standard of living improves, the people's wants will become more sophisticated and diversified. This should bring a drastic increase in personal consumption in such areas as housing and cultural or sporting activities. As to slackening private plant and equipment investment, we can expect increased expenditures for labor-saving, pollution prevention, safety, and other such purposes.

If we work to shift the traditional course of economic growth from one based on private investment and exports to one with the priority on welfare and increased social overhead expenditures, the economy still has great growth potential.

We can only conclude that the center of gravity of the new industrial structure should be changed from material—and energy—consuming heavy and chemical industries to knowledge intensive industries making greater use of man's wisdom and knowledge. Instead of just depending on the conventional heavy and chemical industries, the industries to lead the economy in the future should be selected using the criteria of how little damage they do to the environment (pollution-burden standards) and how much pride and pleasure they give their workers (labor environment standards).

We are now being asked not only to grow but also to make positive use of our greater economic strength for national welfare and international cooperation.



It is necessary to divert the historical trend concentrating industry, population, and culture in the major urban areas and to refocus the development emphasis on outlying regions.

Industrial relocation is to halt the flow of industry into the Pacific coastal region and to actively divert industry from the overcrowded urban areas to rural sites. This means taking from Tokyo, Osaka, and other urban concentrations their traditional industrial function and function and dispersing these industries from a national perspective.

The pump primed with the scattering of secondary industry to rural areas, this will also lead to a nation-wide redistribution of tertiary industries and the improvement of productivity in the primary sector.

Masayoshi Awake

Leader of Discussion Section

Yumiko Sugiyama

Sub-Leader of Discussion Section

Interpretation Section

I'm very happy to introduce our section here. We sometimes go to Kyoto or Nara on Sundays and speak to foreign travellers. We guide them to temples or shrines and listen to them about their country and talk about the other things each other. Our general section activities, in which we study basic English Conversation and grounding in Guide, give indirect aid to make the Sundays substantial and joyful. In particular we used the "OK! I'll tell you about Japan" which explained Japanese cultures and customs in the form of a conversation among a Japanese and two foreigners this year. We often found some interesting things that we had not known before.

Our section also belongs to J. S. G. F. (Japan Student Guide Federation) which consists of the five clubs—I. G. C. of this University, F. G. C. of Kyoto University, of Foreign Studies, E. S. S. of Osaka Women's College, E. S. S. of Tezukayama Women's College and our section (of E. S. S.) 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 and peace of the world. This is just the aim of our section, too. The Federation holds Joint Discussion, Guide Contest and so on as annual events. And this year about thirty members of J. S. G. F. could have a trip to Guam and Saipan at comparatively small cost.

Seeing a forigner, we tend to make ready to back out though we are learning English. Is it the attitude that a modern young man of a international man should take? We are also included among them. We are sorry we cannot speak English so fluently yet. But now, I believe we all can welcome them with our smiling. And we found it was most important to come in contact with them actually and to grow familiar with their faces.

Yuriko Nishimura
Leader of Interpretation Section

Interpretation Section

I'm very glad to have these opportunity to show you our section activities. This year, we selected the guide as the purpose. At first, we studied basic point to consolation the foundation, hearing dictation, memorizing and singing songs sometimes.

We also decide to cling to Kyoto or Nara. And we guide there now. Then I feel keenly the necessity not only skillful at English and Knowledges of things Japanese but strong physical strength or to have courage when we speak to the foreigners and to be resourceful.

On Sunday we start for the actual guide. But the success of our activity depends entirely upon our attitude. If we don't speak to any person, we can't study at all. Then I suggest you to be a little dauntless person.

In summer day, we must endure to stand and walk with them all day long. That is surely work.

When we go back, in the train, we reflect ourselves with great fatigue.

To be short, these are all of our activity. And we realized to do something continual is the most important. I wish this effort will be rewarded. At the same time I hope our member of fresh men make great strides.

Shiho Yushima
A member of Interpretation Section

Practical English Section

I'm very happy to inform you about the activities of our section. But it is very difficult to explain about them concisely.

Nearly one year has passed since I was chosen leader of the Practical English Section. First I hesitated and didn't know what to do, or what we could do in our section. "Practical English" means "Jitsuyo-tekina Eigo" in Japanese, as you know already, "Useful English" in

other words, but it includes everything about English. we believe in, for example, not only Daily Conversation but also Discussion, Guide, Investigation of Japan etcetra. Baing interested in everything, as it's impossible to study all for short time, we picked up one of them, "Japanese Culture and Customs," and decided to study it through "Japanese annual events.

Recently many foreigners have come from various countries to Japan and are eager to know as much about Japan as possible. One day, fortunately, we had a opportunity to talk with some foreigners in Kyoto. We spend a long time together joyfully, but felt acutely how little we know about Japan, and that it was necessary for us to have more knowledge about Japan to introduce it to foreigners and understand each other more deeply. And we feel that we should know much more about Japan as Japanese. This is the reason why I decided to study this subject through this year in our section.

Now, I'd like to explain to you our section activities in more detail. Our activities are based on Daily Conversation. Even if we know something about Japan. it may not be enough unless we have the capacity to speak in English. So half of the month we spend memorizing useful sentences, by using printed materials.

For example : basic sentence . . . (1) *I don't mind smoking here.*

I don't mind going with you.

I don't mind looking after the child.

I don't mind walking in the rain.

And we practice such these sentence on the spot for the ability to make the most of these when we have a chance to talk with foreigers. At the same time we construct a situation like "At the hotel," "At the station" and so on.

The other half of the month, we pick up one annual event in Japan and investigate it in detail, and after that, make it into one. And we discuss the annual events, especially the present condition and the necessity of it. Lastly we memorize materials which we studied.

Through our activities, we found that almost Japanese Culture have close connections with religion and, especially compared with another countries, it is closely related with four seasons. Because the weather in Japan is very changeable, Japan is surrounded by the sea on all sides, and it has a great number of mountains and rivers, naturally we have many opportunities to be in touch with natural beauty. You may be cofident that we have many seasonal annual events for almost very month one by one. Well, what do you think is the necessity of preserving annual events? Recently it has gotten more difficult in this modern society to continue all these annual events; not only in towns, but also in that country. And today we can find that, actually only a few people worship their ancestors, believe in religion, and religious annual events, and that there is tendency toward making light of their original significance. But we are sure it has something to do with the human spiritual transcended rationality or scientific advantage though it is very difficult for us and may be impossible to make clear and give a definition of this question. What I've mentioned above isn't enough. I do feel that we must know and think about Japan much more for many questions of foreigners in our activities, and this may be effective not only to brush up our ability of spoken English but also to reconsider the Japanese culture. In the same time we know we must not make light of the history, religion, economics, politics, and present circumstance. I don't know the best way to improve our English ability

for conversation, but we believe these are very enjoyable and significant activities.

In addition we sometimes discuss many titles except annual events. In this spring training camp, we discussed "Women's Work" including many agendas, such as "Women's Situation in the company—from the point of view of wedge or the kind of work compared with before" and "Whether the work is merely a temporary one for women" and so on.

Finally we have so made more members than other sections that it is rather difficult to get to know each other well, but, I'm sure, the value of club activities is under not only to improve our ability but also the friendly relations. So I do want to make our section a place to find good friends, in a sense, and want to enjoy and use our club life practically.

Masumi Imai

Leader of Practical English Section

Hina Matsuri (Girls' festival)

Hina Matsuri is held on March 3. An old Japanese event, "Nagashibina" and an old Chinese event, "Shiika," were mixed in the Heian period. It then became in the Muromachi period the display of many beautifully-dressed dolls on shelves in the shape of stairs.

In ancient time March was a very important month for the planting of crops and in this month people floated doll called "Katashiro" into a river or sea to drive away and rid themselves of defilement and impurities. At first these dolls were made of paper which changed to dolls made of wood or clay with beautiful color. Before "Hinadan" (the shape of the stairs) was very simple but it gradually became gorgeous with five stairs and beautiful dolls.

On the top step of the stairs, we set two dolls called "Dairisama" which are dressed like the Emperor and Empress. On the next step are "the Sanninkanjyo" (three ladies), then comes "the Goninbayashi" (five court musicians) and then guards on the next to the bottom-step. We put "Momonohana" (peach blossoms), "Shirozake," "Hishimochi" (diamond-shaped rice cake) on the bottom step and pray for the happiness of girls.

These are then displayed for several days so that the girls in the family and her friends may admire them. On these days girls have a very good time at the "Hinadan," playing games, singing and sipping "Shirozake". Since Edo period this festival has been held as a festival only for girls and "Tangonosekku" has been held as a festival only for boys.

Tanabata Matsuri (Star festival)

We see "Tanabata" as one of the scenes in summer. But I'm afraid few people know about it. For example, do you know why and it was originated? It began in China during the Shu period—three thousand years ago. The Oriental long ago who worshiped heaven, earth and nature had a great interest and mysterious thought about the Milky Way. They also considered their roots in connection with the stars and made ceremonies for a supplication to them. They, especially, produced the story of those two stars. This custom was brought from China to Japan and began in the Emperor Syomu period. At first, it was an annual event in

the society of the Samurai and the Court. Eventually it became also for private citizens in the Edo period. In the Muromachi period, they offered food in the mountains and sea to the heaven. Also, they wrote the song for Tanabata and offered it to heaven. There are Go-Sekku or five big seasonal festivals, which came on January 1, March 3, May 5, July 7, and September 9. In the Meiji period, Tanabata of July 7 became one of the five big annual events. In the olden times, it was considered that Altair was the star for farming and Vega was for sewing. The reason why people thought these two stars were lovers was founded on the observation of stars. That means, these two stars come close together in the beginning of July.




In Japan, people prayed that they could have an opportunity to meet each other once a year. And they had one belief in this sense from the Heian period. That is, if young people wrote their hopes on leaves during the night in this festival and offered them to heaven they would be fulfilled.

Tanabata in Japan includes the event that was introduced from China, the event from old Japan and event before Bon Festival et cetera.

By members of Practical English Section

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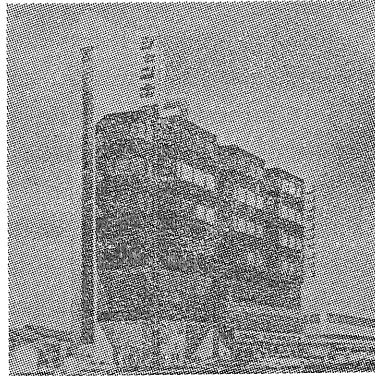
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Our Members of this Year

The Spring Training Camp in Wakayama Prefecture

We had our Spring Training Camp in Wakayama Prefecture from the 30th of March to the 3rd of April. Main purpose of this Spring Training Camp is that we go deed each subject of nine section ; the Sociology Section, the Politics and Economics Section, the History Section, the Religion Section, the Literature Section, the Discussion Section, the Practical English Section, the Interpreter Section and the Drama Secti on.

We tried to speak English during the Spring Retreat and we got used to speaking English. We are very glad that we had an opportunity to make a profound study of each subject of sections.



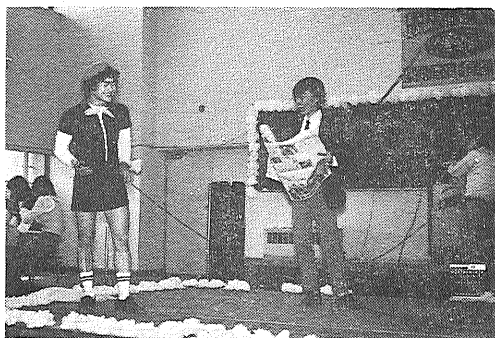
The members of politics and economics section.



Some members had their souvenir picture taken at the seaside in Shirahama.

Welcome Party of the E. S. S. for the Freshmen

In May our members of E. S. S. had Welcome party for the freshmen in order to promote mutual friendship between new members and we spent a pleasant and significant day.



Playing some of the sophomores.



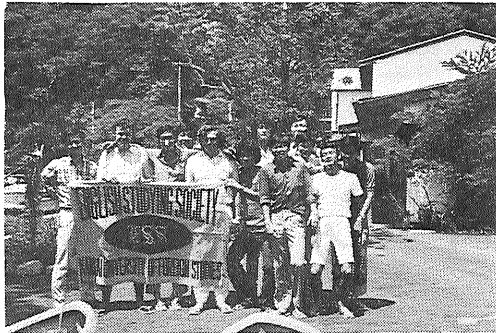
Welcome Party for Freshmen.

The Summer Training Camp in Nagano Prefecture

We had our Summer Training Camp in Nagano Prefecture from the 18th to the 23rd of July. Besides the section activities, we had various oral English practice, Debate and the English Oratorical Contest, made publish the reserch work of each section.

We also had some entertainments, dancing party, getting on a pleasure boat, swimming and so on.

We are very glad that we could have the opportunity to cultivate the abilities of our English Conversation and that we could make friend with the members of other sections and groups.



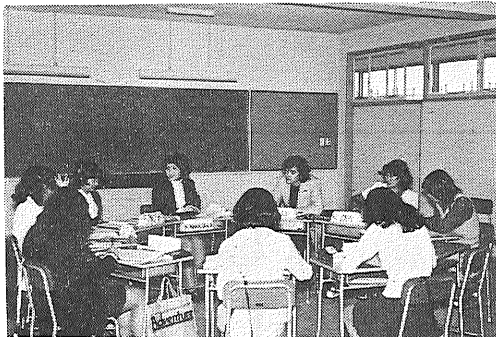
Committee and others had their souvenire picture with Mr. Kelly and Mr. Lange.



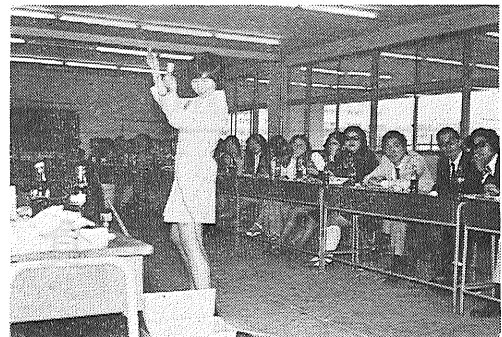
The presentation of discussion section in the Summer Training Camp.

Joint Meeting

We had a hot discussion in the Joint Meeting with POOLE Junior College University.

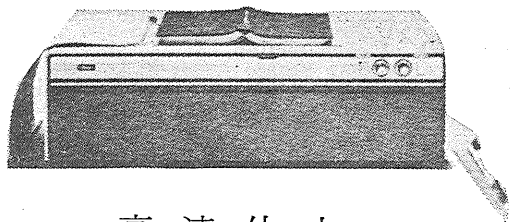


We had a hot discussion in the Joint Meeting with Poole Junior College.



Reception with Poole Junior College after hot discussion.

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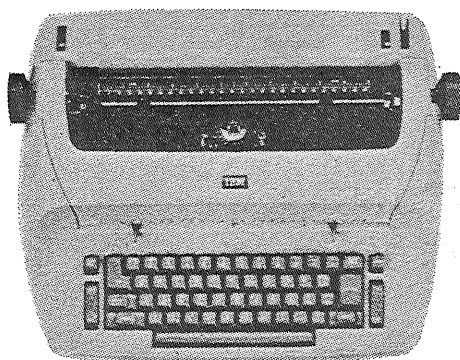
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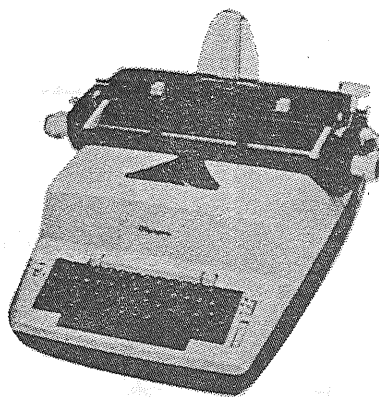
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From the Editors' Room

We are very happy to have opportunity to publish this pamphlet. We are very thank for cooperation. On the other hand, we are very sorry not to be able to have more pages for the other members studies for luck of funds. However, 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 the E. S. S.

Lastly, we wish to thank President, Vice President, and Professors of Kansai University of Foreign Studies who assisted us very much.

(The Editorial Staff) Kaoru Iwai ; Toyomi Sakamoto ; Miyuki Watanabe ; Noriko Morita ; Satoko Ogata ; Kazuko Nakayama ; Chizuko Hama ; Sachiko Wada ; Chiaki Nakacho.

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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 will discuss East-West relations and other developments.

Sir Alec will travel on Monday to New York in a Royal Air Force aircraft. Heath will address the Assembly on Oct. 23 after visiting Washington the previous day.



Skipper Sentenced

ANCHORAGE, Alaska (AP)—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 Deshima, 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 carrying them collided with a freight train inside a tunnel near Wonju, 88 kilometers east of Seoul, police said.

A preliminary report said the students from Seoul's Inchang High School and were on their way to an excursion trip.

Meanwhile, the Central Radio station said about 120 students were killed and others were injured in the collision.

This was the second major excursion accident this week involving students on a school trip.

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

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BY MASARU OGAWA

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