

RIKKYO ECHO



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The New International Order

The 1970's have ended with the unexpected events of the affair of the hostages in Iran and the invasion of Afghanistan by the USSR army. The USA, which has been unable to unify her public opinion because of the loss of self-confidence since she failed in Viet Nam War, has regained the uniformity of it in her hysterical criticism of Khomeini over the hostage-affair.

And what is more, with regard to the Afghan issue, she has been carrying on with as hard-line an attitude to the USSR and as powerful a military stance as if all the world had relapsed into 'the Cold War', also being involved in the election of president at this juncture.

And also in Japan, loud suggestions that armaments should be increased have been made using as an excuse the Afghan affair.

On the one hand, those books have proved to be best-sellers which emphasize the menace of the USSR, analyzing her penetration of overseas countries from a geopolitical point of view: on the other hand, there has arisen such a fervent movement for the institution of a Secrecy-Protection-Act, taking advantage of the espionage case in the Self-Defense Forces, that some of the financiers in the Kansai district are beginning to advocate 'a research of the conscription system'. It, however, on no account produces an improvement of the present state of affairs that Western nations, including Japan, should augment their military power to the end that they can cope with the menace of the USSR. Those who are viewing international relations only from the standpoint of 'the antagonism between Eastern and Western nations' are liable to assert it to be necessary to attempt reinforcing the military power of their own nations, imagining 'the Cold War', which viewpoint will not hold true any longer.

Both the Iranian and Afghan issues are not confined to the mere issue of 'a conflict between Eastern and Western nations.'

The former originates in the Khomeini Revolution which was the result of the many years of interference by the USA: the bedrock of the latter is that the USSR has been prompted to take action like this by a suspicion that secession from him may be going on progressively in the Third World as well. What both of these affairs amount to is that the Third World countries have made a protest to the trend giving precedence to the Northern nations, defying the vested advantages of the Northern nations. And it can be surmised that these demurrers from the Third World will go on increasing hereafter. Therefore it stands to reason that it is nonsensical to take notice of the relation between the East and the West alone. This is why it has been borne in upon me that we are now at a turning point, from maintaining the world order that has survived hitherto, which centers upon advanced nations in opposition to the third World countries, to broadening the world-wide field of view in cooperation with them.

The Challenge of the Eighties by C. Lawson

Here we are, facing a new decade! What will it bring? Not being a futurologist like the famous Herman Kahn, there is no way for me to answer that question. However, there are always a set of values and an attitude or outlook which can help us to meet any situation. Reflecting on the university students of recent years, we can see that as groups, they had everything going for them. They had grown up at a time when Japan was at peace, when there was prosperity across the land, when freedom was not just a hollow word but a fact of life, when there was happiness in plentiful supply, and when there was an almost unlimited variety and amount of food to be had. And yet, they seemed to be ill at ease and lacking in goals. Perhaps life had been too easy for them.

They did not know suffering and hardships so they took everything for granted. And not a few took their own lives as well, as suicides among young people had increased. With the ending of the seventies, many problems have suddenly appeared. The OPEC countries have raised their oil prices time and time again, thus threatening the prosperity of this resource and energy-starved nation. The war-drum is beating around the world as the confrontation between the Soviets and the West becomes more acute, possibly involving Japan in conflict once more. More ominous is the threat to use food as a weapon of diplomacy. The relatively dormant world of Islam is awakening to the shouts and cries of fanatical religious leaders to the confusion of the Japanese, who have not known such religious strife for centuries and find it difficult to deal with.

Returning to the domestic scene, we are shaken to see cracks in the facade of Japanese enterprises, groaning under the stresses brought about by lifetime employment in a stagnating and aging society.

To reduce the pressure, many companies are forcing many employees in early retirement while extending the retirement ages for others. The government is resorting to deficit spending to continue its welfare programs, while increasing the amounts deducted from the wage-earners. On top of this, there is a possibility of the long political stability of one party rule coming to an end.

With all these difficulties and un-

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certainties before us, what can we do to maintain our sanity. Well, adversity has always brought out the best in the human race. Therefore, the first thing we can do is to quietly reflect upon the goals of our lives, to go back to the basics; meaningful work, rewarding marriage, and the finding of ideals for our own individual lives. We should consider the precepts set down in the Bible or in other moral writings. We should adopt a form of the Golden Rule to govern our interpersonal relationships. Finally, we should resolve to always radiate warmth and optimism, no matter how bitter the circumstances, and surely we will be rewarded by the smiles of those we come in contact with in our daily lives.

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Hi! I'm Marsha Kracower.



Marsha who is a young and pretty lecturer of the English conversation program on N.H.K. is in the studio.

First of all, I'll tell you about my personal history. My late father was an American and spoke only English, while my mother is a Japanese and speaks only Japanese. So there were two languages, English and Japanese, around me in my childhood and I accepted that fact as a matter of course. By this particular circumstance I've become bilingual. When I was seventeen or eighteen years old, I wanted to go to a university in order to study art. But in those days American universities were facing serious problems, then there was nothing else for me to do but to enter Seishin Women's University. At the university we students from the American School must take the *kanji* class. Yet I didn't like the class because it was too childish for me and I often escaped from it. My teacher sometimes rebuked me for not studying *kanji*, but at last she said to me in a resigned way, "Marsha, you don't look like a Japanese, but you just look like a foreigner. (Please look at my picture.) So if you don't read or write *kanji*, it'll not be a disgrace for you." I can speak Japanese fluently, but am poor at *kanji* as yet, this is due to my teacher's tolerance. (laughing)

The chance to participate in the English conversation program on N.H.K. television was given by my senior of the university.

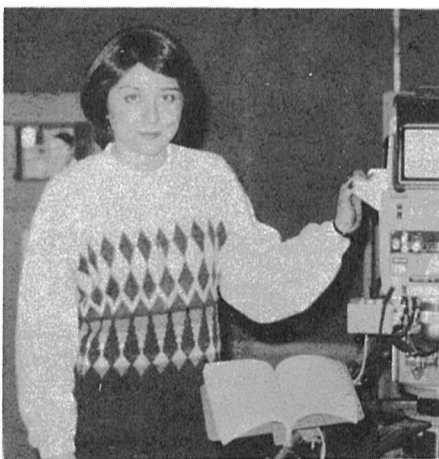
First I understood that it was just a part-time job and tried only to speak English clearly. But soon I found how poor the Japanese people's English ability was and how great their longing was to be good at English. Then I was willing to commit myself to the program. Since I am bilingual, I can stand on both the side of a native speaker and

of a Japanese. So I've tried to make use of my character in making our program pleasant and actual.

Now there are many unique ways or machines to learn English, but I emphasize that you should be sure to study your English text-books. This way gives you a large and firm basis of English, I believe. Besides it, please utilize our program.

Two merits are in it. One is that it helps you to pronounce English words accurately. It develops your hearing ability.

The other is that you can master many patterns in English conversation through it. To use as many patterns as possible is the short cut. I hear a lot of people complaining that studying by a T.V. program is apt to break down. But there is no knack to succeed. "I'll continue to the last," is the most important determination, isn't it? I'll go on participating in our program and some day I hope to invent my own TV educational program in English for children, such as 'Sesame Street.'



WAKE UP

What Activities do you participate in at Our University

Many of you may inhale the air of our university feeling vividly that spring has come after the long wintry days spent in preparing for the entrance examinations. On this occasion, it might be well to consider how many of you have entered our university with conscious purposes in mind. My impression is that not a few of you have come merely because you happened to have passed the examination. Some of you may say with a sigh, "Alas! Fancy having had no choice but to enter Rikkyo University or something like that!" while others, been encouraged, say to themselves, "I've succeeded in my attempt to enter Rikkyo!" I'd like to suggest to those who feel discontented with Rikkyo that it might be advisable to withdraw from Rikkyo as soon as possible and try again to enter some other universities. Needless to say, such of you are more or less subject to the various problems of your present economic conditions, your age, and your public reputation, etc.

But it is not good to remain in university when you are dissatisfied. The absolute, essential alternative to it is to take a clear-cut attitude towards every issue.

It goes without saying that a university enables you to lead manifold lives and exhibit your own individuality to the full.

It is all very well to engage in a large variety of activities ranging over dedicating yourselves to a student movement, cohabiting with your beloved, being infatuated with rock'n'roll, challenging some judicial examination or other, going to the theater everyday, belonging to your favorite gymnastic club, being engrossed in getting good grades and so on. But, it behooves you to have your own established conviction. It is to be hoped that you will deliberate the activities of your own choice, not on secondary reasons that you can't decide what to do with so much time and they are rather plausible, but for primary and unsophisticated reasons that you heartily wish to do them.

Of course, secondary activities may also be indispensable, for it might even be extraordinary to have no concern with them.

Nevertheless, subordinate activities must be based on your main activities. It would be regrettable that the latter should be prevailed over by the former.

Now, to change the subject, for my part, I at once joined Rikkyo Echo and also belong to the Society for the Study



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of Accounting. I am acquainted with one of my seniors who always attends a book-keeping class for six days a week even including Saturday afternoons and Sundays, except that he is free only on Wednesday afternoons. He is doing this in order to qualify for a Certified Public Accountant. It goes without saying that it is uncertain whether he will be able to pass the qualifying exam or not. On the other hand, he surely also hankers to see an occasional movie with a girl friend and he is also prone to miss out on some classes at university.

But his activities are based on his own established convictions.

To exemplify my point further, a certain professional musician has said, "I can't tell how often I've been baffled because I can't possibly compose a single tune since I began this work. I felt like crying while I worked in trying to compose while sipping wine," I envy him for his fervent devotion to his work.

Have we ever immersed ourselves in some activity to the point of sacrificing every other thing? My feeling is that four years of university life are really transient. I would like to admonish you that it passes away bit by bit while we are speculating on this or that, until it eventually proves to be barren to us.

We must proceed in hot haste lest this forbidding admonition should come true. I suggest that we must free ourselves from the stereotyped university life during which students attend a university to a certain degree as they see fit and squander the rest of the time in playing pinball machine or mahjong, doing a part-time job or associating with the opposite sex.

Let's search for a way of life that is unique for each one of us, shall we?

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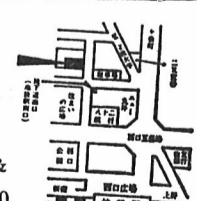
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How to acquire consummate health.



Many kinds of 'acquiring- health- programs' such as jogging, playing tennis, taking exercises in Yoga, and the like are just now enjoying a tremendous boom. Far be it from me to disapprove of them, each of which has its peculiar merit, but allow me to lay emphasis on this point, that it is necessary to be cautious in performing these exercises because an incorrect way of performing threatens to be conducive toward doing injury to health rather than improving it. Then I should like to explain why our contemporaries are thus unhealthy, before stating in detail how to acquire consummate health. The first reason is the contortion of a pose and a sectional muscular inflexibility pertaining to it. Citing some examples, those who concentrate upon many documents sitting at their desks in the office all day long, tend to form a forward-leaning posture that causes the bending of their backbones and the stiffening of their necks and shoulders, suffering from varied physical problems like severely stiffened shoulders, headaches, myopia and so on. Partial exercise is sure to spoil everything. From this principle it will certainly come to pass that even the sturdiest athlete cannot avoid these evil influences. A tennis player does not always have arms that are of the same length. Not a few baseball players, who seemingly look robust, have some chronic ailments.

Besides there are myriads of factors that adversely affect our posture and partially unbalance our muscles in our surroundings. For instance, a shoulder bag is one of these factors. Many rather groovy ladies found walking elegantly in the cities with a shoulder bag hung on one side of their shoulders get the other all the more elevated. And high-heeled shoes may be regarded as another factor. Although I cannot judge whether they wear them so as to make themselves look tall or not, they are very unnatural objects for their bodies. Indeed it is quite abnormal to keep standing with such things on. Eventually, influenced by these factors, their bodies have formed abnormal peculiarities so that they can endure a continual stimulus. In brief, the primary condition for being in good health is to keep a normal posture. For my part, I should like to recommend Yoga as the best method to modify warped posture. Since Yoga's original purpose is to cultivate a balanced soul and body, it is to be recognized as a very excellent way of preserving health, except that as it is possible to exercise Yoga gymnastics alone, we must care not to lapse into fanaticism. Yoga has various kinds of poses, of which the best-known is a head-standing pose illustrated above. To proceed with the explanation, the second reason why modern people are rather weak is because of their mistaken diet, especially their overeating and

unbalanced meals. The one fatigues the innards: the other makes the blood turbid, both causing miscellaneous diseases.

It is the status quo that most of them eat as much as they feel content to eat but scarcely take any exercise in spite of being conscious that no amount of food that they take can be transmuted into energy without its combustion. And it follows as a natural consequence that toxins are accumulated in their body. Perfect excretion is an indispensable element for protecting internal organs from toxins. While from ancient times it has generally been said that pleasant eating, sleeping, and excretion are all barometers of being in good health, still the last one, the comfortable excretion, makes or mars the promotion of corporal health. Constipation forces the toxins of the feces to permeate the whole body. What a dreadful phenomenon it is! It is, however, not only that physical health is conducive to the quality life, but also that it involves spiritual health as well.

"The Black Magician of Spell" Abdullah the Butcher



If I were asked who is the most popular professional wrestler in Japan nowadays, I should like to give the name of 'Abdullah the Butcher'. Such is his popularity that in whatever gymnasium he may appear it is quick to be filled up to capacity.

The answer to the question who can be counted among those foreign wrestlers who are more popular than Japanese ones might be, for instance, 'Bill Robinson', 'Mil Mascaras', 'The Destroyer' and so forth, all of whom play the role of 'a righteous man', while 'Butcher' has won great popularity through playing the role of 'a villain', which no other wrestler in the world ever achieved before. Even 'The Destroyer' used to be hated by lots of wrestling fans in that he acted as an evil wrestler before he participated on the side of Japanese wrestlers.

By the way, it is eleven years ago that Butcher came to Japan for the first time, yet he was neither famous nor popular in those days. Journalists of the day estimated that Butcher was a second-class wrestler. 'A righteous wrestler' more appealed to wrestling fans of those days than 'an evil wrestler' did, so that Butcher only played a villain's part that was hated by wrestling fans.

But the evaluation of him was suddenly enhanced because he won the second ranking in the 13th World League Tournament that was held in the spring of the 46th year of Showa.

The wrestlers who fought in the finals of this tournament were 'Giant Baba', 'Antonio Inoki', 'The Destroyer', and 'Abdullah the Butcher', who are all four rather interesting members, if reflected upon at this moment. As is unbelievable to the contemporary fans, Butcher and The Destroyer, who are

opponents to each other today, organized a tag team to contend with Baba and Inoki.

It was at the Champion Carnival held in the spring of the 49th year of Showa, that Butcher's popularity soared up explosively.

At the preliminary contest several matches were held between Butcher and The Destroyer, and both fought desperately. This match rendered the name of Butcher known universally all over the world and also put spurs to the subsequent 'Butcher-boom'.

It was because Butcher got indignant that The Destroyer, keeping the public pledge, joined the side of Japanese wrestlers because he had been defeated by Baba in the contest for the World Professional Wrestling Championship. At this time Butcher said, "The Destroyer is a traitor!"

At any rate five matches were held between both of them, out of which four matches ended in a draw and in the last one butcher was beaten by The Destroyer. These matches always turned out to be bloodsheds. They were so tremendous that Butcher had much blood gush out from his forehead while The Destroyer got his white mask red with blood. Butcher, who became a star wrestler in these matches, has displayed remarkable activity ever since and come out at the top in popularity.

If so, why is he so popular? In my opinion, the reason is that his large-scale villainous way is all the more splendid than the half-hearted righteous way because he adheres fast to thoroughgoing wickedness to which many wrestling are attracted.

But I fear that it will not be three years before the 'Butcher-boom' vanishes. For he is now in the middle of his forties, the declining period for professional wrestlers.

Even The Destroyer, who once awed everyone as 'a masked Satan', has disappointed us very much after he was over forty years of age.

I would rather never see Butcher grow weak.

KUMIKO AIMOTO

As you know, she is a talented actress who appears on T.V. and radio.

But for the most part, she appears on T.V., especially on quiz games, for example, "Pitashi Kankan", "Reikan Yamakan Dairokkan," etc.

Watching those quiz games you will find that she is a woman of ability.

Here, we have an interview with the lady herself, Miss Kumiko Aimoto.

Q: Would you mind telling us where you come from and when your birthday



A: I come from Minato-ku in Tokyo. My birthday is May 27.

Q: Why did you become an actress?

A: When I was in the ninth grade, I went to a concert of Miss Yumi Makiba. And there I was scouted for an actress.

Q: Before you become an actress, had you ever thought how you would become an actress?

A: No, I never had....even in my dreams.

Q: Are you satisfied with your job?

A: Yes...but I argue about what I don't want to do even if it is my job. I'm not the kind of woman to be able to do anything for a job.

Q: In short, you can't sacrifice yourself for your job, can you?

A: No. But of course in a sense we, actresses, may well make sacrifices to achieve success in our profession. For example, one of the reasons is that we get more money in comparison with other people of the same age.

Q: Will you continue this job after getting married?

A: No, I don't think so. But I don't know my future.

Q: Have you ever met a person to whom you want to get married?

A: No, I've never met such a man. Talking of ideals, I wish to get married at the age of 25. That is easy to say....(laughter)

Q: By the way, who is your friend in the world of entertaining artists?

A: Miss Mako Ishino. I'm careful in the choice of my friends. I have only a few friends who talk about me.

Q: Do you have time to meet intimate friends except for artists and public entertainers?

A: No, I have no time to meet them. And so, sometimes I call them up or my friends come to the T.V. station.

Q: Oh, you are very busy! Please take good care of yourself. Thank you very much.

Like the star she is, she is very good at impressing people favorably.

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ADULT EDUCATION

You have certainly seen some people at least once at the gate or in the classroom or in the dining room. They are sometimes elegant ladies and middle-aged men who go to companies but they are real students of Rikkyo University as we are.

It was last spring they appeared on this campus for the first time, the mass communication spot-lighted them all at once and even the entrance ceremony was televised.

Above all the press picked it up many times since the university's authorities published their new institution. Rikkyo's new institution of Adult education has great significance because universities which are composed of students in their twenties are isolated from society before universities shut out the adults who felt the necessity of studying again. There were 257 applicants but only 34 passed the examination.

In spite of a high ratio those who succeeded in breaking through those difficulties are 5 housewives, 6 public officials, 14 white-collar workers, 6 self-employed and 3 others.

This new institution has an unexpected effect on society, though we students in general almost live our campus life without noticing them. So I tried to hold a round-table talk and ask them these questions.

Q 1: Where did you hear about this institution?

A: From the newspaper.

B: same answer.

C: From my friend.

D: From radio.

Q 2: Why did you want to take this exam?

A: Because, I'd like to study at any rate.

B: I would too.

C: I'd like to equip myself with new knowledge.

D: I think it is nearly in accordance with A.

Q 3: Why did you choose the law department?

A: It doesn't matter as long as I can study.

B: It is only the law department which has this opportunity, so I sat for it, then I didn't have interest in law particularly.

C: Because I think majoring in law has merit for our daily lives.

D: I was interested in law because my husband is a lawyer.

Q 5: What is your hope for this university?

A: I want the authorities of the university to make this offering in all

departments.

B,C,D: We quite agree with A.

Q 6: What is your impression of Rikkyo?

A: I think there are a lot of people who study hard in the field of law which is different from general students.

C: It seems to me Rikkyo is a "leisure land".

D: I feel that most students are too playful.

Q 7: What will you do in the future?

A: I don't know what I'll do.

B: I think it is hard to engage in work which has any relation to law, if I take my age into consideration.

Q 8: Is there anything else you want to say?

A,B: I am hard up economically owing to having stopped work.

C: I have confidence to do everything by myself.

D: I'm happy to study here now. After this table talk I find that 1. They think that other departments should also adopt adult education so applicants can have a lot of choice. 2. The study appetite of adult is stronger than that of general students. 3. They don't have much contact with general students but are apt to gather together as a separate group.

I regret to say they have little school-spirit. Anyway we hope Rikkyo University will continue to evolve in an increasing way.

"MARXISM ABOVE SUSPICION"

Numerous socialists, hoping really for a democratized and peaceful Japan, were born since our nation had been defeated in 1945. They were fascinated by noble-minded fanciful socialism, Marxism which is full of human weakness and romanticism, and then they devoted themselves entirely to it. They have since been looking hard at the Soviet Union and the People's Republic of China on behalf of the socialist states, in anticipation of their success in constructing states in which there is no "CLASS STRUGGLE" and "EXPLOITATION".

However, is Marx's theory at variance with reality in these states? Referring to Economics Professor Mito of Rikkyo University, "Liberalism and Necessity" (TOKYO: Bunshin-do Book Company, 1979, p.190), "Communists believe in dictatorship alone. They never permit another ideology because they think that only their way is right. Therefore they fulfill their moral duty to exterminate these other ideologies. We can see that these is every indication that the socialist states and the communist parties have dictatorships".

I'll try to make clear the problems of Marxism which has an oppression of personal rights, a trend of solipsism and self-righteousness. Judaism, Christianity, Mohammedanism and Marxism are pitted against each other but each of them has Judaism as its background. Europe in the Medieval Ages excluded other religions, believing the propagation of Christianity was amiss to carry out, having been given by God. In the same way, modern people of the Soviet Union believe in the propagation of Marx-Leninism as their holy function with no doubt. To make matters worse, they can't feel any pangs of conscience to expand new Soviet-type colonies, make native slaves, exploit them thoroughly, under the mask of the propagation of Marx-Leninism.

Backgrounds of these four conceptions have monism in every respect. All things in nature of this cosmos necessarily lapse into a certain fixed issue by God's hand and appear a kind of an immortality paradise after the devil was gone to ruin. This is a common feature in the four conceptions. Marx merely replaced "the day of doom" with "revolution" the devil with the capitalist (or landlord) classes, and then Communist society is coming instead of the immortal paradise.

Therefore Marxism consists of Jewish self-justifiable conceptions, the trend of solipsism and the Messiah conceptions of which they themselves are the chosen people that were given a mission to save the world.

these images alone reveals the superficiality of the learning method that misses the intrinsic essence of the English language, which may be true of all the other languages as well.

What wonder that they should resort to that language teaching materials producing immediate results? What wonder that they should attend schools of English conversation in order to master 'practical English', which means English that serves their immediate purposes? But considering the nature of study of the English language, it is no use hurrying to master 'practical English', one part of an English curriculum, without recognizing what part it plays in the whole.

A language is, if one might put it so, (a sort of emblem that is) characteristic of the race speaking it as a mother-tongue, a race that is composed of all the intricately entangled backgrounds such as the racial and cultural histories

Consequently it may be no exaggeration to say that the 'practical English' of which the very pith is lost sight of is nothing else than a dead rootless language, be it ever so 'practical'.

For example, if a foreigner who can speak Japanese quite fluently were to mistake Hokkaido for Kyushu and be imbued with the nonsense idea that Japan remains a feudal state dominated by samurais, what on earth would we Japanese think of him?

Then we could not help doubting his geographic and historical sense. Vice versa we Japanese would be scorned by foreigners however excellent speaker of English we may be, if we were to know nothing of the countries where it is spoken.

To study a language of one country is to know the race speaking it as a national language. The perfunctory study of a language lacking in cognizance of several collaterals necessary to the study of a language itself would never contribute to the intimate understanding of it.

I should like to add in conclusion that the quest of special techniques for the mastery of English which is confused with 'practical English' more often than not has no intrinsic value

Practical English II

When speaking of 'practical English', language teaching materials or schools of English conversation of every description promptly come across our minds as images that we associate with the phrase. It is certain that the rise of these means to achieve skill in English testifies to the greater importance of English in the present world in which Japan is becoming more and more internationalized. But on the contrary, the rise of

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THE RIKKYO ECHO of Rikkyo University,
3-chome, Nishi-Ikebukuro, Toshima-ku, Tokyo.
Tel: (985) 2684