

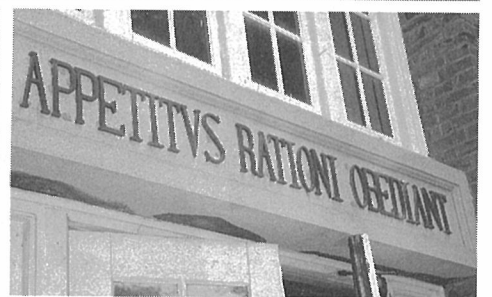
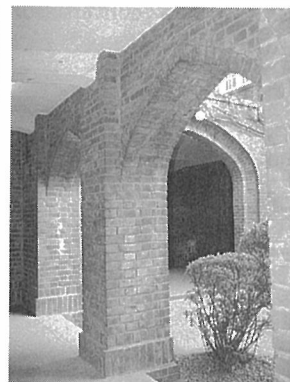


# RIKKYO ECHO

Vol 47 No. 2

ST. PAUL'S UNIVERSITY

DEC 1991



## OVER 70 YEARS

We walk for about 10 minutes from the crowded town of Ikebukuro, then the red brick school buildings of RIKKYO Univ. come into view. These buildings, which were designed by Americans, were constructed in 1918. Though these buildings have had some changes, these buildings have stood for over 70 years. In summer the walls of these buildings are filled with ivy leaves. Many people would be charmed by the atmosphere made by these buildings.

When we enter the main gate, we can see Morris Hall (main building). In front of this, Mother Memorial Library stands on the left side and the Chapel stands on the right side. When we go through Morris Hall, we can see Offices which were once used as a dormitory on both sides and 1st Cafeteria in the back of these buildings. Over the entrance of the cafeteria, we see the phrase in Latin "APPETITVS RATIONI OBEDIANT" (it means appetite should obey reason).

These school buildings stand in a group. We can't miss this point. We see these six buildings above the campus, then we find that these buildings make the shape of the Chinese character "立," which is supported by two bases: the Chapel supports it spiritually, and Library supports it intellectually.

On the exterior of these buildings, we see some features which are rare in Japan. For example, the bricks of the wall are laid in the way of "Flemish bond" (the length and the breadth of bricks are laid one after the other). Some of the windows and the entrance have "Tudor arches" which were seen in the late Gothic period.

These six buildings are architecturally important in the points mentioned above. Especially in these six buildings, Morris Hall, Chapel and Mother Memorial Library, are designated as some of the most important architectural structures in Japan, the total number of which is 2,000, by the Japan Architecture Society. Now, though the redevelopment project of Ikebukuro campus is making steady progress, these six buildings will be preserved. If we visit RIKKYO Univ. after graduation, these school buildings will welcome us and remind us of our school days. These school buildings will have played the role of the symbol of RIKKYO Univ.



### MAIN CONTENTS

- p.2 Interview with Ms. Komaki Yuka
- p.3 A Parrot "KAKAPO"
- p.4 A Trip in New York
- p.5 A Day in Zhangjiakou
- p.6 Search for True Meaning of Peace
- p.7 New Club House
- p.8 Interview with Mr. Ichiro Furutachi

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# BILINGUAL BEAUTY

AN INTERVIEW WITH Ms. YUKA KOMAKI

On 29th October, we interviewed Ms. Yuka Komaki. She is known as a broadcaster of *CNN Head Line*. Since she went to an international school from kindergarten to high school, she can speak English fluently. Her linguistic ability and beauty brought her the status she enjoys today.

Echo: What were your good points your international school days?

Komaki: We were not as free as Japanese may imagine because our international school is a missionary school. But still our school was freer than Japanese schools are. The teachers respected our personality very much. We learned that we had to respect our own thoughts and opinions. And there were many students from various countries in my school. So I could know various cultures. It was a great stimulus for me.

E: How do you relate your school days to your job?

K: Now I have many opportunities to meet people at my job. I can asso-

I studied comparative culture in university, I always compare Japan and other countries unconsciously while I announce some news from foreign countries in *CNN Head Line*. So I have many opportunities to get to know the wonderful points of foreign countries which Japan lacks or realize Japanese wonderful points anew. Knowing cultures of various countries makes us able to see things in different ways.

E: Will you tell us how to learn to speak English well?

K: At first, you had better get accustomed to an ordinary pace of conversation in English. When you are used to slow conversation, you are

when you are calm. If you don't speak English until you have formed

## MUSIC FOR MYSELF

Regardless of whether it is classical or popular, I believe many people like music. In particular, most people in their twenties usually prefer popular music to classical. They have individual likes. For instance, "I listen only to Japanese popular music," and "I'm not interested in after 1980's music." Like these, *so many men, so many minds*. As a person who has interest in music, it is important and it may take time to find out what music you truly love. As a result, an idea may come to you. "My favorite music is superior to others." Going to extremes, some may say "I listen to *Yuming*, only," "*Abbey Road* is my treasure." I think it's no problem. First of all, you should find out what music you like.

There is only one thing to remember and that is you should not be self-conceited, and criticise others' tastes for music to what you do not listen. "My favorite music must be good (up to this point, it does not matter). So music I don't like must not be good." This attitude is disagreeable.

On the contrary, what do you think of attitude of those who listen to everything, to all music in fashion without any policy? At first being in fashion, he listens to songs in top-40. "I don't know what is good, but everyone listens to it, so that means this is good probably." The result of this way of thinking of music is obvious, he will not be able to find out what is good for him, and fall into the trap of thinking that there is no way without listening to music in fashion.

Let me tell you about myself. Early in the 1980's, on television and radio,

a complete sentence in your mind, the conversation will stop. As you speak Japanese, you should learn to speak English while you are thinking. Even if your English isn't good enough, you can enjoy your conversation when the topics are interesting. What you speak is important, how you speak is not that important!

E: Give us some messages for Japanese students, please.

K: Four years of university life is the turning point which affects your future. I believe it means a lot to you. I hope you work and play earnestly, and gain as many things as you can. Then you can profit from your experiences when you will go into the world.



ciate with them without any hesitation. Because I was told to be frank with other people in my school. I wanted to make the most of my linguistic ability for my job when I was a student. So I am satisfied with most aspects of my job now. Since

relieved because you can understand each word correctly. But you'll be confused when they start speaking at an ordinary pace. You don't have to understand every single word in the sentence. You can understand natural speed English conversation

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# KAKAPO

the parrot in ancient darkness

A land of fiords, in the southwest of southern New Zealand, is an unknown part even in that country. For many years a secret was hidden in this dense, misty untrodden forest of fiordland. The parrot is as green as the forest, and nobody knew of its existence for a long, long time. The parrot is called the *kakapo*.



Photo: Mitsuaki Iwagou

## WHAT IS THE KAKAPO?

*Kakapo*—we call it *fukurou-oumu* in Japan. It is native to N.Z., its length is 60 cm, and the weight is 3 kg (as big as a human baby). It has a round face, soft wings. The body is deep green, but the belly is yellowish-green, and it is spotted with light green over the body. Even though it is considered as a bird, it can't fly. It leads a nocturnal life; during the daytime it keeps quiet in the forest and at night it goes about actively. In these respects the *kakapo* strikingly resembles the owl.

The Maori tribe, natives of N.Z., named it *kakapo*, and in their language *kakapo* means "the parrot in the darkness."

We can find certain of its habits described as mysterious in Maori legend. It says: the *kakapo* has its own *Dance Hall*, and there the male *kakapo* makes deep sounds for hours to attract the female *kakapo*, the sounds echo in the forest. When the female *kakapo* comes to the *Dance Hall*, the male *kakapo* begins dancing to show his love. He dances flapping his wings like a butterfly, cracking his beak rhythmically. The *kakapo* goes on dancing fascinatingly all night...

## THEIR HISTORY

Only a thousand years ago various kinds of birds lived in N.Z. N.Z. was the kingdom of birds. The *kakapo* gra-

dually forgot how to fly and grew too big for a parrot, while it lived in a safe, rich forest.

The peaceful time didn't last so long, however. Humans came to N.Z.

The Maori came first. They caught the *kakapo* taking advantage of its weak points, mainly its inability to fly. They came to know that the *kakapo* was good to eat, and they made its green feathers into feather capes which were warm and smelled sweet like freesias. This was very precious to the Maori.

The British came next. They cut a way through the forest, and brought dogs, cats, weasels etc. in. Therefore, the *kakapo* lost its habitat and fell a prey to those animals.

Till the beginning of this century, the forest of fiordland was the paradise of the *kakapo*. But now only about 40 *kakapo* survive, and it is in danger of extinction.

## THEIR FUTURE

As I mentioned above, the *kakapo* is faced with extinction. It breeds only once in a few years. Now it lives in

some small islands in N.Z. apart from those animals under the protection of the government.

The N.Z. government is carrying out a project to protect the *kakapo* and to increase their numbers. In March last year the Kakapo Fund was established at the suggestion of Ms. Izumi Uchida to support the project in Japan. The Kakapo Fund calls for new members now. If you'd like to be a member, please transfer 1,000 yen into the following P.O. Savings Transfer Account. By return 5-sheets of postcard photographed *kakapo* will be sent to you, and you are a member of the Kakapo Fund. The profit from the postcard is sent to N.Z. government with a member's list.

Ms. Uchida says, "The Japanese don't know the *kakapo* even by name. I'm glad the Kakapo Fund could allow the Japanese to become interested in the *kakapo* and in the preservation of nature."

The Kakapo Fund also calls for helpers to do office work for the Fund. If you were interested, please call the number given.

Even your minor interest will lead to great support!

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## In Wanting Peace

War often affects a conversion of history. Even The Gulf War is not an exception. It is affecting Japan and is making Japan change now. The following interviews that I report are with the people who had stayed in Japan during the war.

In 1941 Japan made the war which made the history of Japan change. Japan was destroyed in this war. As a result, Japan shaped the policy of the renunciation of war. This policy had both the line of GHQ and the hope of Japanese. What was in their experience which made them change the Japanese militarism to Japanese pacifism?

During the war, they were suffering from hunger and the smell of dead bodies and fear. One said, "Once in my evacuation days, I ate a piece of paste which is as small as the tip of the finger, because I had taken it as a piece of sweet potato. Then I spit it out." One woman said, "I sometimes tasted tooth powder, because it was sweet." The other said, "A lot of bodies were carried out by some trucks and were burned in a boiler of a public bath in the neighborhood. But all were not able to be

burned so the rest were piled up at temple in the neighborhood." And another said, "We always felt fear, because we didn't know when we would be air-raided." They were very much afraid of air-attacks. Some said, "If we could run away from the fire by incendiary bombs, most of us would have been killed by the air-gunning." One said, "After the air-attack, even if all houses burned, all surviving people smiled because they were still alive."

The people who told me reject war. They told me that they never wanted to go through a war. But in these comments the word "war" means only the war in the Pacific. No one rejected a war by experience of war which they had before the war in the Pacific. One said, "During the war in the Pacific our lives became hard." They might know the tragedy of war through the war

in the Pacific. If they had not gone through the tragedy of war, they might not have rejected war. If Japan had been air-attacked in the war between China and Japan, Japan might not have gone into the war in the Pacific. Man does not understand real peace until he goes through the tragedy of war.

I could know the tragedy of the war through their experiences. But I think there is something which only the person who went through the tragedy of the war can know. Between the people who know it and the people who don't, there is a difference of method of thinking of peace. A good example is the construction of Article 9 of the Constitution. At first it had been construed as an abandonment of all battle. They hated a battle even for peace. But now the Japanese army is constitutional and was sent to foreign countries. We accepted the fact more easily than we accepted the consumption tax. So we are accepting the construction that the Japanese army can battle for peace in the foreign countries. This may mean that we trample their hearts. If we want peace, I believe we should understand the spirit of the first construction of Article 9 in the constitution.

### ●御存知ですか?

4000人のお嫁さんに結婚式のアンケート調査をしたところ、日本髪かつらに対して①重かった②痛かった③似合わなかった④臭かった等の答が目立ちました。貴女もお母様や結婚なさったお友達からそんな話をお聞きになったことがあると思います。でも貴女は大丈夫。コスモファニーでは、花嫁さんにそんなつらい思いをさせない日本髪かつらをレンタルしています。

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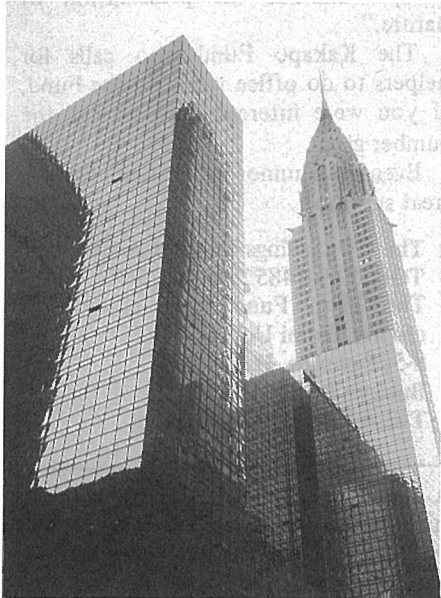
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# Nothing Ventured, Nothing Gained

Manhattan itself, in New York City, is probably the most beautiful art in the world. The modern building mirrors an image of this city, as if it were a huge canvas of glass. People are energetic and get about day and night, and this city need not rest. Whoever visits New York will be attracted to its brilliance; spectacular entertainment on Broadway, countless museums including the Metropolitan Art Museum and summer free concert in Central Park. I was also attracted to the Big Apple, but it is no wonder that something will happen in this city because there are various races and each has its own character. During my stay for a month, I fully realized that and came to know other aspects of New York that had serious problems.

Before I left for New York, my friends scared me by saying, "Come back alive," "Don't take the subway alone at



night." So I was afraid of staying in NY. On the day I arrived in NY, it was just as I had been told. To put it plainly - I had a hard time! A middle-aged black man who was supposed to take me to the house for my homestay, relieved me of \$20. What was worse, he got me off the car by mistake in front of an apartment in the town of black people where it was said be a dangerous place. I did not know what to do. There was a crowd of young people on the street even at eleven o'clock at night. Young people were grinning at me with kidding, "Hey, hey!" I felt like crying. I frantically entered the apartment and rang every door-bell on the first floor but nobody came out. So I went up to the second floor and forcefully knocked at a door where I could hear music being played. A black woman opened the door. If it had not been for her help, I wouldn't have been able to get to the house for my homestay. I still shudder at the thought. Though I was a complete stranger, she paid attention to what I said and comforted me gently, "Please

don't cry." Then she called a taxi for me. It was after midnight when I finally arrived at the house. To my regret, I said only just, "Thank you very much," to her. I thought what a terrible place I had come! I will never forget this dreadful experience.

I learned a lesson from the experience of the first night - "Don't be afraid. Nothing ventured, nothing gained." I took a subway alone the next day. Subways routes in NY are developed very well and are the very convenient method of transportation. Moreover a subway fare is only \$1.15. The subway used to be well-known for its graffiti. But its image has been changing recently because subways filled with graffiti are getting scarce and the platform have got clean. Moreover there are many subway-musicians in the railroad yard. They entertain passengers very much with the guitar, the trumpet etc. You do see some graffiti, in the platform, but they are colorful works of art. Now the subway plays a very important role for New Yorkers when they go to work. I also took it wherever I went during my stay. But I don't think that they are perfectly safe.

You may know that a big accident



happened on August 27 at midnight in NY. The subway ran off the rails at Union Square Station and many pas-

sengers were killed and injured in that accident. As marijuana was found in the conductor's seat, the conductor seemed to be a narcotic. Though there was not such a serious accident during my stay, I happened to be there when an NY bound train came in on the tracks for an out train. I saw many homeless people and beggars in the train. Sometimes they came to beg for money with a can, sometimes to sell a newspaper which may have been one they picked up.

One day I took a subway early in the morning, there were only two in it, a

young man and I. Then a man having a can appeared and extorted money from the young man. I pretended to sleep, and the man walked past me and went out the next car. I thought this case was not rare here. When I took a subway late at night, I got especially nervous. Sometimes the lights in the train suddenly went out. When I was dozing, the man sitting next to me woke me up telling me, "Never sleep here!" There were many homeless people in every subway station. It's the best place for them to live.

If I had stayed for only three or four days, I could not have found these aspects because there were many places to attract one - The Statue of Liberty, museums, Broadway and shopping cen-



ters which had excellent articles from many places in the world. I enjoyed the open-air concert by New York Philharmonic and the opera "Carmen" very

# A Day in Zhangjiakou

The city of Zhangjiakou is situated northwest of Beijing, near the Great Wall. We thirteen Japanese, twelve elders plus one young college student, exactly speaking, got off a tour bus and stood on a pebbled path. The elder twelve inhaled air and looked around, seemed to go back to memories of their lives here in the 1930's to the 1940's as Japan controlled part of China.

They, Japanese who once stayed in China about 60 years ago, have a club called "the Camel Club." Trips to China is one of their activities and I was with my grandfather as the only young person among the members.

I volunteered to take pictures of them against some buildings dear to them, noticing that Chinese people here seemed surprised at our party and couldn't help staring at us. There may be few tourists in Zhangjiakou except

for Japanese like us. To tell the truth, I had already been disgusted and perplexed by the elders, the ladies were laughing loudly and chatting about their memories; it broke the calmness here. I had listened to small complaints everyday since the tour began, "The toilet has no door, no paper." "Chinese have no idea of cooling beer." "Foods are too oily," etc. I had wondered why they only compared China with the present day Japan in spite of having experiences of life in China. I also thought they should see the real China if they were so ambivalent about China. It was an irony to me that Japanese who withdrew from here when their control failed, now came back again as citizens of one of the world's richest countries. We moved to an invitation hotel (the hotel the government runs; there was

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# THE CINEMA IN 90'S

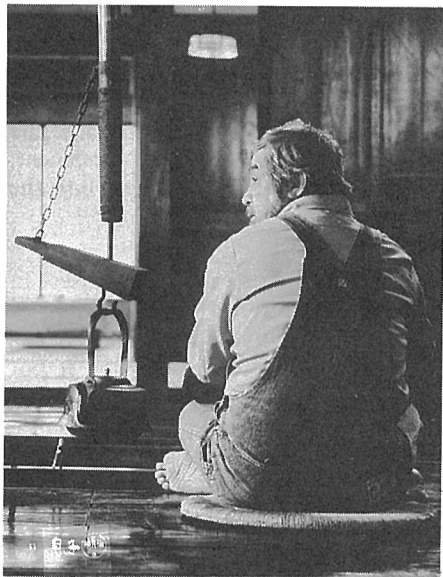
## "Musuko" by Yoji YAMADA

much. I still remember laughter and cheerfulness of people dancing madly at the free concert of Paul Simon. Regardless of the difference of language, I was deeply moved by the musical "Les Miserables." Every person lives and enjoys the style that appeals to them. Powerful curiosity pervades the people. The brilliant exciting world may hide the serious problems such as homelessness, drugs and AIDS. If I had not seen these things as an outsider but had thought about both the brilliant and the serious aspects more, I could have more disciplined myself more and got in touch with the people in NY better. But it's too late for me to do that now.

By the time I left there the image of NY as the most dangerous city has changed in my mind. It is true that patrol cars or ambulances sounded a siren everyday. However right or wrong the news in this city is reported over the world on TV or newspaper every so often. Especially bad news travels quickly. Nothing ventured, nothing experienced actually. Though I could experience many things in NY, I wanted to go to NY again to experience that over again. Now I find that I probably do not know all the things - the streets, the houses and lives of people in this city.

I said good-bye with the feeling that I would surely be back to this city some day and I would like to meet the black woman who helped me again.

Today, there are many kinds of "problems" in every family. Moreover, the problems are not only "inside" but also "outside." Think of your family



and you may find your family must have some problems, too.

Yoji Yamada (a film director) produced the film *Shiawase no kiroi hankachi* (The happy yellow handker-

chief). He described the family of the 70's in it. This time, he produced the film *Musuko* (My son), and described the family of the 90's.

In this film an aged father (acted by Mikuni Rentaro) lives alone in the Tohoku district. He doesn't leave his home, though his relatives advised him to live with his son's family. However, he says "I shall live in this place. I will never leave this my home," and never follow to their advice. His elder son is an ordinary white-collar worker, and his daughter married a man in the same district. His younger son has gone to Tokyo. He doesn't have a fixed job and lives from hand to mouth. (What you call a *Freeter*).

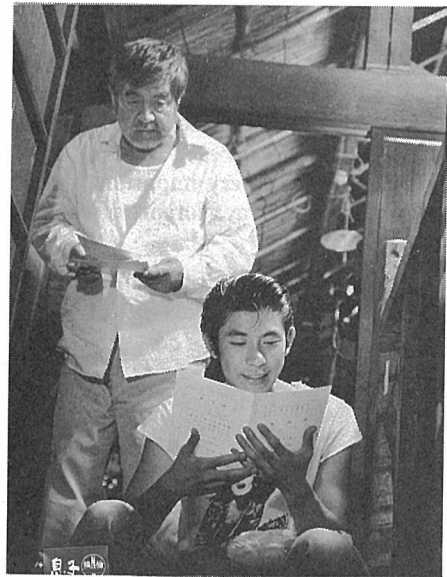
When if we hear this kind of story, most of us won't be aware of the problems in it. We rather think that the family is "normal," and is just a common family.

Like the writer Aesop's Fables, director Yamada doesn't mean to impose a moral lesson on us. It is obvious.

Today, the problems of family are "common" to every family, so it is very serious because we don't regard

it as a problem. So, he took "it" up for a theme of this film.

He doesn't openly describe the problems of the family in this film. He



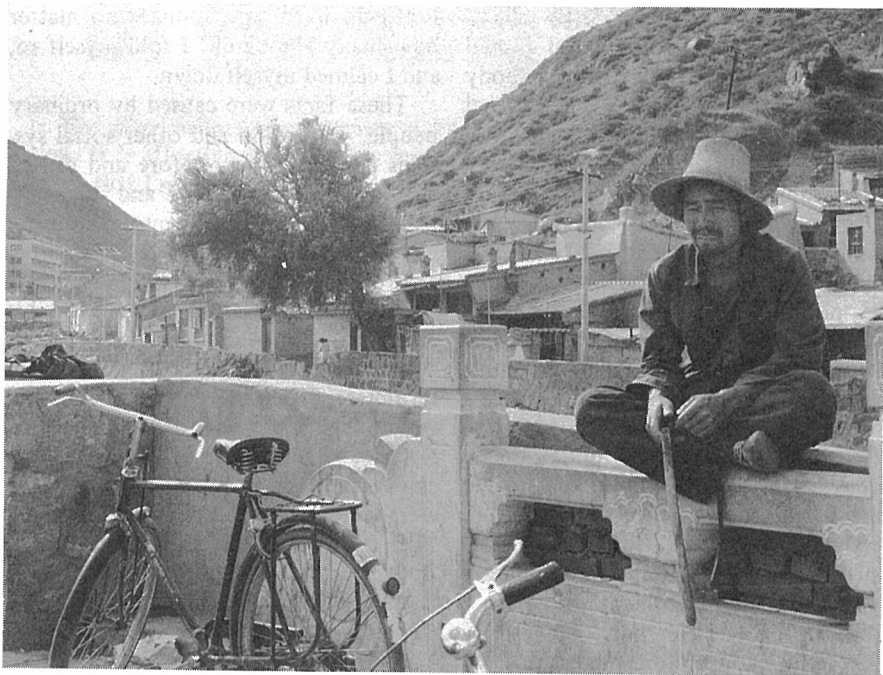
vaguely describe today's family. There is no presentation of a solution to the problem, but we feel "something" in this film. Watcher is "vaguely" and "deeply" impressed by "something."

no private hotel in Zhangjiakou), and enjoyed the too-oily dishes and too-tepid beer as they said. After the dinner, the mayor of Zhangjiakou came to see us as some members had stayed friends with him for a long time. Some representatives of us gave addresses that swore the everlasting friendship between China and Japan.

All Japanese who gave an address referred to the same thing: our earnest hope for China's prosperity and growth. These addresses expressed, I believe, their real hope, and turned my mind. I was misunderstanding they were just missing their youth and afraid to face the present China. No, not only that. They also expressed a strong hope that China's going to grow and we'll keep friendship for ever. I would have been confused if they hadn't expressed that hope. It was wonderful and valuable that people who once were enemies with each other get to try to keep friendship and actually keep it.

Next the mayor gave his address. He stated politely that it was really his pleasure to see us, and also he'd like to keep the friendship of two nations for ever, and lastly he added, he was glad to meet me, a young person here and really hoped the Camel Club would succeed

in the rising generations. The ceremony closed with handshaking and many



A Scene in Zhangjiakou

"Xiexie."

We went down to a wide river near the invitation hotel and picked up some pebbles. Again some citizens looked in

wonder, staring at what we did. These pebbles were for the memorial service

offered a joss stick and joined palms together. It was my first time to do that because I'd never had someone close to me die in my short life.

The president of the Camel Club (84 years old) opened his mouth, though he was usually reticent. "I have longed to come here and console my friends' or subordinates' souls for a long time. It has really been a long time. I never expected I could do this directly after the war, but the dream came true. This'll allow me to pass away rather peacefully."

I went out of the hotel into the fresh night air and hung around the street stalls. People gazed at me again. I said "Hello" in Chinese, and the rush of Chinese came soon. I said, "I don't understand." They pointed to a map I had. I opened that map of China, and one of them moved his finger in Japan's direction. Of course there is no Japan on the map now, though. We laughed together and one stallkeeper gave me a pretty red fruit. Then I said, "Thank you" and "Good-bye" because they seemed to want to give me something more. I went back to a room and had the fruit. It was one of the most delicious and special desserts in my life. The day in Zhangjiakou ended.

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# ARE YOU HAPPY?

## Part 3

— Searching for the True Meaning of Peace —

Fifty years have passed since Japan attacked US in Pearl Harbor in 1941. Japan is now deliberating on whether to take part in UN Arms, PKO (Peace Keeping Organization). But this movement means changing of our basic attitude against armament. This may mean a very important turning point when you consider the fact about armament. Here I want to look into the facts which are always forgotten when we discuss the War.



In the War

In the WWII, Japan lost 3,100,000 people, but also more than 20,000,000 people in Asia and the Pacific area were killed. When I think of the war, I can't realize how it was because in Japan, they never taught us the truth of the war positively and honestly. So this gives different feelings against the war between Japanese and other Asian people. For the people in these countries, the war is not past as many Japanese think it is.

See the picture above. It was considered to be "a ceremony to make a newcomer a real soldier." You could see this ceremony everywhere in China. And this kind of behavior is considered as a virtue to show loyalty to the country, and Emperor.

*Confession 1:* "Begin!" Second Lieutenant Tanaka came up in front of us and said, "This is how to chop human's neck." As he finished saying so, he held a sword over his shoulder. "Ei!" The moment he swung his sword down with his spirit, the head flew about 2

meters away. From neck, blood gushed out like 2 pillars, and then the body fell down. After this, the Second Lieutenant started calling names from the right. Then my turn came. I only could think that "I can't fail. I can't show any ungainly look." So I did just as the Second Lieutenant did. It was not so difficult. But the moment I chopped the neck, I felt something different which heavily struck my heart. I guess at that moment I over-stepped the limit which human must not, and I became a devil, not a human any more. I became insensitive to killing any human. I had been afraid of the eyes that other veterans had, but since then I didn't feel anything. Well, I guess that is because I got the same murderous fiend's eyes that other veterans had when I went through the ceremony.

C-2: "Now you'll do it!" he said. I felt thirsty with fear. But I had to do. The senior officer's order is a must. Then, selfish thoughts went over my mind. "If, I don't do it now, what would everybody else say?" "Coward! Useless! Timid!" As if I could hear their voices. I didn't want to do. I was just a farmer

who hated to kill even a tiny insect in the field. But I had to do. "Wah!" I cried out until my mind became empty, and ran into the Chinese. I did it but in my mind, I was ready to get out at any moment. The Chinese wore farmer's clothes, dirty hat, but he did not wear a blindfold. I thought he was 35 or 36 years old. In his eyes, there was rage, rather than fear, though he knew he was going to be killed. The fear was inside of me. I tried to forget the fear with loud a voice and stabbed his chest with all my might. I hated killing, but I did it. . . "Well, it's no big deal man. They are only Chinese, *Chankoro*. Well, what am I! I am the *Yamato Race*, the most superior race in the world. Much more, it was the senior officer's order which is considered as our Emperor's. I can do it for my country no matter how many they are!" I told myself so, and I calmed myself down.

These facts were caused by ordinary people. Education and other social systems and situations, before and during the war period, drove and ordinary person to this horrible mental condition. C-3: When the newcomers came, they were ill-treated until they lost their humanity. We started picking on his mistakes. For example, if the newcomer was on the duty of taking care of horses, when he forgot to feed or water them, or when the stable was not clean enough, we said to him, "We can gather as many of you guys as we want for only 1 *sen 5 rin*. (It was 1 *sen 5 rin* to send a card at that time.) But it cost 3 hundred *yen* per horse. A horse is worth more than you." "Shame on yourself to treat the horse like this." Then we put horse-dung into his mouth. Well, we deny his humanity like this and drove him to lose his humanlike emotion at first.

C-4: You know how I hated the 2 hours military training once a week. Within 2 weeks, I came to like the time when I have deadly hard training. This

is the only time that makes me feel that I am human. I don't know what this means. Military life, it is hundreds of times as terrible as I had imagined. Only one year of military life is good enough to take human nature from every man. In the barracks, there is no man who behaves like a human being. I am also losing my human nature now.

C-5: I saw one of *Nakazawa's* troops strike one Chinese on the head with a rock. His skull was broken and he fell down smeared with fresh blood. But still, he kicked the Chinese and threw rocks at him. It was such a terrible sight that I could not look. Those officers of *Nakazawa* troops were just looking at the scene indifferently. Although far behind, why didn't I go to rescue him, to stand by the innocent person. Now I am suffering from a guilty conscience. I will not let my child be a soldier. Never to be a soldier. Peace, peace is the best in the world.

In the war, the only choice that you have is to live or to be killed. Their spirits begin to become paralyzed in such a state. Many of them change from a man into a devil.

C-6: (He was in the military police. He was hasty to get the first credit in the service. He arrested the man just because he was a stranger around the town. Then he started torturing him under the direction of his senior officer, saying "Say it! What did you do!") On



the third day, the torturing was a water attack. We took the weakened man's clothes off, and tied him on the bench on his back. He swallowed water on and on moving his lips because he couldn't breathe by continuous water. His belly came to expand very quickly. Then the Sergeant commanded, "Ride on the belly and make him throw up water. And pour the water again." Only this was repeated. I thought this torture didn't work, because he has lost his senses already. He didn't confess. Nevertheless, the Sergeant only said, "Keep on!" I tried to say many times "Would you stop this. . ." That was not because he was pitiful, but I myself was painful. "This Sergeant is abnormal." I tried to think, but he was not. When

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it was my turn to investigate and torture, my view began to turn. The more stubborn he is, the more I raised the hatred against him. "Shit! This is not enough for him," "You bastard! This has got to be harder!" I made the torture harder and harder. "Again?" said the Sergeant with pale drawn face and committed all kinds of tortures. At that time, I thought he was not normal, but I was not different from him at all, though I didn't realize it.

C-7: (He was a member of the 731 corps which carry out research and development of biological weapons. It is said 3,000 prisoners, Chinese, Korean, American, Russian, were used for the experiment on their living bodies by this 731 special corps.) I hurried up to the room No.12 where the Chinese stayed. I gave him an injection to cultivate plague bacilli three days ago. A little timidly, I peeped into the room. Writhing in agony, the Chinese was lying down and spitting blood. "Ha!" Noticing my incursion, he raised his bloody face from the bloody floor, and glared defiantly at me. "Oh, shit! Drop dead! You scum!" I kicked him up hard with my rubber boot. "We're gonna tear you up into pieces! Here, cover your body!" I said and I sprinkled infectant all over his body.

C-8: "This is perfect. She doesn't have legs, either!" I went down on my knees before the woman, who had no power to resist, and blew her skirt up. She tried to turn her body with all her strength. Her eyes showed increasing fury because of her shyness and hatred. By the frostbite experiment, she had lost her hands and legs. Now she was on the experiment of No.4 venereal disease. They were trying to kill her in the cruelest way. I noticed it when I looked on her abdominal region. Her abdominal region to groin part was swelling in red purple and the pus was running out to the floor. "Oh, shit!" As I noticed that I can't satisfy my animal desires, I kicked her hips as hard as I could and left the room.

There were much more terrible things caused by Japanese soldiers at that time. By the reason, "This was is for the justice to keep Asian peace and prosperity," Japan had invaded other countries and did as they wanted to do. No matter who they are, they caught people and took them to Japan forcibly, and forced them to work very hard at the places like dams and coal mines. Once the person seemed to be rebellious, they arrested him and killed. Even if people could survive, there was great grief and despair, by the destruction of family and life, like death of families, and loss of the man who was the support of the family taken by Japanese Government forcibly. Even to survive, there was great difficulty. Wherever Japanese forces went through, there was

no food and property left, sacked by Japanese soldiers.

C-9: I have never felt any sympathy for them nor blamed myself. I only believed "The communists are brutes or badits. These evil communists are resisting the troops for my holy Emperor." Against these people, I only could have hatred, not pity at all.

After The War

What did you hear from the voices of the soldiers in the war? As you may know by now, in this war, so many soldier were tormented and turned into

devils. We could say they were victims of the times, but at the same time, they were horrible murderers. We must not forget both sides of the fact. We have to face and receive these facts as they are. But now, there are not so many opportunities to see the facts of the war. To me, the Japanese government seems to hide them from us. I don't know why, only hiding the facts from us makes us blind to see what a war is. Please remember, these people never wanted to start a war, like us now. Once the war has started, it's too late to stop. There's only one choice left, to live, or to die. You never know if you

might go through the same experiences as these confessors did. Just because there is no war going on now, we can have the time to think for the true peace, no, what is more, we have to search for the true peace. But without facing and learning from the facts of the war, we can't find the true meaning of peace.

\*These confessions are quoted from the book *Kike wadatsumi no koe* edited by *Nihon senbotsu gakusei kinenkai (Wadatsumi no kai)*, published by *Iwanami-shoten* and the book *Sanko* edited by *Chuugoku kikansha renrakukai*, published by *Banseisha*.

HAUNT OF OURS

"Sometimes I am alone in the club room doing nothing on Sundays," said a friend, who recently changed from one club to another one which also has its own club room. It's difficult for her to imagine campus life without a club room. What on earth is it like - the connection between the club room and the members?

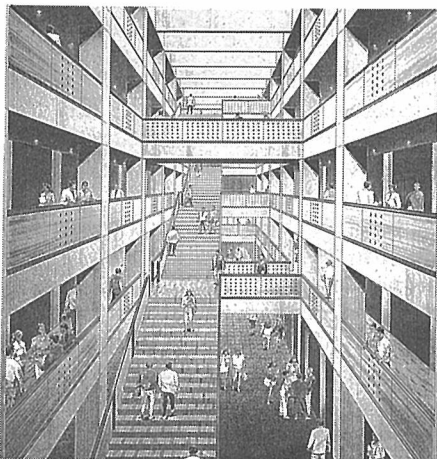
First of all, let me tell you about the present club condition in Rikkyo Univ. The rough total number of clubs, though it's impossible to be exact, is more than 200, not including in the non-approved clubs. Only 30% of these clubs have their own club rooms, which you can see here and there on the campus. The rest usually find their haunts in the lobby of Building 9 or the common room of Building 5.

By the way, do you know that a new large-scale club building will be completed next spring on the Ikebukuro campus? Thanks to three things.

- a. The rebuilding of the run-down club rooms—Sixty years have passed since the most famous "Yamagoya" (including our own ECHO's room) was built, which means a construction crisis. The building will soon collapse.
- b. Improvement of the environment on the campus—The Ikebukuro campus is occupied by low buildings so small that all of the classrooms are used too frequently. Gathering six club buildings together is advantageous for saving land.
- c. The desire to have better facilities on the campus—The lack of facilities for classes has already been pointed out before—meeting places, the cafeteria, the preservation of space, etc.

The new building is enough to satisfy the points mentioned above. Many clubs are without their own club room, though they might not be permitted to have one, can share the common

facilities, such as the meeting rooms, music studios, a tea ceremony room, stockhouses, etc. According to a member of the staff who is acquainted with this building, he had long discussions with students who wanted club rooms or complained about the fear of their reduced activities by the change of their club room. Some students offered the



ideas of establishing the special facilities—Japanese-style room, or a hall.

Facing the change of club rooms at this time, I suppose many clubs reconsidered the existence of a club room in their usual activities. Then what is the role of a club room? I interviewed both haves and have-nots. First the possessors; The club room is where the members get in touch with each other and unite together. Even if they don't have regular meetings, the bulletin board will substitute for this. The members use the room even in private. They

can eat and drink there whenever they like, which the non-possessors envy very much. Next non-possessors; They usually struggle to keep their territory, because sometimes outsiders intrude into a meeting or sleep close by. Of course people are allowed to pass. The non-possessors of a club room have problems in communicating, in short, they don't have a way. Some clubs use bulletin boards which are placed in the entrance of Building 5 but this seems too cold and impersonal for the members. A music club needs a room for keeping their instruments.

We can see how much the possession of a club room affects the club activities; not only for the merit in the operation of the club but for the feelings of members. A club room is where the members meet together and feel relaxed. A friend who belongs to a travel club said, "I will cry when this club room is destroyed. I bet my upper-students also will..." There remains various scribbling on the walls around the club room, giving off a scent that the members know. The atmosphere of the club may alter year by year, but the biggest attraction which unites the members with the room is right there.

I foresee that the appearance of the big club building accommodating sixty clubs will make it possible to promote friendship among the clubs which have been doing their activities in isolation so far. That means some progress in club activities, therefore I'm looking forward to very good results.



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# CAN'T STOP TALKING

When the school festival was at its height, Mr. Ichiro Furutachi came to Rikkyo Univ. An extended introduction of Mr. Furutachi will not be needed, because you may know him already. He entered *TV Asahi* after he graduated from the department of economics in 1977. He was in charge of the broadcasting of professional wrestling matches, and became popular with his excessive talking, called "Machine-gun Talk." He became a free lance broadcaster in '84. Since then he has been active in many roles: DJ, drama and music. Now he is famous for his F1 broadcasting. Wondering how he is in usual, we knocked on the door of his waiting room.

The first impression of Mr. Furutachi in the waiting room was that he was a quiet man. Speaking roughly, he was rather gloomy. We were surprised at this. At first we interviewed him about the opportunity that was the big challenge for him to become a free lancer.

"The opportunity came in professional wrestling. I had never achieved and challenged anything since I was born. For example, I had never felt the pleasure or satisfaction of conquering the top of the mountain in my student days. So I did not have any kind of confidence. I had an inferiority complex because of my imperfectness. One day, when I was broadcasting pro-wrestling, stirring up the action of the main wrestler, I was stirred up by his action. I felt like fighting in the ring and also challenging my inferiority complex, challenging something as a man. These feelings got together and got stronger, so I quit the company."

As we were fascinated with Furutachi's way of broadcasting, the conservative television world did not evaluate him very high.

"One reason I quit the company was that the company didn't evaluate me very highly. They only think about the traditional announcement such as weather report, the newscast, entertainment news, but they don't include pro-wrestling as a traditional announcement even if it is a popular program, but people in the trend did evaluate me, so I decided to be independent."

Wasn't he anxious about being independent?

"Now I can say, challenging is a nice word to hear, but that time, I was certainly anxious about it, but I deceived myself, that I could do it." And he describes his situation like this. "In case of sailing a yacht, we turn the sails against wind, but if it were windless, we couldn't challenge the sailing. In fact, as I was single, and I was in a favorable situation. I had never been in a difficulty where I had to look for a job.

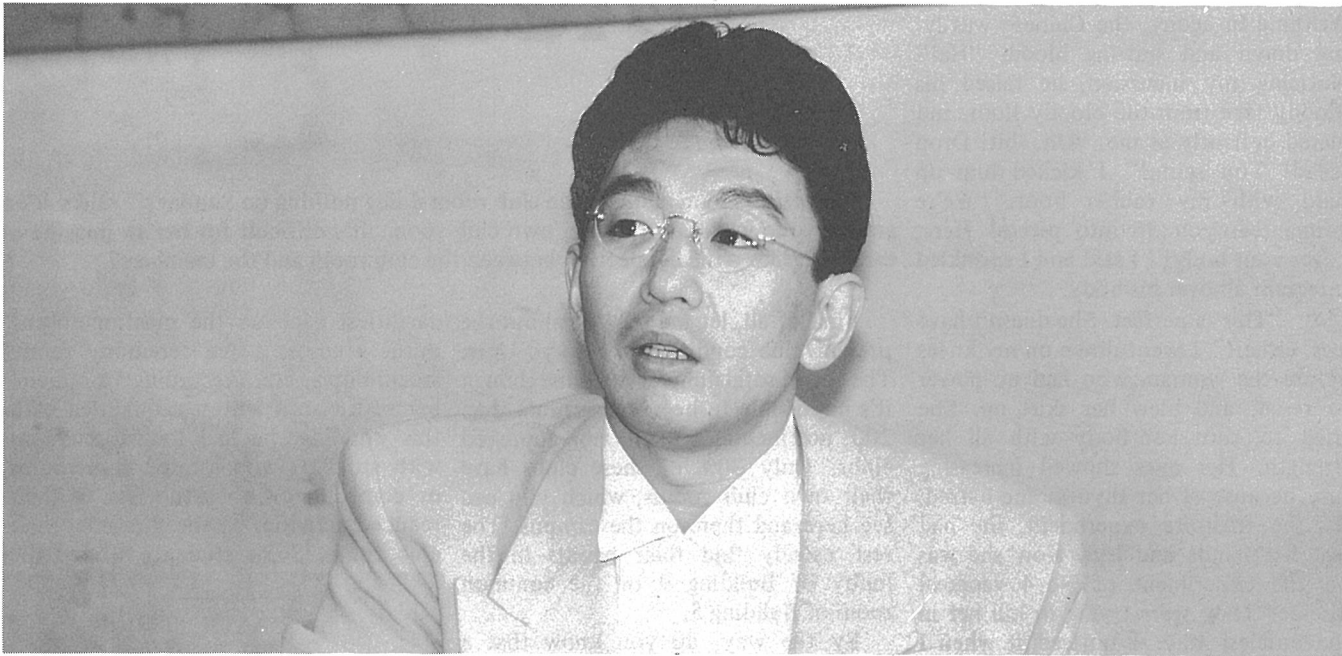
Stopping broadcasting of pro-wrestling and becoming a free lancer was not only a rejecting the company's ad-

vice but it was a big challenge against himself.

We tend to see only the good points of being a free lancer, that is, not be-

ing about himself.

"Recently I have come to realize that being nervous will do me no good. So I'm telling myself to be natural, be the



longing to any company, such as higher income and the free choice of a job. Well, then what does he think about being a free lancer?

"There are not only good points but also bad points to be a free lance announcer. I got much freedom by becoming a free lancer, but that freedom can be called "freedom without freedom." Because I could keep a certain freedom inside of the organization and it was preserved by the organization and it can't be broken as long as I was a member of the organization. When I was a member of *TV Asahi*, I could get free credit because I was a member of *TV Asahi*. But once I parted from the organization, I lost that certain freedom and credit. People started seeing me as a pure and naked Ichiro Furutachi not as a man from *TV Asahi*. It was good that I had come to take a strict attitude towards my career, but it was also bad that I sometimes got too nervous about it."

But he has overcome that kind of pressure by changing his way of think-

ing about himself. "Recently I have come to realize that being nervous will do me no good. So I'm telling myself to be natural, be the way I am, but sometimes I do it too much and become rather unnatural for that. Even then, I still don't have enough strength to be relaxed with my job."

I guess he tends to see himself as a negative person. But in spite of that, he has chosen a job which has to be done in public and is now actively trying to be involved in various kinds of programs. Well then, what was his motive-power to drive him to become what he now is?

"I think every person has some kinds of complex. I change mine into power. I don't know how other people think of me, but I think I am not strong. I chose the job which is exposed in public, because if I say negative, it will only cause me hardship and I would get sick of it. I wanted to see another part of me in my job. You know, people go crazy dancing in the festival, because they worked hard at farming through out the whole year. There is pleasure because there is hardship. I enjoy my job like a man in a festival."



He has made the best use of his talking ability for his job now. Suppose he hadn't taken this job, how would he have lead his life?

"I have been ashamed of myself for talking very little. So I tried to be talkative during my college days. If I hadn't taken this job, I would be working in a trade that provides drinks and in which I can use my talking ability. I would not be a general office worker."

"So far I was afraid of the time when I am not talking, but recently I came to

wonder whether it was good for me to remain this way. I was afraid to stop talking. But from now on, the pause will play an important role in my talk. I want to become a talker whose words can move people, but until now I have been an announcer whose talk is only a pleasant conversation. My talk cannot impress people yet. For me it is difficult to give a talk which moves people. Someday I want to become a speaker like that.

Every man has many characters in his mind, and people tend to cut off their weak one. But it seems Mr. Furutachi came to like his weak one while he is acting out another character of him. But to overcome the weak one, you have to face it. It may be difficult, but through it, you can understand the other's pain.

His talk is said to be excessive, but when you listen to his talk, his words come into your mind directly, that is because his talk is made up of his various experiences.

Give us your impressions of the articles after reading and NEW STAFFS WANTED!

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