

# RIKKYO ECHO

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## RU Gets Triumph After 7 Years



### 10,000 Rikkyoites Elated With Joy

The Rikkyo nine finally gets its ninth victory for the first time in 13 seasons in Tokyo Big Six University Baseball Spring League at the Meiji Shrine Ball Park on May 29.

Just the time when Ishikawa strikes Meiji's final batter out, the Rikkyo nine embrace one another, and hold their shoulders in the rain of Rikkyo fans' paper tapes and the roar of great joy. (Left)

The nine rode on open-cars and congratulatory march paraded along Ikebukuro on June 6 after dark. Many Rikkyoites participated the parade and enjoyed it with the nine. After receiving the service of thanksgiving on victory at Tucker Hall, Rikkyoites attended the party held at Shingakuin Ground. (Photo by the Rikkyo Camera Club, Bottom)

All Rikkyoites longed for this victory for a long time. Therefore the day when Rikkyo nine won the battle, and the day when we paraded, Ikebukuro was wrapped in songs, roar and tapes. Man and woman, businessmen, office girls, shopmen and many residents gave this parade a kind cheers.





# RU Profs Use Sit-Down Tactics For Level Up in Education

The Teachers' Union of Rikkyo University held supporting meetings by sit-down tactics under the slogan of: Let's get a steep rise in the level of education and study, and let's get furtherance of public expenditure for private universities and let's keep the self-government of the university.

The first sit-down strike was on May 11 and 12, the second one was the 18th and 19th, and the third one was 25th.

The teacher's Union indicates the following three points as the reason why such demonstra-

personnel must protect Rikkyo University against commercialization of private universities and still more absolutely keep self-government of the university. Before everything it is necessary for the Japanese Government to give the universities strong financial support.

Prof. Toda, Chairman of the Teachers' Union, talks about



Appealing 30-percent raise of wage base, Rikkyo University Teachers' Union members go on sit-down tactics before Tucker Hall, May 11.

tions were practiced openly. 1. Though many times the Teachers' Union has made demands for a raise in wages, the increase in the expense of study, and others for a raise in the level of education and study to Rikkyo University authorities, their answer was not only to pay a small sum of commodities allowance against the high prices of commodities but also that they were unable to afford to accept others. 2. Owing to the rapid increase of applicants in most of private universities, to say nothing of Rikkyo University, students and clerical and teaching personnel have suffered from shortage of class rooms, library, study rooms and laboratories. 3. Students and clerical and teaching

the requirement of a raise of the wages base, "This year we positively demand 20 percent base up and 6,000 yen up, that is, 30 per cent base up." As for the financial crisis of private universities, he says, "We expect furtherance of public expenditure and a self-governing body and still for the purpose of attaining our expectation, we have initiated positive movements with other private universities. But in this case, I hope the pressure of the Ministry of Education over our university will be restricted."

In respect to democratizing education of the university, he also says, "We must be developing Rikkyo University through the desire of the professors and students."

## Rikkyo Survey Party Off to Caucasus

Rikkyo Caucasus Scientific Investigation Party left here June 8 for Caucasus in Soviet Union.

They consist of 7 mountaineering club members — 5 graduates, Taro Nakamura and others, 2 active students, Mitsumasa Ushikubo, a senior in the College of Law and Politics, Keizo Sato, a junior in the College of Economics.

Rikkyo Alpine Club has before sent the investigation party to Nepal Himalaya in 1964, Peru Andes in 1965.

At this time they plan to conquer three big mountains there as the first party of Japan.

On the other hand the members are to collect plants, insects and minerals in the Caucasus region, and also to study and observe the ruins of Central Asia.

The achievement of investigation of this time is expected much from many fields, including mountain climbing circles, as early as the present.

## Peace-Loving Niemoeller Stresses Churches' Unity

Dr. Martin Niemöller gave a lecture on 'Reformation or Innovation of the church and Ecumenism' at All Saints' Chapel of Rikkyo University on May 11, from 1:00 p.m. to 2:30 p.m., under the auspices of Rikkyo University. He came to Japan at the end of April and stayed until about the middle of May. He gave his lecture after President Matsushita introduced him to the audience with some foreign instructors, which the chapel was full of.

He was born at Lippstadt in Germany in 1892, as a son of a clergyman, and he also entered the ministry of West Germany. During World War II he was imprisoned in a coercive concentration camp owing to coming into collision with Adolf Hitler. Since the war he has been promoting a peace movement. In 1950, he sent Konrad Adenauer an open letter and protesting re-armament. Last year he appealed for the peaceful settlement when visiting Vietnam.

The main import of his lecture was as follows:

"Today, Christian churches need reformation. And it is the time to mentally fight against atheism. Non-evangelization is getting to come about actually. For example, in Germany, 96

percent of the people are Christians, but at a certain church in Frankfurt, only 1 percent of the Christians of this church attend Sunday service. Thus, the spirit



of Christianity is missing its real meaning in many fields such as in politics, societies and individuals. It is necessary for today's churches to be reformed. I think many kinds of churches must be reunified to accomplish their mission. We call this unification of the churches campaign 'ecumenism'. Although there are many denominations in Christianity, they are all brothers of God and each other. Reformation of churches and ecumenism are the most important subjects imposed on today's Christianity."

## All Grades Can Join RU Camp at Gotemba

The thirteenth annual Rikkyo Summer Camp for freshmen and sophomores will be held from July 1 to 11 at Kiyosato's Seisen-ryo at the foot of Mt. Yatsugatake in Yamanashi Prefecture. This camp will be divided into A and B camps and each camp will have 100 student participants. This time as a new attempt, 'C camp', which all grades can join, will be held from August 28 to September 2 at Gotemba's Tozan-so in Shizuoka Prefecture and will have 80 student participants.

Prof. Kiyoshi Osuga, Dean of the Student Office, Prof. Takao Sawaki, Vice-dean of the Student Office, Asst. Prof. Saburo Ohe, Chaplain Toshihiko Hayami and 15 other teachers will be present as directors and advisers in each group camp.

The subject of discussion at each camp is "How should we spend our university life?". Student participants will get something valuable through these camps.

## Student Act Standard Shown

The Student Office presented the material to investigate the student standard behavior to the Committee of the Educational Organization on April 11. There were, up to this time, school regulations and other things which check the students' behavior. But there are many problems in them. Therefore the Student Office presented the material to point out and consider their problems against the Office, the Cultural Association and the Class Committee, as positive activity. Because the standard excludes some students of the university.

So they protested the Student Office that the behavior like

this of Student Office has already destroyed the activity of the students. Then the Cultural Association and the Class Committee should send an open letter to the Committee of Educational Organization. Against them the Student Office gave them the answer. A disputed point between the Student Office and the Cultural Association is the interpretation that Students' self-government deviates from school regulations. So the Student Office has the plan that reward and punishment should be consolidated with all the College in Rikkyo University. But the Cultural Association has not changed their attitude that practice like this checks the students' rights.

## SHIA Facing Red Figures

Year by year, the problem of student health insurance of private universities becomes more serious. In Rikkyo University, in a few years, it will not fail to go into the red figures. Doshisha University actually and other universities have raised the insurance rate.

According to the Student Health Insurance Association, they said, "As adequate measures against the red figures, there are three ways, the first way to raise on the university-side the subsidies and the second one to ask the Japanese Government to provide for student health insurance. And the final way is to raise up union dues. But as for the first way, it is meaningless that the university should raise the tuition fee, because of raising the insurance rate. Students who, today, use

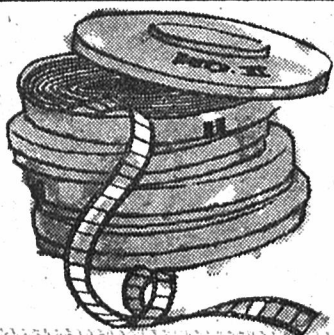
the student health insurance, are about 47 percent. And it costs seven hundred per head, which shows the red figures. We cannot improve the red figures by even making use of the raised amount."

On the other hand, there is the problem of the self-government of the Student Health Insurance Association. This Association is different from the board of directors in responsibilities.

Kenichi Uhara, chairman of the Association said, "According to the board of directors, we simply act the theme they contrive. But with all the responsibilities, we carry out our activities, so there is no way that the board of directors can be held responsible for our activities and for the student health insurance."



Over 3,000 Rikkyoites are marching for the victory of the Baseball Club. After the parade made from Naka Ikebukuro Park to Rikkyo University, Rikkyoites gathered at Shingakuin ground singing Rikkyo songs around a camp fire, June 6. (Photo by the R.C.C.)



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# Koreans Critical of Foreigners' School Bill

The Ministry of Education announced that a bill on schools for foreigners will be submitted to the next Diet. Koreans residing in Japan say, "The educational authorities intend to suppress our education as Koreans, and are not too sensible of the moral responsibility for the past colonialism." The basic and provisional way to solve the problem is that two countries conclude a convention about the education.

This bill is designed to improve the educational system in the category of miscellaneous schools which include cooking schools and English conversation schools. Miscellaneous schools have been established essentially with the intention of educating Japanese and, for convenience's sake has also been applied to schools for foreigners.

The notice of the vice-minister of Education to the prefectural governors reads in part: "A Korean school which conducts only for Koreans does not deserve the status of a miscellaneous school. Prefectural governors can not authorize Korean schools either as miscellaneous schools or as private schools." (quoted from the pamphlet of Koreans residing in Japan)

It has happened that the educational authorities have cancelled the authorization of a Korean school as a miscellaneous school just after a prefectural governor authorized it. The Authorities say that is because some of them lack curricular units, or a sufficient number of students. There are 150 miscellaneous schools which the Koreans operate by themselves, but only 55 of them have been authorized by the Authorities.

According to an investigation by the Statistical Bureau of the Ministry of Education, there are about 40 miscellaneous schools for Koreans unauthorized by the Authorities.

## Bill Only Usual Rules as Foreigner

In an interview, Mr. Jeong Hyo Chyl, the head of the Teachers' Union of Korean high school in Tokyo at Itabashi, explained that there must be some other reasons besides the curricular units or the numerical quorum for a school. On the contrary, in another interview, Mr. Tetsu Beppu, the chief of the Statistical Bureau of the Ministry of Education explains that the educational authorities do not intend to make Koreans assimilate to Japanese society through their education, much less to suppress them. On April 26 in 1966, the Asahi newspaper reported at first as if the Authorities wished to force Koreans to assimilate to Japanese society. It is a big mistake. Establishing this bill for foreigners, the Authorities aim to grant them a more privileged position than ever, and to guarantee their self-education so that they can conduct their education in agreement with Japanese national interest.

At this stage, the Authorities do not find that Koreans give their children a prejudiced education against Japan. The Authorities need to admit their right to conduct education in

their mother tongue.

Most of the 580,000 Koreans who are residing in Japan came from North Korea. Since there are differences in the social systems of Japan and North Korea, it is only natural that the two countries are opposed to each other. However, it is another question if Koreans residing in Japan should carry on a campaign against the Japanese government.

Though the government invited the teachers of Korean schools to the Ministry of Education to have a friendly talk and to have a look at the textbooks they are using, they could not find anything that is adverse to Japanese national interest and did not expect to. After all, Koreans have only to obey the usual rules as foreigners and nothing more than that. The Authorities make their stand point clear, and the Koreans know it well.

But Mr. Jeong Hyo Chyl replies that representatives of Koreans have been called by the Ministry of Education, but that Korean teachers have not had friendly talk with the representatives of the Authorities, much less show the textbooks they are using. And still the Authorities have not visited a class of a Korean high school at work up the present time. Judging from what he says, how on earth can the authorities understand the state of their education?

Then, Mr. Tetsu Beppu explained continuously about the authorization of schools for foreigners in other countries, "Generally speaking, Japanese schools overseas have not been authorized by the Education Law of each country and there are many foreign countries which restrain concretely the contents of the education for resident foreigners. For example, the Government of Peru restrains the education for foreigners that is contrary to her religion and government, and the Republic of Indonesia have censored the textbooks for foreigners. In this bill, however, our country has not restricted the education for foreigners concretely, except in so far as textbooks have been registered. Judging from the foreign cases above mentioned, it is epoch-making that the Ministry of Education designs this bill for foreigners residing in Japan."

## Can Ministry Make Koreans Understood?

Moreover, Minister of Education Nakamura says, "If the educational authorities design a bill for the educational system for foreigners, its contents cannot help being abstract and objective." (from the 16th issue in 1966 of the Asahi Journal)

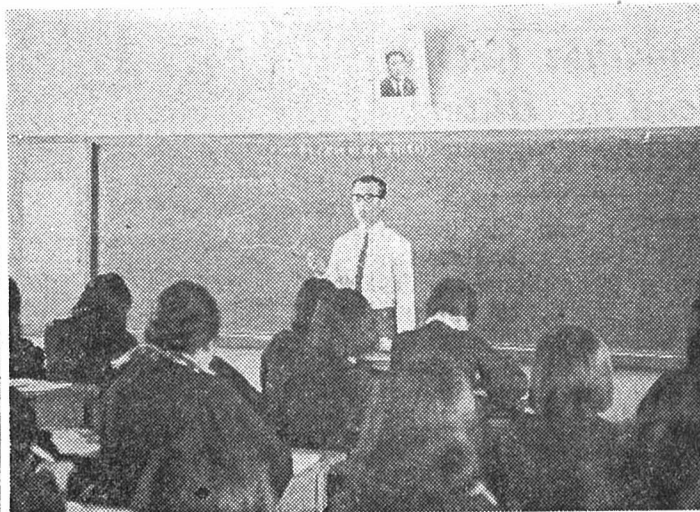
"Therefore, this bill shows that Foreigners have only to obey the usual restrictions as a foreigner, after all."

Concretely speaking, this bill provides as follows: The 1st provision is not to implant an erroneous judgement in Japanese which would lead to mutual suspicion among them. The 2nd one is not to remarkably obstruct international friendly relations with other foreign countries. The 3rd one is not to purposely criticize adversely the matters which Japanese constitutional organs decide and carry out. But there is left in the bill the matters about the authorization of foreign schools, for the bill provides as follows: Schools for foreigners are not authorized until the Minister of Education as well as a prefectural governor consent, and after it authorized, if such a school offends against the law, the Ministry can advise correction, and ultimately cancel the authorization, and has the right to examine the school in any case whenever it is considered necessary.

Reading the contents of the bill, Koreans guess, "The Authorities intend to treat this dispute not as an educational problem, but as a problem for the maintenance of the public peace."

Mr. Jeong Hyo Chyl says, "Among Kokushikan high school, or Takushoku high school, and Nakano Dempa high school has been organized a kind of students' alliance with the intention of purposely using violence to Korean high school students. And there was the case of a Korean high school student in Kanagawa Prefecture being murdered a Hosei Second high school student when the investigation following resulted in a mere fade out. There was the fact that a police force organized with 350 policemen intruded into the dormitory of a North Korean high school in Ibaragi Prefecture. It was allegedly because one student did not have his alien registration card. The police force confiscated a class diary and an attendance book etc. Police patrolcars drove around the Korean school sounding sirens, though the Korean school did not stir up the matter. Such a series of cares makes ordinary Japanese suspicious of us. I wonder if this trouble is raised by the vague attitude of mass-communication and the prejudice against Koreans of Japanese who were once influenced by Japanese imperialism."

According to the Authorities, the disposition of the authorization or the course of education in this bill is not only applied to Koreans, but also to all foreigners residing in Japan. It is not a special provision for Koreans. This bill was shaped



Girl students take physics lessons at Itabashi's Tokyo Korean High School, being watched by Kim Il Sung.

to conform to the School Education Law.

And the provision concerning the right to school inspection was established, because the regulations to be enforced in relation to foreign schools have not been decided in detail so far. This bill proposed by the Authorities admits Korean children to enter into Japanese schools, and the school authorities treat them as equal. In this respect, it is reported that the Authorities intend to make Koreans assimilate to Japanese society through this bill. Councillor Ishikawa of the Ministry of Education said, "Koreans residing in Japan had better learn at Japanese school in order to assimilate themselves to Japanese society. Whether Korean children attend Japanese schools or not is a turning point to real happiness." (From the issue on May 17th of the Economist.) Considering these standpoints, can the Ministry of Education make Koreans residing in Japan understood sufficiently?

## Many Koreans Do Not Know Their Language

Koreans, who make up 580,000 foreign residents, were forced to come or to take to Japan under the colonial control of Japan. Korean children of school age number 140,000 and 100,000 of them attend Japanese public or private schools. The other 40,000 attend self-governing schools which Koreans operate by themselves. This fact will indicate that most Koreans are apt to assimilate themselves to Japanese society in any case, apart from whether this bill will make Korean children assimilate to Japanese society or not. Because the Korean race was once under the colonial control of Japan and besides some of Japanese are still prejudiced against Koreans, some of Koreans still have an inferiority complex about their own race. Some Korean parents foster their children as Japanese.

Many Korean children know neither their native land nor their mother tongue, nor the national history of the Korean race.

Koreans are worried that actually the Ministry of Education is not too sensible of the

moral responsibility for the past colonialism. The law, adapted for general foreigners, is formal and does not adhere closely to reality.

According to the Chosen-jiho, a bulletin for North Koreans, the Japanese Government explains that anti-Japanese feelings, anti-American criticism and criticism against the Park Administration and the Japan-ROK Treaty. Assimilation to Japanese Society without being adverse to the national interest seems to admit of the above mentioned feelings.

By the way, Mr. Jeong Hyo Chyl said, "Anti-Japanese feelings is a problem of the Korean people. We never interfere with Japanese political ideas. Japan, itself, interferes in Korean political ideas."

## "Convention Should Be Concluded Finally"

Korean people never interfere with political ideas proper to Japan. One of the School boys added, "We do not have the right to vote or stage a demonstration in Japan. We did not even stage a demonstration against the Security Treaty in 1960. We did not interfere with and will never interfere with the capitalism and the internal affairs of Japan." The case of the Japan-ROK Treaty is a serious problem for Korean people as well as for Japan.

Essentially, when there are differences of social system, opinions will be different.

It is natural that countries should not interfere with the home affairs of other countries. But if the bill is passed, disturbance will arise.

Thus the school system for foreigners will not be decided abstractly and objectively by the law. The decision will be no good. Considering basic and provisional ways of solving the problem, Mr. Uda Fukushima, political critic, expressed it like this, "The two countries must eventually conclude a convention about education, even if there are not friendly relations between the two countries." (From same issue of the Asahi Journal) "In the meanwhile, it is desirable that the Ministry of Education guarantees the education of Koreans who live in Japan in a positive way."



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# Long-Awaited Victory Wraps Up Ikebukuro

## Tsuchida Gets Leading Hitter; Triple Crown

Rikkyo won the Tokyo Big Six University Baseball Spring Championship, defeating Meiji, to capture the Emperor's Cup for the first time in 13 seasons, making Rikkyo's ninth triumph at the Meiji Shrine Ball Park, May 29.

It was said that Rikkyo ranked with Waseda before the start of the season, which was true, inasmuch as both teams had their own troubles. In the case of Rikkyo, it was mainly the weakness of the infielders and outfielders defence and pitchers.

Rikkyo crushed Tokyo with two straight wins easily, 3-2 and 4-1. This was a good start. And Rikkyo competed with Waseda as the biggest game of the first half in this league from

Rikkyo's Tsuchida, Catcher, Akiyama, Second-base man and Nonoyama, Third-base man were named as the best nine in the 1966 Tokyo Big Six University Baseball Spring League, June 8.

April 30 to May 3. The Rikkyo nine were filled with fighting spirit. And the games were very exciting. But in this game, Rikkyo's troubles, as stated above, were brought to light. Rikkyo's manager, Ichiro Shimizu said, "I felt very uneasy, before this league, about the low morale of the



Rikkyo's Ishikawa strikes Meiji's Kanamori out with two down, fullbase. Colourful tapes whirl up in this moment in the sky of the Meiji Shrine Ball Park, May 29.

after the game with their greatest enemy, Rikkyo. And Waseda's defeat cheered up the Rikkyo nine. In the fifth week, Rikkyo had games with high-spirited Hosei who had defeated Waseda. But unexpectedly Hosei was beatable. Rikkyo got winning point from Hosei with a draw and two wins, 4-4, 4-2, 14-1. And in the sixth week, Rikkyo crushed Keio in two straight wins with the score of 6-2, 4-1. From then, the Rikkyo nine began to get the feel of the championship. Rikkyo fought with Meiji for the championship, on May 28 and 29. At the beginning of the game, the Rikkyo nine seemed to get nervous with consciousness of championship. But they brought their abilities into full play. Finally Rikkyo downed Meiji with two straight wins, 11-9, 3-2 to get the spring season's crown. The last inning with Meiji was most impres-

sive. With two down, full base, Rikkyo's pitcher Ishikawa struck Meiji's batter, Kanamori out after 2-1. The last scene was dramatic. Shimizu said about the joy of victory, "The main cause of having got the victory is the teamwork of the players, and young infielders had developed into the pink of condition step by step throughout the games." The final spring season standings in the Tokyo Big Six University Baseball League are: 1.

Rikkyo, 2. Waseda, 3. Hosei, 4. Meiji, 5. Tokyo, and 6. Keio. Now Rikkyo's Seizo Tsuchida was the leading hitter and the triple crown with a batting average of .444, 16 runs batted in and 3 homers.

## Tsuchida's Unyielding 'Konjo' Terrifies His Rival's Pitchers

Seizo Tsuchida, Senior of the College of Arts, from Kurashiki High School of Industry, played an active part through all games and became the best player both in name and deed in this league.

He, needless to say, excelled as a batter, which was proved by becoming the leading hitter and capturing the triple crown in this league. And it is only a question of time that he will smash the 9th home-run to make a new-record in the next autumn league.

And he was superior in his fielding, too. He gave suitable signs to pitchers and he always made efforts to lead all players as a catcher. What did he say at the last excited moment in the second game with Meiji? He said to Ishikawa, Pitcher, "Tomorrow comes! Throw boldly!"

He is a man of 'Konjo' (fighting spirit). From what part of that small body of his does his 'Konjo' rise? And who brought him the 'Konjo'? Was it his parents? To answer this question, it needs to go back to his miserable days. In the 1965 Spring League, Rikkyo was defeated by 3 universities straightly. The Rikkyo nine, and Mr. Shimizu, their manager, who had just been appointed in the league were choked with tears, feeling the miseries of defeat. At that time, Tsuchida swore within himself that they would win the championship in the near future.

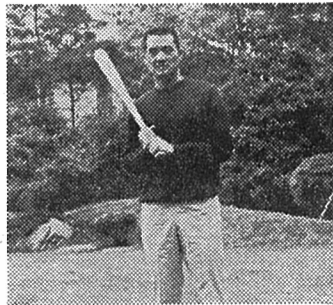
He confesses that the bitter experience he had in those days

## Mr. Nagashima Pleased With RU Championship

An old graduate was very pleased with the victory of the Baseball Club of Rikkyo University. At present, he is a matchless player of professional baseball. Yes, his name is Mr. Shigeo Nagashima (Giants), the one time hero of the Tokyo Big Six University Baseball League. The interviewers talked with Mr. Nagashima about the victory of his Alma Mater, at his home.

He opened the conversation by saying pleasantly, "We, seniors of the Baseball Club, were more delighted with Rikkyo's triumph than the Rikkyo nine was. The victory is caused by the combined strength of the manager and the nine. And it was important that most Rikkyoites cheered with might and main."

And he added, "When I

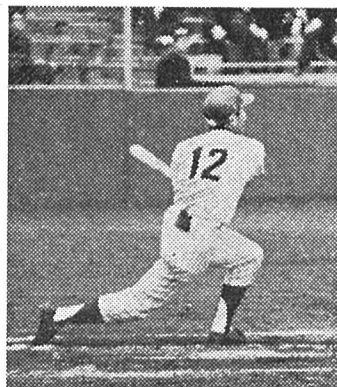


Shigeo Nagashima

watched the first game with Keio University, our team hit four home-runs. It was a new record. I was as happy as if I had hit these home-runs myself. Tsuchida, Catcher, who is Rikkyo's main batting force is the best player in the Tokyo Big Six University Baseball League. Now, he smashed home-runs 7 times. I hope he will break my own record of 8 home-runs."

He seemed to remember his old good days, and said, "I was deeply impressed by the 8th home-run. We got the victory both in Spring and Autumn in my senior year. In those days, Sugiura pitched in his best condition and the attack of our nine was very strong. The present nine seem to make every possible effort in all games. But in our time, we had few worries because we had balance in pitching and batting. We were forced to train hard. However, I think the most important thing is quality rather than quantity. And the Rikkyo nine should never forget that this is, after all, student baseball."

Finally, Mr. Nagashima said, "Although Rikkyo got the championship in this Spring League, such favorable conditions may not continue until the Autumn League. Therefore, the members must keep up their spirits and enthusiasm. However, I am convinced that Rikkyo will win the crown in autumn, too."



Tsuchida who is the main batting force of the Rikkyo nine smashed 3 home-runs in this season. This photo shows his powerful batting form.

has made him what he is now. He is a man of unyielding spirit.



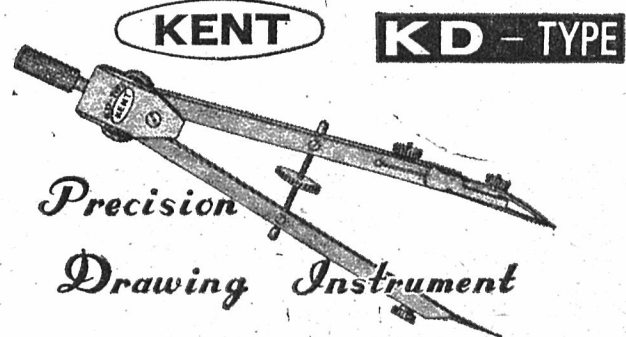
Rikkyo's Matsuda and Tameike return to the plate from first and second base on Wakatsuki's scoring two-base hit in the 4th inning of the game with Meiji, May 29.

new players and the weakness of the infielders and outfielders. In consequence, Rikkyo was beaten by Waseda with one win, two defeats and one draw. Here Rikkyo seemed to lose the chance of the championship. But Waseda fell into Hosei's ambush to be defeated by Hosei with 2 straight defeats, 4-11, 0-3. Truly, Waseda's loss was unexpected. The reason for Waseda's defeat might depend upon the relaxation of their mind

sive. With two down, full base, Rikkyo's pitcher Ishikawa struck Meiji's batter, Kanamori out after 2-1. The last scene was dramatic.

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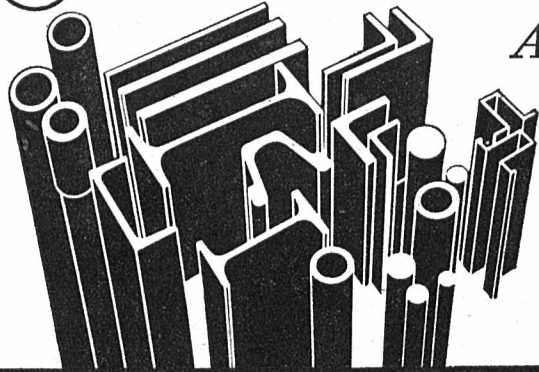


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# RU Freshmen Tend to Figure Of Limping Bodily Growth

The 1966 Freshmen's Physiological Functions Test and Bodily Exercise Capacity Test of Rikkyo University were held by physical education classes from April 15 to 29.

How much physical strength do Rikkyoites have and how are they in comparison with other universities in Japan. The report of these tests are given by the Rikkyo University Physical Education Department and the Physical Education Bureau of the Ministry of Education.

The purpose of these tests is to learn Rikkyoites' bodily strength, to bear fruit of improvement and upbringing which are suitable for it, and to put it to practical use in physical education. The number of persons tested was 862 freshmen boys and 651 freshmen girls.

Now, compared with similar events in 1963, those of 1966 which were better than in 1963 are only the capacity of the lungs and the strength of the shoulder and the arm in men, and the capacity of the lungs, the strength of the shoulder and the arm, and the 50-meter dash for woman. As the 100-meter dash and the running broad jump were assigned in 1963, they cannot bear comparison with the 50-meter dash and the standing broad jump in 1966. Why were Rikkyoites' bodily power not strengthened with the lapse of three years? Prof. Shimamura answered on this point, "At present, because of increase of students who were prepared for college entrance examinations after on left the senior high school and released from entrance examinations, Rikkyo students' bodily strength is sluggish in the spring. In au-

tumn, man's body generally reaches to the peak."

## Rikkyoites Feeble In Muscular Strength

Now, the data by the Ministry of Education are from a study which was taken of boy and girl students (18-20 years old) in 26 universities in Japan, which contain some universities for training teachers and have the college for training teachers, 1965. So it may be imperfect to compare Rikkyoites' average with this national average. However, the national average is gathered by age

ning and jumping strength is growing but this means that they are strong in the spring of the lower part of the body but that the muscular power of the shoulder and arm is weak. This is the figure of limping bodily development. Freshmen this year are boys and girls born after the war and their bodily strength has been influenced by the food situation and the cultural life. They are the same as that of the schoolchildren.

In comparison with Westerners, Japanese surpass in muscular power, and Westerners overwhelm in running and

		Rikkyo's average in '63		Rikkyo's average in '66		National average in '65	
		male	female	male	female	male	female
A	cc	4025	2790	4000	2666	—	—
B	kg	40.8	22.1	38.2	21.0	—	—
C	kg	133.8	72.6	149.5	88.2	136.7	84.7
D	kg	46.2	29.2	47.0	29.5	43.8	27.6
E	kg	42.5	26.1	48.8	26.2	—	—
F	sec.	7.4	8.9	—	9.0	7.4	9.2
G	m	2.3	1.8	—	1.7	—	—
H	m	8.5	—	9.1	—	—	—
I	m	—	15.3	—	15.0	—	16.2
J	time	7.8	—	8	—	8.3	—

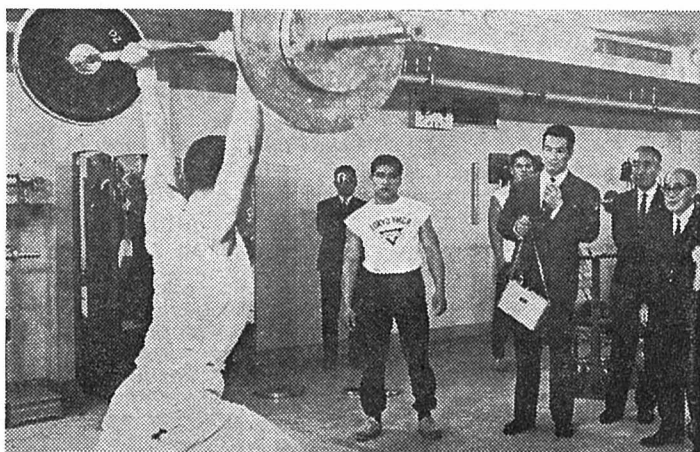
The table of the Rikkyo freshmen's and the national students' bodily strength in the Physiological Functions Test and the Bodily Exercise Capacity Test. A: capacity of lungs, B: power of shoulder and arm, C: muscular power of lungs, D: grasping power (right hand), E: grasping power (left hand), F: 50-meter dash, G: standing broad jump, H: shot-put, I: throw-in handball, J: chinning.

group. It is, therefore, suitable to take 18-year-old students to compare with Rikkyoites. Rikkyo's boy students can stand no comparison with national students in muscular strength of the back and chinning, and Rikkyo co-eds do not come up to the mark in muscular strength of the back and throwing handball. This can be found also in the physical strength of schoolchildren. Children of the present age are tall in length of legs, and run-

jumping strength.

On the whole, the average of Rikkyoites is below that of the national students and also 18-year-old high school students. For it can be said that undergraduates have few opportunities to play sports.

The body should be used, and trained. Therefore, men can create a healthy and strong body. This insures the right to perform a healthful and cultured life in Paragraph 1, 25 of the Constitution of Japan.



The YMCA members are playing weight-lifting at the new fine Tokyo YMCA Gymnasium. A leader never fail to lead them in any kind of sports, and he does not receive his payment.

## Amateurism (2)

# 10 YMCA Men Superior To One Olympic Victor

There is real amateurism in the YMCA (Young Men's Christian Association). There are 70 leaders who all work in the daytime and coach members of the YMCA at night. They, needless to say, do not get paid, and instead they must pay a membership fee. They like very much to lead YMCA's members and to play sports with the members. They are very great men in regard to spirit, mind and body. All members respect them and wish to become men like them.

The Red Triangle is the symbol of the YMCA. Red means youth. The triangle has three sides which are equal to each other. In other words, the three powers have the same strength. They are spirit, mind and body. Formerly spirit was undertaken by religion, mind by education and body by sports. But now, sports requires these three powers. In the YMCA, sports has been taken seriously since olden times as a method of human construction and now still sports is a means of it. Therefore, the YMCA Gymnasium is an important part of the YMCA, and it is said that basketball was made popular by the YMCA. Its purpose is to make ten enthusiasts rather than one Olympic champion.

## Sports As a Part of Life Polish YMCA Sportsmen

About 4500 members are training everyday except Sunday from a.m. 9 to p.m. 9 in the Tokyo YMCA Gymnasium, Kanda, Chiyoda ward. They are very happy in all respects, because they have a fine five-story gymnasium that was completed in April of this year, so they can play almost all indoor sports such as volleyball, basketball, weight-lifting, fencing, pingpong besides they can swim in the pool 25 meters long and 8 meters wide, and run on a track 85 meters a round and can use showerbath and bath at any time. In summer they can go camping, and in winter

skiing and skating. Anyone old men, young men, children and men, women and workers, students can play their favorite sports at their own way at any time. Also the YMCA has teams and trains two days a week from 6 to 9 at night. Half of members of the Tokyo YMCA belong to teams. But they seldom take part in general games, for example, the All Japan Championship, or the Tokyo Championship because when they participate in these matches, they will practise violently to win. This is clearly inconsistent with the purpose of the YMCA and with amateurism. Because an amateur sportsman plays sports pleasantly not only to win. But unless they play a match, they cannot know their real power, and their spirit, mind and body may not progress remarkably, and they won't satisfy their fighting instinct. So mainly they have matches against another YMCA teams, for instance, the Osaka YMCA or the Yokohama YMCA. But it is real purpose of making teams that the people plays sports as a member of a team. Because the ultimate purpose of the YMCA is to train a fine man who fits general society. So in the YMCA, they learn not only sports but also the history of the YMCA, christianity and so forth, and they discuss with each other. In daytime, workers and students come to train during the noon recess and those who go to the office in the afternoon use the gymnasium in the morning and those who have spare time in the afternoon come at that time. Everybody when he finishes his work and business plays sports.

An official said, "We think sports is a means of human construction, so we hope all our members will join our teams and polish themselves."

Now professional sports are very glorious, but in the present time we should like to keep real amateurism."

## Handballers Win In Kanto League

The Rikkyo Handball Club won the sixth championship in the Kanto Student Handball Spring League held at the Komazawa 2nd Ball Park, from April 29 to May 15. Shibaura University of Industry, Nihon University of Athletics, Tokyo University of Education, Chuo, Meiji, Keio and Ibaragi were all downed by Rikkyo. Rikkyo won 7 straight wins and no loss.

Rikkyo is very strong in spring, but is often defeated by Shibaura University of Industry in the autumn. It is because of the strengthening of the fighting power of other universities in the autumn, Rikkyo will have to keep this in mind.



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# Christianity of RU Fades Away

Pro Deo et Patria: this is motto of Rikkyo students. Rikkyo University have given students education based on Christian spirit. That is not to force Christianity. That is to give students the place to think what is the truth. How many are Rikkyo students thinking what is the truth? The Rikkyo Echo's Art Desk inquired of 315 Rikkyo students about their views of Christianity.

Rikkyo University was established in February, 1874, to introduce "Western civilization and the Christian culture into Japan by the Rev. Channing Moore Williams, of the American Episcopal Church, who came to Japan nearly 100 years ago as the first Protestant missionary. Since then, through many years of difficulties, Rikkyo University has become one of the first-rate universities in Japan. The educational ideal of Rikkyo is based on Christian principle and its motto is 'Pro Deo et Patria' (for God and country).

At the time of matriculation, each freshmen is asked to sign a written oath with. This is natural, in view of the basic principle of Rikkyo. The oath does not necessarily mean that a Rikkyo student must have faith in Christianity.

President Matsushita said, "We never compel students to have faith in Christianity. If we do so, it is against freedom of religion, moreover it is against Christianity itself. Our purpose is to give students an education based on Christianity."

It is necessary for Rikkyo students who were permitted to enter to think hard again basic principle 'Pro Deo et Patria' whether one believes it or not. Some of Rikkyo students have studied the basic principle as their motto. The other part of them have also studied whether it was true or not. There, a figure of students, who is seeking truth is found. Such men are worthy, as real students, and the place that creates such students deserves the name of the highest seat of learning.

"We need not only men with knowledge and technical know-how, but also men with wisdom are needed in society. Every student should be aware of this fact and a university should be a place which educates a man with wisdom," said Prof. Oh-

suga.

The spiritual foundation of Rikkyo students comes from the University Chapel. They say, "Daily spiritual life of Rikkyo University begins with the morning service and ends with evening service. Certainly Rikkyo students are not compelled to attend the Chapel services. But the door of the Chapel is always open for them and invites all students.

The University Chapel is the foundation of education and learning at Rikkyo University on which truth is built. There, Rikkyo students will be able to find the place of self-training and the foundation of their learning.

## "Learning Separated From Religion"

As the reasons for entering Rikkyo University, 45 students said that they had entered the University because they believed that Rikkyo would give an education based on Christianity, other 261 students had entered for other reasons.

Students who intend to learn about Christianity, after they entered Rikkyo University, number 170, and the other 145 do not intend to do so.

And then, to the question whether Rikkyo students should be interested in Christianity, the number of students who answered "Yes" in various degrees is 223 students, and other 92 students answered "No".

It seems many Rikkyo students think that they should study Christianity. Although many of them think so, it seems they have no strong motive to study Christianity. To the question of how many times they go to Chapel, only 76 students said that they go to Chapel either regularly or at least once a week, other students go to Chapel very occasionally once

or twice a month or even a year, or not at all.

It seems they do not attach importance to chapel service as they are inactive Chapel goers. It seems to prove what they say in society that Rikkyo students are easy to entrust the works.

To the question of whether or not Rikkyo University should give a religious education, the number of students who answered "Yes" is 131 students, and 159 students answered "No", the rest answered "I do not know."

The main reasons for answering "Yes" are: a student, who is senior of the College of Social Relations, said, "It may not be essential to get a religious education. But a religious education is doubtlessly of help to build up the student's fine character. The spirit of establishment should heap us a unique phase."

A student, who is Christian, maintained, "To tide over the present university's crisis, a religious education would be of great use, and at the same time Rikkyo University should propagate Christianity among its students in accordance with the spirit in which the school was established."

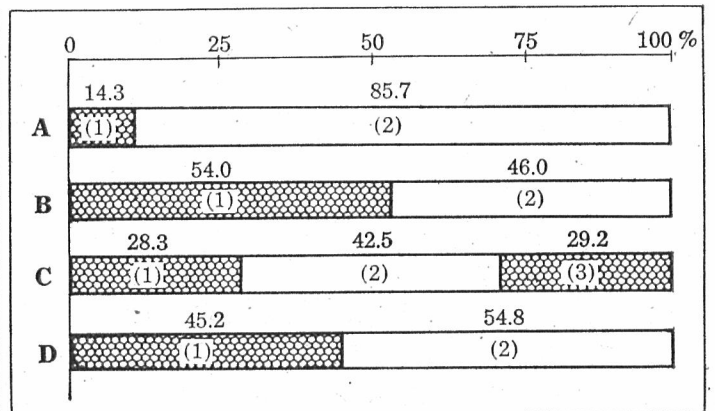
A student, who is a sophomore of the College of Science and is Christian, said, "While we are on the campus, and somewhat set apart from society, we have a good opportunity to study and discuss religion. In this way, Rikkyo students should be more conscious of Christianity."

A student, who is a senior of the College of Law, said, "Nowadays young people lack greatly a sense of morals. So, studying the ethical aspect of Christianity, and comparing it with present-day values, it is necessary for us to enhance our sense of morals."

Another student, who is a senior of the College of Law, said, "When considering the distinctive tradition of our university, we must take into account the spirit in which it was established. Even if there is a Christian spirit in Rikkyo University, it takes no part in our daily college life. To make clear the image of our university, Rikkyo should carry out religious education. But it should never force religion on students, and students should themselves decide whether to accept it or not."

A student, who is a junior of the College of Arts, said, "When I am confronted with the problem of looking for some absolute being for help one day, I might believe in the existence of God. The ultimate power is not human, but supernatural, that is God."

The above are the reasons



A: The reason of entering to St. Paul's Univ. (1) For St. Paul's is founded by Christianity. (2) Other reason. B: Have you thought learning Christianity since entering Rikkyo? (1) Yes (2) No. C: Do you think that St. Paul's students should have some interest in Christianity? (1) Yes (2) Yes, but to a certain extent. (3) No. D: Do you think more religious education should be tried on St. Paul's (1) Yes (2) No.

given by students who think that religious education should be given a trial at Rikkyo University. The assertion is, on the whole, that students should consider 'how to live', and in order to do so, it is necessary to learn about religion, as one way. In the same way, they assert the necessity of thinking of the spirit in which Rikkyo University was established.

What are the reasons of students who answered "I do not think so"? A student, who is a senior of the College of Economics, and is Marxist, said, "Religion is opium. Learning should be separated from religion."

A student, who is a junior of the College of Arts, said, "A religion must neither be forced on us nor must it be barred from us. It should come spontaneously from heart."

A freshman of the College of Law and Politics said, "Rikkyo students should study the principle of Christianity so that they can imbue their minds with Christianity while at Rikkyo."

A student, who is a sophomore of the College of Science, said, "There is no need to teach Christianity against their will."

Another student said, "There is no problem for Christians, but there is a fear to coerce non-believers into a religion."

## "To Pursue Truth Is Natural for Student"

The above are the opinions of students who do not think a religious education is necessary. Most of them insist that people do not want religion forced on them, instead, people should decide whether they accept a religion. It is true that the Japanese Constitution guarantees "Freedom of Religion".

And this one also applies to the Rikkyo University campus. Rikkyo University stands for freedom. Rikkyo aims to provide an environment where person's freedom may develop. Rikkyo University gives students a type of education based on Christianity.

Among the students who answered that there should not be more religious education at Rikkyo University, it is thought that many of them have a preconception or prejudice against Christianity. Not only Christianity, but all aspects of learning cannot be timely studied with prejudice. Before rejecting Christianity, it is necessary to approach it humbly and with an open mind.

In answer to the question (What do you think about Rikkyo University being based on the spirit of Christianity?), one student said, "Recently as too many universities have been established, it is good for a University to have a firm spiritual foundation. Therefore, I think it wonderful that Rikkyo University is founded on Christian principles." In the present time, called by some, the irresponsible age, it goes without saying that Christianity is beneficial for the morals of youth.

Recently the phrase, "the crisis of universities", is often used. But if the university has a firm spiritual foundation and tradition, and if they are evident in the university instruction, some of the causes of the crisis will disappear. But now, is not there a possibility that this spiritual foundation itself, may well disappear? "The meaning of life is deep, the way of learning is far, and it is hard to reach the truth." In order to fully understand that saying, it is necessary for student to pursue always the truth.

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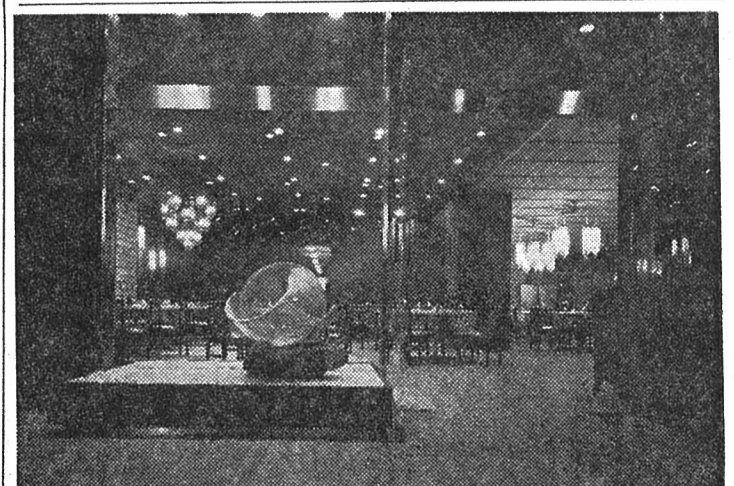
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# Why God Keeps Silence? — Endo

By H. Suzuki, Staffwriter

**Chinmoku** (Silence) was written by Mr. Shusaku Endo and published by the Shincho Publishing Company. This book has been discussed in recent literary columns. It is a popular novel because the author considers the inner problems of human beings with a sharp eye.

This book describes a Christian missionary who denies his religion. His name is Rodrigo. He came to Japan in secret for the purpose of propagating Christianity. At that time, it was suppressed as a heretical religion in Japan. He knew this fact and was prepared to accept all risks. Inoue, the Lord of Chikugo, forced him to deny his Christianity and thus save the lives of three Christian peasants who were tortured by being hung upside-down. The novel reaches its climax when Rodrigo steps on a crucifix inscribed copper tablet (Fumie) to prove himself a non-Christian.

As soon as he trod on it, he heard the voice of the Lord Christ, "Step on me. Step on me. I was born to be stepped on by you and bore the Cross to relieve your pain."

In his report, Mr. Jun Eto comments as follows regarding this incident. "Rodrigo manifested a Christian spirit that Japanese could believe in and at the same time revoked the Christian spirit of Europe."

He never lost the eternal God when he trod on the copper tablet. Surely he found a new God. It seems that he did not lose Christ himself, but the Christian dogma taught him in the European Church. It may have been a crime to tread on God's face in Europe.

If he had not stepped on the tablet, however, three innocent peasants would have been killed. To obey Christian dogma or to value human life, which is more important? Of course, human life is. Those who would choose Christian dogma may be said to believe in God blindly. Faith in God is not merely taught and then believed in blindly. Faith is caught through one's heart. So, in the case of Rodrigo, he was manlike because he trod on the copper tablet after suffering and straying, and thus he strengthened his belief in God.

Others who revoked Christianity during that period gave as one of reasons for doing so: "Our Lord Christ cannot live deeply in the hearts of the Japanese." Cannot the belief in the Lord Christ be rooted in the Japanese people? Yes, as is evident when one thinks of the peasants who died as martyrs. The peasants were tortured and died crying out "Let's go to Heaven. Let's go to Heaven." It is true that they sought Heaven and believed in God's help. It is true that in

their hearts Christ was alive. Readers of this novel cannot help turning their faces away from the scene of the suffering of the peasants and Rodrigo. The readers are given a vivid impression because there actually was a period of Christian persecution and many people suffered as the peasants and Rodrigo did. They faced those trials for the sake of their faith. If God exists to save people, it is very curious that many people have to feel pain because of their faith. Why did they meet those trouble? If those were the trials which God means, the peasants and Rodrigo could bear well. They must be get the help.

It is said that the peasants and Rodrigo were unhappy victims. Having this strong Christian faith, they had to suffer severe pain in the bog of Christian persecution. In his letter, Rodrigo said, "All people are not born to be heroes or saints. If they had not been

born during this period of persecution they could have kept their faith happily, and could have spent their lives in peace without having to proclaim their faith by dying." No one has ever suffered as those who lived in Japan during that period. People cannot help saying with sympathy, "They were happy because they could die for God."

The important point of this novel, which the author asks the readers to consider, is the silence of God penetrating a severe bog which is called Christian persecution. It is hoped that every reader will think seriously about God.

It is very natural that other people will have other opinions. One Christian reader said: "This book includes three main points. The first is resentment against human weakness. The second is God's hidden love which is felt through silence and the third is the tenderness of God."

## Beauty of Japan

### Eternal Pleasure in Kimono

Japanese women are said to look best in kimono. How did Japanese women come to wear kimono? In the history of Japanese clothes, the kimono was unified at the Momoyama era as the kosode (a kind of kimono).

Under what conditions of climate did the textile trade develop in Japan? Textiles are at the mercy of humidity. So it is necessary that the place of production exists in mountains nearby a clear river.

One can give Kyoto as one of the famous places. Why did the Nishijin Textiles of Kyoto become famous? Because Kyoto is a basin surrounded by mountains and there is the Kamo River, many old gardens, temples and shrines. Most of traditional designs of kimono got a hint from the beauty of nature. Kimono express the beauty of gardens in the design. As a design of a kimono, one can see a garden made with small mountains and ponds and a tea-ceremony room. There is the traditional goodness of Nishijin Textiles in it.

Why does the kimono appeal to the heart of the Japanese people? People always wear the kimono with pride in spite of saying that the kimono is not active and expensive. The kimono is the national costume of Japanese people. And the kimono has become a part of the Japanese people for six hundred years. If people want to eat delicious food more enjoyably, it is better to put it in a beautiful vessel. Like this, it is natural that people dress



The Kimono permeates the Japanese life deeply and people wear the Kimono with their heart.

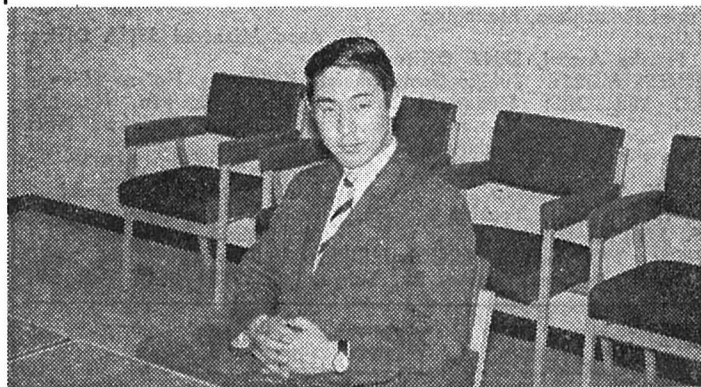
well in kimono which harmonize with their individuality. There is a self-possessed place of mind in daily life. The very time when women have room of mind, womanliness is born there.

How do the modern young men understand womanliness? A man says that women in kimono have womanliness, or that she is womanlike because she is quiet and well-behaved. When a woman does something unconsciously as a female, people can feel her womanliness. In short, even when she puts on trousers and talks in rude words, she has womanliness when she finds that a button is missing from a man's coat. And it is not said that a man who is a good cook is womanlike. The essential something at the bottom of his heart determines whether or not he is manlike. Like this, it is not always that women in kimono are womanlike.

Then why do Japanese women want to wear the kimono? The kimono are closely connected with the heart of the Japanese people. For example, there is a tale as follows: there are two women in the kimono, a foreigner and a Japanese. If jazz music reaches their ears, what do they do? Perhaps a foreigner will dance wearing her kimono. But a Japanese woman will not do so. She will keep quiet. It is thus clear whether or not foreigners understand truly the essence of the kimono. Foreigners may only enjoy the atmosphere of a strange land. It is necessary that people wear the kimono with their heart. When the kimono are in harmony with the mood of women, beauty is born.

## Interview With Personality-(14)

### Onoe Gives Yoshitsune As His Interpretation



Kikunosuke Onoe, youthful prince of the Kabuki world, dedicates his life to Kabuki.

Recently, NHK (Japan Broadcasting Corporation) have been broadcasting 'Minamoto no Yoshitsune' every Sunday. It is popular among Japanese. Our interviewer went to the NHK Broadcasting Center in Harajuku to call on Kikunosuke Onoe, who acts as the hero in 'Minamoto no Yoshitsune'. The NHK Broadcasting Center is very wonderful, and a true palace of culture. In a room on the fourth floor, he was just rehearsing 'Minamoto no Yoshitsune'. He is a frank, bright and modern youth. Our interviewer had the wonderful opportunity of meeting Onoe—not only as Minamoto no Yoshitsune, as most of us know him, but also as a very natural and unaffected young man. Our interviewer was very much impressed by the fact that, even during his brief rest periods, he was busy learning dialogue.

"I want to give my own interpretation of Yoshitsune. But, of course, I am not going to destroy the Japanese image of Yoshitsune. The Yoshitsune appearing in television is different from the historical character. I play Yoshitsune as a great hero of Japan. I play him with the object of giving enjoyment to many Japanese viewers," he said.

"I was born into the Kabuki world and took to it naturally from my childhood. But when I was graduated from senior high school, I thought Kabuki was my life, there was no other life for me except Kabuki. I did not think that I would enter a university, for university could not satisfy my desires. I have many things to do other than study in university. It is good to enter university. People, other than those of my special world should enter university and study hard.

"I do not think that the Kabuki world is feudalistic. There may be many traditional things in it but outsiders can enter the Kabuki world according to their efforts. For example, Mr. Monnosuke Ichikawa and Mr. Kichieon Nakamura have acquired rank by their efforts. But if one wants to be a high accomplished person, it is difficult to begin playing Kabuki after being graduated from senior high school.

"If you only see Kabuki, it seems very easy. But it is very difficult to act. Kabuki or drama's difficulty is that the players must enter fully into the spirit of the characters they portray. We must act Kabuki vigorously to avoid dullness."

The other players in 'Minamoto no Yoshitsune' finished their rehearsal and went back home. Onoe exchanged greetings in a loud voice and then went on with his speech.

"I act Oyama (an actor who impersonates women) in Kabuki. When I play the part of Oyama, it is most important that I act, in every way, like a woman. Therefore, I try to perfect my skill in the playing of Oyama by watching my elders' actions. I am afraid that the number of good players of this part are becoming fewer each year. I want to study Oyama in Kabuki even more. But every day I have too great pressure of work. It is scarcely possible to study Oyama. I am very sorrow about this. Therefore, I am going to try to improve step by step. I also practice the Samisen, Gidayu and so on, though I do not play them in Kabuki. The correct posture and hand movements are most important in the Samisen scenes. All these are useful for me in playing Oyama.

"Baiko Onoe is my father, Shoroku Onoe is my uncle. They are my most highly respected and admired players in Kabuki. They are always strictly self-disciplined and are their own most exacting critics. I also want to be a man like my father and my uncle. I am happy to have such a father and an uncle."

Finally he said as follows:—

"My aim in life is to enter fully into the spirit of the character I am portraying."

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## China's Nuclear Test

The People's Republic of China carried out its third test explosion of a nuclear weapon on May 9, 1966.

This news came as a great shock to the Japanese who alone, among the peoples of the world, had suffered from the effects of nuclear weapons and who, after this third test, feel even more strongly the need to ban nuclear weapons completely.

We are opposed to any kind of nuclear test and our opposition arises from our firm conviction that world peace must be maintained.

From the scientific point of view, it is said that a hydrogen bomb produces carbon 14, and it is feared that carbon 14 created in the thermo-nuclear reaction may be absorbed into the human constitution and leave harmful effects on future generations. If this be true, we cannot but say that the H-bomb's development by China has progressed rapidly during the last two or three years because the United States took seven years to produce one after the development of an A-bomb and Soviet Russia took four years. But this Chinese has even greater world-wide significance, politically and militarily, compared with the past two tests. Why should China have carried out a nuclear test at this juncture in spite of the censure of world public opinion?

We consider that, among China's ultimate goals, in testing a nuclear device at this time, the following are the most important.

1. To check the United States military power. At present, the U.S. government and for that reason China has to maintain the balance of power.
2. Establishment of the right to speak in international communist circles. Since the partial nuclear test ban treaty of 1963, the international communist movement has split into two factions. On the one hand, the Soviet Russia group-for the treaty, and on the other hand, the China group-against the treaty.
3. Support for the national liberation war of Viet-Nam and of depressed people in South America.

From their point of view, the Chinese government said that its sole purpose in developing nuclear weapons was for defence and that they would be the first to use nuclear weapons.

Actually, our country lies between two nuclear powers which regard each other with hostility-the United States and China. From now on, we must firmly constitute the basis of national common interest without any disunion of national opinion and cultivate the power to protect ourselves from any other countries. But, unfortunately, our country is dependent on the United States in all matters, and some people say that it is necessary for our country to be protected by the "nuclear umbrella" of the United States and to continue the "Japan-America Security Pact" permanently for protection from Chinese nuclear weapons. This opinion is very dangerous because this means that we must be hostile to Red China which now exists as a nation. We must only cope with the fear of Continental China, but also have regard for the fear which China itself feels.

The General Assembly of the U.N. decided to open the "World Disarmament Conference" including Continental China, by a unanimous voice by 1967. Recently, it has been said that the U.N. at present time in powerless and China is not a member. But it is difficult to resolve world problems without China. We fervently hope that China be admitted as a member of the U.N. and that all out prohibition of nuclear weapons under the U.N. will come to pass in the near future.

Finally, let's introduce the valuable opinion of one of the victims of Atomic diseases.

He is professor Takahashi of the college of Science of Rikkyo university who received radioactive fallout at Hiroshima in 1945. "As nuclear bomb can only destroy everything, the future holds no bright prospect."

## A Bit of American College Life

By Prof. H. Tanaka

I was fortunate enough to be able to experience American college life for two and a half years starting from the summer of 1963. Most of the time I attended the graduate school of Brown University in Providence, Rhode Island, but for the first two weeks in the summer of 1963 I was at Yale University, for the next summer at Indiana University, and for the summer of 1965 at Washington University in St. Louis, Missouri. Here are some points in American campus life which impressed and interested me most during that period.

First of all, I was surprised to find that native American students were studying their subjects really hard, much harder than I had expected. It is partly because most of the American professors keep their students busy with a large amount of assignments or with frequent examinations (what they call quizzes). Although the students enjoy their week-ends or vacations to the full extent, they do work seriously and assiduously on weekdays during the academic year.

In turn, professors also work hard; they rarely come late into

the classroom and almost never cut their classes before the bell rings. Quite often, they wait for the beginning bell in the classroom, start talking right away, and do not stop speaking for a while even after the period is over. But I never heard any student complain of this overtime on the part of teachers. In another case, one of the professors, having a class of fifty-five students (which can be regarded as a larger class at Brown), divided it into four sections and, for the third hour every week which is supposed to be a drill class, conducted those sections at different periods, thus willingly increasing the number of his teaching hours per week.

Another point I noticed with a little surprise was the tendency of the students to be thrifty. Certainly many of them have their own cars and look very rich at the first glance, but actually the cars are not luxuries but necessities in this large country. The students so often share an apartment and cook their own meals except during the exam period, thus economizing in their resources. When they drive back and forth between the school and their homes, they usually find fellow passengers for the same direction and let them pay part of the travel expenses.

Finally, as is often said, American students are very carefree and frank among themselves. Most of them are rather indifferent to their personal appearance and wear simple clothes, sometimes even with patches here and there. Some of them carry this too far and stalk around the campus in undershirts and overalls. They usually get acquainted with fellow students without any formality or reserve; they immediately give their names, especially first names, to unknown people and start conversation or discussion. Thus foreign students, like myself, feel at ease and very often have a pleasant time with them. American students are indeed good mixers by nature.



## READERS' OPINIONS

## Tower of Babel of Today

To the Editor:

'Tower of Babel' is a famous structure that was erected for the purpose of reaching heaven in order to symbolize human self-sufficiency and pride. This impious attempt, to mount the heaven and challenge God, had incurred the wrath of God, who as punishment made the builders' speech mutually unintelligible.

This story, though it belongs to hoary antiquity, still has strong enough power to give warning that is worth listening to for modern people, especially for those people who estimate human talents too highly just like the ancient tower-builders. Some people seem to be constructing again a new 'Tower' to give a full proof that they are so omniscient and omnipotent that they do not need religion nor God. Besides, they are making a silly attempt to deny the undeniable existence of God. These dangerous thoughts, that are based on their inflated pride, make their Tower higher and higher. It is a matter of deep regret to see these atheists prevail in this world. Why have the people become victims of the illusion that religion is good-for-nothing? In my opinion it is because they do not know exactly what they are.

Science is the typical one of the human talents which people are liable to misuse in order to

prove such matters. Needless to say, science is increasingly playing a large part in human life and it has made a brilliant contribution to the development of civilization. Thus, science, being indispensable and powerful, has an important influence upon the people.

Therefore much care is needed to use it lest they should bring ruin upon them. We must not overestimate science. Parallel with the development of science, much has been done successfully to get rid of many absurd superstitions (that had distressed mankind so long). But on the other hand, less has been done to do justice to science. The lack of correct understanding of science has generated in people's minds a new superstition called atheism, which is originated in their self-sufficiency and inflated pride. It is not too much to say that atheism is the worst superstition of all superstitions. People's own pride has sold themselves for slaves and forced to build a modern 'Tower of Babel' under the command of their lord, superstitions. They can not be the lords of creation so long as they are slaves to superstition.

Today it is necessary for St. Paul's University to free these people from their spiritual slavery. That is the true raison d'être of St. Paul's University.

Takashi Koike, junior

## QUOTE OF THE MONTH

What is the "happiness"?

To fill the hour—that is happiness to fill the hour, and leave no crevice for a repentance or an approval.

from Emerson's Essays

We have no more right consume happiness without producing it than to consume wealth without producing it.

Bernard Shaw

O, how bitter a thing it is to look into happiness through another man's eyes!

Shakespeare

近代感覚漲る文化語学誌

## 時事英語研究

国際的に使う英文通信の文体 (奥平光)  
社会学的に見た推理スバイ小説 (ラウチ  
エック博士特別寄稿) 英語の言語・英語と  
米語 (マークワート・クワーク英米同  
教授BBC放送対談版権獲得) 街で見た英  
語の姿 (長谷川源・堀内克明) 路上社  
会科学原書ゼミ (山崎英夫・清水川繁雄)  
映画台本研究ドクトル・ジバゴ (前編)  
英訳「草枕」研究 (池田祐朗) 新語展覧

広い視野・実力の源泉

## 英語研究

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イと現代アメリカ文学 作品論「老人と  
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