

# RIKKYO ECHO

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## Reconsider Meaning of Seminar

It is said that the present age is a century of capability principle. But there are students who enter universities to obtain only a diploma. And not a few co-eds enter universities because they want only to enjoy college life. The number of students has increased year by year, including these students who do not take their studies seriously, and the university has tended to become a college graduate mass-production company and many students only sigh and take spiritless attitudes in seeing the situation.

In the present university system the lecture given to hundreds of students by one professor limits the function of education to communicating knowledge. It is therefore difficult to talk about personal affairs with the professor. In mass education the seminar is the place where those students who wish to learn study in earnest. Here a small number of students discuss and exchange opinions frankly and criticise one another. Here they advance ideas for investigation upon fixed themes and do the special research under the professor.

The word 'seminar' comes from the Latin word 'seminarium'. It was in Germany that the seminar began and subsequently has developed as one of the characteristics of the German educational system. Gradually through the years various countries have come to adopt the German System.

Within Rikkyo University there are 42

seminars in the College of Economics, 21 in the College of Law and Politics, and 22 seminars for juniors in the College of Social Relations, and 18 seminars for seniors. Although the seminar is an optional in the three departments, it is required in the College of Arts, especially in English and American Literature Course. And here, unfortunately, students of English and American Literature Course are dissatisfied that the actual substance of the seminar is nothing more than an extension of lecture system.

About 35 percent of the juniors and seniors enrolled in the College of Economics, 50 percent of those in Law and Politics and 85 percent in Social Relations take part in the seminar. According to the Rikkyo authorities, most of students not utilizing the seminars do not propose to utilize them. If they do wish to join, they may do so freely. Compared with other private universities where an adequate number of professors is lacking for effective seminar tutoring, conditions for seminar study within Rikkyo University is favorable. Seminars in some of these schools are so large consisting of from 50 to 100 students that it becomes only another mass education technique.

Generally speaking, Rikkyo students do not have strict attitudes against studies and do not try to find the questions in their own daily lives. It is necessary for them to con-

The seminarists are studying in Okouchi seminar in the College of Economics.

sider these two realities. The high intellectual level of the university is not determined by how many seminars and seminarists it has. It is determined by the substance of the seminar and the scholarly attitude and work of the students participating in it.

The seminar is considered as the very spirit of university education. Today its roll is becoming important and irrecoverable because of mass-education. Investigation and study require much money for the individual student. This is a big problem. School authority's help is demanded. But as above mentioned, Rikkyo students can enter the seminars if they wish to study and improve their ability. Only sighing does not solve their problems. It is necessary to consider the seminar and what Rikkyo students have to do.

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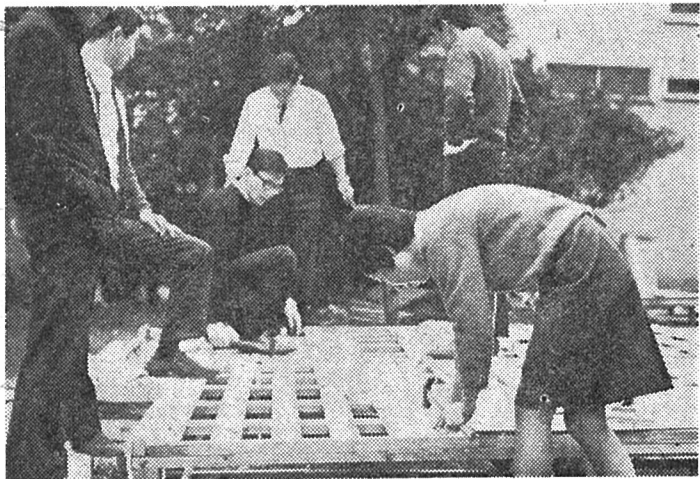


# Exhibitions Spread Over Campus; Slogan Shows Power of Youth

The Eighth Rikkyo Festival is held at Rikkyo University from November 3 to 6 under the auspices of the Rikkyo Festival Executive Committee. A hundred and seven clubs will take part in the Eighth Rikkyo Festival, and many clubs will open the shops on the campus of the Rikkyo University.

The slogan of this festival is 'Let's coordinate the young power to build up the future.' And the sub-slogan is 'The dark clouds spreading over Asia and Japan, and the control in-

the university, and so forth. The slogan which is decided, means not only summing-up the meaning and the subject of the Rikkyo Festival, but the direction to the future about these.



The photo shows a scene that the Drama Club is preparing for the Eighth Rikkyo Festival making stage settings.

creasing in the university. Against these, let's just combine the youth for the true study and the peace of the fatherland.'

In other words, the slogan is the central pillar of the Rikkyo Festival. And it is decided from the situation surrounding the students. This situation is, for example, the aggravation of the condition of the study and the student's life, and tendency to break the self-government of

The meaning of the Rikkyo Festival is to make clear the source of dissatisfaction and the requirements among the students, to seek after the true course through discussion of peace between Japan and the other nations, and to strengthen the combination and to deepen the mutual regard.

In brief, the Rikkyo Festival is not a simple fete, but one to determine the students' part in the policy, the science and future of the world.

## SHIA Wants to Continue New System for Absentees

Since last November the Student Health Insurance Association negotiated with the management of Rikkyo University over the matter of temporary absence from school. In consequence, the management has changed the practice for a student who has withdrawn from school temporarily. That is, under the old system, a student who had stayed being absent from school had to pay half the amount of his school fees. But, under the system in operation, if a student's absence from school does not depend on his free choice but if it is based on economical and physical factors, he will not need pay his school fees.

Of course, all the absentee are

not remitted their fees, but it goes without saying that this is the standard. The standard is decided by the Examination Committee for exemption of school fees, which consists of the chief of the Student Office, the section of Instruction Affairs, and the accounting section finally whether the exemption is admitted or not.

Lastly, though this system for the absentee has been established, this system does not exist as a rule and is not stated in the school regulations. Therefore, the Student Health Insurance Association (SHIA) fears that this system will cease to exist in the future.

## College of Management To be Founded or Not

Rikkyo University decided to organize a Committee for Considering the Establishment of a College of Management early in September.

The members of the Committee consist of the representatives of the College of Economics, Social Relations, the General Instruction Department and others.

Both the College of Economics and the College of Social Relations made out forms for the subjects to establish the new College of Management from each standpoint early in April this year.

The subjects were presented by the two College separately, and have now developed from the problem of the two Colleges to that of the whole.

So the committee was arranged in order to debate and examine the over-all subject. The establishment of the College is very important thing. Therefore the activity of the committee will be given great attention from now.

## Foreign Profs to Come to RU

The Rikkyo University's Program Committee for an Exchange of Science was organized under the auspices of the Protestant Episcopal Church.

The main purpose of the committee consists in deepening the academic exchange between professors of foreign universities and those of Rikkyo University. At the same time the committee intends to build up goodwill with various circle of foreign countries through many programs that will be carried out in the future.

The authorities of Rikkyo University are thinking of dispatching our professors to foreign countries at the request of a foreign academic circles and foreign universities.

As to Rikkyo University students, the committee is making a plan for foreign professors to give them lectures and special lecture meetings.

The committee plans to continue the program as long as possible, but is to examine how effective the program has been after three years.

As the first program, two Ger-

## "Students Need Caution About Their Employment"

According to the statement of the Rikkyo University Placement Bureau, 922 of 1848 applicants for positions, including co-eds have secured jobs as of Sept. 30. Employment of the prospective graduates has increased, compared with that of last year. It seems that the economic condition is gradually looking up from the slump.

The College of Economics with 487 is taking the lead over the other four colleges, the College of Law and Politics with 234, the College of Science with 41, the College of Social Relations with 86 and the College of Arts with 29.

As for mainly occupational types, 183 students have obtained jobs in trading firms, 76 in motor companies, 184 in finance companies, 36 in service agencies, 66 in food and brew companies, and so on.

The number of co-eds' securing employment is few and it seems rather difficult for most of co-eds to get jobs. Only 34 of applying co-eds got places, chiefly in trading firms, service agencies and broadcasting. Mr. Takeda, the director of the Rikkyo University Placement Bureau said, "Though the application for co-eds has been lower year by year, there is enough room for co-eds who are

most anxious to work and seek for the job earnestly. As a generally tendency, co-eds are not willing to be employed in the small companies."

About the problem that makes Bureau trouble, Director, Takeda said, "As you know, there is the rule that applicant must enter the company which he passes first of all. Some students do not keep this rule. Such behavior not only is dishonorable, but also lessons public confidence in Rikkyo University. As a result, the company will not ask for applicants for workers from Rikkyo University next time. It seems that it is necessary for students to be more cautious about their employment."

## Prof. Fukuda Gets Literature Prize

On October 6, it was decided that Prof. Kiyoto Fukuda of the Department of Japanese Literature should receive the Noma Juvenile Literature Prize

for his work, 'Eyes of Autumn,' from 11 works selected by the nomination committee of 11 members, Yojiro Ishizaka, Joji Tsubota, Soichi Yamaoka, etc.

Prof. Fukuda Therefore he is to be awarded the medal and the extra prize of 500,000 yen at the Palace Hotel on November 2.

This 'Eyes of Autumn' is a continuation of 'Eyes of Spring' which won the Sixth Anderson Superior Prize.

In 'Eyes of Autumn' he describes the change of the times in the world—at a farm or fishing village—through the eyes of a lower secondary school boy who is the son of a doctor, named Kusao, with the growth of this boy. And he wants to develop the story till the boy grows to be a university student.



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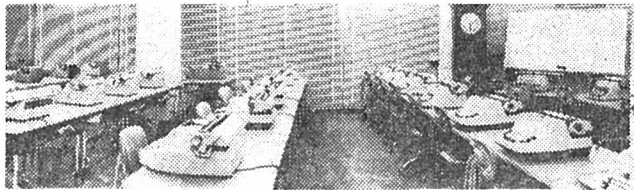
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# Negroes and Whites Miss Mutual Understanding

In many cities in the U.S.A., such as in Atlanta and Chicago, there were so many riots by negroes this year. Since the year before last, whenever the summer came, the riots were repeated at negroes' slums. Especially this year there were so many at various cities. Characteristic of the riots this year is ideology of confrontation by power: Radical negro leaders are hanging out the confrontation with so-called 'white power', with 'black power' as a password. Though the New Civil Rights Act was passed through the American Congress in 1964, the social discrimination against colored people still remains firmly.

Why does the racial discrimination against negroes exist in the U.S.A.? Mr. Gene S. Lehman, Professor at the College of Science, Rikkyo University, mentions some reasons as follows. "From about two hundred and fifty years ago, African negroes were brought to America as slaves. They, themselves, thought that they were only slaves, and also white people regarded them as only slaves. Such ideas were continued up to the present century. Although colored people try to make their social position higher, white people cannot abandon these old ideas. I think this is the fundamental reason why negroes are discriminated."

What Dr. Daisuke Kitagawa, who is a graduate from Rikkyo University, says is complementary to Prof. Lehman's opinion: Many negroes can receive neither education nor good jobs. Their lives reduce to poverty because of their low wage and low level of living. Next generation regard them as they are in low racial position, only looking at such situation of theirs. This vicious circle gives an impetus to the discrimination. Negroes have been segregated in many fields, for example, in education. So negroes' level of education has become different from that of whites', and for this reason they cannot understand each other.

Then is this discrimination based on the color of negro's skin which categorizes them as the descendants of slaves?

Prof. Hiroshi Ushikubo, College of Social Relations, remarks, "The problem of Colored People occurred owing to the cultural conflict between negroes and whites. They have made their societies having no connection with each other, so they have become unable to adapt themselves to. Only the color of skin is not the cause of discrimination. This results from the economic problem caused by the gap of cultural life."

## Unemployed Negroes Twice Larger Than Unemployed Whites

At the present, there are about 23,000,000 negroes, 10 percent of the total population, in the U.S.A. About 40 percent of negroes live in places other than the South, and they came to live not only in the North but also in the West of the U.S.A. Almost all negroes concentrate in larger cities.

In 1900, about 90 percent of the total population of negroes lived in the South, and 74 percent lived in rural communities but not in cities. In 1960, however, negro in-

habitants in cities occupied 72 percent of the total population of negroes. By the increase of negro population in cities, the problem of colored people became to be shifted fundamentally from the problem of rural communities to that of cities, that is, to the problem of labor force by negroes.

At the Civil War the South was defeated and the slavery in southern plantations was abolished. Then the systematic home market was established through the U.S.A., not only in the North but also in the South. Industry in the North was developed and also in the South the industrial capital came to be brought in. Therefore, cheap labor by negroes has become important for the development of American industry.

One of the famous Japanese economists said, "Today's racial discrimination against Colored People was born as the result of American monopolistic capitalism, because cheap labor by negroes is advantageous for capitalists. . . ."

But many students from the U.S.A. at the International Christian University (I.C.U.) at Mitaka regard this opinion as wrong or not complete. Miss Carol Twito, one of the I.C.U. students says, "I feel this opinion is not true. There are many more important causes than economic ones. . . . At the present time, racial discrimination has existed for so long that negroes are poor and unskilled because their parents had no opportunities for good job and good education, and the cycle is very difficult to break. . . ."

Another I.C.U. student says, "Especially in the South, people who have no financial position—so-called poor whites—have a strong prejudice against colored people that negroes are lower in rank than they themselves are. This is one of the reasons for the discrimination in social class against negroes. I think that poor whites, who have always been looked down upon, discriminate negroes for their self-contentment."

In fact, the discrimination against negroes is very similar to class distinction though it goes without saying that it is racial discrimination. Negroes are treated as harshly as poor whites but they are still more discriminated by other reasons. Colored people occupy only about 10 percent of the total population in the U.S.A., but in the working population they occupy about 20 percent on the average. Particularly in important industry such as mining and butchery, it is not rare that negroes occupy almost 40 percent of the labor force.

On the contrary, the rate of

unemployed negroes is more than twice as large as that of unemployed whites. "Last hired, first fired!" This sentence is well expressive of the poor, unstable economic situation of colored people. As compared with the white's, the negro family's income in a year is almost half as much as that of white's.

And also in occupation—in occupation of the middle class, such as intellectual business, managing and office working, only a few negroes are being employed. But Mrs. Virginia B. Haley, Lecturer at the College of General Education, Rikkyo University, comments about this as follows. "The illiterate, poor negroes are very small minority in the United States; many of them are being exploited by communist agitators, I think. We have fine, educated negroes in every branch of government, professions, business, and military. There are nine brilliant negroes in the American Embassy in Japan. . . ."

## Extreme Movements By "Black Power" Rouse Antipathy.

This is true that negroes are treated discriminately as cheap laborers owing to the result of monopolistic capitalism, but it does not mean that the racial discrimination will not be abolished even if monopolistic capitalism fades away.

Colored people have been offering cheap labor in the development of American capitalistic economy. But racial discrimination against colored people exists apart from this point of view.

Indeed, today's racial problem is caused not only by historical problem but also by economic ones. Besides these causes, 'something' exists in the racial discrimination.

"The racial discrimination against Colored People is a kind of conflict of culture between Colored People and White. It occurs from such a difference as the tradition of the past. The above mentioned is true to a certain extent, but not totally with the basis of discrimination. I think a lack of understanding of the two cultural backgrounds is also one of the reasons why the discrimination exists. The best solution would be to promote understanding between the two groups so that the unknown may be reduced and fear may subside. . . ." says one of the I.C.U. students from New York.

At present, legal discrimination, for example, the discrimination in voting or in education, is gradually being removed. But there is a thick wall between the discrimination in housing question and that in employment.

Recently trying to break this



Dr. King walks as he escorts negro school children to formerly all-white schools in Grenada, Mississippi. (WWP)

unseen wall and to concentrate negroes' dissatisfaction into a political power only by negroes' hands, the movement called 'black power' is being reinforced violently. Former movements by colored people have been promoted through the co-operation from sympathetic white people. Against this, the 'black power' movement gives weight to the initiative taken in their own hands since the March on Washington, 1964.

One of the most extreme instances of anti-white racism on the part of the colored race in the U.S.A. is the Black Muslim Movement. They say in effect: We have been given a raw deal for much too long a period and there is no sign that our oppressors are changing their attitude toward us. It is, therefore, up to us to change the pattern. "Eye for an eye; tooth for a tooth!" In the interest of justice we will hit back at them. Hatred for hatred, discrimination for discrimination . . . (from the Race Relations and Christian Mission by Dr. Kitagawa)

There are increasingly large numbers of white people who rise up to cooperate with negroes. On the contrary, the extreme movement by black power based on the confrontation with whites is repulsed by white people. And also moderate negro's groups, for example, the National Association for the Advancement of Colored People (NAACP) and the Southern Christian Leadership Conference (SCLC) by Dr. Martin L. King Jr. oppose to this extreme movement.

A few white intellectuals and moderate negro's leaders try to reconcile to each other; on the other hand, both on the part of negroes and whites there are a few radical groups who disturb in reconciliation. But many

negroes and whites who have succeeded bad images from their parents toward each other stand rather indifferently between radicals and moderatists.

With regard to this point of view, Dr. Kitagawa mentions: Resistant movement by radical negroes will take effect for a while but this is not right in essence because this will miss understanding of these intermediate whites.

## Dr. Kitagawa Says, 'Christian Love Is Most Important'

Then, how is the racial discrimination abolished? Dr. Kitagawa says, "Positive, political solution is necessary for it. Fair employment supported by law should come into effect and the economic level of negroes must be raised. And along with political, legal and economic solution, higher education for colored people and then mutual understanding based on Christian Love is the most important thing among them. And the abolition of discrimination must never appeal to violence."

The problem of Colored People in the U.S.A. has somehow brought the legal equality close to solution through the New Civil Rights Act. The next thing to be wrestled with is the difficult problem of the social discrimination outside law. This is much troublesome as this problem originates in the mind of people.

Today, the racial discrimination faces with the problems in new dimension, which former liberation campaigns for colored people did not know.

"I personally feel that some progress in racial relation is beginning to be made in America. Not everyone in America is prejudiced, and laws are now made to legally prevent discrimination. However, it will take many years for the prejudiced people to feel that negroes are the same as white people. There seems to me to be more hope for equality in the younger people today, because the adults are less inclined to change the present situation," says Miss Carol Twito.

Dr. Daisuke Kitagawa is executive secretary of the Division of Domestic Mission in the Home Department of the National Council of the Protestant Episcopal Church.

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## RU Appears Ending in 3rd; Due to Tsuchida's Absence

The Rikkyo Baseball team appears to get 3rd to win 'A' class in the Tokyo Big Six University Baseball Autumn League, October 24.

The Tokyo Big Six University Baseball Autumn League was opened on September 10 at the Meiji Shrine Ball Park. Rikkyo, the winner of the spring league, had an accident in which fighter Tsuchida, the leading hitter of the spring season, entered St. Luke's Hospital, with hepatitis. He is the key player in batting and fielding in Rikkyo. Manager Shimizu said regarding this, "It was good for us to know about this soon, for we can plan a new operation in good time. I don't worry about it, for our pitching staff is good condition."

In the first game with Tokyo, Rikkyo's batting force showed

their best condition in the same ground, September 10 and 11. Especially slugger Tameike, who made a new record of 7 successive-hit, containing 1 three-base hit, 4 two-base hits in this game.

In the first game with Waseda held at the same ground on September 25, Rikkyo, because of Tsuchida's absence, was unable to knock Waseda's Yagisawa out, and were defeated by Waseda, 1-5. Rikkyo was shut out by Waseda's Miwata to be blanked, 0-3 in the second game on September 26. Rikkyo had a complex about Waseda, and did not do their best. They played lazily through two games with Waseda. Rikkyo was defeated by Meiji, 2-5, 0-5 on October 1 and 4. Especially Meiji's pitcher Hoshino made no-hit and no-run game in the second game. Rikkyo did not have fighting spirit.



Waseda's Kamamoto (no. 12) fails to try heading-shot. Rikkyo's goal-keeper Odaka (white shirt) guards Waseda's cornerkick with his punching and defends Rikkyo goal deperately at the Mitsuzawa Stadium, October 2. (Photo by Toru Nogami).

## Soccer Needs Momentary Judgement, High Technique, Sensitive Action

By M. Kawachi, Staff Writer

The Rikkyo eleven was beaten by Waseda, 0-5 in the Kanto Collegiate Soccer League Match at the Mitsuzawa Soccer Stadium in Yokohama, October 2. The existent result of Rikkyo in the league showed 2 losses and 1 draw.

In reflex of the soccer boom since the Tokyo Olympics, about 100 enthusiastic fans watched this traditional game in heavy rain and strong wind. Despite these bad conditions, Waseda's forwards made a good start and had a good formation and attacked Rikkyo's goal systematically and made many good shots. In the case of Waseda's attack, some player would run and another would pass the ball to him, while, when a Rikkyo player passed the ball, another player would run after it.

Soccer is the most modern of sports, because it needs speed, high technique and good thinking, and includes a part of all other sports. Namely it needs strong body, good fighting spirit, well-trained technique, sensitive action and momentary judgement. Even if it rains, the game

is played in the large ground all the year. The tactics must be changed in obedience to the condition of that day. In rainy day, players shoot a long shot, so the goal-keeper fails to save the ball, and they use a volley kick (air pass) and heading many times. Also in windy day, they use kick-and-rush and in windless day use exacting pass-work. As players cannot use their hands and arms, and must handle the ball with their feet, legs, heads and breasts, and run about for a long time without a break, they must do hard-training every day.

Therefore, it is very difficult to score points and it is impossible to do without good teamwork by the eleven. On the contrary, as they can score the point in 30 seconds, they must strain all the time. If anybody does miss, it will be directly linked to be got points.

Victory or defeat depends not only on the skill of the player who controls the ball, but also on other players' actions, so to speak, other players' judgement.

## Rikkyo Paddlers Grasp 2nd In Kanto League

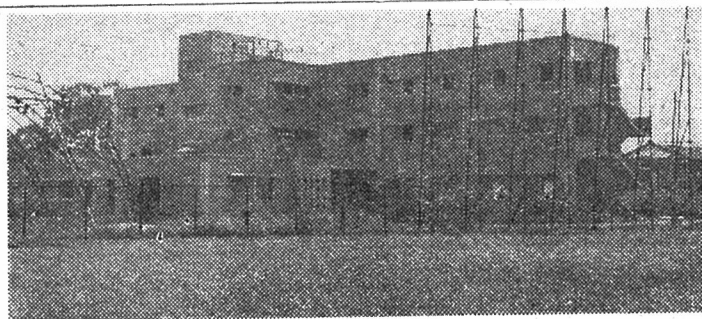
The Rikkyo paddlers came in second for the first time in 16 years in the Kanto Student Table Tennis Autumn League 'A' group held at the Yoyogi 2nd Gymnasium from September 10 to 25 with 6 universities (Senshu, Meiji, Waseda, Keio, Chuo and Rikkyo) participating. The recruits' activities brought second place for Rikkyo by defeating Chuo, 4-3, Keio, 4-3 and Meiji, 4-2. Now, Senshu are the champions.

## RU Puckers Draw With Meiji In Annual Match

The Rikkyo puckers drew with Meiji, 2-2 in the 27th Rikkyo and Meiji Annual Ice Hockey Match at the Shinagawa Skate Center on October 1.

This traditional match made the Rikkyo puckers a little pressed. Since Y. Tanaka, center-forward, scored a tying point at 2 minutes before the end, the tide turned in favor of Rikkyo, but the rest time was too short for Rikkyo to win a come-from-behind victory. Rikkyo, fallen out of 'A' class this season, was inspired and fought well to turn the results with Meiji to 11 wins, 13 defeats and 3 draws.

As the number of the members has decreased year by year, Rikkyo cannot train well. Tanaka, who captured the Most Valuable Rookie Prize 2 years ago, showed his real ability enough in this match.



The new baseball ground and 3-storey dormitory were built at Shiki in July.

## New Rikkyo Ball Park Built

The new baseball ground and dormitory of the Rikkyo Baseball Club were established at Shiki, Saitama prefecture near Rikkyo High-School. This new baseball ground is on the same scale as the Meiji Shrine Ball Park, except for the lucky-zone. For example, left and right are 96 meters and center is 120 meters in length.

The members of the Baseball Club said that, on the whole, they were content, not only with the baseball ground, but also with the dormitory. One good point, they said, was that even if it rained one day, they

could train the following day, because the ground is well drained. Maybe, this new baseball ground and dormitory of Rikkyo have the best facilities in the Tokyo Big Six University Baseball League. Besides, the surroundings are suitable for training. However, there is only one defect. It takes long a time to get to the Meiji Shrine Ball Park. One of members said that he was quite tired before the game started.

However, it is needless to say that the Rikkyo nine can train well in such a fine baseball ground.

## Sports Leaderettes (8)

If you want something done successfully, you should keep both your body and mind healthy. To know the truth of the old saying "A sound mind in a sound body" is the purpose of the physical training program. As a part of the physical training program, there is a season course in Rikkyo University. But actually the general students seems to have no idea and no intention to get something from this course.

## On Season Course

By K. Nitta, Staff Writer

A season course consists of five events; skiing, skating, wandervogel, swimming and mountain climbing. The number of participants is fixed in each course in relation to the number of leaders, so participants are decided by lot. In the last academic year 1,040 students (43 per cent) were permitted to attend a season course while about 500 students (20 per cent) drew unlucky numbers and took a two hours lecture on campus against their will. I think this fact is a fatal vice of the physical education system in Rikkyo.

Now why do the students jump at the season course? The first reason of that, I think, one can go an unfamiliar place and have some new experiences in a season course. Another reason is that one has only to attend it and he can get 'A' grade in the physical training program. But at least in status quo, I cannot recognize the value of spending so much money and time for a season course. Considering from the actual state, it is only when one draws a lot that he becomes serious. Once he gets the right of participation in a season course, he loses his fighting spirit and does not prepare for the course at all, while the leaders make plans and prepare

for all of it with bloodshot eyes. Actually leaders also arrange food for participants in the mountain climbing course. Don't you think something is crazy?

## Season Course Comes From Lack of Facilities

I think every kind of sports require proper severity and constant training. To achieve the "severity" and "constant training", a campus course is more suitable than a season course. The ideal form of a physical training program is to train on the campus every week, I think. In fact, the reason of the birth of the Rikkyo season course comes from the lack of sports facilities. Waseda University and Meiji University have no season course yet. But we cannot expect the immediate betterment of sports facilities and the number of leaders from the school authorities. So we must turn our eyes to putting the season course to good use.

## Real Pleasure of Sports Gained in Season Course

Here I will give a few ideas on how to use the season course. One way is to learn how to enjoy sports. It is needless to say that the motive of doing sports is to search for the real pleasure by action. And the real pleasure can be got only through severe training. Sports is not childish amusement or not temporary amusement. Rikkyo Echo's questionnaire shows that 60 per cent of the male students and 46 per cent of the girl students don't like the present physical training education. It seems that they did not gain real pleasure. Where shall we place the responsibility for it? It lies both on students and leaders. The leader must teach students what the pleasure of sports is. It is the very duty of sports leaders, isn't it? At any rate, the season course is the golden opportunity to know the true pleasure of sports.

Another way is to make many friends through the same sports. From this point of view, mixed groups are desirable. The last year's wandervogel course is good example. Actually some of them have meetings and keep up friendships with each other even after coming back to the campus.

At any rate, we must make the best use of the season course more positively. And let's enjoy the season sports to know real pleasure. Use your money wisely, or your money may shed tears of sorrow.

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## Rikkyo Party Conquers Caucasus

# Russian Mountain, Alpinist Have Their Own Grades

By. Taro Nakamura

The Rikkyo University Caucasus Scientific Survey Party, made up of the Rikkyo University Mountain Club and the Sanyukai, organized by graduates of the Mountain Club, was sent to the province of Caucasus in the U.S.S.R. Between June 6 and July 2, Captain Taro Nakamura and 8 members succeeded in climbing Mt. Elbrus (5,633), Mt. Ushba (4,696), Mt. Nakura (4,452) and collected insects, plants and minerals indigenous to that part of Caucasus. Until the Rikkyo's Party was sent to Caucasus, no Japanese team ever attacked the mountains of a communist country. Captain Nakamura reports:

I had had a longing for Caucasus since my childhood. I had imagined the place filled with grasses, horses and glacial mountains. Now, coming back from my recent expedition, I am very pleased to know that my image was not idle fancy but its actual aspect.

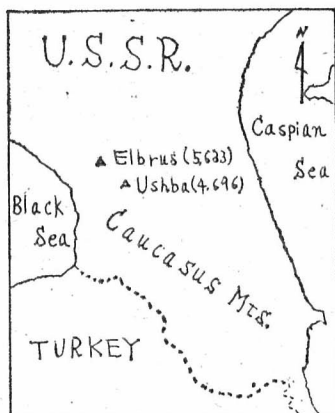
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## Alpinists Can't Climb Without Qualification

Recently Japanese Alpinists are falling away from the Himalaya Mountains, because all of the huge mountains of the 8,000-meter-class have been attacked and only some of the 7,000-meter-class mountains remain unscaled. The Himalaya Mountains have become too common for Alpinists. After the government of Nepal forbade climbing, Alpinists turned their eyes to the Andes. Footmarks of the Japanese Alpinist

these mountains became a challenge most attractive for us Alpinists.

On June 22, 1966, the Rikkyo's



Map of Caucasus

Caucasus Scientific Survey Party succeeded in reaching the top of Europe's highest mountain, the 5,633 meter Mt. Elbrus. This triumph signaled the ruin of unscaled mountains for Japanese Alpinists. Just 30 years ago a party from Rikkyo University stepped on the top of Nanda Cot in the Himalayas, the first Japanese party to climb these mountains. I pride myself on the fact that juniors and seniors of Rikkyo have added new pages to Japan's mountain climbing

and intellectual examinations. We enrolled in a school located at a base camp in the Ukraine, the greatest school in the U.S.S.R. The instructors were picked ones and indeed excellent. We learned and absorbed much from them.

## Real Climbing Limited To Rock, Ice Wall

There are many kinds of mountain climbing in Japan. There are religious climbing (climbing for pilgrimages), Kaminari Tozan (rash climbing) and so on. But in Soviet Russia, mountain climbing is one only for sport. I heard that Ukraine's Engine Labor Union climbs mountains to commemorate May Day. Only 5 percent of the U.S.S.R.'s mountains are for scaling. Ninety-five percent of Russia's mountains are for tourists. Yet I was surprised to learn that there are mountains for tourists which are more difficult to climb than Mt. Hotaka and Mt. Tsurugi in Japan. Sport climbing is limited to rock and ice wall climbing. The students of the National Climbing School listen to Jazz on their radios on the rocks. I suppose they consider that by harmonizing to such rhythm they are accomplishing their mountain climbing exercises.

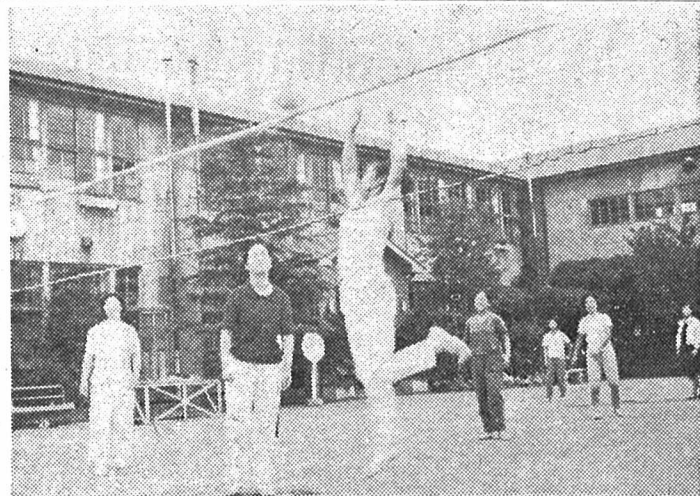
## 4 Handballers Expected to Join In World Tourney

Rikkyo's Fumio Kitamura, Minoru Kino, Yuzuru Ogata and Hidehiko Ena (Rikkyo's graduate) played their active parts as members of the Japan Handball team in the Japan and Red China Handball Goodwill Match at the Komazawa Indoor Gymnasium, October 3.

But the All Japan team was edged by the Red China team, 17-18. Kino, no. 1 in Japan's field players, especially, was very active in Japan's play to get 6 points. Nimble Kitamura got his elated falling-shot in front of rival's goal area and fought a good fight.

Now, the final result of these Red China games, held in various parts of Japan from September 16 to October 3, was 8 wins and 1 loss.

There is a good possibility that Rikkyo's four handballers will be selected as members of the Japan team for the World Handball Championship to be held in Sweden in December.



Mothers of the Hosei Elementary School P.T.A. Volleyball team practice in utilizing smashes in an atmosphere of enjoyment by their unusual play at the school ground.

## Amateurism (3)

# Volleyball Makes Mothers Childlike

At present, the Movement of Building Physical Strength by the Government is being supported. Every sport prevails and extends down to all classes of people widely throughout the country. But it cannot be denied that only a very limited number of people actually participate in these sports. However it is very good that not the population of sports watchers but the population of sports players has increased. Here, as a good example, mothers of the Hosei P.T.A. have formed a volleyball team. Toshima ward's Hosei Elementary School P.T.A. team was organized three years ago and consists of about 30 mothers. Encouraged by their husbands they practice after their housework at school once a week. Mothers who like sports, or want to obtain something through participation in this one, are seated on the team.

Even if their husbands encourage them in playing volleyball, they do never neglect their duties as a mother and a wife. It can be said that this is one of conditions to be an amateur who takes pleasure in playing sports.

## Athletics Are Good For Middle-Aged Mothers

Now, what is gained by sports? A mother said, "My body, in particular my stomach, became stronger. Athletics are good for us who have reached middle age." Another overweight one said these happy words to a woman, "I became lean." Their exercise is not always strenuous, but their earnestness to follow a ball and their attitude to enjoy the game you will not see matched even in professional sports. On September 24, the Hosei team played a practice game with the P.T.A. team from the Otsukadai Elementary School. Both teams reaped the fruit of their weekly exercises

and showed their earnestness in the course of their game. Then, they did not worry about the result and so came to an end a most unusual game from start to finish. When someone failed to serve a ball, there occurred in this game so pleasant a feeling of sportsmanship that one of her friends said, "Thank you for your trouble."

## Mothers Volleyball Team Aims at Character Building

The very essence of sports can be seen clearly in the Hosei P.T.A. team, that is, character building through sports. All team mothers pointed out the bodily connection with their children. After all, to play with the children needs physical strength in that degree. If the children want to bowl, mothers must play it with them. Next mothers who play tend to make their shy children want to play. To build character through sports, all of society needs to practice generally as well as households.

Pursuing an objective through sports as above, they play sports for pleasure to the last. One mother said with great enthusiasm, "I always look forward to the practice we have once a week."



The Rikkyo Party attacked the top of Mt. Elbrus, 11:15 a.m., June 22. They hold the fluttering flags of U.S.S.R., Japan and Rikkyo and appear to please with their win. From left: Ushikubo (Senior), Yoneda (Graduate), Sato (Junior), Inoue (Graduate).

have been printed like cobwebs on the Andes today. Even the Andes is losing its fresh attraction. So it is only the mountains of communist countries which hold mysterious attraction for the Japanese, the Caucasus, the Pamirs, the Tien-shans and the Kunlun. Therefore to pioneer and conquer

history.

We went to Russia as if on knight-errantry. In the U.S.S.R. both mountains and Alpinists have their own grades, and if both grades do not agree, a climber is not permitted to challenge that mountain. To be an Alpinist, one has to enter the National Mountain Climbing School and pass both technical



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# 'Buraku' Community Still Remains in Japan

For many years, Burakumin have submitted unreasonable discrimination, though they are just Japanese. It is just because of the place in which they have lived so-called 'Buraku'. In spite of that there is such a fact in Japan, many Japanese do not know it. But it is necessary for Japanese to be interested in this problem.

In the Tokugawa Feudal Age, a system was completed for keeping intact the caste system consisting of the warrior class, the peasant class, the artisan class, the merchant class, and the outcast (the lowest class). Under this system the lowest class was kept subjugated by the ruling classes. The people of the lowest class were victimized by the upper classes and were severely discriminated against as "the Eta and Hinin". For government and economic reasons the feudal lord made them live together in his castled town. Afterwards when their population increased, they were forced to move out to the riverbanks, seaside, valleys and mountainside which were not good places to live. These places where they were made to settle, were called "Buraku". They led a poor life in spite of having toiled and milled there. They were not allowed, as a rule, to move away from those places or change their occupations in which they had been compelled to engage.

The cast-system of the Tokugawa Feudal Age changed little because such a caste-system was in existence before. This was sufficiently evidenced by the early stage of the development of Japanese agriculture. According to the Taiho-Ritsuryo (701 A.D.), two classes which were respectively called "Ryo and Sen" (the ancient system of the upper class and the lower class in Ritsuryo-Age), were formed.

When the ancient "Ritsuryo Government" collapsed, the people belonging to the lowest class were apparently decreasing in number. The people of this class had precarious occupations doing their skilled manual labor. Gradually they were employed by the lord of the manor whose influence was gathering power rapidly. Particularly the origin of culture peculiar to Japan, which was "Drama", "Music", "Painting", and the Garden of Ginkakuji temple, resulted from all the outcast people's effort.

At the end of the Tokugawa Age, the more the power of the feudal system declined, the stronger the ruling class's discrimination against the lower classes became, and they wanted

to get free, therefore, they initiated a movement towards emancipation from their servitude. As a matter of course, Heihachiro Oshio rose in rebellion under such circumstances. The emancipation of outcast people was proclaimed by the Meiji Government, but they could not take advantage of the proclamation, because this proclamation was nothing but a piece of paper, besides the Meiji Government did not initiate any policy to support it.

## They Make Vital Goods

The 'Buraku (outcast community)' live in unhealthy places unfit for human beings. The reason of the above-mentioned condition of the Burakumin is caused by their history. Rural 'Buraku' are isolated but on the other hand municipal 'Buraku' change into slums. In "the Airin district" of Osaka (commonly known as Kamagasaki) a slum developed from the Buraku, and has grown into the present form.

The people of Buraku usually have no permanent occupations and they make their living by the labor of the whole family. They change their occupations in accordance with the seasonal demands and industrial trends and therefore it is very difficult to classify their occupations.

The jobs of the Buraku are repairing shoes, making Geta or umbrellas. The work as handy men or rag men and they also work as farm hands or work at engineering and construction jobs, coal mine labor or government unemployment relief works. The Buraku manufactures leather goods and bamboo goods. In the Buraku relief work is offered to the unemployed by the government. It is regarded as semi-permanent and it makes them earn a rather secure living. It is easily understood that there are a fairly large number of families which accept national protection measures for their living in the Buraku.

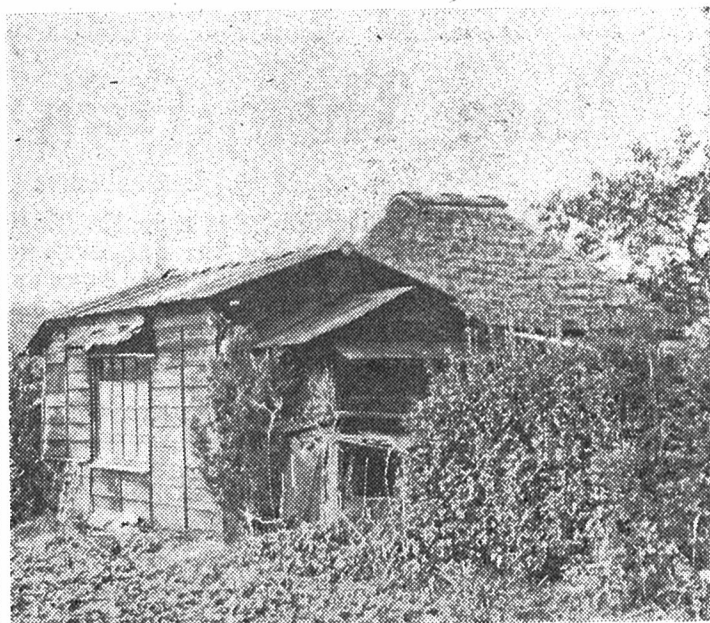
In this way all of the family have to work so that the bad consequences appear in their school work. It is hard for children in Buraku community,

who cannot but be absent from school for long periods as they grow older and due to their economic circumstances, that they compelled to stop going to school. Taking an example in Nara prefecture, the percentage of school absence of all the junior high school students was 2.7 percent on 1961. Among them the percentage of non-Buraku students was 1.2 percent, but that of Buraku students reached 14.3 percent. In other words, there were 14 students per 100 who did not attend school. Besides the percentage of going to senior high school throughout Japan is more than 70 percent, but in Buraku that is only between 20 percent and 30 percent. Being discriminated against when they find employment and having no security of employment in future, they come to think that it is useless to go to school.

Thus, it is not only at Buraku but throughout Japan that they need security of employment, comfortable living and good education. It can be said that the shortcomings of Japanese society are very evident in the Buraku Problem. This only brings some of the inconsistencies of Japan to the front, which are unusual both socialistically and historically. Nearly 100 years have passed since the Law of Liberation was proclaimed in 1871, but the distinctions still remain. This actually show that Japan has not been democratized throughly.

## It Is Necessary To Abolish Discrimination

There is another serious problem; it is the general public's attitude. The people in Buraku community tend to hide their birth and past, but the important thing is to have their knowledge that the general tend to segregate the Buraku community. People generally understand that all people are equally reasonable but still they have some inherent antipathy towards the Buraku community. However the people in Buraku insist through their campaign of liberation that they are no different to other people, but if the general people do not receive the people in Buraku, their campaign will have no effect. It can be said that to liberate Buraku means to get rid of the prejudice of general people against "Eta" and "Hinin" - (an outcast people)



The Burakumin have lived in such a unhealthy house unfit for human beings.

which has lasted from the age of feudal system. There has been and is no education to recognize the fact that the Buraku still remains in Japanese society, which declares itself to be a democracy. Now it is necessary to have the right recognition to this fact.

Since the Law to release the outcast community was made public in 1871, every person is treated equally from the legal point of view. But actually discrimination towards the outcast community still exists. Some organizations have been trying for abolition of racial discrimination. They started a movement to form an abolition party. Nowadays interested persons of the outcast community are promoting this movement. They organize the Grand Committee of Emancipation of the outcast community. Some interested teachers teach in community schools, in an effort to promote better understanding.

The Fundamental Law of Education say: "Respecting individual dignity, we expect to bring up the character who pursues truth and peace, at the same time we must spread education to create the characteristic and universal culture."

But this education is not dis-

pensed generally in Japan today. The present educational system neglects the task of educating people to be more tolerant and understanding towards the Buraku community.

The principal of a junior high school at Hachioji in Tokyo, which school district contains an outcast community, said: "In our case we do not teach about outcast community and discrimination. Because if we teach about those things, the outcast community students will have an inferiority complex."

He did not say that it was necessary for people to be taught tolerance. It seemed he assumed a dubious attitude against outcast community. Many other educationists also seem to adopt this attitude. The educational method that conceals the true facts from the people can not change present conditions.

Teaching the true facts about the outcast community may strengthen the feeling of discrimination. But is it temporary? The education for tolerance is hoped for by today's Japanese, although this effort may be a kind of adventure.

They would have the hope that some years later, all the people will be treated equally.

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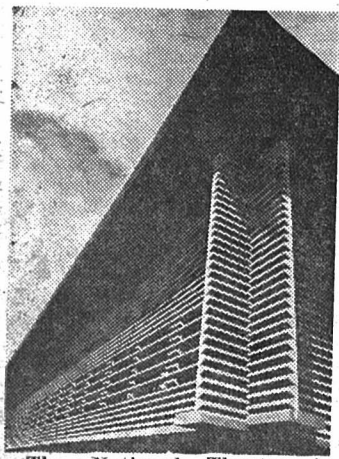
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# Long-Cherished Dream Realized

The National Theater was founded at Miyakezaka in Tokyo, and the opening ceremony



The National Theater is designed in Azekurazukuri style of Shosoin in Nara prefecture.

will be held on November 6. The cost of construction was four milliard yen in all and an eighty years old dream of creating a permanent home for traditional Japanese drama forms, was eventually realized.

The hope to build the National Theater established "the meeting of promoters to build the National Theater" which later premier Hirobumi Ito pushed forward the plan. But Japanese hasty modernization brought down the efforts extending over fifty years through the Taisho and Showa eras and the dream to build the National Theater had worn to a shadow. But the people's strong demand and enthusiasm for this project continued during the sudden rehabilitation after World War II. At length in March, 1956, the reserve fund to build the National Theater got recognition of the Diet, and the long-cherished desire lead to realization.

In 1962, the Ministry of Construction and the Ministry of Education collected from the public at large a plan for the National Theater, and among 307 subscribed works, the plan of Mr. Hiroyuki Iwamoto and his group was adopted. Construction work was started in July, 1964.

It is a building of reinforced concrete colored brown facing Sakurada moat of the Imperial Palace. This building is designed in Azekura-zukuri style (one of the ways to build a log

house) of Shosoin in Nara prefecture. This building is the National Theater, the sanctuary of Japanese culture, which the Japanese attained the hope for eighty years. The National Theater is built keeping harmony with the color of the moat which it faces, the green woods of the Imperial Palace, the mossy stone wall, blue sky and city in the background. The result is that all of the buildings are in harmony with the over all city plan devised after World War II. This is world-wide tendency.

The fact that the National Theater is designed in Azekura-zukuri of Shosoin style results from preserving and fostering Japanese classical culture. Shosoin was built to preserve many treasures. The style is Azekura-zukuri. The outside appearance only is Shosoin, while the building itself is a most up-to-date concrete structure incorporating the most modern architectural techniques.

It was a problem to Japanese, especially people of the thea-

trical world that even now there was no national theater in Japan which the class of drama have developed very well. Most theaters are built, not to preserve and fostering the drama, but to earn money. Whereas the National Theater considers the dramatist also.

Most theaters are composed of the stage and the seats. But the stage of the National Theater is bigger than the auditorium, and there are many rooms for players. There is the training room for young Kabuki actors, the general rehearsal room and T.V. camera room, which can relay directly to the national network, just like a broadcasting car.

On the third floor, there are the reading room and the room to show data regarding Japanese classical culture such as Gagaku (court music), Noh, Kabuki and so on.

The National Theater is the suitable sanctuary to preserve and encourage Japanese culture, and the building, harmonizing with its surroundings, is, in itself, a work of art.

## Beauty of Japan

### Mt. Fuji Just Japanese Heart

There are quite a few things of absolute beauty. Japanese love and want forever to keep the beauty which can be understood by only Japanese. That is Aware and Miyabi which are consciously or unconsciously written in stories and depicted in paintings since old days. It is called Yugenbi (Abstruse and Mysterious Beauty), that is the highest beauty which can be felt by the heart of Japanese. It is felt through nature, and Mt. Fuji that brings changeless figure and beauty to the Japanese's hearts is the very representation.

The purple Fuji towers with calm against the vast glowing sky. Mt. Fuji in evening has a particular color which is not painted in 36 sceneries by Hokusai Katsushika, he is struck by as a beautiful sight as a picture, and love, ask it through his life, and holds mysterious sublime movement. It changes from rose-colored to lilac and to dark purple, and the difference between the lingering snow and the land are gradually painting. Wherever travelers coming to Fuji, stop eating and appreciate it. The willful Fuji, does not always appear the whole, but travelers' spirit will be comforted by the fact of its existence there. Even if not understanding poetic sentiments, they can surely feel a sort of pride in this gallant figure and lose themselves.

Mt. Fuji is a spiritual symbol for Japanese. The Great pearl standing in the middle part of the volcanic islands could have been written in the classical Japanese literature. Yamabeno Akahito recited an excellent poem in Manyo-Shu: "When I look up at the noble Fuji,

acrossing light in the sky disappears behind it. White clouds are filled with awe, not close, and the top of it is always covered with snow. I will go on reciting its mysterious Mt. Fuji." He explained its simple and profound beauty without including complicated contents.

Mt. Fuji cannot fail to appear in the stories, where is loved and seemed as a beautiful story as dream by the ancients. One representation is Hagoromo, that is, the inside sea is calm, but it is natural reason for it sometimes to rage. At that time, a heavenly being wearing Hagoromo comes down against stormy sea and the solemnity of Mt. Fuji.

Such a magnificent expression seems to give a picturesque and melodious element to lookers-on hearts.

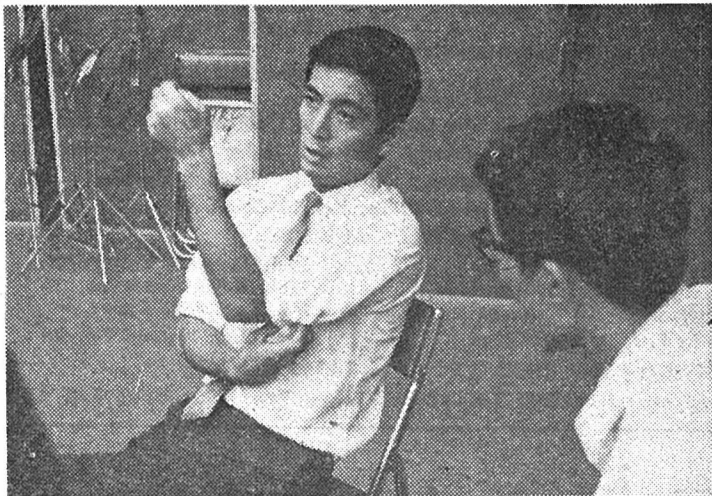
Solemn Fuji appears in Ise-Monogatari, in it, Mt. Fuji is written twenty times as tall as Hieizan. Taketori-Monogatari is one of them, too. The floating smoke means that Kaguyahime burned medicine of eternal life for the Emperor. The name of Eternal life (Japanese means Fushi) is a famous story and this aspect gives a sort of illusive world.

In Sarashina-Nikki (diary), the description is very delicate and she endeavored to mix it with dresses, which is indeed the taste of Takasuno-Musume (daughter). Her heart is always interested in, and loves it.

Above Mt. Fuji is a drifting white cloud with wind, it seems like the sleeves of a fairy. Mt. Fuji is great topic for classical authors, even the existence of the smoke effects a great deal of our literature. The smoke still is drifting so beautiful, Fuji rises into a blue sky, light purple of the morning and evening offers a fine and deep impression in Japanese minds, the beauty of it is true Yugenbi. How much the ancients loved Mt. Fuji, by calling it 'Konohana-no-sakuya hime', can be easily understood 'Konohana' means cherry blossoms, and to say the impression of mixing cherry blossoms and Fuji is the very representative beauty of Japan. An itinerant priest Saigyô recites immeasurable feeling as follows: 'As the floating smoke of Fuji vaguely disappears with wind, I cannot know where I will go.' It is sure that the beauty of Mt. Fuji can be felt only by Japanese without a word, and only Japanese can join to own the beauty of Mt. Fuji.

## Interview With Personality-(15)

### Where There Is Will, There Is Way: Kayama



With a sunburnt face, Yuzo Kayama said, "I hope that young men should have big dreams."

Recently the songs composed by Yuzo Kayama (Naoki Ikehata) have become popular among young men. He is famous as a singer, composer and actor both in name and reality. When Echo's interviewers called on Mr. Kayama, he willingly spared precious time for an interview.

First of all he explained the reason why he went into the film world as follows: "I have a father who is famous as a movie star. The fame is profitable for me in order to become an actor. This way of thinking can be adapted into various fields. However I heartily believe that 'Where there is a will, there is a way.' It doesn't matter whether I can be dependent on the influence of parents or not. With a strong faith I can attain my purpose, whatever field I might choose. This is why I became an actor. Unless I were an actor, I would be a marine engineer, or a sailor."

Further, this handsome youth, continued. "An actor's work is really distasteful. But it suits me. Why? Because I can show my personal power and efforts more directly than in an ordinary salaried man's life. The most important thing for an actor is patience. In case that the idea of an actor is different from that of a director, the problem is how to make a compromise, taking the director's idea into consideration." In this way he showed how difficult the business of the actor was.

"Which do you choose as a lifetime job, a singer or a composer or an actor?" was the next question. As for this question, he answered with dignity. "I choose an actor. It is my profession. Singing songs and composing are of secondary importance. I don't like to spend time, doing nothing. So I sing songs and compose in my leisure time."

As the interview went on, interviewers found that he was a man of ambition. He said, "My dream is big and endless. I wish I had 40 milliard yen. For I intend to do such a work as is worthy of 100 milliard yen. I hope that young people should have big dreams. Sometimes they are apt to lose their way. They often stretch out their hands for this and that, though this is not always accompanied by action. It isn't good to do things by halves."

Finally he told about his belief. "What I believe is to set an example by being the first to do unpleasant and difficult tasks. I think a man is a mirror. I always try to see myself reflected in the persons around me. I must reflect on myself and make an effort to improve myself."

Echo's interviewers came to this conclusion. He may be an ideal person for young generation. His latest popularity is based on the result of efforts which he has accumulated for a long time. He is quite different from an actor who suddenly becomes a star over night.

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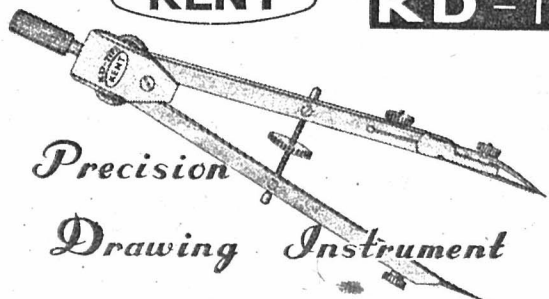
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3-chome, Ikebukuro Toshima-ku, Tokyo Tel: (983) 0111 Ext. 691

## The Image of an Ideal Japanese

On Sept. 19, the Central Education Council and advisory group to Educational Minister made public its final plan on "The Image of an Ideal Japanese" as a target for the nation's secondary education. This is the "final edition" of the many opinions and verdicts of the public the council has asked for since its interim draft was published in January last year. This final plan consists of three parts—Part 1 on "Questions Facing the Japanese"—Part 2 on "What Is Particularly Expected of the Japanese" and an annex. Part 1 is composed of three chapters; 1) the distinction of modern civilization 2) present international situation 3) what we should do as Japanese citizens. It stresses that we should have "the consciousness of individuality and the elevation of human nature."

What is remarkable about this final report is that an attempt has been made to make clear the significance of the symbol of Japan as mentioned by the Japanese Constitution and this report stresses that we should have the spirit of criticism for construction and creation. After reading it, we cannot but feel that this draft aims at fostering the moderate spirit of democracy of Japanese, and that we, younger people, can't derive anything worthwhile from those sentences rather empty of meaning found there.

So we must come to the question why the discussion and the investigation of "The Image of Ideal Japanese" had to be made.

In the present days when post-war democratic education has been established somehow or other, it is significant to give a general review of the sense of "democracy". For instance, there is no denying that the education after the war has tended, though unintentionally, toward ignoring the good traditions of this country. Thus, it is difficult to exaggerate the need for our having a pride as Japanese citizens. But we should think that the problems of education should be clear different from those of politics because it would be an unfortunate thing if the power in politics made use of the patriotism of the nation for its own purposes.

In the present society, moral corruption is unpardonable, such as malversation of politicians and government officials, the belittling of human life causing traffic accidents and the flood of obscene books and movies. It is feared that the advancement of science in the twentieth century may lead mankind to a tragic ruin. The adjustment of science and ethics is far from being accomplished and the spiritual nature of man has not yet been fully realized. And these things will only be achieved by good policy and administration.

Finally, we think that an important plan such as this should be disputed on a grand scale by people of every walk of life. In this final report, an annex was newly added. The annex says as follows: "The above-mentioned facts in Parts 1 and 2 provide much information for all Japanese, especially educators and other people who are engaged in the duty of character building." But the problem is whether the final report applies the ethical side of secondary school education to all Japanese or what secondary school education should be.

We stress that the plan should make clear the idea of secondary school education because at present the amplification of secondary school education is considered necessary, and that we must approach the problem from a genuinely educational point of view because the intervention of political power in educational matters must needs be avoided.

## How to Adapt to Tropical Climate

By Prof. A. Bekki

Humid tropical areas such as South East Asia have physically, very unique characteristics. It is needless to say that high temperature, and humidity affect greatly human way of living. So when people from different climates (especially from Northern lands) want to settle and live in the region, there are many physical difficulties from which they suffer much. How to adapt to the tropical climate is a serious problem. I want to describe an example of this, taking Dutch colonists in Java.

In the racial mixed society of Java, the Dutch were able to occupy their predominant position throughout 300 years. Though their total number was very small, the history of their habitation or the process of formation of its special society with Batavia (Djakarta) as its center is worthwhile to investigate from the standpoint of human geography. It is an example of adaptation of people whose native place lies in the cool-temperate climate to the tropical environment quite heterogeneous to them.

In the early period of Dutch advance to the East, they had to navigate long ways around Cape of Good Hope, thus crossing the tropical zone twice. When the first Dutch fleet started for the East in 1595, under the direction of Houtman, the total number of the crew was

249. As soon as they crossed the equator in the West Coast of Africa, the first death was announced and from then the patients gradually increased. When they started from Madagascar, already nearly half of the crew had disappeared. And when they started to sail home from Ball in 1597, the remainder of the crew was only 82 persons. At that time, they absolutely lacked the knowledge of how to adapt to a tropical environment. This status was not changed even in the first half of the 17th century, when the Dutch colonial power was consolidated in the East Indies.

Hardly any members of the East India Company could be expected to live here for a long time. And at that time, Dutchmen knew nothing about even what kind of clothes to wear or the correct food to eat. Once I was in a Dutch colonial castle in west Java (built in 1685).

Inside the castle there was a graveyard. I investigated the inscriptions of the graves and was greatly astonished to find that there are so many graves of children. And as their dates of death were nearly the same, I can see the severe prevalence of some diseases at that time. Besides, the high death rate of children in Bandung was very well known and the city of students in our university was often called "the graveyard

of children" by Dutchmen. Thus the life in Java for the Dutch was a process of great struggle against natural environment. But gradually they found the way to adapt themselves to it.

Of course the early Dutch people despised native ways of living, but gradually they were forced to abandon the European ways of living to survive in the tropical environment. And only through this process, they could succeed in building up the new colonial society amid the heterogeneous tropics. The process was begun at first with the habit of getting up early in the morning. As the early morning in the tropics is the only cool and comfortable time of day, natives used to get up as early as possible and tried to finish their daily work during the cool hours. Before sunrise, nearly all the natives got up and took a bath with cool water. Dutchmen soon noticed this habit about 5 a.m., nearly all people left their beds and tried to drink a cup of coffee. Even visiting was done in this time. Thus, their daily work finished about noon, and people took a large lunch, after which they took a siesta. To take a siesta in the tropics is considered the most effective method for health, and highly estimated even in present days. This was also the long practiced tradition by native peoples and the Dutch soon adapted this. It was their daily habit to sleep in closed houses. To make the siesta easy and to remove the feeling of fatigue, massage was generally practiced. This was also the traditional habit among Javanese and by the end of the seventeenth century massage became the inseparable habits of the Dutch.

"When you live in a different region, follow the way of living there."—(If you are in Rome, do as the Romans do.) is a popular proverb in Japan, and the same thing should be practiced in tropical climate.

## QUOTE OF THE MONTH

What is "freedom"?

In colleges and universities freedom of learning and teaching, unhampered by the prevailing ideas and prejudices of the community, is fundamental, since without it colleges and universities lose their chief reason for existence.

Freedom unrestrained by responsibility becomes mere licence.

—K. Becker, Freedom and Responsibility

## READERS' OPINIONS

## Let's Organize Our 'Seikyo'

To the Editor:

It is fresh in our memory that a large number of students gave rise to confusion about Livelihood Co-operative Association (Seikyo) at Waseda and Chuo University last year.

As a result of efforts to make a basis for economical living, the Livelihood Co-operative Association was organized by our seniors. There is a Livelihood Co-operative Association in all the Tokyo Big Six Universities except ours. We can buy goods cheaply there. As there is no Livelihood Co-operative Association in Rikkyo University, we can not buy goods cheaply when we want to buy the necessities of our college life. There are a large numbers

Some people are in distressing circumstances, others are rich. When they want to buy articles, the poorer students are at a disadvantage without the Livelihood Co-operative Association.

It is inconvenient that there is no Livelihood Co-operative Association in our university. It is this Association that is the most important for us so as to lead a happier college life.

I sincerely hope that the building of a Livelihood Co-operative Association will be accomplished in the near future and that many goods will be on sale at Livelihood Co-operative Association in Rikkyo University.

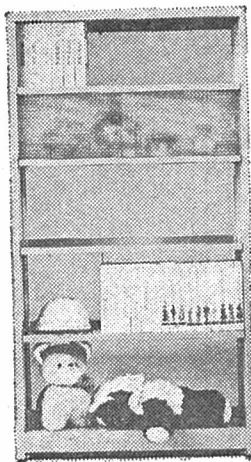
Akira Ishikawa, Freshman

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《引戸付》



- ダイヤ模様入りの引戸付き。洋酒やくだもの、大切な本などをしまってください。ジュエットが美しく家具調がぐーんと強調されています。
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