

# RIKKYO ECHO

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ST. PAUL'S UNIVERSITY

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## AMPO Struggle Swayed All Campus

With the admission of the current year's freshmen, Rikkyo campus seemed to have gained back its old gaiety, but some indications of a protest movement appeared on our campus with the time limit of AMPO (the Japan-U.S. Security Treaty) close at hand.

Some freshmen who had undergone experience of struggle in their high school days made up a new organization, which is named Freshmen Struggle Committee, early in May to examine last year's campus-wide struggle again. Although this had been the only organization which consisted of not only students belonging to various sects but also non-sect students both opposed to the renewal of AMPO, this organization finally broke up at the beginning of June due to the rift between the above two kinds of students.

The science faculty's sophomores had been on strike against AMPO from the 15th to the 23rd of June, and the graduate students of the French Lit. Department also went on a strike on the 12th. Many students of faculties such as English Lit. or History, and many graduate students had engaged in battle independently against AMPO by boycotting their classes. Some classes or school-wide debates were held several times by the students, and there was enthusiasm to make the strike into a campus-wide one.

The big demonstration by about 500 set out from Rikkyo University for the Diet Building appealing for the destruction of AMPO, to smash the Japan-U.S. Joint Statement and to step up our university's struggle upon reaching its first anniversary on the 20th of June.

The Freshmen of the Social Relation Dept. and Economics Dept. also went on a strike on June 23. And 2,000 demonstrators started to Meiji Park from Rikkyo Campus that day.

**The Return of Okinawa in '72 was formerly settled in the Sato-Nixon Conference of last Nov. The Japan-U.S. Joint Statement indicates the relations between Japan and U.S., and especially the attitude of Japan after '70.**

Talking about the AMPO system of '70s, we should look into the position of Japanese Government, which is made clear in the Joint Statement.

The basic attitude of Japan in '70s AMPO system is considered that while Japan depends on nuclear-influence of U.S. as "the nuclear-AMPO," she consolidates her military forces under the name of "autonomy-defense." The important point is that Japan has had an independent political power and military forces. When we think of the problems of AMPO and Okinawa, we simply express the objection-to-AMPO and reversion of Okinawa by national feeling of hatred against America, but we are apt to fail to notice the present position of Japan in the world.

Surely the U.S. concludes the security treaty with Japan, as the U.S. makes her a stronghold of the Far East strategy. When we consider the problem only from at point of view, the expression of "dependence-on-America-AMPO" exists as one analysis. Such a situation will not be changed in '70s.

However, it is also necessary to think that the growth of Japanese military forces is more serious problem in '70s Japan. The Japanese Capitalism has already accomplished her economic independence, and she is to make imperialistic inroads into Asia again by military forces, which is growing under the name of "autonomy-defense."

Okinawa can be a step for

Japan to advance Asia, and will play the role as well as Japan proper. Really, the capital of various industries finds its way into Southeast Asia increasingly under the name of "economic aid." Japan can not frequently but confront

pan is threatened," just regards "70 AMPO system" as the military alliance of the Far East. The words that "South Korea and the Republic of China is a life line for Japan" reminds us of the similar words which we had once

out of every policy and various contradictions of present situation in the home administration. As a result of the enterprise-priority and the economy-for-economy principle, public-contamination had been coming out which indi-

## Japan Dashing into Imperialism



(6.15, Shibuya)

Japan's dangerous politic tendency under AMPO system is accused by the New Leftists, whose sensitive feelings produce the radical struggle. The authority suppresses severely their movements, rushing into the imperialistic system.

U.S. in pursuing the national interests in Asia.

### Military Alliance

It was made clear that '70s AMPO system is going to be strengthened and expanded to the system of the military alliance over South Korea and the Republic of China, which was made known by the hijack affair. "South Korea and the Republic of China are threatened" means the same as "Ja-

heard. It was sure that the life line of Japan had once expanded to Manchuria, and to Southeast Asia under the name "self-defense of Japan." The U.S.'s invasion to Cambodia brought about the tension, and the Asia Conference was held in Indonesia. The meaning of holding the Asia Conference was shown by the attendance of Anti-communism countries. ASPAC (Asia Pacific Conference) supported by "the Domino Theory" comes to be equal to the conference of military alliance of Anti-communist group of Asia. It shows a concrete content of President Nixon's Guam doctrines "Asia by Asian!"

Is "leadership of Japan in Asia!" stirring remarks? Does it indicate that Japan fights the communist countries at the head of the Anti-communism line of Asia? Red China points out the economic and military menace of Japan in Asia and it is necessary for Japanese to consider the criticism of the restore of Japan militarism by Red China.

In short, it can be said that '70s AMPO system has three big and dangerous pillars; the nuclear-AMPO system, the Far East-AMPO system, the expansion of autonomy-armaments system.

### Domestic Policy

Thus in the foreign administrations, the attitude of Japanese authority under '70s AMPO system shows the policy to Asia, and it comes

cates a example of the contradiction of authority. "Discrimination" is nothing but an indication of nationalism of authority, and the anti-foreign-attitude is actually formed by the Immigration-system. Education is administered more firmly to control the nation's ideology by authority. These contradictions of the present authority have to be taken as an indication of the imperialistic reorganization of domestic policy.

Now who doesn't feel strange the present situation of economy of Japan, in which the personal income is the 19th place in the world in spite of the third place of GNP (Gross National Products)? "The third place of GNP" doesn't show the improvement of national's lives but growth of economy of the Japanese Capitalism.

We, Japanese, are accustomed to give up thinking of the contradictions of the present situation, in which we believe we can only live on as we are, without inquiring into them.

If the "high degree of economic growth" is resulted from Vietnam war or public-contamination, and if the contradiction between the third place of GNP and the 19th place of personal income is rooted in forming the economic base to advance towards Southeast Asia, the problems are too important for us to be just to sit around.

This road is the one we had walked on once, we should never forget....

## Battle Fire Spreading in Asia

Cambodia invasion of the U.S. troops brought forward several problems on American Asia policy.

Cambodia was a only neutral country in Indo-China. Geographically it borders Laos in North, South Vietnam in East, Thailand in West, it is in quite delicate position in Indo-China. In March, Sihanouk's Government was overthrown by "coup d'état" by rightist, and he was expelled from his country, which is fresh in our memory.

It is noticed that there is a situation in which nations are divided into the government's troops and anti-government's, and fight each other in Vietnam and Cambodia and Laos; Vietcong to South Vietnamese Government troops in Vietnam, General Lon Nol Gov't troops to Prince Sihanouk's army in Cambodia, Phouma Laotian Gov't forces to Pa-

thet Lao in Laos.

American ground troops started to invade Cambodia in May. The reason of invasion is announced that they remove Vietnamese Communist entering in Cambodia, which is the same reason as one announced at the time of bombing of North Vietnam. Geographically, Cambodia is the most important position of anti-communist line in Indo-China, that is the U.S.'s view. However it is nothing but "the Domino Theory," which justified the Vietnam war.

President Richard Nixon announced the Vietnamization—the plan of partial withdrawal of troops leaving the defense to the army forces of their own country. As a result of Vietnamization, Asians are killing among themselves. The news of "about 400 massacred Vietnamese bodies in the Mekong River" on April 15

tells the content of Vietnamization.

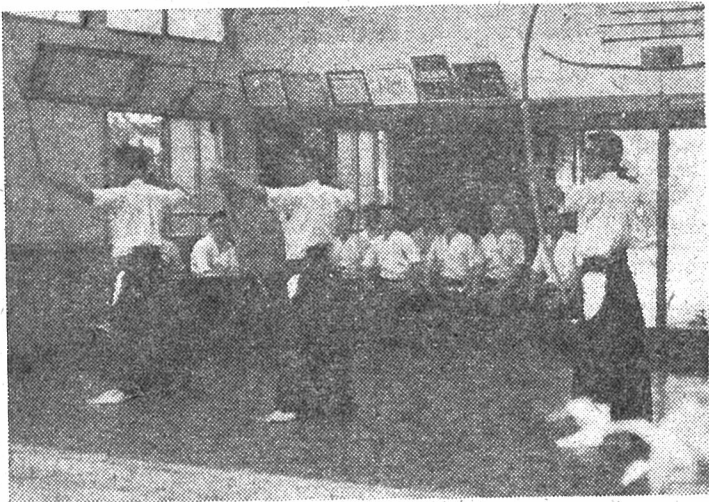
The reason of the U.S.'s invasion to Asia, under the slogan of anti-communist, lies in the economic policy to flow out its capital to the developing countries. Such a outflow of capital with invasion of military forces shows the imperialistic economic policy of the U.S.

Japan-U.S. Joint Statement also made clear the Asian policy of the U.S. and regarded Japan as an enormous base towards Asia and a border line of anti-communist to the Soviet Union and the Red China. The battle line is only moved down from Vietnam to Cambodia in Indo-China, as the U.S. troops cannot help withdrawing from South Vietnam by the forces of Vietcong.

It is necessary to watch this reality and consider the role of Japan in Asia.

# Sports in College Life Changing at Present

The Rikkyo team placed just above Tokyo University in the ranking, and was obliged to take 5th place in the Tokyo Big University Baseball League this spring.



Members of the Kyudo club bend bows and shot as Yoichi Nasu. The Kyudo club is want of good shooters. So others are.

The Rikkyo eleven, which defeated Mitsubishi Heavy Industry 4-3 last year, did not beat Meiji University on June 15th. Not only these clubs but also others continue to be dull. According to the data published by the Athletic Association (A.A.) of Rikkyo University, the members of the A.A. were 1093 in number in June 1969 and formed about 11% of all students, in '66 12.1%, in '65 13.9% and in '64 13.7%. In spite of the increase in total number of students these past several years, the number of members of the A.A. is on the decrease.

In some of the private universities, such as Rikkyo, Waseda, Keio, and so on, the matter of the A.A. being on the decline came into question. The decline of the A.A. is taken up frequently by commercial journalism.

Only from the point of view of the comparison of the results of the present A.A. with those of past ones or those of the Universities of physical education, commercial journalism could catch the problem of the decline of the A.A. Journalism regards the cause as change of students' disposition.

It doesn't discuss at all what students' disposition is, and how it changes. The decline

of the A.A. means not only a fall in its results, but also losing its purpose that a man tries and goes over his physical and spiritual limitation as

a base of daily activities. In the latter sense, Rikkyo University's A.A. is certainly not in decay. In the former sense, the decline of R.U.'s A.A. is in evidence, and what is the cause of this decline? In general it is believed to be due to the decrease in members. According to the statistics of these five years, each club keeps the required number of students (except the Sumo club). Actually, the first reason is that there is no recommendatory entrance system for excellent players since '60, that is to say the athletic results in high school are not taken into consideration when the good players take the entrance examination, or it is hard to scout them to Rikkyo University.

The second is that freshmen have an idea of the existing A.A. that it is rightist, ignorant and having feudalistic human relations. The fixed idea was right in the past, but is partially wrong now. Because a lot of clubs begin breaking the old-fashioned human relations down. On the other hand, a few clubs, for example, the Kendo club, the Kyudo club and so forth, cannot keep themselves living without feudalistic human relations.

The third is the change in social circumstances surrounding our campus. If you want to go for sports, you can have an opportunity and a place, and enjoy sports in campus and out. There are also lots of activities to satisfy the wants of students looking for some excitement; for example, bowling, go-go dancing, etc.

The fourth is the rise in the membership of athletic lovers' societies. The number of members of the golf lovers' society, for example, is more than that of the Golf club. In order to bring this deadlock to an end and become first-rate experts in the field of sports, the members of the A.A. can not but promote breaking up the feudalistic human relations. Freshmen must cast their fixed idea off.

## Profile of K. Tsuji

# Being Is Like Fountain

By K. NOSHIRO & H. KOBAYASHI

**Aren't we possessed with the feeling of nihilism in making our own livings in our daily life? And have you ever felt our existence something meaningless? At that moment, how deeply do we think and understand the meaning of human existence?**

We had an interview with Kunio Tsuji, novelist as well as assistant professor at Rikkyo University—he thinks the meaning of human existence—and try to understand his thought. He has the desire that our existence is significant on the earth by connecting our individual nihilistic "existence" to the whole. In "Aru Ban-nen" (A Certain Later Year), our existence is compared to a fountain in the dialogue between the hero and a poet. If our individual and nihilistic existences are equal to drops of the fountain, each drop symbolizes the human "existence," we are born and die in contingency, each existence is meaningless and endless repetition.

And "the whole" means the fountain in all. Each drop is making his living as well as forming the beautiful form of one community. Though each drop has meaningless existence, it forms the unified stream in a community of the fountain being away from the contingency and meaninglessness.

In "Aru Ban-nen," there is a sentence like "To stand in this nihilism" with such strength. The word "strength" symbolizes the will that carries through our own passion, while being conscious of

social circumstances surrounding our campus. If you want to go for sports, you can have an opportunity and a place, and enjoy sports in campus and out. There are also lots of activities to satisfy the wants of students looking for some excitement; for example, bowling, go-go dancing, etc.

The fourth is the rise in the membership of athletic lovers' societies. The number of members of the golf lovers' society, for example, is more than that of the Golf club.

In order to bring this deadlock to an end and become first-rate experts in the field of sports, the members of the A.A. can not but promote breaking up the feudalistic human relations.

Freshmen must cast their fixed idea off.

nihilism. When it is compared to each drop in the fountain, forming one that beautiful form, we can say the will that each drop has in common, in other words, the universal will, is equal to the word "strength."

In short Kunio Tsuji wants to say as follows: We can't make our way to revive the unified passion of individual "existence." And then each of us can emerge nihilism of contingency and meaninglessness from isolation of "individuals" who have lost the sense of order and community, until we ourselves realize "the univer-



K. Tsuji

sal will" and it satisfies inside. Listening to the attitude of search by Kunio Tsuji for "the meaning of human existence," we felt light of something hopeful and worth living was thrown in the darkness of nihilism and contingency we felt in our existence. Then whence does his attitude come from?

At the root of his pursuit of the subject "the meaning of human existence," his attitude to confront the neglectedness of human society in which high mechanized civilization takes the subjectivity from human beings and makes them into instruments can be noticed.

First of all, the reason he could not get the answer for the subject of "the meaning of human existence" in Japan is

that he, who had to build up his own spirit, just after the war was given nothing by defeated Japan, and the society under such state could not give him the whole view which is necessary to write novels. This is one of the reason that he writes more western novels than Japanese ones. And the culture of the ancient Japanese society is nothing but the imported one from other countries and when we trace the origin, we cannot help reaching ancient Greece.

The reason he traces the original point in ancient Greece is not accidental but inevitable. It comes from his studying Hegel and Heidegger in the essence through appearance and Heidegger's "researching the essence of existed phenomenon on Hegel's idea" affect greatly upon the method of his thought, and in order to pursue the essence of human existence he must necessarily return to ancient Greece which is the origin of European thought.

Above things are proved by the following Heidegger's words. In his lecture on "what philosophy is," he said, "Philosophy in itself has Grecian essence" and "when we ask what in the world philosophy is, the answer itself comes from Greece."

Tsuji's thought about human existence not in establishment, regional area, and human race is shown in his desiring human happiness by pointing out the contradiction of the Japanese Capitalism.

The consciousness of his gazing at the present society will be the only one thing connecting his study to his daily life. And it is needless to say that without that connection, we can not find the value of his study for us in present day.

Now, how about our questioning of the significance of our own existence at this opportunity?

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# Break Down Establishment !

Theatrical group "Murasaki" of Rikkyo University produced a play "The Kangaroo" written by Minoru Betsuyaku on June 4, 5 and 6. As a whole it was a good production and their zeal for acting in this play was worthy for praising. The play developed, proposing us the problem of the essence of human existence and self-discovery in daily life, and at the last scene of the hell, it was skillful for a producer to liberate actors from a limitation of characters and to pour out their ordinary sensibility. But it is to be regretted that they could not master "expressiveness of words" written in the play by M. Betsuyaku.

The producer of the Murasaki

emerge from the existing theaters. Through a few recent public exhibitions of Murasaki, simplification of stage settings, comparing with other troupes of Rikkyo Univ., was noticed. This means one property on the stage is not fixed as what it is, but can be the desk or the chair according to the scenes. If the settings are fixed, actors' movement and spectators' imagination are restricted. The space of actor's "expression-words" will spread out endlessly with spectators' imagination by taking off the framework named provision.

It is natural for the Murasaki, who think of themselves in daily lives to confront various problems. There are some who insist on "the circle—dis-

few groups.

Such a change into a form of group-movement is not only a problem of theirs but of ourselves. Isn't it necessary that we Rikkyoites look at and think deeply about the problem our circles by looking at the theatrical circle, as we look at ourselves through reading a fiction or play.

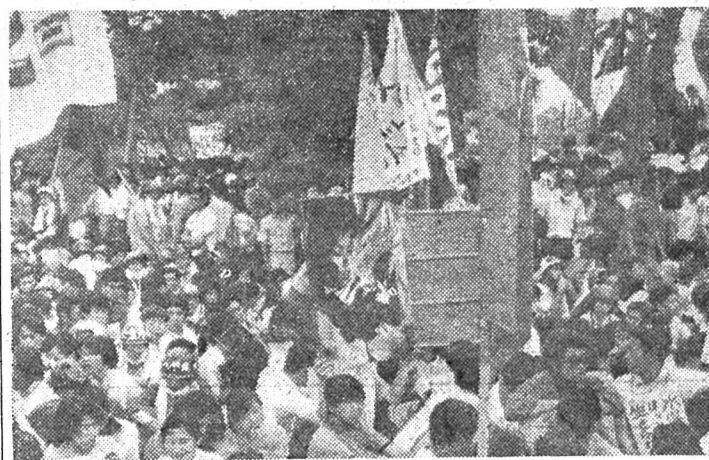
## Importance of Smash

The producer also persuaded us the importance of smash. The actor, as is seen in the existing plays, plays a part according to thoughts in the play book, and by dividing into a part he cannot grasp the whole. But their play in the Murasaki is produced by all the members, while all think of their own problems. And when a play is finished, they break down what was established. This means they do not put some plays in their past days out of their minds, but they break out the established and the formed after summarizing and making them a steppingstone.

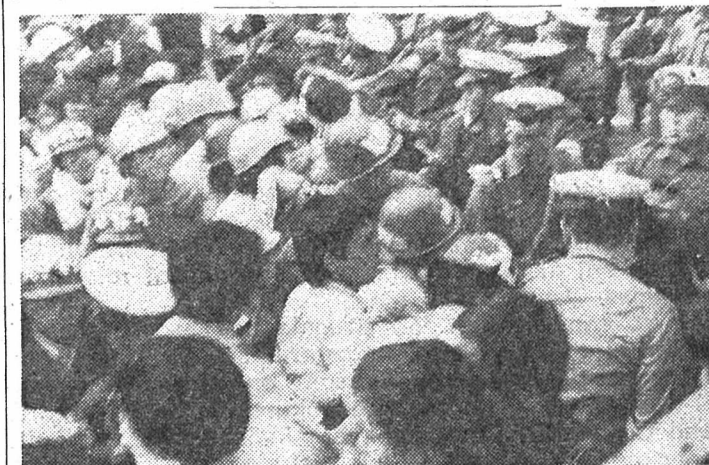
In this way, after presenting the play, a new group insisting on *Antithese* is born from pre-group and points out a new direction. If the pre-group is established, this group will probably be destined to confront the same difficulty as the Shingeki. And *avant-garde* theatrical groups against the Shingeki are expected not to be established the authority.

Dramas by students are, it seems, hard for spectators to understand because of abstract performance and agitation. But as is mentioned above, they express their own problem in acting, and they are natural not to play stress on giving amusement to specta-

## Photo News



Anti-AMPO Joint assembly is held in Yoyogi Park on June 14. "New Left" is met about 70,000.



About 500 Rikkyoites demonstrate to the Diet Building under the slogan of "Smash AMPO" on June 20.



"The Kangaroo" is played by the members of the Murasaki, who are groping "themselves in every day life" and emerging from the existing theaters.

said, "The important thing is how the producer deals with actor's history." Then for actors the problem of "one-self in daily life" should come out and they must face the play and handle the problem on the stage. Considering from his statement, it seems that he was somewhat influenced by Tadashi Suzuki and Minoru Betsuyaku's dramatic theory, who belong to the Waseda Sho-Gekijo (Waseda Little Theater), one of *avant-garde* theatrical groups against the Shingeki (The New Theater).

The Murasaki also seems to

solution." In case of assuming the form of the circle, they are apt to play each other's hands and an oppressive dullness pervades them. And what is worse, when they rehearse a play, each one tends to lose his own theme and depend on others. Losing tension in this way, will get into danger of losing their direction. It seems good that they remake a group, that is composed of members with volition, and change into a form of group-movement from a form of a circle. In the Murasaki they are, in fact, separating into a

tors as commercial theaters do.

The agitation play may be better for them to communicate their thought with spectators than other manner of performance, but it contains danger of one-way communication and the politics-for-politics principle. The dramatic performance does not need to reproduce faithfully the thought written in the play, on the stage but for their choice of play is the important problem as to whether their

thought is expressed or not.

Unless they are careful about choosing the play they are apt to lose their purpose and own problems swayed by playwright's thought.

The producer of the Murasaki said, "Speaking ideally, we want to write a play for ourselves and direct and act, doing all by ourselves." It is worth watching how the Murasaki as a form of group-movement emerges from the existing plays and continues this activities.

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## Editorial

# Bridge Mounted On '60 to '70s

The tenth June has come round in chaos of anti-authority power since AMPO struggle arose in 1960. In 1960, AMPO became the center of interest of all the people, but at present anti-AMPO movement raises few struggles.

We can see that '60 struggle had two streams of power of the different character. Socialist Party and Communist Party are one stream, and the other stream is what you call, "AMPO Zengakuren." Socialist Party and Communist Party led mass indicated to set limits only to "Defend the Diet" in '60 struggle. This movement clearly the distortion all the people who were interested in '60 AMPO struggle only toward parliamentarism. And in spite of having been unable to stop the execution of Japan-U.S. Security Treaty, they judged '60 struggle as victory only by the reason of collecting many democratic powers. But after ten years, they are obliged to recede even at the Diet at present. If they repeat such a vague view of movement against Authority, not only their seats in the Diet will be rolled up but also the existence of their movements itself will be put down by the stable conservative force, which have skillful political technique, in near future.

On the other hand, "AMPO Zengakuren", developed radical struggle at the sacrifice of one's life. Zengakuren's struggle aroused sympathy of the people, who wanted to stop the revision of the Treaty. And "AMPO Zengakuren" organization was forced to split on account of their severe struggle in '60. It is said that this struggle brings about "New Left" during these ten years.

Especially, the non-sect movements of All-Campus Joint Struggle Committee, Anti-War Youth Committee and Peace-for Vietnam! Committee, were influenced by the theory of AMPO Zengakuren and some leaders of the movements in '60 struggle. These non-sect movements started from the first point of doubting the pattern of existing leftist movement in which "the Van" always leads "the mass."

They waved the illusion of "the democracy after the war," which is apt to be thought only in terms of "election" or "Diet", as these movements are due to the voluntaries of "the mass," and pursue the true way of democracy itself. In the new movement, "an Assailant consciousness" was first point of the struggle against the existing movement which had only "a sufferer consciousness" for themselves and was busy to judge the other "progressive" or "reactionary" regardless of their own existence. This consciousness presents the questions not only how the movement should be but what the human beings should be. It seems that political problems should not be considered regardless of our daily life.

Nobody can say that New Left is never enslaved by old political custom. One of the problems is the remarkable sectionalism covering the New Left. The sense that struggle of last fall was a victory is making fool of the "the mass" to move this eyes from the real social condition in Japan. "The mass" may be sensitive to feel the social condition with their body which can only express their idea.

And the most serious problem for New Left, especially for non-sect movement, is "weakness" in various senses. Whether they can change it into "strength" or not will be the struggle itself for the present.

Surely the situation may be in chaos and obscure. People may be driven to despair in the extraordinary "tomorrow." But man's will is able to create "situation" as well as "situation" provides man's will. It is necessary for us to consider "Desperateness is not a head but a tail of life. . . ." The bridge from '60 to '70, must continue to be built through '70s, and that effort is only way to create the World for human being.

# Economy Development Presuppose Inevitable Murder

When one meets the words "public contamination", at first thought, the Minamata disease (Organic mercury poisoning) at Kumamoto and Niigata Prefectures, the Itai-itai disease (cadmium poisoning) at Toyama Prefecture, the respiratory organ disease at Yokkaichi City, will be brought to his mind.

In other words, he thinks the relationship between residents and industry in limited zones, former as sufferers and latter as assailants.

But when he looks about his daily life, he will find soap which is roughening the skin, inflammable hair spray, sweet potatoes containing organic mercury, gas-poisoned death by inferior quality stoves, and foods containing poison so on.

And even the air that man breathes now, is contaminated by smoke and fog from chimneys of industries. Such air pollution affects a fetus body through hereditary transmission, and what is worse, these diseases are invisible and it takes many years for the symptoms to be revealed.

Of course, those social phenomena are always caused by endless profit pursuits of course enterprises which disregard human's lives.

## Reconsider Development

In Minamata and many other areas suffering from contamination, industry gives an cunning impression on people as if there is no guarantee for earnings without the operation of the industry. Under the pretence of the development of the area enterprise forces habitants to live together with dangerous industry, and this is a miniature of Japanese society.

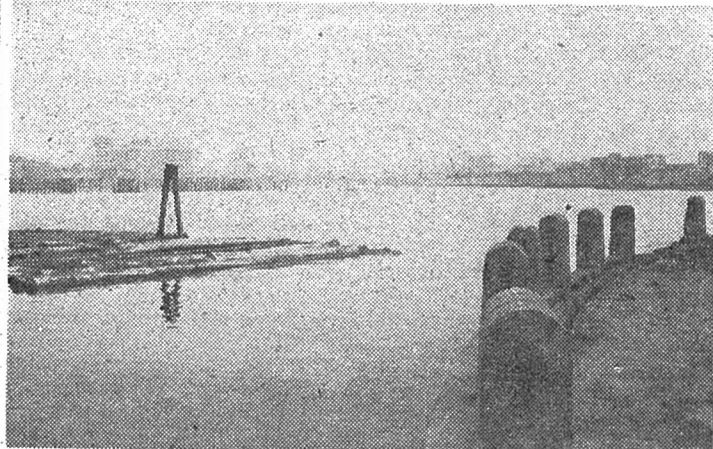
Today people speak highly of Japan with surprising development in economy as Japan's great 70'. And even if enterprises bring about contaminations in air and water, it is usually said that there is no alternative choice for the development of Japan. Victims in the suffering region are merely unlucky. Now the words

"Japanese brilliant prosperity" is used as a slogan to press Japanese to coexist with air, water pollution, in short, with coarse enterprises.

The case of Minamata disease the Government-appointed committee only calculated a human life in terms of 4,000,000 yen or less than that sums, and made Chisso Corp. to buy

disease was discovered, already health of many people had been injured by the organic mercury in the area.

Though many conspicuous pollutions are reported by the presses, those problems are only a part of the whole. Many poisoning materials affect human's body day by day without any sign.



Under the pretence of high degree of economic growth, economy-for-economy principle brings about contamination on air and water, everyday.

it. Concerning the lead poisoning at Yanagicho intersection, the Tokyo Metropolitan Police only tried to solve the problem by stopping automobiles just before the intersection to avoid the sluggish of cars. It may be able to solve the problem of certain point, but it is not too much to say that they only made a second Yanagicho intersection.

## Government's Policy On Contamination

The Japanese Government's policy on public contamination is always based on presupposition of many inconsistencies in the present Japanese industries. And when the pollution grows worse at certain zone, the Government takes up the situation as a public contamination and takes temporizing measures.

As for the public contamination, it is too late when the potential cause reveals the result in the society. By the time the first victim of Minamata

It is often said that the public contamination is an accessory product of civilization. The present situation of pollution in Japan, in which some people are forced to live bed-ridden life and some are deprived of lives, is sometimes substituted by words "Japanese brilliant development."

Even any responsible person of the industry in question can not kill a man by his own hands, but their enterprises work automatically and they are producing new victims. If there's a man who are proud of the Japanese surprising National Products, he has to reconsider the fact that the present prosperity premises inevitable slaughters.

Today Japanese has no economy system for Japanese' own, but only has economy system for economy's sake. Public contaminations are not only the problem of limited people in some areas, because you might be a next unlucky man.

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