

# RIKKYO ECHO

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ST. PAUL'S UNIVERSITY

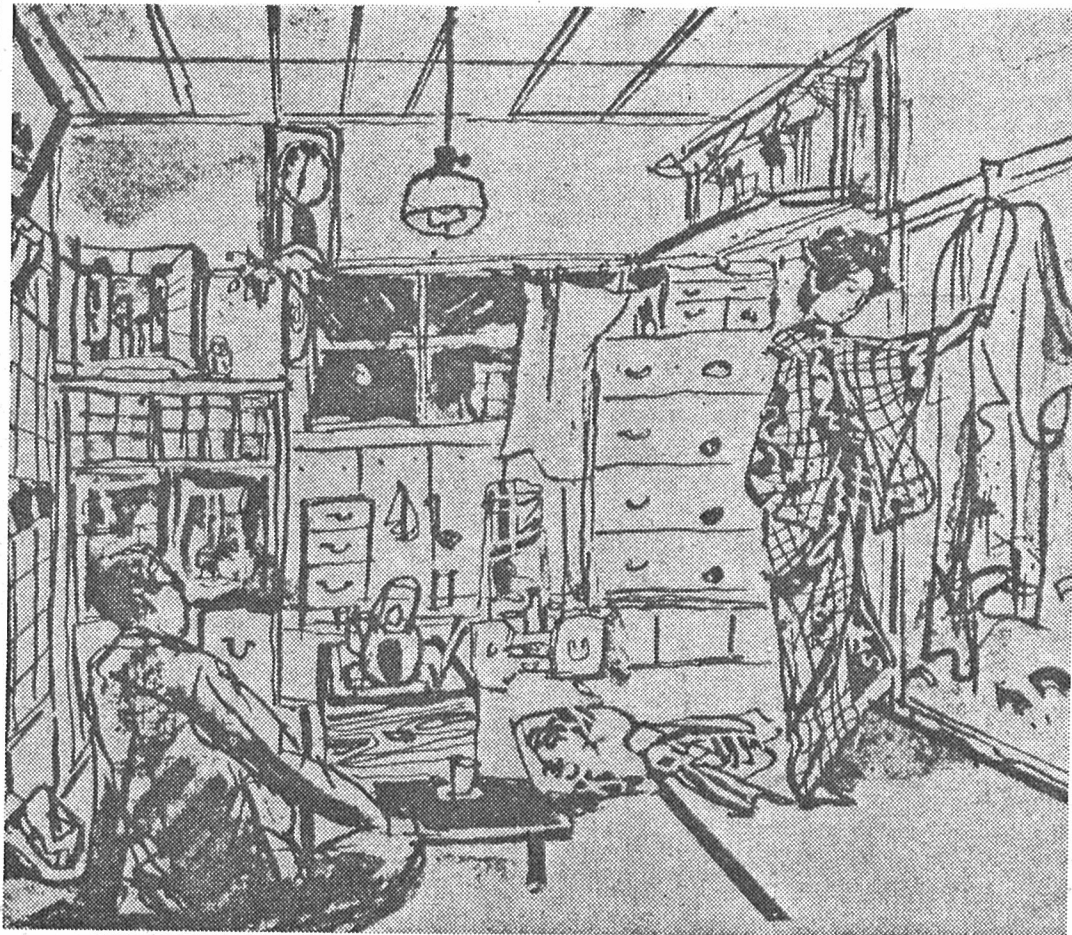
January 1973

## Nostalgia and Truth in Kafu

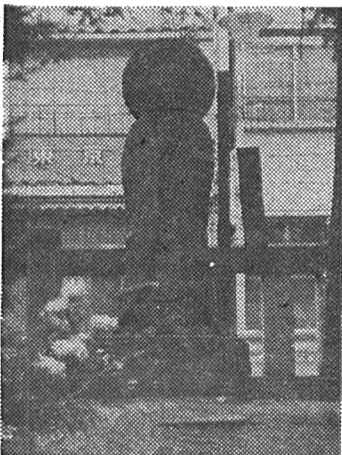
Reading the works of Kafu Nagai, you will be drawn into his world and you will feel familiarity. Because the world of downtown sentiment and sex in the sentiment that bring us the nostalgia is written. As the repulsion against the house of his birth which is a good family at Yamanote, he loved Edo Culture that was seen in the downtown since his youth, had a deep interest in Karyukai (a red-light district) and the world of artiste, and he wanted to be apprenticed to be a Rakugoka (a professional storyteller) and to be the novelist of Kabuki Theater. That is to say, Karyukai had existed as living Edo cultural world. It is said that he is the first writer of naturalism.

He had a deep knowledge of Edo Culture, and it can be said that this is reflecting deeply on the later Kafu literature. And after returning to Japan from France, he sneered Europeanized Tokyo, he cherished deep love for Edo features left at Fukagawa, he described it exclaimatorily, expressed the anger at the trend that Karyukai and others underwent change from the art of Edo Culture to the mere town of prostitution.

A so-called commoner is liv-



Kafu lived in Machiai, theater and such kind of woman. He felt nostalgia in them than general woman (top). This JIZO stands at the corner of Yoshiwara. Many prostitutes and their unborn babies are sleeping under here.



ing exposing his worldliness, and they differ dearly from the hypocrites who is covering the worldliness intently. Kafu approved of the worldly commoner who can not live but expose their worldness, he loved them, and he relied upon them. But he never became sentimental and he never gave ideal sympathy toward them. That is

to say, his commoner-love of those days was arised from like of commoner which had some artistic interests. These are samisen, bamboo flute, character, carriage and sentiment of Geisha girls.

Geisha and prostitute have had the full of sentiment as his interest went through Geisha, prostitute, waitress, dancer. His novel is written with some sweetness and familiarity because he deeply loved the downtown. But in effect, the description erotic and bold.

He, in his early days, loved Geisha because of their Edo Culture and sentiments. But at the same time we can feel our nostalgia in his commoner who is living from hand to mouth in a small way in the bottom of society. As a hermit he lived in them, he loved them and he saw through the human nature and the truth. Only eternal image of prostitute could warm nothingness of his mind. Kafu and we who have been living in the hypocrites who covered worldliness can feel some familiarity with prostitute who live a life of dire destitution dealing with their sex for sale. The situation is similar today and it is said there is not any sentiments of those days in Asakusa.

Present stripteasers are so worldly that they spoil our pleasure, but at the same time they bring us something to be sympathized and we became gentle which is more than getting satisfaction of sexual desire. There is some human nature based upon the instinct in

the latent exposure of sex. When we hold our lover in our arms, we are filled with love or sexual desire, but we can identify the nostalgic feeling of his world of in the sentiment because of man desiring woman the longing for this world of Edo-sentiments is found out in our lover's world.

But he doesn't recognize love in daily life. Because he believed that love can have harmony only in the corner of the world that is separated from society and love can get dirty at once when it comes in contact with the daily life and he describes negatively the human world in deference to emotion to calmly give up his love.

### Essence of Our Love

Is our love such thing? It can be said that his view is culture-criticism including our love. And as a result he began to desire many women. He felt nostalgia in a Geisha than general woman. And he vowed his love for Geisha of Shinbashi making the same tatoo on each other, and he named him after Geisha's name, Kafu.

His creed: human world has neither the future nor the past but only has passing pleasure and pain from day to day. Therefore a human being should enjoy life as long as he breathes:

This made his life and after all this makes us reaffirm our living. But it does not mean

that we had better keep a mistress or had better pursue sex till we are called a sexual munal as Kafu.

His hope of living is love and literary arts as he enjoy life.

And he loved his life with the principle of the art-for-art that denied the marriage or the family and broke off the affections of his parents and his brothers. As sex is an instinct, it has human nature and truth and he could find it out in the commoner. But as he was got spoiled, he could not control his ego and he did have any hope to be understood. And he lived in Machiai (an inner for couples at present), theater and in such kind of woman. Therefore we can feel in him a pure nature.

### Human Nature in Sex

The emptiness of solitude made a stream at the bottom of his fickle mind. In a word, he is a calm hermit or is a solitary living man. His work has not such human nature as the other writers emerge from his viewpoint. In his works we don't see any criticism or the anger. But feel the solitude of the writer who broke off all crude human relation and who wrote objectively and calmly from beginning to end. And by not making all the characters indulge in themselves, he describes coldly the bold world of philandering and its real facts. This cold attitude is against the hypocrite. It may be said that a prostitute or a stripteaser is farther from hypocrite and is more human. Kafu makes us feel the emptiness, the sentiments and the human nature, that were forgotten in our society and at the same time he asks us "truth" as a phenomenon of life.

## Holiday of Submarine Clue

By K. Yamamoto

I finally reached at the top. I stood on the observatory at Yumihari-dake, northern hill in Sasebo city. I could see the whole scape of downtown under my eyes and overlooked the Kujukushima (Ninty-nine Islands). It was so beautiful morning. Sunshine, bright sea, green islands—I thought it was one of the most beautiful views in Japan. So many islands, fresh air, they spellbound me.

But to my regret, I did not go there for the beautiful view. I had my camera with a zoom-telephoto-lens. It was not for the view, for a submarine. I heard the news at Nagasaki-city that the U.S. Navy nuclear submarine came into the Sasebo Naval Depot the day before that day.

I gazed at the U.S. Navy's port. But I could not see the submarine. The surface of the port glared with the morning sunshine. I put a coin for a telescope at the observatory. Downtown, buildings, cars, I could not see the port for a

while—here, LSTs, Navy's port, and I saw a small boat. Finally I found the submarine. It was black with brilliance.

I took some pictures. I looked around on the observatory. There was an American with a big camera bag and a tripod.

"Excuse me. Can I borrow that tripod?"

"Oh, yeah. Of course."

"I wanna take the submarine. Thank you."

I took some more pictures of the submarine.

"Are you a civilian?" I asked.

"No, I'm from it," the young man answered.

"From it?"

"The submarine."

"Oh, really?"

"Is it a zoom-lens?"

"Yeah. But this is inexpensive. Cheap one. Your camera is Minolta. The same one as I have. Mine is black though."

"This is good I think. You can use my 350mm-lens."

"Hm? No thank you. It's

(Continued on Page 3)

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# Reconsider Civil Movements

Nowadays there are lots of unavoidable problems around us in daily life. Take public hazards, for example, it is pointed out that the problem of public nuisance has been brought about not only by the policy of the emphasis place on production but also the precedence for industry. Besides this, the force defence plan which has been developed into the expansion of the military forces on large scale, wonder for the foreign countries, above all, South East Asian Nations. And also the ruling Liberal Democratic Party, which is organized by great many members of the Diet, co-operated with U.S. Far East Policy for the tanks' transportation from the U.S. Army Supply and Maintenance Activity in Sagami city (Sagami Depot) on the Japan-U.S. Security Treaty. After all, this means that Japan co-operates indirectly with the U.S. Army in Vietnam War. Be the matter what it may, this makes a decision the policy by which they seek for their own profits and rights without listening to the opinions of the general public, and makes a contrast to the intention of the general public. The Government's haughty and powerful attitude has been leading the general public to their direct action against the Government and the general public appealed for the direct democracy.

## Anti-war Movement

But when we look over the struggle of Aomori (Japan-U.S. Security Treaty) in '60, there had already been the civil movements according to their direct participation, for example, the student movement developed by the National Federation of Student's Government Association and also the movements of the general public, which were organized by great many members of a trade union which was supported by the existing progressive political party and they fought against the Government antagonizing or coexisting over again. And the civil activity has broken out of the problems of public nuisance, the antiwar movements and Okinawa returned to Japan, so the bud of civil movements came out. And the point which differs from the movement of early '60s, is borrow the power of the political parties. The various movements refused to be intervened that by the leading power of existing political parties. This means that the subjectivity of the political right happen to make the intention to be civil including the labors or the students, not to be the laboring classes. This appeals to our consciousness to

inquiry the fundamental principle of the democracy. When we grasp the essence of the democracy, we recognized strongly the importance of individuality through only one precious human life, at the same time the importance of the function of each person.

Having his own sense, every individual who has some special consciousness of suffers started civil movements against the illegality of government authority. But when the movements started, an individual or small groups brought forward some problems.

## Personal Consciousness

Secondary every individual keeping the consciousness to be subjective dealt with political or social problem which various active group aimed at the winning in very hard condition or environment. But we, our personal consciousness, have given in the high administrative structure which was organized by the first principle of economic growth or the centralization of administrative power, though have been protecting hearty shout which aim at the welfare state to originate in the reflection for the first principle of the economic growth, we have to have indeed human thinking to revalue the existing of our personality and reconsider the principle of democracy at the same time.

The civil movements are, that is to say, to develop to the moment "participating individually" from the process of movements "prosecuting" some outrage, so it developed step by step to the movement to create and began to make progress to the movement of direct participation or demand.

Above all, these performed the first goal and arised stronger vitality. In the civil movements aiming at the antiwar, it had under the slogan of opposing the Vietnam Aggressive which was to be brought about arbitrarily by America.

## Public Nuisance

And, first of all, general public had their own heart to be arised by the cruelty and misery for man killing man, so that the antiwar movements made progress. And the entrant of students, laborers or housewives demonstrated their own intention to have own suitable appealing figure. And many mothers going through various cruelties of war have strong belief "we may not absolutely take part in the war our lovely children again" and arise spontaneously among the

movements, and there were many years of hard struggles to appeal absolute miss of enterprise in struggle movements of public nuisance and general public took part in the movements having the simple anger and resentment against Government's incomparable cruel and haughty attitude or apology of maintaining enterprise than keeping civil life. But whether the public nuisance struggle overwhelmed or not for the immoral enterprise, isn't it depend on whether we devote ourselves to modern political or economic fundamental problem?

And these energy of movements don't result in permanent but varied organization and have mildness admitting the needs of problem and, above all, result in behaving in various sphere owing to the expansion of women rights.

At last, it has the universal thought and the mild or tolerant (Continued on Page 3, 3rd col.)

# Economic Invasion to Asia

There was a curious news which informed the boycott movement against Japanese goods in Thailand. And the cause is in the economic policy of Japanese called "Economic Animal".

Now, Japan is placed at the top class in the economic world. After the Pacific War, economic growth of Japan has developed hastily, and it created a big sensation all over the world. For example, over 90% of taxis which are used in Bangkok and Manila are made in Japan.

These several years, many foreign T.V. stations have broadcasted the introduction of Japan, and many foreign hotels made Japanese-style room. And U.S.S.R. sent out many investigators to Japan. But on the other hand, economic competition between Japan and U.S.A. is severer than ever.

Many foreigners have the concept that Japanese are industrious people. They are right. Our industry made up this

economic prosperity. In spite of the heat in summer which goes up over 30° for many days, they work industriously. Industry is good character and Japanese are proud of it. But human being is idle creature by nature and of course Japanese is also one of those creatures. Is Japanese really industrious? No, he is not, Japanese is forced to work industriously. For, if they don't work industriously they cannot get enough money to live. Many foreign labor union members say "Japan is wonderful nation with his high productivity. But if economic development is made under worse labor condition, Japanese laborers are suppressing labor condition of other nations" and others say "Japanese economy has quickly spread over Singapore and Bangkok and several other cities in Asia but they wouldn't assist the industry of each city and they seek only for profit," in short, Japanese (Continued on Page 3)

# Tranquil Sencha Ceremony

There have been many arguments about "Cha (tea)" and Japanese culture. But we have not had arguments about Cha itself, "Cha and our daily life", and "Cha and the modern society." We may find the curiousness of Cha in our daily life.

In Cha-seki (the place of tea ceremony), Cha has the strange power that makes tigerish man cat—Cha makes the cruel man gentle, meanwhile, Cha is the necessities in the offices. Sometimes Cha adapts itself to the modern society, that is, for example, Cha is in automats on sale as any other drinks.

Here the image, Cha is the tranquil Japanese custom, is destroyed pitifully. We naturally accept that there is inexhaustible Cha at homes, schools and offices as the air or water. In the other hand, we accept it as unavoidable thing since a moment, and it bend up our actions. The subjective explanation is insufficient for it that we only change our attitude for Cha.

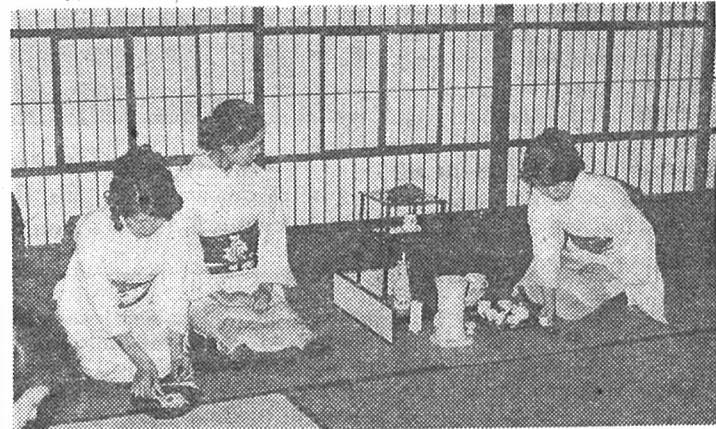
Cha has many characters—the ordinary character according to our daily life, the unordinary one according to Sado (the tea ceremony); the progressivity in the modern mechanical culture, the conservativity in the Japanese traditional culture. Cha unifies the contradictory characters at the same time.

Here, the word "cha" is used, but few Japanese knows that there are Matcha-do (the powdered green tea ceremony) and Sencha-do (the normal green tea ceremony) in Sado. There are not so many people visit

the Cha-kai (the tea party) of Sencha-do because they seldom advertise Sencha-do.

Sencha-do has not pursued "Wabi" (the taste for the simple and quiet) or "Sabi" (the antique and the tranquillity) though Matcha-do has done so. Sencha-do contains Wabi, Sabi and Yugen (the subtle profundity), but deny them. It

may linken Sencha-do to A lake gathering water from big or small rivers, streams from hills, brooks and raindrops. At the lake, we cannot have the sense of superiority that we feel at the top of the mountain, the lake is opened for all the people. If you cannot swim, you may be at ease in the forest or lakeside. If you cannot swim



means that the existense is important for Sencha-do.

Sencha-do denies pursuing the ideology and put us in the world itself. The self-denial Matcha-do force to go ahead with the severity. In Matcha-do, man should be a seeker after truth. But Sencha-do force nothing on us. The man (and its mind itself) is the more important than the advance to understand Wabi and Sabi in Sencha-do. Sencha-do is the tea world in the daily life. Because of its tolerance, everybody finds their own creativity in Sencha-do.

Some linken Matcha-do to the climbing the high mountain through the only one route. We

well, you can play with the water. If you are a good swimmer, you can try everything to do. All the people can be at ease. All the people can play with pleasures. There is no overpowers like mountain on the surface of the lake. You can recognize yourselves at the lake.

In the modern society, we often lost our own ways or our minds. It is important for us to recognize ourselves. Sencha-do gives us the place and time to think about ourselves. And we can easily find ourselves. We shall find Cha in the daily life, we can feel the tranquillity in the calm world.

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# Cruel Dog Catching

It is said from olden times that dogs are the best friends of human beings. The people of Tokyo set up a statue of the faithful dog, Hachi-ko. Dogs are often used for commercial films on TV or for posters. Not only beauty parlors and hospitals but also luxurious hotels only for dogs are prosperous these days. Dogs seem to be loved and cared for and to live happily. But what is the true situation? In point of fact, innocent dogs are being killed every day.

There are four Dog Custody Offices in Tokyo. They are legalized slaughterhouses for dogs. One of them is located at Kinuta. They catch about 1000 dogs a day there. Most of the dogs are mongrels and 90% of them are pet dogs. Only 20% of them are taken back to their owners. 20% of the rest are transferred to a laboratory to be used for research. The rest are killed by narcotic injections. The captured dogs are kept there for three days. The dog owners have to go through due formalities and pay 500 yen (100 yen for each additional keeping day) to take back their dogs.

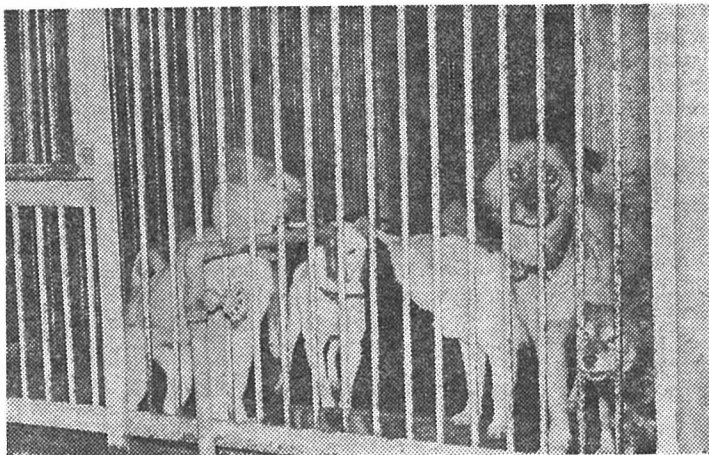
## Lack of Love

### For All Life

Dog catching is exercised under the Metropolitan by-law, which holds that dogs that are left at large are illegal dogs. They say the purpose of catching them is the prevention of hydrophobia. Formerly hydrophobia was found mostly in homeless dogs. So catching dogs began in order to eradicate hydrophobia by means of killing homeless dogs. Since 1952, hydrophobia has not occurred. Dogs are caught with wire and trap boxes. Apart from this, people of the health center kill dogs with poisonous dumplings.

They catch dogs because they are illegal, but it is not dogs but human beings that break the law. Dogs are being sacrificed for human beings. And the law itself is not appropriate. It only justifies killing animals that have become a nuisance for human beings. In spite of the difference between keeping dogs at large and walking a dog without a leash, both of

them are caught mercilessly. They say, "The owners know they are their dogs but others can't know whether they are pet dogs or not." But when they are taken to the Custody Office, 90% of them are judged as pet dogs. Why can't they judge them as pet dogs when they are caught and look for their owners? Don't people who find missing children do their utmost to find their parents?



Dogs gaze at the door every time it opens, hoping that their owners will come in to see them.

People of the Custody Office in contrast are too used to catching and killing dogs.

It is very cruel that they kill dogs after three days in the Custody Office. Is it impossible to keep all of the dogs alive there? It would need wide ground, many people and much money to do that. But it might be possible if the government reduced the amount spent for armaments. But they don't seem to think about improving the circumstances of dogs. They say, "Operating costs are enough as they are." There must be many people who are truly fond of dogs and want to keep them. Indeed they say such people sometimes visit the office to ask for the dogs. But their request is refused with the words, "We can't give dogs away that are owned by someone else."

What is it that produces such situations and supports them? It is a lack of love for all life. There are many irresponsible dog owners who abandon dogs or leave them at large. People of the Office deal with dogs with official cruelty. These

are all due to the disregard for life, and lack of philanthropy. This is the reason why people kill wild animals and pluck off flowers. Under existing circumstances, dogs are either killed or confined in houses in Tokyo where there is no field for dogs to run about.

People should look at the eyes of the dogs that are kept in the cages of the Office. They gaze at the door every time it opens,

hoping that their owners will come in to see them. The faithful dog, Hachi-ko couldn't survive today. If a dog goes to meet his owner at a station by himself, only the cage and death are waiting for him. What we need now is the sense of the worth of all living things.

(Continued from Page 2, 3rd col.) attitude for serious situation. And the civil universal thought exists in it and, after all, not ego personality but individuality must exist in it. And everyone keeping individuality in the group and discussed how to discover the national subjectivity in it, so that joint feeling began to grow in it. As Japanese particular sentiment or resentment happen to grow through the civil movements, the various complained participate formes very strong friendship through many struggles. These civil movements aimed at consciousness raising and having the joint feeling. For the future, the general public of every sort must come to be able to joint and keep various situation persisting own rights.

## Economic Invasion To Asia Boycotting Japanese Goods

(Continued from Page 2)

is Economic Animal.

A few years ago, a labor union member in Asia warned that boycott movement against Japanese goods will occur in near future resisting Japanese economic invasion. And the other day, it occurred in Thailand by students. If Japanese don't think deeply over the matter, it is easy to suppose that this kind of affair will occur in whole Southeast Asia one after another. Recently high wage and two holidays a week and assistance to developing nations are being undertaken in Japan.

We must not seek for the immediate profit. We must think of what sort of country Japan can become after ten or twenty years. And developing nations will take Japan for invader and thief of resources as long as Japan continues to give economic assistance as it used to do. And the result will turn out to be making worse the economic nationalism of each nation.

Further supposing the worst affair, Japan will become "The orphan of the world", and it is the time that Japan falls from the status of "big economic country" with loud sound.

The fifteenth white paper, co-operation has been made public on 27th of November. The paper says exactly that we must esteem the situation of the cooperating country. This reflects the international situation. The paper picks up eight subjects concretely. We want to pick up things which are related to those international situation concerning above eight subjects. At first, the economic assistance must be enriched with the quality.

For example, the tied loan must be abolished. Secondly, the technical co-operation must be brought up hastily. The paper points about this "the technical co-operation will make deep friendly relations with the country. Thirdly, the Government must limit foreign investment which demands only profit. We hope these above-mentioned matters will be shown in many spots in the world, for instance, in Vietnam after the war.

## Holiday of Submarine Clue

(Continued from Page 1)

enough. Thank you."

"Are you from paper?"

"Yes. I'm from an university paper."

"Well, so you are student?"

"Yes."

"Yesterday I came here, the small boat came to our submarine carrying many cameramen and TVmen. Were you on it?"

"No, I wasn't."

"I don't see why there were many cameramen on it. Why?"

"Because the submarine has the nuclear boiler, I think."

"Why, nuclear?"

"You know, Japanese is the only people who got atomic bombs. We are afraid of nuclear arms."

"But we have much more radium from the sunshine than near the nuclear boiler. Why are you against the nuclear boilers?"

"There are two reasons, I think. First, as I said before, it is from two atomic bombs at the end of the WWII. And second, the submarine is for the war after all."

"Oh, yes. Of course. I'm against the war, too." We talked for an hour. At last he said,

"I will go to Tokyo after six days under the sea."

He always smiled. He promised to phone me. We took portraits for each other. My bus was coming. We shook hands. He walked away to downtown. The six-days-under-the-sea! Good luck, Guy.

## 募集

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# RIKKYO ECHO

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## Editorial

### Challenge to Authority

The modern society is the complicated society which developed highly. We do not exist as the subject, but as the object which is controlled by our society. And then we cannot have our own personality and originality. One has his own sense, that is "I exist as the subject in our society." But in our society it is not necessary to exist as the subject. The existence of himself can make an exchange with A or B and so on. A man exists as the instrument of others and the means of others.

A laborer does not exist as "a man", but as "A thing" which supply labor for a capitalist. Therefore a capitalist deprives from a laborer the autonomy personality and originality as a man. After all a laborer is "only a thing" in the management society. The same thing exists in our own school. In a lecture class of our university, we are only a member which forms our class and our university. Finally a student named "A" does not need to be himself. We can say the same thing for our teacher.

What on earth deprives ourselves of the personality as a man? It is the very modern management society that is formed by ourselves. We should stand against the modern management society which deprives ourselves of all the thing about the man's personality—a human nature.

But now the mood of the struggle which was spread in '68-'69 was swept away from our university. As the result when we looked at the present condition of the spiritless daily life in which we are buried completely, we must not permit ourselves to be tacit about the condition. We must aim at some struggle of the new style! We must fight groping in the dark.

# Crisis of Japanese Picture

By M. Ebine

All says that the Japanese pictures have been quite ruined. Present dullness of the motion picture world which had once been the most popular amusement is mainly caused by appearance of the television and the recent leisure boom. But, some of the foreign pictures that is opened to the public in Japan are gaining surprising earnings, and the fact is watched by the people concerned. In this sense world of motion picture itself is not declining. Only Japanese picture is declining. This proves that the Japanese motion picture world has its inner contradiction. Surely, the

production. Main works are Oshima's "Hakuchu no Torima" and "Nippon Syunkako" and Imamura's "Nippon Konchuki". All of these three works often have plain depiction of sex, for instance rape and prostitution and so on. But these works don't seem to be dirty talk of vulgar taste. Because they are very realistic, related with an expression of life, don't have immoral and sensational eroticism and treat a way of life very seriously.

There are many pictures that deal with the sex as a theme and we are disgusted with them. But, few describe a tenderness

had described in such manner. At present, Japanese picture theaters are almost occupied with works describing the rascal or the sex.

These pictures have some regular customers. But, if they only think of the stability as value and try to unify pictures in fixed way and with ideology, they will inevitably become stereotyped and cannot supply a certain measure of demand. It is common knowledge that the pictures made by the big companies suffer from a restriction of thought in proportion to the amount of capital.

Consequently the director cannot describe his assertion as much as he likes, so the picture is apt to have bad popularity and he must form a average conclusion of view.

It is natural that they cannot grasp life emotion of modern Japanese, and the picture is not made up as goods. As compared with the above, the director who is in independent production can assert his point as to contents and technique although the budget is small consequently the works tend to be endowed with artistic nature. But, the works made by the independent production have a part deserved criticism. Famous film director wants to make works of the same class that had a good reputation repeatedly in order to maintain his once established fame. And he has a tendency to describe a useless slow-paced work, too.

Of this sort he cannot grasp the sense of the masses.

Picture-surroundings have been surely changing. But, good works attract many customers even now. I won't say that picture in future must describe anti-authority or anti-seriousness as the background or give our minds something good.

Art is to make fiction in order to clear up the truth. I think that they must seek for originality which we can't see in television, and that they must carry through their peculiar sense and assertion on a process of production.

By doing so, Japanese motion picture world will develop still more.



At present, Japanese picture theaters are almost occupied with works describing the rascal or the sex. We can see such pictures too much in today's Japan.

big companies in the motion picture world are inactive and getting worse. Besides, most of third-rate theaters are occupied by the so-called "pink eiga", and whole Japanese pictures seem to be ruined. But, if we take notice of works made by the independent production which is said to represent Japanese picture in respect of quality, we can feel a fresh beat and cannot feel dullness at all.

Only the top of these works aren't probably inferior to the first-class of the world artistic works.

Recently I watched some pictures made by the independent

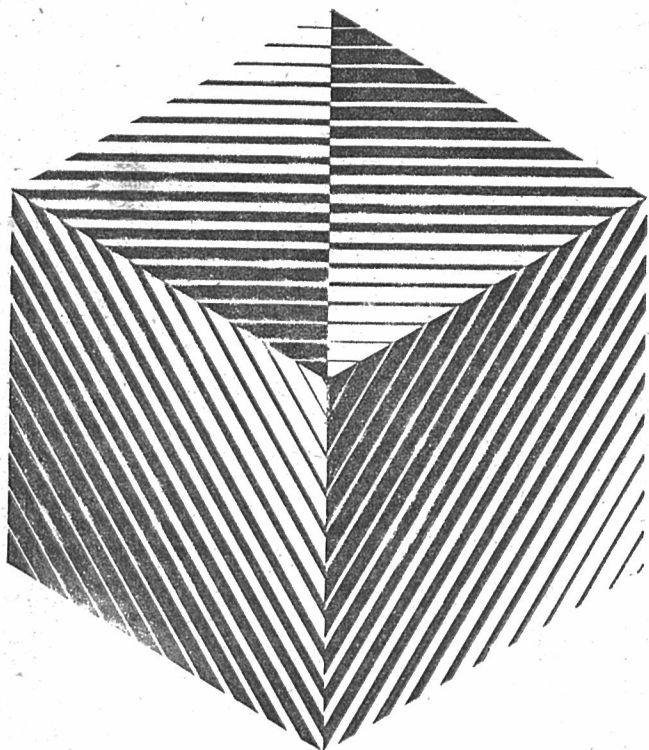
and a sympathy of man with ideology.

In Japan, most of those pictures are related with poor image such as violence and cruelty, accordingly we have a guilty conscience and unnatural feelings. The so-called "pink eiga" seeks after only erotic and grotesque stimulus and treats the sex casually just like a game.

The film director seems to make a picture with more vulgar thinking that the eroticism is vulgar desire after all. I wonder whether he does not feel any resistance to what he

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