

RIKKYO ECHO

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Mighty Trap of Return Turned Out in Okinawa Election

Recent Okinawa

On last Nov. 15th, in Okinawa, the election to take part in Japanese Government was done, preceding the '72's Return of Okinawa. This ended in a victory in number of the Reformist Party as the figure shows; the Reformist Party, 4 to the Conservative Party, 3. However, what does this mean to the people not only of our mainland but also of Okinawa?

At first, we'd like to think about the number of seats in the Diet. Though there are 470 members from mainland, the total number of the Okinawa members is 7. In this Diet outnumbered by the representative of mainland, it is almost impossible for the people of Okinawa to have their will reflected truly. Moreover, in the Diet of mainland where the power relation has been already settled, the number of seven Okinawan members is equal to nothing. It seems to be dangerous to judge by number, but we can anticipate the true reflection of the will of Okinawa is hopeless from the present democracy in the diet system including the contradiction of forced decisions, etc.

In this election, the people of Okinawa seemed to be asked to select as their present problem, "either AMPO (the Liberal Democratic Party) or Anti-war (the Reformist Party)". As a result they chose the Reformist. This is a manifestation of their doubt about the Liberal Democratic Party of mainland as well as of the antiwar consciousness of the Okinawan people who have regarded the Vietnam War as their own problem.

Many of them showed their doubt about the government of mainland through the high rate of vote, 83.58%. However, we can not neglect a small amount of students and laborers who have pursued the movement of "refusing to take part in Japanese Government and boycotting the vote". They cannot help having doubt that they would be constructed into Japan-U.S. Joint Communique System without their knowing tempted by the sweet words "Reversion to motherland". For, the people of Okinawa have been forced to live disgraceful lives under the direction of different nation, the U.S. for 25 years since just after the War. So we cannot negate that the reversion to motherland for them has priority over anything else.

On the other hand, it is "the public contamination of the base" that they are troubled with as the present problem. Okinawa and the public contamination of the base can not be thought separately, as we often hear the word "Okinawa in the base". People's anxiety is not wiped out; i.e.

fear for arms, that is B52, U.S. has been accomplishing in Asia and the Far East. It



New Left's assembly is held in Meiji Park on Nov. 22, that is the first anniversary of announcing Japan-U.S. Joint Statement. Asian policy in 70s by Japanese ruling classes, which is made clear in Japan-U.S. Joint Statement, makes progress with the return of Okinawa as first step. And the Election of Okinawa's participation to the Japanese Government on Nov. 15 is the prelude of strengthening reorganization of Apmo System.

MACE B and atomic submarine, etc. and for noise and accident by fault and crimes of American soldiers, etc.

Illusion of Okinawa

Under these circumstances, the fight for expelling bases has been done under the leadership of "Zengunro" (the All-Okinawa Military Workers Union) and "Fukkikyo" (the Okinawa Prefectural Reversion Council). And their assailing consciousness exists in these public movements. For they think that it means their assisting of Vietnam War as far as the American troops' planes start for Vietnam directly from their own land, Okinawa.

Well, under what intention Japanese Government carried out the election which seems meaningless, and put Okinawa in the danger? In the Special Act on Okinawa's taking part in Japanese Government, they say "to reflect Okinawan people's will in the every policy". But its true meaning is that Japanese Government gets Okinawan agreement in promoting Japan-U.S. Joint Communique by sending Okinawan members to the Diet perfunctory as if Okinawan people's will were well reflected. In this way, the said Special Act is justified. It is nothing but the policy of both Japan-U.S. government which intends to find a large market in Asia.

Here, the essence of Japan-U.S. Joint Communique is instituted. In a word, Japan subrogates the part which

Topical Comment

New Women's Movement Appears

On August 26, in memory of the 50th anniversary of women's gaining suffrage, a great number of women went on "Strike for the equality of the human being," staged demonstrations, came together and had teach-ins in America.

This new movement is named W.L.F. (Women's Liberation Front). It is much different from women's movements up to now in thought and way of action.

After World War II the American Government took reactionary policies under the cold war order, and the women's movement continued to be stagnant.

W.L.F. was caused by the Negro Liberation Movement, Anti-War Movement, Campus Struggles and so on.

Betty Freedom, one of the advocates of W.L.F., regards women's action on 8.26 as a step in the history of W.L.F., and sets a high value on that which awakened women in all the world.

There are two sections in W.L.F. One is the conservative, and is mainly composed of middle-aged intellectual women who are housewives or specialists in various fields. The women of W.L.F., being in the standpoint that affirm this system of capitalism, call the rights of women in question. This central group is

N.O.W. (National Organization of Women).

The other section is the radicals consisting chiefly of Negro and poor White. The radicals regard W.L.F. as H.R. (Human Release) from the point of view of Marxism, which intends to accomplish Communist world revolution. And their movement is connected with the Negro Liberation Movement.

Why did W.L.F. happen in America? Because American women feel strongly they are not what they should be. They seemed to be more free than the others.

These sections have their own claims, in common there are three. Namely;

- (1) Expansion of equality of opportunity for education and employment between men and women.
- (2) Establishment of all day nursery free of charge.
- (3) Removal of the law against abortion and enforcement of the law admitting abortion free of charge.

This leads to the fact that W.L.F. is connected with labour problems, sexual questions and the family matters in these claims. W.L.F. can develop itself, so far as it can grasp totally all these matters.

W.L.F., intending to reform women's consciousness, does

not exist by itself. Because a man estranges himself from society, and so does a woman. W.L.F. will be stagnant if women identify W.L.F. with M.L.F. (Men Liberation Front), and will be unable to be a movement aiming at the restoration of humanity.

From such a viewpoint N.O.W.'s movement, calling women's rights in question, brings separation not only between men's consciousness and women's but also between men's existence and women's, and does not come to be a prosperous movement.

How do women develop W.L.F. into H.R.? They don't look at men as enemy, but make clear the state control and mankind's consciousness which distinguish a man from a woman, and the structure of state needing such state control.

Is it possible for a human to release himself from restriction by reforming society? No, it is probably not. Are the people happy in the U.S.S.R.?

The problem of H.R. has come into question. And we can't find out the answer.

W.L.F. is faced with the negative condition, and members of W.L.F. need to see themselves again.

12th Rikkyo Festival Was Over Without Reflecting Its Slogan

With the opening of the Rock Festival on October 31, the Rikkyo Cultural Festival was held till November 4. This event was held under the auspices of the BUNREN (The United Associations of Cultural Clubs) as last year, and its united slogan was "The Invisible Prison: The Destruction and its Preface."

Then what was the aim of this function? There are two objectives in this festival. One of them is to get higher culture quality through this event.

This festival was set up not to confine each club's movement in itself but to gather the result of each club's sober investigation in daily life, so that many streams finally make big river.

To answer the above question, we have to examine present political situation.

In 1969-70 the new leftist's radical struggles were gradually oppressed by the physical power of the national authority such as riot police or anti-violent-students campaigns by the mass communication. And they think that there only exists the invisible prison named negative political situation.

So it was necessary for them to establish their own theory of culture which compensates their negative side of struggles to promote other new struggles in daily life.

To make our own culture in our daily life also holds the intention of destroying present culture which is too easily

Then why the Rikkyo Festival couldn't be the one as the BUNREN expected? We can point out some reasons. But before that, we have to reconsider the history of the Rikkyo Festival.

In 1968, as the result of the Rikkyo Struggle, the Cultural Committee was recalled by representatives of cultural clubs at the general assembly, and the Rikkyo Festival changed its character then.

In other words, the new United Associations of Cultural Clubs tried to put an end to collusive tricks in many clubs. And they wanted the Rikkyo Festival to exist as the one to have higher quality than only the annual event.

It seems that such efforts and results in the last festival are not smoothly transported to this festival.

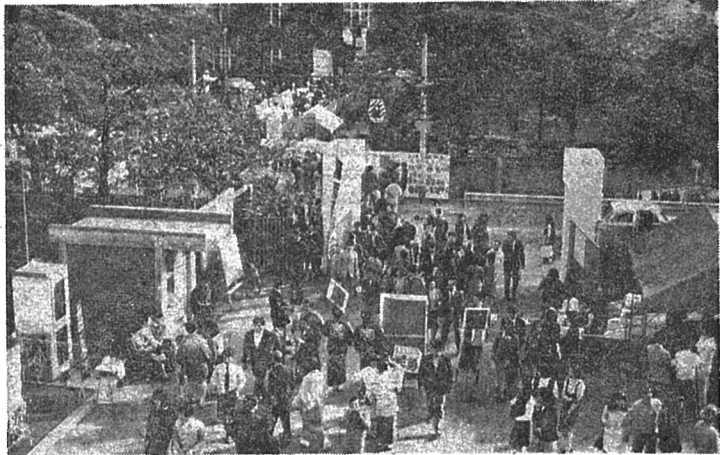
Concerning this fact, one of the executive committee of the Rikkyo Festival pointed out two reasons. He said that the thought and business system of the BUNREN were unfixed.

In this Rikkyo Festival, what was destroyed and constructed through the slogan? Before we, students, consider the above, we should confirm a fundamental fact.

That is to say that we should not think the BUNREN as independent all-mighty ruling system of all clubs. Because the BUNREN itself is only an organ which is made up of many representatives of each clubs.

So the problem of the BUNREN that was definitely appeared in the festival is not only the BUNREN's but of each club's which organize this facility.

The more the Rikkyo Festival is summarized negatively, the more we should establish intimate relation between the BUNREN and clubs and always reconsider the quality of its movement.



Indeed comparing with the last lonely Festival in the barricade, the Festival had many guests, gaily booths, music in the campus. But.....

And the other aim is, as we can see it from the BUNREN's main attitude of the Rock Festival, to release the festival itself. Usually the people are excited and intoxicated in the festival, but it is always within the framework of festival itself.

Then what inevitable factors made this festival to confirm such slogan and purposes?

affected by mass communication or journalism and so on.

But in reality, how was the Rikkyo Festival which was based on such rich ideas carried away? Indeed comparing with the last lonely festival in a barricade, this festival had many guests and gaily booths and music, but as a whole, the aim of the festival was unaccomplished.

Photo News



The Rikkyoites went on the all night hiking on Nov. 26 sponsored by the Athletic Association of Rikkyo University.

Individualism in Soseki

When we talk about Soseki Natsume (1867-1916) in a word, we cannot help feeling confused and hanging back. For, perhaps, he was not so much a great writer as a great thinker who criticized Japanese civilization. He was born just in the Meiji Restoration and Meiji was a very disturbed era both materially and spiritually. Then all Japanese were exerting themselves in the apparent Europeanization as if they had forgotten the innermost idea of "Japan". This Europeanization showed just "Civilization as a Barrack"; it was an external and rapid change. Therefore, they couldn't become real (as opposed to apparent) citizens in a European sense.

After being a professor in the upper secondary school (of the old system), Soseki had studied English literature in London for a few years and had caught completely the sense of European civilization, above all, individualism. But when he returned from London carrying such an idea with him, Japan showed him its ugliness.

Individualism in his mind should be inclined in modernity but society in Japan tended to deny the European one. And such a tendency was showed by various peculiar elements of Buddhism, Confucianism, and Feudalism in Japan. Soseki's individualism was a branch of morality. When, however, he was prevented by a wall of peculiarity, which may also be called the Japanese natural characteristic, he thought that a self as the individual could be based on the feudal mental life within

narrow limits.

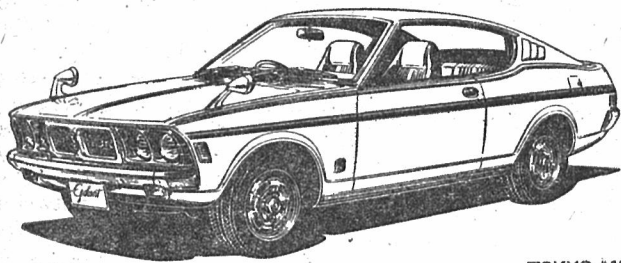
Then the individual tries to intrude to establish egocentrism, which often has the danger of changing into egotism; and so the individual will deprive or violate other's self if he adheres to himself and insists in excess on it.

If others' personality is esteemed by reason, egoism will break off. And when one's character is established by ethical exercise (one pursues finally himself and brings himself to naught), he finds the completion of "egocentrism" in a true sense. A man of egocentrism isn't agitated by ugly reality, that is, he wants to be an individual that has become independent from a non-individual. "It is the true meaning for a self to be out of society and not to be stimulated by it. When lastly the stimulated self is viewed by the unstimulated self, a self must wipe itself out," he said.

He had sharply investigated morality of the individual based on ethics of confucianistic Japanese in the Meiji Era. But do you think that he had established "Egocentrism"? Then I want to make an additional remark: he used to shut himself in his study, never speaking and seldom going out. Kyoko, his wife, often sat weeping in front of a Buddhist altar. He was not frank even when playing with his children, as if he covered his face with a mask, Sinroku Natsume, one of his children, says in the book of "My father, Soseki Natsume". Soseki has been called the "afflicted writer" and nobody has more boldly struggled against some men's suffering than he.

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Structure of Our Consciousness in Nyukan

by T. Ohba

"Shutsu-Nyukoku-Kanri-Ho-an" (Immigration Control Law) is going to be laid before the regular session of the Diet. But, it is not too much to say that to lay this I.C. Law indicates "obtaining to lawfulness of the bill."

We must not overlook the fact that the I.C. Law system substantially too well organized. When we consider the Law, we will miss to recognize the essence of I.C. Law if we stand on to look it as the policy of Japan-Imperialism. As far as we do not touch the history which the ex-Japan Imperialism had an armed aggression in Asia, especially, in Korean Peninsula and Chinese Continent and killed them mercilessly, we cannot talk about I.C. Law.

And the I.C. Law makes us, living in I.C. Law system, draw one point of view which the above prewar action in Asia was done by us Japanese. Namely, approaching the essence of I.C. Law, to accuse not only the responsibility of the militaristic Government but also to admit attitude are the most important point. We cannot regard I.C. Law system as our own problem till we strongly recognize that there is the road to the State which leads to invade in the people's lives and consciousnesses, from the prewar time to today. In this point, we should receive the problem of Law as the accusation of the nation.

Whether I.C. Law may pass the House or not is completely out of the problem if our structure of consciousness does not change. It is the fact that I.C. Law is an out-post action of the invasion into Asia.

But here all that matters is our consciousness which accept various thoughts standing on the relation of the controller's interest. Then, shouldn't we take hold of the structure of consciousness which is infused by the Upper (Ruler) without hesitation? And after rehold-

ing our the structure of our consciousness, we must devote our best to fill weak-point of it.

Kamijima's analysis

One attempt, in which Jiro Kamijima analyzed Japanese consciousness which supported the one-time Tenno-System, can lead us to understand our present consciousness which has been supporting I.C. Law. Because we can find the same situation of consciousness as

been coming to the present day without denying the inner Tenno-System since we came across the defeat of the "World War II." We should concentrate our attention upon our consciousness which are apt to be absorbed by the Upper (Ruler). As one method, we have to receive the Kamijima's Tenno-System-analysis from the view point of the structure of consciousness as our own problem. According to Kamijima, the structure of our consciousness which sup-



The struggle against the Nyukan System has been accusing the structure of our Japanese consciousness.

ported the one-time Tenno-System-Fascism was the spirit which want to return to our native place, namely, (Daiichi-no-Mura). Once Japan was organized by the natural village. There the system of the economic independence was in existence by as the only element of structure.

With it, there were various principles of order, for instance, Shinto-ism, Choro (a

person who deserves respect because of age and experience)-ism, Kazoku (all those persons who are descended from a common ancestor)-ism, Mibun (the position or rank of people, house)-ism, and so on. Namely, life there forming the keynote of the stability and harmony was developing. It is not too much to say that, as a natural result, the then nation had the sense of order standing on the principles of order.

But Daiichi-no-Mura (the natural village) could not help being destroyed historically with the wave of modernization. It is the fact that Japanese history rapidly developed eating up the natural village, from the point of economic or cultural or politic view. And many people who were driven out of Daiichi-no-Mura gathered together to the town, but what they could find was not the co-operation system having the principles of order in which they felt relieved but one freedom with the severe merit system and luxury and waste as one reaction to the fact that they could not find the pleasure labor without the means of production.

More or less, the in-stability made an attack on the people who were flowed into the city, which Kamijima calls Daini-no-Murabito. The farmer natural village had the step of in-differentiation of economy, politic and religion. Therefore, Daiichi-no-Murabito was absorbed by the religion of Ujigami. It goes without saying that no notion of the State existed in Daiichi-no-Mura. Namely, there was no room in which Daiichi-no-Murabito was absorbed by the Upper. But Daini-no-Murabito living in

Daini-no-Mura came to the existence with the sense of instability and ideological principle of order. As the principle of order under Daini-no-Murabito's consciousness was ideological, the sense of order under them became more and more expanded.

Tenno System As The Foundation

And the sense of order aimed its destination to Tenno-System in spite of the religion of Ujigami. It is said that the Tenno-System stood on the condition in which the energy of Anti-System existing in house and Mura was severed from organization, in which the powerful grasp was descended to the unit of the individual and in which the independent power of unification was weakened or destroyed. There is no denying that, from the point of historical or economic view, Daiichi-no-Mura changed into Daini-no-Mura, but the people's consciousness could not catch up with the phenomenon, therefore, the consciousness to want to return to Daiichi-no-Mura was contrarily absorbed to the system. And as there is no base for production in Daini-no-Mura itself, they became attached to the one-time Daiichi-no-Mura where they could not come back again. Daini-no-Mura was united around the axis of the distant home. So far as the home was distant, the world was not realistic but that of recollection. Could we say that the world of recollection pulled Daini-no-Murabito to the world of Fascism?

(To be concluded)

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Editorial

Invisible Situation

After the storm of Anti-War struggle and Anti-Ampo struggle blew over from the first Haneda struggle in '67, and the Campus and Educational struggle in '68 and '69 to the obstruction of Prime Minister Sato's visit to U.S. in Nov. as the climax, the year of 1970 began. In place of the strained situation, the Government provided '70 as prosperity of Japan symbolized by "EXPO '70" and made us raise national consciousness while making us look away from Ampo problems.

Anti-Ampo struggle in '70s started on June 23. Every one recognized that means the beginning of endless Anti-Ampo struggle and the first step to faraway road of 70s' struggle. But such struggles were obliged to recede apparently by the suppression of Power. In the same, the Campus struggles were "normalized."

Trembling situation had changed into negative, invisible one. And now we stood in the latter situation. In process of reconsidering a negative side in New Left's movement and opening the new struggle, our "daily life" is asked. Under the slogan of "The Invisible Prison: The Destruction and its Preface", Rikkyo Festival meant to destroy our inevitable daily life and the existing culture. But sorry to say, the slogan not being reflected, the Festival was over. Cause is that not only the committee of BUNREN (United Association of Cultural Clubs) but our circles can not grasp the negative political tendency and establish an idea of "daily life".

Denial of "daily life" is not to carry unordinary time into our ordinary one. It is that we have close contact with political situation in daily life and make the problems, that is arised by doing so, exist always in our minds as our inner struggle against the authority. It seems that struggles in future should not be considered regardless of this problem. It is necessary to consider again what "daily life" is and create our cultural movement at each circle without being perplexed over the cultural situation that the authority provides.

About half a year has passed since Japan-U.S. Security Treaty was extended automatically. There is a mood of calm, false peace on the air surrounding us again. Moreover it will fill over the whole land. In present state of affair, we are apt to be deceived by such a situation.

But Japan is advancing forward to imperialism. The election in Okinawa to participate the Japanese Government was held in last Nov. prior to the return of Okinawa in '72, which was made as a chain of strengthening reorganization of Ampo System. Obtaining the consent of Okinawan people, Japanese Government is pushing the road decided by Japan-U.S. Joint Statement. And moreover the Self-Defense Force also reorganizes, which is made clear by a publication of the fourth defense plan in Oct. It is clear that corps of the Self-Defense Force will be translocated to Okinawa after the return in '72 and after the decrease of American troops in Far East.

Looking internally, imperialistic reorganization in society, including educational field, is in progress. The Immigration Control Law (Nyukan) is to be laid before the House in this January. Like this, the invasion of Japan Imperialism to Asia makes steady progress in invisible situation.

Hereafter we would like to look into the present, invisible political situation while establishing our cultural ideology at our circle by refusing cultural situation that is accompanied with political one.

Screen Review; Z

He Dies, His Thought Is Still Alive

Gaburas Costa found the political problem to which he had stuck in Bashiricos Badiri's best seller novel. It is 'Z' that the novel was cinematized. The main theme of this movie is the case of assassi-

peril direction by some people in the name of principle of parliamentary democracy.

Besides, the world is filled with an evil of the authority. So to speak, politicians, armies, and the police are not at

political stand may be clarified whether the position of an author was affiliated or supported. However, this movie does not plead for some political parties, but it was made for us to think over humanity.

This movie made us think the connection between movies and politics. Gaburas Costa asserts as follows: "Z' is not a fiction. This movie is official in a sense and it also quotes records of the justice. To begin with, an important point is to have an active political sense."

And he says about his political creed, "I am making a search for a political party being accord with my thought. But I think that the only political solution which is thought at present is eventually the socialist's states. Not all the socialist's states are absolutely good at present."

Among similar political movies, Gaburas' is quite clear, but on the contrary, Godard's. Gaburas' movie is clear, but on the contrary, Godard's is quite hard to understand. Both of them seek for political problems deeply by making movies. We will have to catch and think honestly their instituting problem as they surely appeal something to us all.

'Z' means 'Zei' in Greek, that is to say, "He is still alive." in English. A person died, but his thought is still alive. It is of no use that the authority tried to get rid of his thought.



Mr. Z, the leader of the opposition party, is assassinated by suppression of the authority. The people make a protest against the authority which conceals the truth.

(Photo by Columbia)

nation in which a leader of Opposition Party was killed by officers of the Greece Government.

By the way, what does this movie appeal to us on earth?

We should not think that such a case will not absolutely happen just because it happened in the Military Government of Greece. It is quite possible that the present situation is pulled toward very

all different from cunning and cold-blooded gangsters. And the way that politicians use by preference is a trick to cross out unfavorable persons for them one and all. Our interest ought to remain on the problem whether it is good for the common people or the privileged class.

It is possible that this movie becomes the propoganda of political parties. Because the

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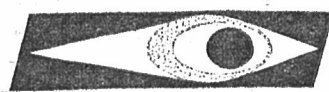
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