

RIKKYO ECHO

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Don't Allow U.S. Base

On Oct. 5, the U.S. attack aircraft carrier Midway berthed at Dock No. 6 of the U.S. naval base in Yokosuka to move a home-port from Base Aramada. About 30,000 persons (member of labor union with the General Council of Trade Union of Japan, students and Yokosuka citizens) held a massive rally and demonstration against making the Japanese land into "home-port." But the carrier came to harbor at 2:50 p.m. pretending silence.

On Oct. 7, a big protest rally was held at Rinkai Park in Yokosuka against the use of the U.S. naval harbor as home-port of the U.S. attack aircraft carrier Midway. It began at 2:00 p.m. in the light rain. The Japan Socialist Party, Japan Communist Party, Koumei Party and the General Council of Trade Unions of Japan (Souhyo) concluded an agreement to fight together, and 30,000 people from various parts of the Kanto Region and Hokkaido and so on, came to take part in the demonstration. The demonstrators marched from Rinkai Park towards Yasuura Park via the main gate of the U.S. naval base, having the slogan "The abrogation of the Japan-U.S. Security Treaty," "Against making Yokosuka the home-port of the Midway." In front of the main gate, they shouted at the top of their voice "Midway Go Home!" "Yankee Go Home!" and they marched in great strength. Particularly, the Doro workers held a zigzag demonstration severely. But Revolutionary Marxist Faction (Kakumaru-ha) and the other sects suspended the demonstration. So the demonstration was taken place rather peacefully.

Base in Far East

As if 3500 riot police deprives us of right to act in opposition, the riot police surrounded the participants in the demonstration and zigzag demonstration is restricted by the Road Traffic Control Law, and Public Safety Law, which are good causes of riot police in the performance of the official duties. So, participants in rally had nothing to do. Also, riot police protect U.S. Army and Government of Liberal Democratic Party. Really, what effect does the demonstration make? Nothing! It does have no effect.

We must not overlook the fact that this Midway's home-

port in Yokosuka base has close relationship with that of all U.S.

gaudy bars and barmaids accost in the drunken American soldiers

it as "alliance army" or "an army of occupation." But it is



In light rain, participants in the demonstration are helpless before violent its respect. But marching to the front of gate, 30,000 participants shouted in a top of voice, "Go Home Midway," "Go Home Yankees."

Navy Fleet. Yokosuka base has become a most important U.S. base in Far East. If the world war happened, U.S. Fleet will directly start from there. And this "home-port" affects to weaken Japanese sovereignty, and it will not be "a port of calling" but be "a home port" which stands for the military settlement.

The plan is being implemented in accordance with a decision made in November last year between the Government of Japan and that of the United States. What is the objective of this Midway's home-port?

U.S. Army considers: since Vietnam war was over, the aircraft carrier should raise its efficiency and decrease the cost for maintenance by staying in Japan. The home-port of the carrier is to provide many conveniences for its crew. U.S. Army can encourage crew's spirits very high. And it intends to maintain a military balance in the western Pacific against the accelerating advance towards the Indian Ocean by the Soviet Naval Force.

We have another serious problem. That is, there is the danger of nuclear weapons being introduced into Japan since the Midway is capable of carrying nuclear weapons. Japanese Government insists strongly that the nuclear weapons are never brought in Yokosuka base. Is it true? We suspect the aircraft Midway carries nuclear weapons. As in the case of Okinawa, the home-port can become a new nuclear base in Far East. The Japan-U.S. Security Treaty involves many problems about U.S. naval base, but has strong influence. The Treaty has much contradiction!

But stepping into the back street from the main street of the U.S. naval base, we saw another world. There are many

in the mid-day of 1:00-2:00 p.m. It is true, this was Yokosuka, a town of the U.S. base. In the main street the demonstration was held. In the back street this sight was seen, and there was no concern for the Japan-U.S. Security Treaty, the Midway and politics. Who can call American army except calling it "An invading army!!" You may call

still "an invading army!!"

We oppose to the home-port and shall go to the demonstration. The opposition to "home-port" may be useless before the riot police. But we must not allow selfish Government policy. We must not think the problem of home-port of Midway as the problem of Yokosuka only. We must recognize it as "the great problem of ourselves."

Fear of Asphalted Ground

We were looking at the pupils running on the hard asphalted ground, the same thing as they were running on the street. After this, we asked a boy, "You don't like the asphalted ground, do you?" "Why?" "It is hard, so you may get hurt seriously." "I don't, I am not careless." "You can't play with sand." "We don't do such a play. If the playground is sandy, we can't play after rain nor play roller skating." "But you can't do sliding in the baseball game." "What's sliding?" "To slide into a base." "Ah, no, we can't. But the asphalted ground is not good only in that case." In this way, the children naturally and without any thoughts accept the existing state of things and their consciousness and recognition is founded upon it. They will grow up to be man, with those senses.

It is the same in case of us, all of us. A man who is living in this time can't be free from this system. The affairs which we take, of course, have often serious problems. It is our daily life that covers with and justify them.

In the city it is not rare that a school yard is surfaced with asphalt. The asphalted school-yard is rather general there.

In middle and senior high

schools, this percentage of asphalted-ground is smaller than that of primary schools. Especially in Tokyo, school yards of primary schools are almost surfaced with asphalt. For example, in Ikebukuro Ward, there are twenty-eight primary schools, but only three of them have soil school yards.

Lacking Nature

This may be a part of urbanization, or a part of city planning? Or does this symbolize modern times itself?

We interviewed a certain head teacher of a primary school. He answered, "School yards in Tokyo have been surfaced with asphalt for a long time. I myself played in them. So I don't know the motive to surface with asphalt grounds in the beginning. But I think that the most principal problems are dust and conditioning. When the yard is sandy soil, it raises a cloud of dust and the room are soiled with it. Moreover, during the breaks, pupils go out and play with indoor slippers on, and come base with the same slippers on. So the beautiful floors of modern concrete school

Against Raise of "School Fee"

In most universities, for example, Waseda, Keio, the school fee was raised. That of each university was raised by 50-70 per cent.

All over the world, in the inflation boom, price rising is continuing, but the raise of the school fee by 50-70 per cent is very sharp. To enter a university is hard for not only students but also their parents. In Japan, there are a few national universities, and only a few students can go to national universities, so most of students are compelled to go to private universities. In Rikkyo University, the school fee has not been raised. But we should not be contented with it. The school authorities of other universities pointed out before the increase of school fee with much speech and conducts that the finance was badly-off, that impressed students. On the other hand students could not have enough thought over the raise. And before students were ready for it, the fee was raised. We think, this is possible in our Rikkyo Univ. The school authority of Rikkyo is making "collection of contributions" & "collection of school claim" by mail. In the mail, red figures, for example, "atomic laboratory", are recorded, so it impressed us that the school operation was hard. And between the school authority and the teachers' union, the promise that the wage would be raised and it would be paid (Continued on Page 3)

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You Too, Get Married?

When people come to a certain stage of life, they get married as if marriage is quite natural. They regard it as natural as their lying in the graveyard after their death. What is marriage? Let's look at this from women's viewpoint.

In fact, it is terrible that women are pleased to become brides thinking it is natural because everybody has experienced through many generations. Where in a married life does love locate which is dreamed as the base of marriage?

A man needs a woman who performs all the domestic work and a woman needs a man who supports her. These two needs are supplied within a family, but when younger generation grows, new hands are needed. And especially for a woman, to get married is an indispensable condition to be thought as an ordinary woman. Marriage is also necessary in order to gratify her carnal appetite and bear a child within a moral limit. In this way, marriage exists as a means to solve the inconveniency to live alone. For a woman however, marriage produces new problems.

After marriage, a woman's life would be sacrificed for her husband, children and his parents. There is a fear for the responsibility to take charge of a man who has been loved by his mother for more than twenty years. And there is a worry to keep company with his society which may be quite new to her. She has to appear with her ugly body for many months and after that bear a child through terrible physical pain. Moreover, her daily life is restricted by the care of children. For a woman, marriage is a place where endurance is needed first of all. For all that, a woman wants to get married and really is getting married. It is because there is a palliative which makes mar-

riage better than only a functional thing and a place which requires endurance. That palliative is what is called love.

Its emotional effect is this—she is too lonely to live alone, she wants to be protected by somebody's warmth and to serve him warmly in return. But when marriage is one arranged by a third person without her own affection, there is no palliative in the beginning. In spite of that, a woman goes on getting married. It must be an awful fear for a woman whose life is mostly effected by marriage whether a true love can be born or not. But the common sense that affection can be born through living together coaxes a woman.

Women's Sad Nature

Here we should take a notice of the weight of maternity instinct. This instinct which makes a woman feel like serving a man, bearing a child and bringing it up, urges a woman to get married. If she has already a lover, this instinct effects towards him. If not, and a marriage is arranged by a third person, she may find out her joy in doing her duty as a wife through doing it by this instinct, and consequently may come to love her husband, the object itself she does her duty for. By this instinct regarded to be had by every woman, marriage named a graveyard of life is changed into what a woman longs to reach.

Because marriage has been carried on from old times, because everybody has done, because everybody has the instinct. . . . This sort of logic is apparently right, but in fact, this is awful and it is loathsome to get married by such a logic. We should think better of mar-

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Way to The Rehabilitation

On the outskirts of Tokyo in the city of Kunitachi, there is an institution for the mental retardation named Takinogawa Gakuen, was founded by the late Mr. Ryoichi Ishii, a graduate of St. Paul's University.

Now we would like to describe the harsh treatment which the general public give to the rehabilitated mental retardation persons. This harsh treatment is one of the greatest problems not only to the present Takinogawa-Gakuen, but also to all other similar institution.

It goes without saying that the pupils of the institution are what is called mental retardation. After all they have an intention of going out into the world after undergoing various kinds of training in the institution. And the majority of them are desirous of leading an independent life, leaving their institution as soon as possible though we admit there is much left to be discussed on this point. We may say, however, their prospect is far from being bright, for the general public are not prepared to treat them as fullfledged individuals.

Many of them, being received coldly, become friendless and at last lose self-confidence. Here is an example from "Takinogawa Gakuen News No. 19": Mr. A, who has been long rehabilitated, works in a certain company, living in the employees' dormitory. At first he kept company with his mates, but subjects of common interest have gradually failed, and he has begun complain of solitude. Now he has come to indulge in wine after the day's work in order to relieve himself from loneliness, spending the greater part of his earnings on wine.

When we come to think of our daily life, we find that egoism

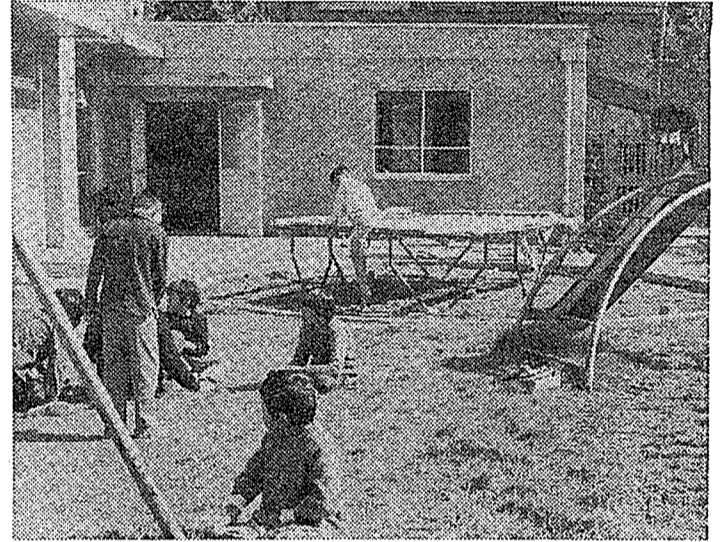
is given higher priority to altruism, and that the conception of "the fittest surviving" is dominant. Why is such a way of thinking so prevalent? We think it comes from the following two viewpoints.

Firstly, it is hardly possible to appreciate what is the most valuable to society where the pursuit of profit dominates. In other words it is conceived by some people that only those who

being only burdens of society.

Secondly some people are of opinion that no matter how valuable each individual may be, one's own self is, above all, of the greatest value, and that there is no treasuring others at the sacrifice of oneself.

But do you think that such a way of living is all right? It is desirable that one should do good to another without being conscious of the fact that one is making a sacrifice.



This is an institution for mental retardation named Takinogawa Gakuen. These children are apparently playing merrily. But what will become of them in future?

do good to the business world are admirable and wonderful people, and that such people as the pupils of the Takinogawa Gakuen are good for nothing,

We ought not to miss the mark. Let us reconsider once again how valuable each individual is and what society should be.

Good Morning Our Vacant Culture!

How do we see the morning of this modern world? It seems that the morning represents the time we scarcely reach at our each society. And morning phenomena which we produce—crowded trains, tired faces waiting for signals on opposite side, people who enter trains forcibly—make us sometimes feel disagreeable when we see the crowd. In spite of these, each of us receives "morning" naturally, and spend busy mornings everyday. Late mornings are caused by late nights. We sometimes feel that we want to get up early, have a breakfast without haste, read a newspaper, and be satisfied with the fresh air of the morning, but we cannot do so because of late nights. People consent this unconsciously and always spend busy mornings.

We try to use the night for our own time. Everybody understands late nights make busy mornings. So people don't have hatred for "morning". It is clear that present-day

civilisations and cultures enter by force into our free time, and those are important for our life. But what is the truth? It seems that we all are waved by them and dig into night to find out our time. For example, televisions or window-shopping occupy our time without our will, and once we get into such things, we are beside ourselves. Or we may be handled by strange forces, when we want to do something. For instance, someone would like to read a new book, but when he feels a force of an advertisement which pushes us behind. Or other man would like to travel, but he certainly relies on guide-books and informations of magazines, and they limit his travel. We see in his travel the same force mentioned above, even though his travel looks wonderful.

People want to do various things which attract them, and they dig into night to make time to do those things. In this situation, we cannot help feeling (Continued on Page 3)

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Spiritual-Enlightenment In Our Life

We should challenge "Self" till doomsday, on the ground that it leads to a kind of very real, true happiness. Following purely, it's the way of self-establishment, and undoubtedly the highest way.

Human beings are always have to live in their existing conditions and to know themselves who cannot escape from that situation. Yet they cannot give up living their lives.

Novelists often write on spiritual and physical things about mankind. They know the way of life. In their works, we often try to look for what we are, and grasp something we need. Then we can establish ourselves. We try to know ourselves by reading novels.

Here we have three special novelists, Sagan, Salinger, and Faulkner. We want to refer what deep emotion we can feel from the life of hero (who is written in their works) and in what way we have to understand their way of life.

A woman who knows well how charming one's life is when one loves one's own life is found in Dorothy, a heroine of *Le Garde du Coeur* (Gentle Relation) written by Françoise Sagan.

Dorothy is a forty-five-year-old scenario writer, whose face shows slight fatigue. One night when she was driving a car with her friend, a young man ran into the headlights. After he got quite well again, he continued living in her house. He is a quiet, odd, both cheerful and taciturn youth, and doesn't say anything about himself. By her coming in contact with that man, we can see her way of thinking on life. Dorothy doesn't have any special ability. She is a very common woman. And outwardly she seems to be a little frivolous and lacking of consideration, but in the deep point of her heart she has her subjective and not corrupted view of life. She is genuinely walking her way without any deception. She is a woman who sincerely loves various kinds of substantial value in life, so she can live such a life, and besides her life may be based on mental abundance.

When she was twenty-five years old, she appeared in a

movie for the intellectuals and was a great success as an actress. After six months she went to Europe with an artist in order to spend all her money. When twenty-seven, she came back to Hollywood, her native land with no money, and was employed as a scenario writer. She had a lot of experience in her young days not unexpectedly but voluntarily and did not think, "Because I'm a woman, I cannot..."

A woman who can say, "I like my life" knows hardship and sorrow in life thoroughly. Therefore we must live facing difficulties of our own accord. But we must not lose ourselves in them. We should always continue to stare at ourselves no matter how hard or happy we may be. The basis of life is oneself. It is not until we stare at ourselves in all sorts of circumstances that we are able to understand us. And we have to understand us.

The World of Salinger

Every human being has two selves. That is to say, one is all the faculties of human being, such as the sight and the other senses and the emotions and the intellect, and the other is the real power, the mystical identity, the real I or you which stands behind the faculties.

That is the very human nature that J. D. Salinger described in his most important work, *"The Catcher in the Rye"*.

Holden was so fastidious that he could not put up with insincerity and falsehood of his friends, teachers and adults. Not being able to endure to live in the real society, lacking in the real love and sincerity, he made an attempt to escape from his society to the West. But in the long run, Phebe, his sister stopped his escape with her whole heart and soul. He came to his senses by his sister who enjoyed riding on a merry-

go-round innocently, and who received him in earnest. I think that the following words by Holden are the best.

"Boy, it began to rain like a bastard. I got pretty soaking wet, especially my neck and my pants. I didn't care, though. I felt so damn happy all of a sudden, the way old Phebe kept going round and round. I was damn near bawling and I felt so damn happy. I don't know why..."

Not knowing why, Holden felt warmth in his heart and an indescribable happiness took the place of his melancholy feeling. Moreover, he yearned after his friends and teachers who were dishonest to him.

We, all human beings have various worlds in the ideas, and the emotions and so on, as we have various faces. But at the same time, we have the common world—the great world in which the only one human being includes all human being as they are.

In the present days which is called, "The Age of Discontinuity" the more we, young people want to be true to ourselves and above all to look for the truth, the more we cannot avoid the collision with the real society.

But I think that if we believe in the human nature which is

(Continued from Page 1)

by debt was made.

We think, the school fee will be raised. Then, what would the school authority of the Rikkyo University does with the cost of equipment? It prepares four hundred millions yen for constructing a students' hall, but the problem between students and the school authority has not been solved. The school authority wanted us to contribute a large sum of money for constructing a students' hall in the mail of "collection of contributions" & "collection of school claim". The Rikkyo University has not been enlarged, and the money for constructing a stu-

shown in J. D. Salinger's literature and live with it in a body, we will be able to foster it to become an important thing that will support and help us in the hard battle of our life.

Encounter with Faulkner

William Faulkner was born at so called "deep south" of America. He lived there all through his life. He continued gazing at "south" and finally he made "Yoknapatawpha Country" and wrote many people, many cases in that country. He especially had close observation on Negroes, Indians and Poor whites.

In *Red Leaves*, Indians are plodding their way breaking down. Negroes have to obey even self-immolation, custom of Indians. They never can escape from the existing condition which over-spread them. He tries to escape from it. Why does he have to kill himself on the death of Indian's lord? But, wherever he does go, he can never escape from "deep south". In the escape agony, he is nearly bitten by a venomous snake. After sweeping off that snake several times, he found himself there (in the act of that snake). That resistance is too miserable. We cannot escape at all? We are living our daily life having

dents' hall is already prepared. But, from the viewpoint of the school authority, there is a problem. The students of Rikkyo University is increased, and it is sure that the campus is too small for those students to study in the Ikebukuro school buildings.

But, as a matter of fact, we don't know what the balance sheet is. We should want the school authority to show a correct balance sheet that we can understand. So when the school authority announces "the increase of school fee", we should take our concrete stand.

We have the right of receiving education. We should require the best condition for it.

that agony. And many kinds of examination for escape we are maybe trying.

Under the situation that over-spread us, whatelse we have to continue holding from the past. How about "Hako Otoko"? Did he succeed in escape? How about that Negro? Was he caught?

The existing condition makes us return to it. But in "Rose for Emily" (one of his famous works), for Emily, a rose and tarnished gold make her escape from it. If we have something like a rose for Emily, we never return to it. We are free from it. And William Faulkner gives us something that makes us find ourselves.

These three novelists tell us the importance of our own senses. We each must have "myself" in our mind and finally that is to be the strength to live and endure everything in this rude modern society. And one novelist says in the Address upon receiving the Nobel Prize for Literature, "Man is immortal simply because he will endure." and "It is the privilege for the poet and the writer to help man endure by lifting his heart, by reminding him of the courage and honor and hope and pride and compassion and pity and sacrifice which have been the glory of his past".

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the emptiness of this modern society, in spite of the plentifulness of civilisations and cultures.

Again, considering "morning", we can see such emptiness in the morning. But this "morning" is only the symbol of today's contortions. We accept "morning" as a matter of course, and will be able to live smoothly. But something seems to be wrong. Not only the morning but all day, we are floated by what we don't know without making clear what it is. It is likely our image of the morning can be changed gradually. Though we moved in order to live more comfortably, we are in danger of getting into something unnatural and wrong. There must be a contortion where we feel "abnormal". And it is very important for us to have a sense which makes us feel "abnormal". We must start from having such a sense, although the objects we sense are slippery and it is so-called the present day in which we ourselves are systematized and are moved in it.

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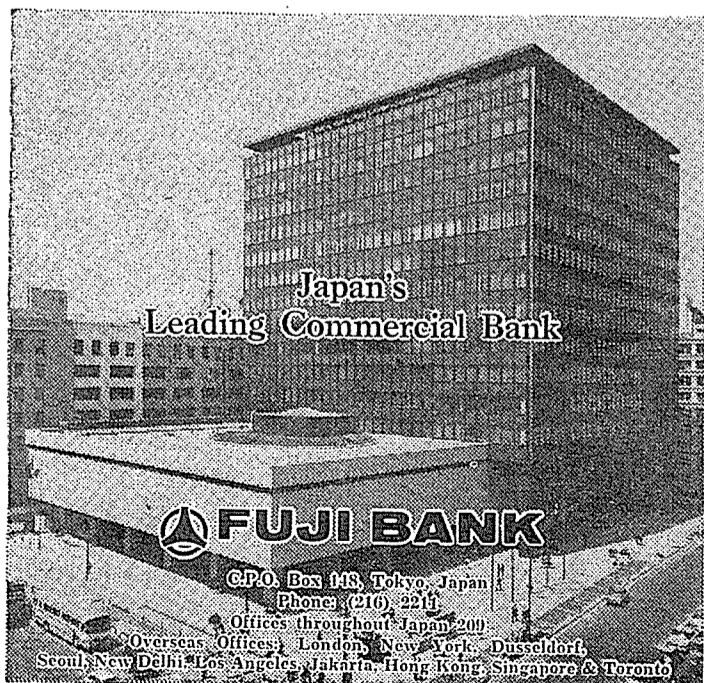
Editorial

With Our Value System

Now inhabitants' movements have been established as the resistance in self-defense. In former days, they took effect systematically by political parties or ideologies. But political parties and ideologies didn't defend inhabitants ultimately. As public pollutions turning serious, inhabitants began to defend them for themselves. They refuse to be erased themselves into society which is inhuman cave. They assert the existence of themselves. Their assertion is a matter of course, which comes out naturally from the member of society. Until now, industry or culture has grown on the principle of public welfare. If everyone does the natural assertion, it will become clear that prosperities of our society are untrue and don't make us really human or happy.

In the Rikkyo Echo, we expressed the suspicion against modern culture in the social welfare, the lost value of morning, the asphalted schoolyard, growth of child in big cities, and ruining Asakusa. It is the cry from our own breath in the untrue culture. We have to lead the reorganization of our value system here. What we recognize are how our value systems and our thoughts are formed in continuations of substitution, how our middle classes' consciousness restricts us to the empty culture. We are caught in the logic of control, too.

Peasants are robbed of their land in spite of their thoughts of Tsuchi(soil). We can sympathize with them. But it is difficult for us to understand their thoughts of Tsuchi(soil). After this, inhabitants' movements are ready to advance in constructive direction. We have to find the community of thought in them and us. It is necessary for us to break our accomplished general idea. Here, we have to ensure the true value system. And let's ensure the confused condition steadily with our own value system, and pull everything toward us. If we do so, we can have the connection with every resistance of the people.



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Screen Review; Scarecrow

Look at Scarecrow Again

With Real Humane Friendship

A gloomy sky dyes the screen grayish color which seems to be an ill omen. Max (he is one of the heroes of the movie.) comes to the place from a jail. At the road which Max comes to, Lion (he is also one of the heroes of the movie.) is standing. Two men stare fixedly at each other. Long, long time goes by and some cars pass between them in vain. Late in the evening, when Lion gives Max a light, they become acquainted. And then, their long and hard travel starts. They hitchhike from town to town for travelling in the U.S.A. from the west to the east. And it is said that the movie, "Scarecrow" describes the beauty of men's friendship which are now forgotten in today's devastated world. What on earth is the meaning of "Scarecrow"?

Lion says that "Scarecrow" is made a fool of and laughed at even by a crow, but he persists in keeping guard his sphere which is leaved to guard by his master, so a crow dare not get in there. Lion wants to say the way of Scarecrow's life, that is to say, he always trusts others and hushes up a matter and manages things successfully with a good laugh.

Lion suggests to others that his way of life is also a nice one. In the movie, Lion's way of life is understood by Max who compels others to understand his principle and persistence with force and arms, and at last such Max cries to Lion, "I'm also a Scarecrow!" Thereupon we can reach the climax of the movie.

But why does Max give up his

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riage from the standpoint that we let love locate not as a palliative but as what is needed most of all.

However, loneliness, coquetry, inclination to serve a man and children . . . these seem to be a woman's sad nature cultivated through monstrously long history. Many a woman is getting married likewise today, thinking there comes her turn because everybody has already experienced.



"Lion is just a Scarecrow!" . . . It must be difficult for Max to intervene in Lion's real mind. Can Max judge real Lion correctly?

primary straight and realistic way of life. There may be the differences between the U.S.A. and the Japan, between Max and us definitely, but we cannot approve of his attitude on that occasion.

Is there a valuable thing for him after giving up his original way of life? "Lion is just a Scarecrow!" Can Max judge real Lion correctly? It may be difficult for Max to intervene in Lion's real mind. Max's judge of Lion must be hasty.

Now, when we take a survey of our world, we may be able to tell almost all of us are Scarecrow.

That is to say, as we are faced with existing circumstances, we often avoid a kind of fear which is, in other words, the difference of our opinions and the sorrow of parting from our good friends. When we are sometimes forced to relate to others with our position in our society consciously, we cannot and should not avoid such connection. But such occasion should be insignificant, because our positions are understood each other.

Besides that, there is no neces-

sity for calling in question to the people who leave from our society.

But we and Lion in the movie want to enter a society. (In case of Lion, he wants to open a wash-car business with Max.) When we relate to others without our position in a society which Lion, Max and we are placed, we must not be "Scarecrow". Can we find out real friendship in the contact with others? Is it all pretended?

Of course, it is sometime necessary for us to keep company with others outwardly and perhaps impossible to live like original Max (straight and realistic way of life), but we have positively the situation that we ought to live like original Max.

If we are "Scarecrow" even at the situation, we must be unfaithful and utterly irresponsible for others and ourselves.

And when we have the straight and realistic way of life at the condition, real humane friendship will be found out. We should be now looking for such friendship which we may be able to get only at the situation.



目比谷通から見た「サンワ東京ビル」(昭和48年12月完成予定)

世界がお客さま...

国内はもちろん、海外でも幅広く活動する銀行—
それが、サンワです。現在、ニューヨーク・サンフランシスコ・ロンドン・香港・フランクフルト・シドニー・シカゴ・シンガポールと世界の要所要所で活躍するサンワマンの姿が見られます。

- 本店/大阪市東区伏見町4丁目
- 資本金/660億円
- 国内店舗網/200余
- 行員数/17,000名



みなさまのお役に立つ

三和銀行