

Poor Children In Today's Primary School

The essence of education has been sought, but problems at schools have never died out. In a sense of school without children, we now stand on the turning of education.

In recent years educational problems have been frequently taken up by the press and other means of mass communication. For example, the number of young teachers has been increasing who are not so passionate in teaching, private schools have been popular where pupils go to study after school, and some mothers do interfere with teachers relating to the methods how to teach in the class, and so forth. The change of the society depends upon the children at this age who will grow up in the future. In this sense, it can be said that what is happening at school now is an important matter.

Life at School

In elementary schools one teacher has to take care of about forty pupils in a class. As every body has a different face, forty pupils have forty different kinds of quality. But in schools they are faced to line up at the same starting point, to learn in the same way, and

moreover to be graded according to some standard. In fact, half of the pupils can not catch up with the class room learning, and the more the textbooks become difficult, the more the number of these pupils increases. Teachers tell pupils that they must master at home as to the parts which they can not understand in the class. But the more they can not understand the materials, the less they want to study, and some tend to give up their school work. For whom should education be done in fact?

It is the fact that they tend to cut down athletic meetings, school excursions and extra curricular activities in order to accomplish the form that is settled in a course of study by the Ministry of Education, even though pupils are expecting these programs. It looks like school education without pupils. And children cannot learn how to cooperate in a group. As for pupils, they have no doubt and accept everything that is given through textbooks. And they are graded according to



Pupils cheerfully playing in the ground during a break. These figures are permanent now and then while other things change time to time.

ability-technique how well they can restate scrap of information on the test-paper which is stored in their mind in a short time. Moreover, the system to evaluate in five steps is relative in one class, and teachers have to give marks according to standard decided by the Ministry of Education. Why can

they give marks for the different kinds of quality and effort of pupils? If those figures control their life somehow, it may be the worst thing.

Human beings think in many ways, and live variously. Children develop themselves through their studies and school lives, not only under the leadership of teachers but encouragement and cooperation of each other. So lessons should be carried out according to their development. Some adults teach the children with a special technique are superior, some force children to go to a private school every day a week after school, and teaches them that it is a matter of course to win by kicking others down. The most important thing for children is that they learn how to live among many thoughts of contradiction of society through recognizing the reality. The programs of school education should be orientated and parents and teachers by themselves.

Parents who shift all the responsibility on the school and teachers are produced from the university which lays great emphasis on the technique of teaching not on the children themselves.

Well, education is the whole movement that synthesizes all the surrounding nature, society, and culture, etc. And education is the process which bears vivid human relations in the dynamic society. We must reconsider this as a matter of course.

And only this kind of education make children master the way of living in this society in which the values have been diversified.

The suicide among young is increasing and the age bracket is going down. What is worse, in most cases the cause is the pressure of study entrance exams. What does it mean?

Teachers sell scraps of his knowledge, parents cherish only the marks of their children, and Government uses education as a shift of politics. These matters mean that adults force their egoism to children. The tender spirit of children can produce various possibilities. How does the control of their tenderness and stop of their development give the worse influence to children? How many people think this question sincerely? It is good that teachers have enough time to look for substantial education by the five day working week in school. What do children do meantime who are growing day by day?

This shows that people forget "What is education?" and "The substance of education is children."

Meaning of Education

Education should be reformed. But even if the institutional reformation is realized, we cannot say that education is truly reformed. It is necessary to reform education not from the top but from the bottom. For example, when mothers gather and hold the meeting, they must reconsider the essence of education.

Mothers and teachers must cooperate and solve problems step by step. Through this process, the reform of education make substantial progress. Thus, Japanese education would be reformed slowly and steadily from the bottom.

Limited Freedom of Act

Wednesday, May 29, the Legislative Council, an advisory organ to the Justice Minister, urged a whole revision of the Penal Code. But arguments against the draft of the whole revision of the Penal Code is growing from opposition political parties, the press, legal and medical circles and various citizens' groups.

Wednesday, the opponents of the draft plan from various quarters assembled in front of the Justice Ministry and they claimed to discontinue the discussion.

At noon, the opponents of the draft began to distribute handbills of protest to passersby and began to appeal them in front of the Tokyo District Public Procurator's Office. People who came out to take a noon recess went into Hibiya Park as if they have no interest in the revision of the Penal Code. The opponents of the draft appealed in the park to oppose the draft plan and obstruct the proceeding. But people seemed to spend their peaceful time playing volleyball or sitting on benches paying no attention to what was going on in the other part of the park. Besides the Metropolitan Police Band was playing in the park, and many

people were listening to the performance. On the other hand, the opponents of the draft were distributing pamphlets and they were appealing. But people who took interest in them were little except those who joined the movement against the revision from the beginning.

Claim to Discontinue

At 1 p.m. the opponents of the draft gathered in front of the Justice Ministry and claimed to discontinue the discussion. And they claimed the members of the Legislative Council to discuss with them. And they staged a sit-down in front of the iron railing, the gate of the Justice Ministry. At 2 p.m. five representatives tried to enter the Justice Ministry to hand the note for demand, but they could not enter. Therefore the angry crowd pulled down the iron railing, tried to enter the Justice Ministry, and jostled against the police that tried to put them down. But soon the confusion was put down. The opponents of the draft and riot policemen were watching each other. At 4 p.m. the opponents of the revision held a demonstration toward Hibiya Park.

I thought that the number of persons who assembled to oppose the revision was few. And I was very surprised at the fact that numbers are so few who take interest in the revision of the Penal Code. I guess the reason is that people expect that the draft plan will not be carried. But the Penal Code is a great support of the state and it has direct effect on the civic life. On this occasion, we ought to think what is the Penal Code like, and we need to think if the present Penal Code is preferable, and to think if we have the conception that we make the Penal Code. We may have the only conception that the Penal Code is made by the government.

In general, we take little interest in the Penal Code in our daily lives. But the Penal Code always surrounds us. The Penal Code displays its force by physical pressure: capital punishment, penal servitude, imprisonment, and by the pecuniary pressure: fine, penalty. The Penal Code has both sides of the preservation of the civic life and of the control of the civic life for the maintenance of the national interests.

If the Penal Code is used put-

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Aim at a Lively Time

Today the five-day working week is becoming more and more common, and people are conscious of the leisure centered age arrival. Now is the time to think about it.

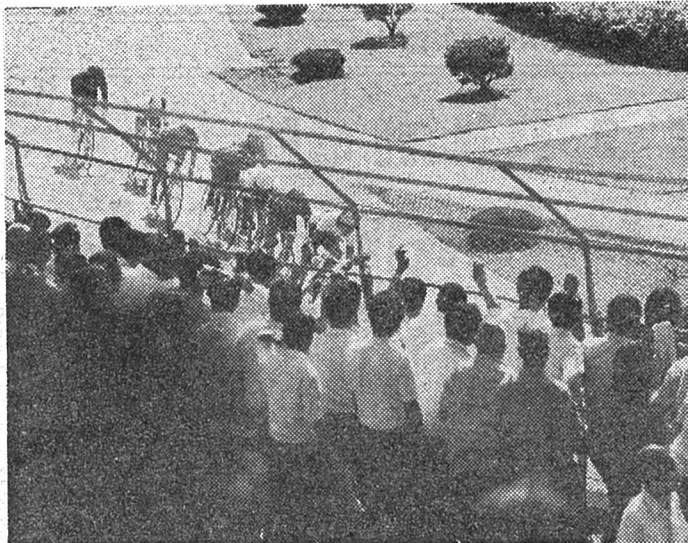
It goes without saying spare time ought to be free time without any restriction. It is best if we spend our spare time by ourselves and can find new outlets which cannot be found in a routine daily life. The realization of the goal requires effort. We should use our spare time not as a rest period after our working hours, and not as a secondary aspect of our life, but as a necessary, essential and independent part of it.

As one example of spending spare time, we think about gambling? Why is gambling popular? Because gambling is easy and amusing, we think. So we concentrate on this easiness. How many leisure facilities which we can use easily are there in our neighborhood? It is a fact that many people give up hope of taking exercise to their heart's content, because of a lack of facilities. On that point there is room for positive reform by the authorities.

Essence In a Spare Time

After thoughts like these, the next question that arises is, "Are all men who are interested in gambling content with such a way of spending their spare time?" We won't say that gambling is a bad way to spend our spare time, but we think it is not good that the reason for gambling comes from lack of facilities which can be used easily.

Let us consider the case of the housewife. There are two contrary ways of spending their spare time. Because of their great increase in spare time, due to modernization of household routine, some housewives who don't have any particular occupation try to spend it on hobbies or various kinds of other activities—viewpoint from the outside. And others who are busy with jobs try to spend their short and limited spare



Gambling is one of the popular ways we spend our spare time, but are those who are interested in it content with such a way of spending their spare time?

time at home—viewpoint from the inside. Certainly some women have much spare time and others little, but we cannot deny that it is their own time.

How should housewives make good use of this spare time? It is certain that a woman's view of work and marriage has changed. But basically it hasn't changed so much.

Many women support the traditional idea that men must have their jobs and women must stay at home, and their consciousness that mothers should take all the responsibility for household matters and childcare is very deep. For most modern women, if we concentrate on the above-mentioned consciousness in the middle of which the household exists, there are the two opposing factors leisure and work.

Many housewives, however, are aware of an inconsistency. "Where am I?" "In what place should I exist?" Their human nature cannot exist in their household matters or occupations but can exist in their spare time by chance.

We can say the same thing of all kinds of people. All of us, have our own spare time, more or less. And we must not use it in vain. Independently we must look for ways of spending our spare time which we ourselves can accept and be

satisfied with. If we succeed in our search, we shall be able to make our spare time an opportunity for self-realization and self-development.

It doesn't matter in what actual way we use our spare time; arranging flowers, being occupied with some work or participating in the activities of consumers—there are many many ways of spending spare time. But the most important thing is that the individual spends his spare time independently and with a set purpose. For this is connected with enjoying a full life.

Ethics, Obscenity Under Authority Rule

Yojohan Fusuma no Shitabari by Akiyuki Nosaka and Nikkatsu Roman Pornographic films are pending in court. Don't let this fact pass.

There is the inspection which is called the obscenity. The problem is the natural individual right, the right of freedom of speech and expression which includes criticism of the inspection systems.

It is difficult to understand why books should be suppressed because of the obscenity. That is only a trifle matter compared with the larger question of the freedom of speech and expression. Suppression extends to control of the thoughts of writers and booksellers who will be detained.

Most mass media have independent rules which regulate ethics. It is the systems of autonomous inspection in quality. The authorities who can control mass media regulate ethics as if it is owned by all the people. We are restrained from that ethics. All of our acts are only permitted in the framework of that ethics. But, what is true ethics?

Our ability of valuation are ignored by the independent regulation which the authorities make. It is all through the inspection that people get the distorted thought and opinion

from writers. Surely, it makes fun of people.

If people enter the movie theater after paying a large sum of money, they see the films which have some cuts and are flawed. Not only the producers but the spectators get angry at these acts. People what to see the films and read the books which are complete.

The works which are out of the regulation are got out of sight before people are able to see them. Is their behavior allowed? Black painted parts and cut parts should be open to all men. What rights make the authorities get these acts?

The systems of inspection which allow wrong independent regulations and imposed ethics have to be abolished. And the place of expression as complete free media must be made and be defended.

For this purpose, we are hostile to men who intervene in freedom of speech and expression with legal power, and we have to struggle thoroughly with them. Police administration is spreading around you. By what the obscenity is followed next? The above two trials should be supported as innocent, and unfair judgement should be stopped.

Licence, Means of Living Life

From trifle things to great, our life is full of titles given to men by acquiring license. Even the application forms for universities and enterprises require us to write out our title in the name of talent or skill.

What do we mean by license? We mean it would offer us an authorized right, if we could reach to a certain level in a field, and furthermore would offer us titles, fame and trust.

This concept here used as the authorized rights is resulted from the sociality of us men. That is, the essence of the term, a "license," gets its root down in the fact, that, when we started to live in a mass and let our civilization be more and more complicated, we got naturally specialized and privileged in a certain skill.

Then, how could it be explained to add to an authorized right a concept of what we mean by title, fame and trust? We all know that we make

too much of ability nowadays. When finding a job, we would be selected by titles which should be valuable to no one but to enterprises.

So, possessing a title would surely be convenient. Also, the minority of people selected just because by titles would naturally be famous, when Japan had been struggling hard to be the top in G.N.P. and the first-class enterprises had become the target of the aspirants. And then the name of the enterprise he entered could also be a title, which should give the idea of being elite to himself, and the idea of being great and trustful to the public.

Now, it is obvious that the society, as the mass of human living, always requires to reduce ourselves in good means, that is, we always require our life to be more abundant.

An enterprise, as a small community, should also aim at

the same purpose, though it also aims at its own pursuit of profits. Furthermore, it makes too much of ability to rationalize the pursuit.

Does that principle really reduce the use of titles to us? Or, rather, could it be distinctly said that the enterprise pursues the social profits more than its own profit? Besides wouldn't it be so much desolate to live in such a world in which men are selected by titles?

Since the enterprise and our living are inquired as to how they should be, it could be said that we are now in the transitional stage from making too much of ability to human veneration.

What we need now is to try to understand and trust one another; that is to say, let's begin by placing a real view on himself, before looking at a title given to him.

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資本金=35億円 資本金=4,258億円 (49年3月現在)

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Colored-Glasses or Colored-Eyes?

Today, advertisements are one of the sources of information, and their basic function is to inform us about the goods and the services which are available to us. Advertisements are produced with the intention of making their products well known in order to sell as much as possible. They try to make their advertisements appeal to our senses and we accept them. So those who compose advertisements put another form around the essential quality of the article. That other form may be called an image. It is "the method of trading through images" which appeals to our senses. Scenery, people, coloring, music, words, etc.—are parts of such advertisements. There are specialists in the art of producing them, photo artists, composers, etc. and they create the beauty of advertisements. We may admit that such beauty is good, smart, and interesting. We can develop our own art to some degree from their advertisements.

But the purpose of advertisements is to inform us of merchandise, so there is an article inside the halo of the advertisements. Finally, we look at an article through the colored glasses of the advertisements. The essential quality of the article and the beauty of the advertisements are quite different. We see an advertisement which appeals to our senses, gives us a nice feeling, and after all buy the article. That's

the situation before us. It may safely be said that the beauty of advertisements moves us independently of the essential quality of a thing.

Today, we don't buy things because they are necessary, or because of their merits, but by the feeling we get from the advertisements. We don't look at an advertisement to choose what is necessary for us, but choose it because of the nice feeling we get from the advertisement.

From Our Sense

The beauty of advertisements makes us buy articles independently of their essential qualities. Then, is that beauty harmful? No. As stated above, it is the work of the people who participate in producing it, we, who receive it, can create our own sense. But if we are overwhelmed by the beauty of the advertisement without seeing the essential quality of the article, our power of judgement becomes paralysed.

Nowadays, our society is called "the consumer society," and people who live in it don't understand the essential quality of things. A thing and its essential quality are inseparably connected, but now, we don't pay attention to such a relation. Essential qualities are forgotten. Is this consumer society good for us? It is necessary to keep our eyes on the thing itself. Though we are

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Review Society Through Occult-Boom

We sometimes fancy a world of illusion in our daily lives.

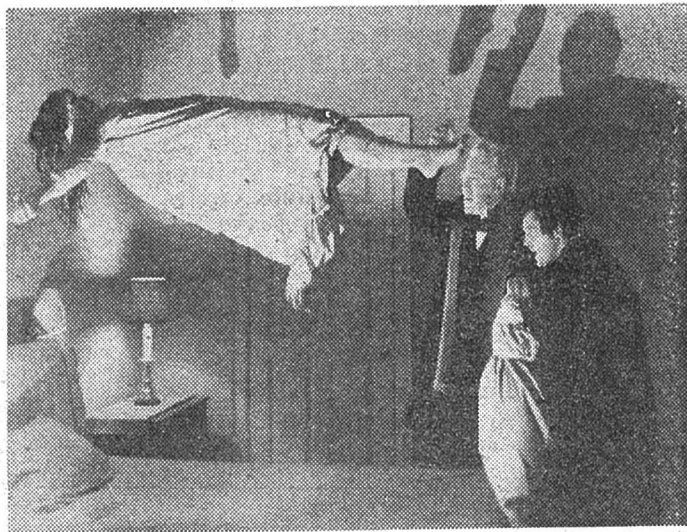
Everybody is interested in fantastic and mysterious things. And I think they have intrigued people not only in these days when the occult-boom is said to be at its height, but in every age. Then, why do we talk about the occult-boom now?

In Europe and America, people have been making research into black magic—what is called occultism, as lots of thriller novels published, since 1960's indicate. And it seems that under present conditions the boom is extending to Japan.

When we think about the occult-boom, it is necessary to view it not as a passing phenomenon, but as a deep-rooted problem of an individual character. For just as modern society is complicated, so are the minds of those who are absorbed in occultism, if we consider the situation in relation to the occult-boom and the facts.

Humanity is dying

Now a word or two regarding the social background of the occult-boom: in a word, today is the age of science. Science has enabled progress in our lives. But we cannot deny that is why we have overestimated it. Without our knowledge, with increasing speed, and including many contradictions, like public hazards, material and machine civilization has been advancing. What can we hope for in this? For us,



The girl is obsessed with a demon.—Began a horrid struggle between the exorcist and the demon.—The Exorcist.
(By WARNERBRÖS.)

occultism appears miraculous, and one of the things that cannot be made clear by science. It may therefore be natural that people are absorbed in it, because of their rejection of the idea that science is everything.

Moreover, rapid growth has caused many conflicts, which inflict a sense of insecurity on us. In our highly managed society, individuality is fading, an appreciation of existence is passing away, and humanity is dying. There is nothing to be desired. People feel that they are able to find something to do only in the world of unreality. And, perhaps we can consider occultism in connection with a

wish for religious mental food springing from social fear.

In America "The Exorcist" made a big hit. This is a horror movie concerning an exorcist, who drives out evil spirits from a person, and struggles with a demon. This is a good example of the expression of the occult-boom.

Today's occult-boom, in a sense, is caused by a hate of actuality—escapism. And we may regard it as a negative criticism of, and caution for our society. It is necessary for us to review the reality of our existence though it is very difficult for those who can find nothing from it.

(Continued from Page 1)

ting emphasis on the national profits, the civic life will be greatly infringed. The original aim of the Penal Code has to be the conservation of the civic life. If we are inattentive, there is a danger that the Penal Code is utilized as means of national control. In changing such Penal Code, we can not say that we need to take no interest in the revision because the draft plan is not expected to be carried. Moreover, there are many provisions including great problems like "Sodoyobizai", the law for keeping con-

trol over the riot in advance. "Sodoyobizai" has the dangerous direction that the nation brings pressure upon the people who have the opinion against the national policy. If the right of free assertion is taken, there is the danger that people are forced to move only to the direction of the intention of the nation, and that people are under the state control. We ought to keep the rights of free claim.

Therefore we ought to oppose "Sodoyobizai", and we ought not to allow the revision of the Penal Code that includes many dangerous provisions.

Collapse for You

What is wanting for those who feel inferiority complex? They cling to it and think it is an important factor so that they become blind to other factor which they may originally have. They hope to be the image which they idealize.

Even if they want to near the ideal image, it may be impossible. It is hard to do generally, for we have both ability and bounds.

Therefore it gives rise to an inconsistency between the ideal image and the bounds of ability, their appearance as they really are. So they feel anxiety and despair. It is the cause of the inferiority complex.

Now we need to reconsider it for investigating whether or not their ideal image has really the value to put up. When we think of it, we know that the ideal image is made by the social side selfishly.

People feeling inferiority complex have been made to fall into the situation that they look down their place from the view of the social side. The reason can be that they lack their independence. After all, what they are lacking mostly is that. Their lack of it, in other words, is their instability

in consciousness in the existing circumstances.

As the result that they will not find their conviction and significance without independence in what they do, they will be only swept along in the society. In order not to fall in such a condition, they need to contemplate and take action not from the view of others, but their own view in right sense. When their unstable consciousness change to stable one, they can find something significant in their place and action.

So they can make themselves clear, and judge from their own standard of value. This is the independence we can call as real. If they can stabilize the consciousness in this way, they

will find a great significance on the side which they even have not noticed. Moreover they can even develop their faculty in unexpected direction. When they feel the inferiority complex which binds them with the estimation of others' value, besides that, in which they can't intervene, their lack of independence may be always pointed out.

Those who feel the inferiority complex but never make an effort to surmount and strive to establish independence, avail themselves of only lazy mood.

They are not worth having or suffering from such a thing. It is the way of escape for them. Stop quibbling. All you need now is only to try to establish independence.

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Editorial

Consider With Our Viewpoint

Because of many and various mass media, there is a flood of informations and knowledges in the modern society. We have to select the necessary and important informations and knowledges for ourselves out of many informations. Under such a situation we need to reconsider the role of a newspaper which has an influence on the public opinion among the mass media.

The roles of a newspaper are both to give the news and to pen up the opinion. A newspaper company is an enterprise which has commercialism. After all it is in the capitalistic economic structure, and journalist in a newspaper company is likely to write not the fact article but the entertaining one. Because a newspaper company has to keep on the activity of producing newspapers, and it exists to keep the present structure of our society. Under such a situation the view point of a newspaper is not from the citizen but from the Japanese Government. In these reasons we know the fact that the objectivity and the neutrorarity of a newspaper does not exist truly.

And there has raised the question of one-sided opinion of a newspaper. Now the great importance has been put on the influence of mini communication. But mass communication, a newspaper for the first place, started as mini communication. The role of mini communication will become more important for the presentation of the news with reality in the modern management society.

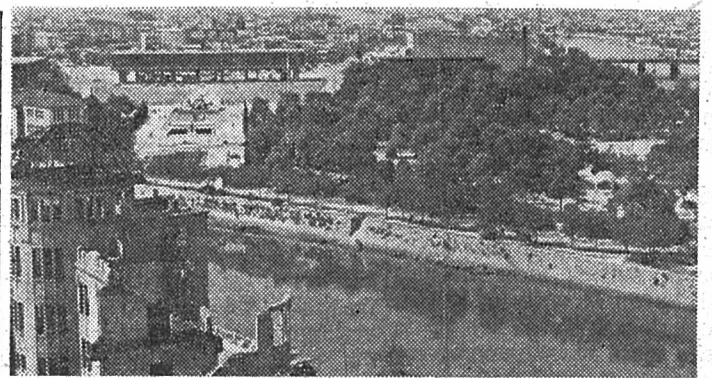
The view point of a newspaper should essentially not be the government's but the citizen's. News report should be done for the benefit of our people not for the government. There is no comparison between mini communication and mass communication in an influence to the public opinion. But at our base of the stream of consciousness by which we edit some mini communication there is our own view point and consideration which nobody can ignore.

My City Hiroshima

By Y. Terachi

When I ask someone, "What do you associate with Hiroshima?" most people say, "I associate A-Bomb with it." This fact suggests how deeply Hiroshima is connected with A-Bomb. But there is nothing that gives us any impression of A-Bomb in Hiroshima now. When the A-Bomb was dropped on Hiroshima, it was said that no plant would grow for next fifty years. But now the city of Hiroshima is surrounded with green trees and was born again as a modern city with well-equipped roads. The Dome of A-Bomb and Peace Park, which are supposed to be symbols of A-Bomb, are now the visitor's spots, and at the same time provide the amusement place for the people of Hiroshima. We can't judge whether it is good or not. But the city itself is actually growing every year, and as the time goes by, the fact that A-Bomb was dropped on Hiroshima becomes the event of the past.

About ten-odd years before temporary buildings, which were called A-Bomb Slums, lined up along the both sides of six big rivers in Hiroshima. They were exactly the symbols of A-Bomb. The Dome of A-Bomb was not surrounded with fence then, and I could easily and naturally find the keloid people even in the center of the city. In such conditions I could feel anger of people toward A-Bomb here and there, and it was also the anger



Hiroshima has been changing year by year.

of Hiroshima city itself.

But now Hiroshima has changed. The administration of the city made the people who lived in the temporary buildings move out by force, and intentionally changed it into parks. It is not too much to say that I hardly see the keloid people. And it is on the sixth of August when the people who are pressed with busy lives remember A-Bomb once a year, whether they wish to do or not. But even that day becomes to be set for the form's sake year by year. In my childhood Hiroshima was covered with sorrow all day long on that day, but now we seem to get through the day by only praying for a few minutes in the morning. In fact people who had the experience of the A-Bomb reached the middle age, and thirty years later the population of them will much decrease. How will I meet the sixth of August

then? I am one of the second generations of A-Bomb and I didn't have the real experience of A-Bomb. My consciousness about A-Bomb isn't so different from that of others who live in any other places, and in that sense I am one of the bystanders. While I accept the present state of ours as it is, I can not but feel some pain in my heart. While I regard A-Bomb has nothing to do with me, I can't cut it off after all —what makes me do so? The sadness I recall when I remember the city of Hiroshima ten years ago; the fear I felt when I heard the story of A-Bomb from my mother; they are the facts that we, the people of Hiroshima, only know.

A-Bomb is the event of the past for Hiroshima—that is all right. The proportion of A-Bomb in our minds has become more and more decreased—that is all right. But what we must never forget is A-Bomb.

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now an integral part of this consumer society, we come to understand our present condition. What are our feeling, our sensibility?

We feel good when we see an advertisement, but what is the object of giving us this feeling? Is it to understand essential quality of the article? The base of our actions always is our feelings. We may try to look at our feeling objectively, but we cannot escape the truth. Our action will always be ruled by our feelings.



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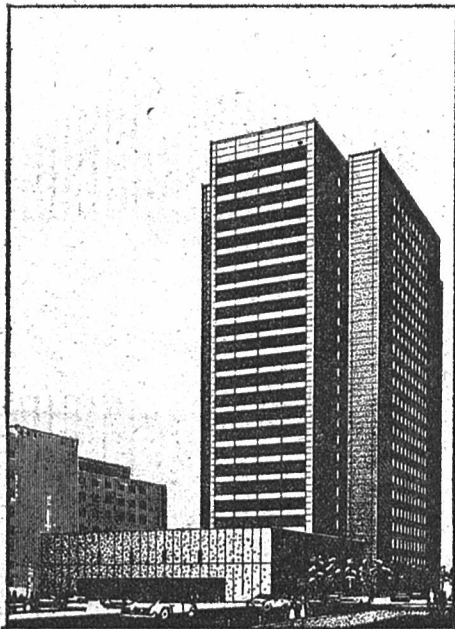
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みなさまのお役に立つ

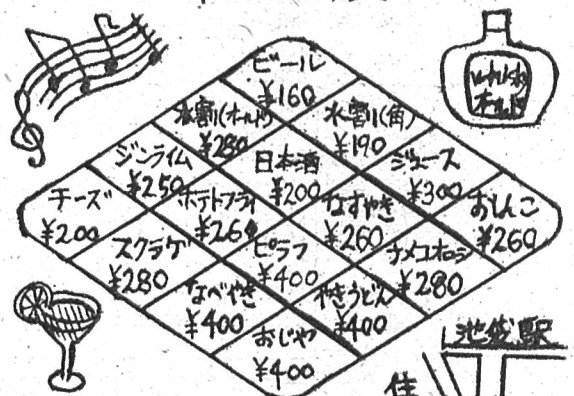
三和銀行



目比谷通りから見た「サンワ東京ビル」

生演奏で歌って踊れるスナック

10年前の料金



スナック

ジュアル

(ビル地下一階)

TEL 982-3973

PM 6:00 ~ AM 4:00

