

RIKKYO ECHO

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Our Unity In Mechanical Civilization

"A National System for Coding People"—a united personal code—is going forward little by little in the present condition. What on earth do the government authorities use the system for?

There is a flood of informations around us in the modern society called an informative society. The utility of a computer has increased hastily in order to restore these informations more rapidly and more exactly.

And the Government authorities are going to hasten the utility of the computer recently in order to restore not only informations about mass communication but also various data about individuals. This system is called as "a National System for Coding People"—a united personal code—which has been questioned in the mass communication recently.

Machine System

Surely, if the Government authorities use the computer, it will become more prompt and exact to manage data about an individual and others. But the utility of the computer causes an alienation of humanity by the machine systems.

But the key point is not an alienation of humanity the computer produces but an attitude of the Government authorities which tries to make use of the computer for the definite purpose. What do the Government authorities use the computer for?

Speaking in a single word, the utility of the computer may do an increase of the management systems to keep the modern social structure by the nation. Under "a National System for Coding People," individuals are put on a number and various

data about an individual are managed by the nation.

As a result of the concentration of the management by the nation, we are likely to have a consciousness to be continuously controlled by others. And then we may choose average thoughts and actions in comparison with others around us. And there exists the uniformity of our consciousness and feeling which this situation produces. The Government authorities, that is, the administrators may use the computer in order to promote the uniformity of our own consciousness.

Finally the purpose of promoting to use it is to produce "the uniformity." "The Revision of the Penal Code," "The Trial for the Approved Textbooks" and so on are considered to be reinforcement of uniformity and systems. And looking from a view point of the uniformity these are called management systems.

And there is no difference, for example, between "the Revision of the Penal Code", and "a National System for Coding People" from the viewpoint that the nation strengthens management systems. And there appears an aggression of the privacy, which is the important problem in the level of the personal rights. We need to recognize the important problem, that is, the personal rights and our privacy and promotes "a National System for Coding People". We have to recognize the

(Continued on Page 2)



Recently the utility of a computer has increased hastily. And then a man have been managed by a computer. Now we have to consider the utility of a machine in earnest.

Hard Rage Explode



In Hibiya Park, "The Buraku Kaiho Domei" held the meeting, supporting the struggle against Mr. Ishikawa's Sayama discriminial judgement. The People was stout and silent with seriousness and rage. On and off the rage was exploded to impeach. "Return Ishikawa immediately!"—"Rise against the discriminial judgement!"

Sept. 26, on this day in the Tokyo High Court presided by judges Inami and Terao, the trial of appeal for "Sayama Case" was undertaken after eleven years with the defense counsel's final defense and the final statement of the accused, Mr. Ishikawa.

At Hibiya Park and Yoyogi Park in Tokyo under the auspices of the Central Office of the "Buraku Kaiho Domei". The meeting of the people, who claimed and demanded for the judgement of perfect innocence was held.

Supporting Mr. Ishikawa

The people who were directly concerned with the case, representatives from "Buraku" citizens and students supporting the innocence of Mr. Ishikawa took part in this meeting. The number of participants in the meeting was almost 100,000 and at two places in Hibiya Park, they profested and demanded for immediate restoration of Mr. Ishikawa who has been in a small solitary cell, and reversal of the Sayama Judgement.

In Yoyogi Park, "Sohyo" (the General Council of Trade Unions of Japan) taking up and supporting this struggle, held a meeting. From Yoyogi to Hibiya they demonstrated in the street, and they all joined together in Hibiya Park. The meetings in Hibiya Park were held in three places and the people who couldn't join there held a meeting in Shiba Park

near Hibiya. In the history of justice, it was an unusually large assembly. The meeting was filled with many people. There were old men and women, people who represented "the Burakumin", stout and silent workers, housewives who helped with "Onigiri", pupils of junior and senior high schools, university students, who simply supported and participated in the meeting with seriousness and rage.

In a moment the rage was exposed—impeaching voices of people were raised against the discriminational judgement! And "Return Ishikawa immediately" was shouted loudly and deeply, thrown against the high court, echoed in buildings. The "song of liberation" and "destroy the discriminatory Judgement" was sung loudly. It hung and flew over the Hibiya buildings.

Riot police still encircled the park weirdly, guarding strictly the Tokyo High Court armed with the iron leg guards, mittens, duralumin shields and billies with armed-cars in grey and lined up to act, forming a vivid contrast to this assembly. All but one entrance of Hibiya Park were closed guarded by scores of police, not knowing whom they were guarding. But at the only open entrance of the corner of the area, there were drainage cars, with their drainage hoses as if to threaten the surroundings soundlessly. Why? For what? For whom? There were some riot police standing with gas guns in their hands in front of grey armed cars. Hibiya Park was

besieged by thousands of riot policemen and hundreds of armed cars. The big assembly was held in a heated atmosphere. It's atmosphere didn't get the better of the menace caused by riot police.

Parents Said a Word

When the meeting was closed the parents and sister of Mr. Ishikawa spoke a few words of thanks for the support. The parents, over seventy and in tears said, "We appreciate your support, thank you very much", and could not simply find more words to say, rather "Thank you" conveyed more than anything else and their emotions. They bowed deeply many times with microphone in hand.

At dusk the demonstrators marched from Hibiya Park to Tokyo Station. They marched with placards lifted up and with colors of the Union for Liberty. They caught the pedestrians' attention towards the demonstration against the Sayama Judgement.

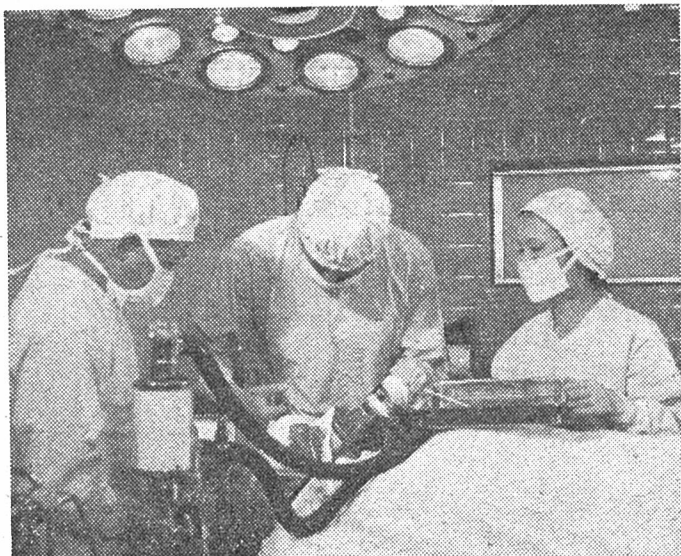
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Detect of Medical Syst.



Certainly, medical science has progressed recently. But, we forget something important in it, which strikes terror into our heart.

When we think of the present medical system in Japan, we are also in need of thinking the history of it. There were the concepts "Desert the Poor" in medical system of the Meiji era and the Taisho era, and "Desert the useless men" at the time World War II. These concepts linger at present, or rather these concepts form the bases of medical system. What on earth has changed in history? Do you think that medical system in the past which ignored human rights carried out a reform?

Japan after the War, is a democratic state and developed into an advanced nation. Certainly medical system carried put a part of reform in its history. For example, an institutional systems and technical improvement has developed, and everyone says "Medical science progressed and developed step by step". The more specialization in medical sci-

ence progresses, the more a man is dealt with as a living creature or only a thing. Development of medical system is resulted from these thought. We cannot forget that medical treatment was developed in human relations (for example, nursing) when there were no perfect technique. When doctors are conscious of patients as a thing, relations of confidence don't exist between doctors and patients.

While medical system have recently run into a money making, this thought gave up the idea that the medicine must promote and secure health of citizen and this thought discriminates the patients from economic standard. For example in the modern disease, many doctors and medical system ignore of social responsibility. They say that an individual and their relatives should take the responsibility on themselves. They think it is natural that

patients should pay medical cost. We can never agree with above thought. Medical treatment is not only the economic treatment.

Students in Itabashi School of Nursing have problems in many respects in modern medical systems. After all, they will be nurses and they have to take care of other's life. There are two main problems. One is that they demand the improvement of their labor conditions. Because they think that nurse's cruel labor results in the bad quality of work for many patients and that the fact that they have no time for themselves shows the ignore of human rights. The other is that they don't think nurses are well educated. They wonder if they can heartily take care of the patients through their random education. We cannot help feeling fear towards the fact that even the education of nurses has problem.

Specialization in Medicine

Medical treatment make a step forward in techniques and facilities. But that progress has close connection with the profit of medical treatment, and it is succeeded by the ideology of old medical system. Medical treatment is more and more complicated and it become the thing apart from us. We have a right and a duty to know accurately. And we should have a right to judge. We are likely to think, "We have nothing to do with medical treatment unless we become ill" but it makes medical treatment exist apart from our life. We have to think what the medical treatment is, and still more we have to know what the good medical treatment is.

Need to Get Wealth and Position?

We can find distortion of our society and mind. We tend to desire to get a decent life. In order to overcome our circumstances we are involved in, we have to gaze at true ourselves.

In *Seishun no Satetsu* (Failure in Youth) Tatsuzo Ishikawa tells us distortion of our society and that of our mind by writing the life of characters. Kenichiro Eto, the hero in this book, lives a realistic and rationalistic life. We can say that he is a selfish egoist.

Though he has so good brains as to succeed in the judicial examination, and has very good records in his university, he is quite ignorant of other fields except law, his special field of study, and he has developed neither the aspect of his character nor that of morality. This shows his limited range of vision and narrow mind. His mind is filled with desire to get his stable and decent life in the future. In the modern society in which government, the legal system, the economic organization and other things are all based on the idea of capitalism, he tries to gain material power and to live on the profit and loss account. The living way of Kenichiro is somewhat extreme, but people living in the modern society can become that way.

In this book we can contrast Kenichiro with Seijiro Ono who is his cousin. He is twenty-seven years old with two sons and lives hard life. He is studying in his poverty, but he fails in the judicial examination four times and decides to become a teacher of a senior high

school in Aomori.

In his letter to Kenichiro he writes as follows; "Why do people desire advancement and success in life? Why must people struggle for wealth and honor? Away from the struggle for existence in Tokyo I am aware of my new life. I am conscious at length that happiness can exist without advancement and success in life. You may feel that I'm a bad loser, but this is my actual feeling."

Gaze at Ourselves

He submits himself to circumstances and lives his life drawn in the swirl of circumstances. But he moves to Aomori and goes into new environment. He definitely has a new understanding of his own circumstances he has forgotten in his daily life and begins to look at himself in them. As a result, he can find his direction and way to live.

Kenichiro doesn't see even his circumstances in which he exists. He continues to stare at social circumstances where he doesn't exist. In order to overcome our circumstances though we are involved in them, we must know ourselves clearly. We must understand ourselves. To do so we have to look at ourselves firmly, then we can find out and detect ourselves. Don't be afraid of gazing at true ourselves as it is.

(Continued from Page 1)

administrators purpose of "a National System for Coding People".

As a result of the highly developed civilization and the high economic growth, a man have been selected, managed, and made to work by a machine. We have to notice that rationality and the alienation of humanity are produced by the use of machine.

We should not overlook the real meaning of the use of machine by the administrators in order to restore our originality and personality which are deprived of by the machine, and prevent us from producing an alienation of humanity.

A nation, the Government

authorities, is ready to scheme more complete uniformity, that is, the management structure. We have to stand against the huge nation hand in hand. But the individual's power is small in the modern social structure. Therefore we have to get the individual's little powers together. Otherwise our power will not really turn into one large power.

We have to see through the real meaning of the administrators who tries to use the computer systems. We, managed man, have to start from creating our unity and we have to create our own unity. And we have to make sure the fact by own eyes which seems unclear at first sight.

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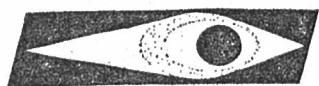
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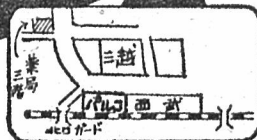
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—On Juvenile Literature—

Reviving Reality In World of Imagination

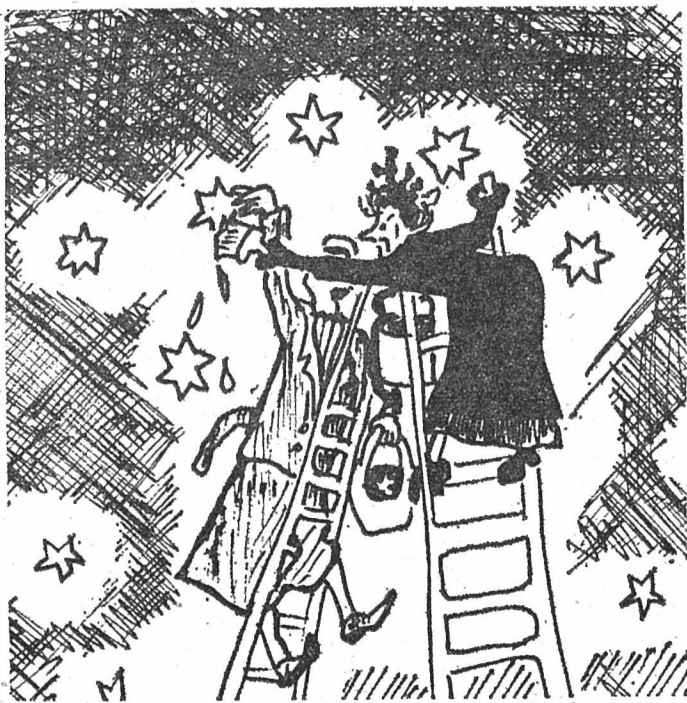
There is a wide gap between the giving and the receiving, between the creating and the acquiring. It might be easy for adults to understand adults, but there is a big gap between adults and children. But adults continuously do give children something to make a child culture, mainly in the form of juvenile literature. What do we mean by good qualities of children's literature?

While it's often said "A child is treasure," children have been regarded as inferior to adults. But there should not be any boundary of inferiority and superiority; a child has far more ability to be impressed by the truth and essence of things through their intuition, then, afterwards, when they became able to think in the abstract, they will be able to express their experiences in words. That is, juvenile literature is supposed to be the true literature, and when an author writes, he should write out the experiences he has gathered in his life, not truth that has been brought down to the level of children. It is also demanded as a technique in the writing of juvenile literature that self-expression should be understandable by children, for their world is not as wide as that of adults and they have fewer experiences, so the details they can understand are fewer.

On the contrary, if one writes for children a story under a great moral obligation, urging the ideal vision for children that adults have and the moral values based upon the understanding of adults, children would repel intuitively. It is natural that adults educate children, but it would only be anathema for children if the principles used to bring up children aimed at a vision desirable to adults.

From Bookshelf

But now, juvenile literature is often used as a means to urge children to accept an adult's conception of justice and obligation. For example, the reason why picture books in a kindergarden, or assigned reading for primary students is included in their marks can be mentioned; they get the description of their impressions evaluated by adults. Adults should let children select freely from a wide range of materials, and



Mary Poppins pasting a skyful of ginger-biscuit stars on dark sky—this drawing tells children without giving any wonders how nature rotates in our daily life.

be satisfied to hear from children just a few words of appreciation such as "It was good, I liked it."

A child's life itself is the most familiar thing and the easiest for them to understand, which means it could be a measure of good juvenile literature how much imagination and fantasy have been introduced into the story based on their daily life. Here is an example. In the story of *Mary Poppins* by P. L. Travers, the real daily life of the Banks' children and the fantastic world of Mary Poppins are mixed to make out the world of fantasy and reality. What's more, Mary Poppins is described as a perfect character, as their nurse educating the children to be a person not being confined to things acceptable and sensible to adults. Animals, parks, and merry-go-rounds appear. Cherry Tree Lane and the park where the Banks live is fit for a child's daily life, no matter where it's read in this world. *Winnie the Pooh* by A. A. Milne can be also mentioned as an example of the best literature for children. In that story, the author creates a world of fantasy and reality completely fitted for a child's life.

Also, *the Little Prince* by Antoine de St. Exupéry can be mentioned as the fruit of a mixture of fantasy and reality, and

the worlds of an adult and a child. Its hero is a boy known as Little Prince, but the story is developed through the eyes of an adult who is a pilot. Each of the little stars Little Prince visits are described various phases of the present society through the innocent and simple view of Little Prince. He also loves everything around him. He dies at the end of the book, reviving his life in the mind of a reader.

Unlimited World

Juvenile literature should also be literature for adults, for they can appreciate that which can't be understood by a child. It should be written not under a great moral obligation towards adults, but for truth and essence of things, as seen by an adult who still has the innocent and simple eyes of a child, and that the world of the adult and the child have in common. As far as the techniques of writing are concerned, the story should be placed into surroundings familiar to children, where children know what's happening, such as everyday events, animals, nature, and fancies, and in which a small world is created in which there exists unlimited space. And when children accept the story, it can finally be called true juvenile literature.

Let's Break Down Together Our Isolation

"*La Vie Tranquille*" (Shizukana Seikatsu) written by Marguerite Duras, a modern French authoress, poses the problem about people in this sterile modern times. Francine, the heroine of this novel who is unmarried has to support her family by tilling a field and cattle breeding. Under such a background, her brother kills his uncle and he also kills himself. She tries to get away from such a daily life, but she cannot find a way of escape. In the circumstances, she gets married to her lodger and then she starts to lead the life of an object by putting herself in the marriage as the escape. The ennui can be felt all through the story, which makes each members of the family isolated, and the daily life gloomy and meaningless. Living such days, people would forget the emotional ups and downs, cut off the communication, and become tranquil object.

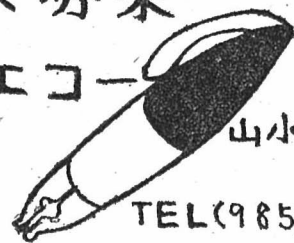
The human isolation and the ennui, showed vaguely in the story, are connected with today, and can be grasped as symbol of today. The background of Francine and that of ours are different, but we cannot always read the story as other people's affairs. The situation that she has no ways of escape or no hope may be a warning to the people who would be buried under the ennui. When we can see through the end of every-

thing and have nothing to devote ourselves, we must feel isolated. Drifting in the purposeless life, we loose the honesty to ourselves—this state may be called one of ennui.

Away From Ennui

If we gaze at ourselves today, we cannot continue to do so without thinking the society. The value of an individual and that of the society are not always the same. Although we try to go forward with our own intention, we are restricted by the various things to our society today. When we give up our hope because we don't have the strong will to endure to the last, and we become the different being from natural ourselves. Returning to the novel, the meaningless life and the human isolation are related to the above-mentioned things. But, we wouldn't connect ourselves with the meaningless and isolated lives. If we feel doubtful about the circumstances in which we live now and from which we are inevitably isolated, we should make clear the circumstances. The things cleared out by doing so are not isolated but common to all. In the novel, people are steeped entirely in the ennui and don't try to get out of it, and so they are all isolated. But it is necessary for us to communicate the unstable feeling toward circumstances to one another, and get close together.

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STUDENT STAFF:

Masanori Nishina	Akihisa Seita
Yoshie Terachi	Keiko Fujita
Kazuo Fukuda	Kiyoko Iida
Syoichi Matsuoka	Yoshiko Sato
Tamaki Uchihashi	Yogo Kawasato
Yuki Onishi	Fujio Asako
Koei Sato	Yuko Kamekura
Yoshio Sugimoto	Osamu Ashizaki

FACULTY ADVISOR:

Miss Noriko Hiraki	Miss Wakako Yokoo
Mr. V. H. Stobbe	Mr. C. W. Gardiner

OFFICE: THE RIKKYO ECHO of Rikkyo University
3-chome, Nishi-Ikebukuro, Toshima-ku, Tokyo
Tel: (985) 2684

Editorial

Take Back Our Actual Life

Our daily life is passing unnoticed as the sands fall out between our fingers. Somehow we go to university, attend classes, have a good time, and come home. We repeat these routine activities every day. How easy it is to bad this kind of daily life! We only put ourselves in the circumstances. Nevertheless we often dare to deny this kind of life and refuse to put ourselves in the circumstances. We believe that this easy-going attitude in the daily life is a devil who robs us of the valuable time of youth. The realities of life which can never be changed, however, certainly exist around us. We can not escape from such reality. Then, how concerned we are with it! What is this reality? What are the circumstances? We should make them clear.

We write down trifling matters that we experience in our daily life but that many others don't bother to recognize in their routine life. We try to bring these matters forth into the discussion. This helps us widen our horizon. We don't forget what we have written down. We try to put into practice in our daily life what we have gained from our discussion, and we discuss again problems we have encountered. By continuing discussion and experimenting what we have discussed we can make our own contradiction in our daily life clear and can take more objective view. By doing so, we challenge our daily life again and again, and try to go into new circumstances. The more clearly we take an objective view about our circumstances, the more accurately an original figure of us different from ourselves in the daily life will appear. This is what we desire and also this is the final aim that we expect.

Man has kept asking in vain, he has hardly obtained any substantial answers. Therefore, young people today have given up the process of inquiry. But to live a life may well be said to continue serious inquiries about many things. And, to live a useful life may well be said to ask for the answer. So long as we give up the inquiry itself, we are not impressed with many essay on life which filled all the town. After decided the result, the game is uninteresting. And the life of which we can see the future is also uninteresting. If we give up to inquire when we cannot get easily its answer, we cannot help living a hopeless life. If we hope not to live in vain but to live attractive life, we should continue to inquire it. Therefore we dare to say to ourselves, "Why do we write articles in our newspaper?" We believe that to earnestly ask for the answer is to live now for us.

Some Problems In a Modern Religion

By K. Satoh

We can't but maintain the existing circumstances if we are content with it. When we feel the conveniences and find the contradictions, we need to think about them. So we can grow the critical eyes in the realities from such our attitudes.

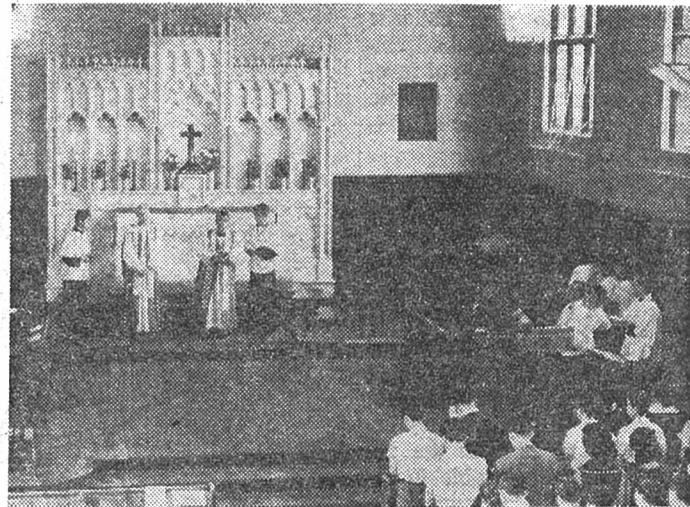
- To a Christian -

What should be criticized in latest Christianity is that we and some Christians look at it from one side, and cannot grasp the real meaning of the Bible which tells us the truth. If Christians are real Christians, they have to take hold of things not from mental point of view but in the social relations. Actually, they call themselves Christians, and there is a fact that they fall into mentalism. And what they preach in a church is that "If you believe in God, you'll be happy. Everywhere filled with pain becomes Paradise for you." These words flow out from a Christian who has fallen into mentalism. Some Christians make these words known to everybody at large. They'll do with the present condition in their idealism.

But our attitudes toward some Christians who say such things have to be considered. We'll never give way to such temptations.

Knock on the Wall

What they say sounds as: "Negro slaves, be content with things as they are. For you can be happy if you only believe in God." Although we know that they don't intentionally say these words, they ignore our humanity unconsciously, and it seems to us that they are planting in the mind of Negroes the thought, "The slave, you never resist the White. We should get along happily." How do some Christians grasp the realities which do not represent the fact that all men are equal in the sight of God? If we ask, "How are you concerned with the social condition that discriminates the Negro from the White?" They will only say, "That is the so-



What do they search for in a religion? They shouldn't fall into mentalism. What they need to do now is to think about matters socially at all times. They shouldn't resort to a religion from the realities in a way of escape.

cial problem. Such reality is none of our business." Do they think that it is good only to read Bible to Christians in church? Do they think that it is enough to transmit the Jesus' good conducts to every Christian? How absurd! Don't they know that Christianity is concerned with social problem? Don't they know that they are burying the aspiration of man in nothingness?

A Christian said that there were two kinds of Negro slaves who were falling into the depths of despair. One is the people who never believed in God. They lamented their hard fate. Another is the people who believed in God. The latter saying "God, you have given me happiness," was saved from their pain. But, actually, how could they be saved from their pain from day to day. It is the self-deception of the Christian who fell into mentalism to think that they were saved from their pain. How much can they do only in the ideal world? We

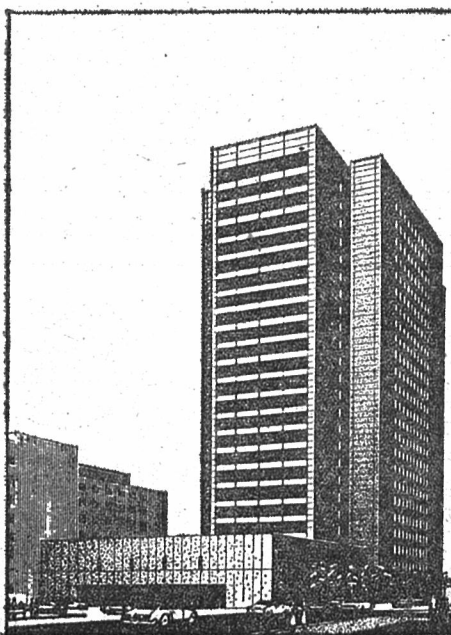
can only see the idea of resignation in these attitudes. We can't admit Christianity which holds the idea of resignation.

"We depend only on God, but never depend on others." These words are taken from the hymn. If we and the Christian begin to understand the words of the above verse superficially, it is dangerous. It is the loss of humanity, and we never admit antiautonomous life presented in the verse. We can do nothing in the ideal world beyond the framework of realities.

We have to confront the wall which stands in front of us. We stand on the realities. We ought not to be compelled to endure silently. It has no effect even if our soul can pass through the wall in front of us. If we are human beings, we need to clash against the wall without flinching. At least, we need to show this attitude and shake the wall little by little. We have to keep on facing the wall intently.

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