



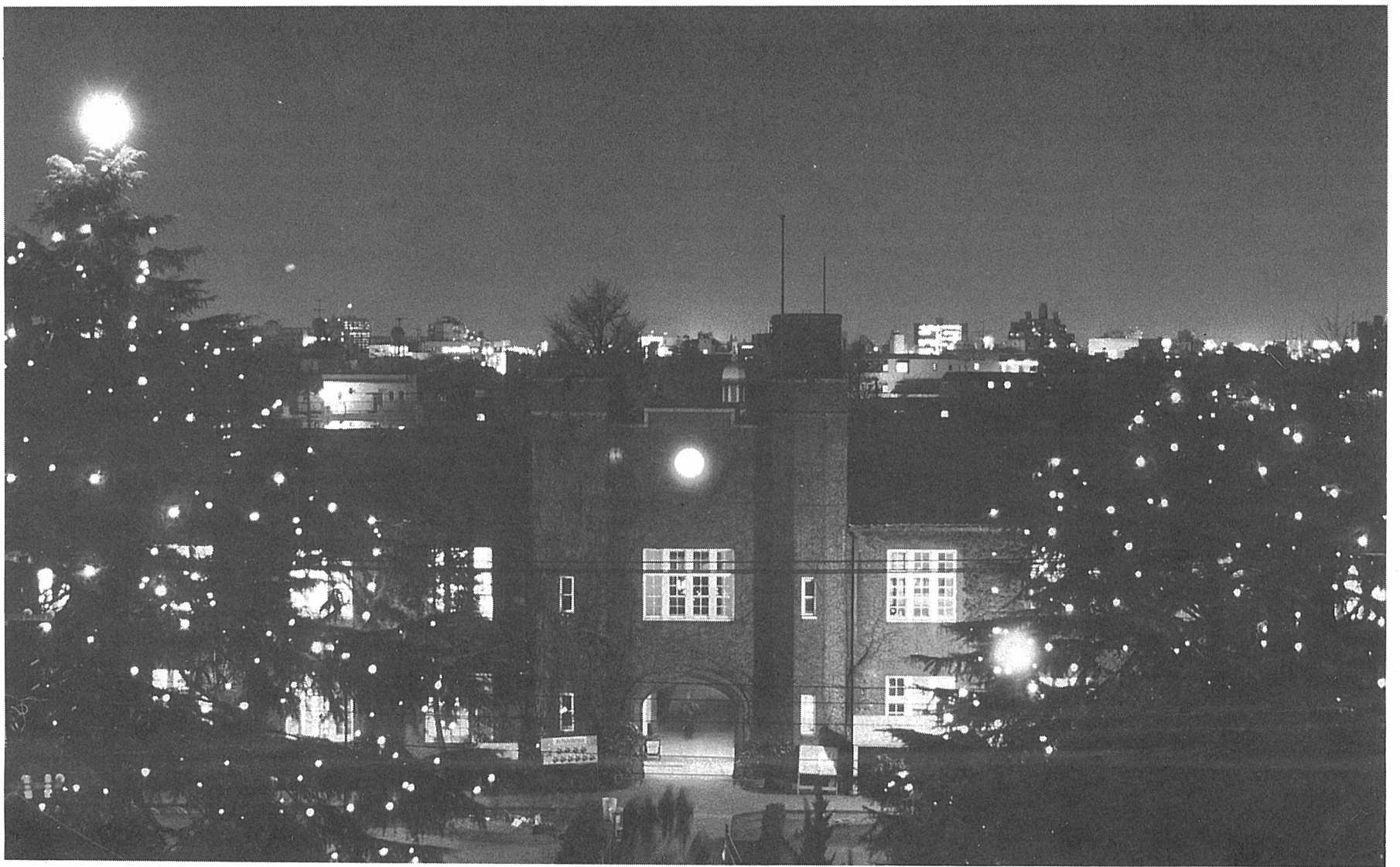
RIKKYO ECHO

VOL. 44 NO. 2

ST. PAUL'S UNIVERSITY



DECEMBER 1988



Holy Night at St. Paul's

St. Paul's Christmas is also celebrated for two weeks and it is an event which we are proud of. A group of Christians provides the necessary organization for this event. The committee is accepted and supported by the university. It has the purpose of helping students to celebrate Christmas. The committee is very active and every year lots of freshmen apply to be on the committee. The committee plans various events during the Christmas holiday period. Among these, the illumination, the evening service and caroling are essential to St. Paul's Christmas. Lately movies, concerts and lectures are being added. After the lighting ceremony, which symbolizes the beginning of the Christmas period, the two giant Himalayan cedars are illuminated by colourful lights daily from 5 p.m. to 10 p.m.

The highlight of the holidays is the caroling. Nowadays about five hundred people take part in it including the general public. There are also many women and it is very spectacular, but before the war, members of the choir only caroled around the university. Women and the general public have only come to participate in the activity since after the war. It was only after the war that women were admitted to Rikkyo. In Europe, people gather at the church and then walk around the village singing hymns. Caroling is open to everybody. Now, here in Ikebukuro, people carry lighted candles in their hands and walk slowly through the streets at night singing Christmas carols all together. You should celebrate Christmas Eve with your lover alone. But the day before Christmas Eve this is the best way to enjoy Christmas at Rikkyo to the full, isn't it?



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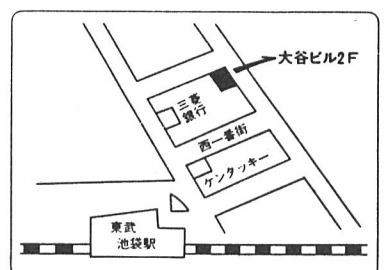
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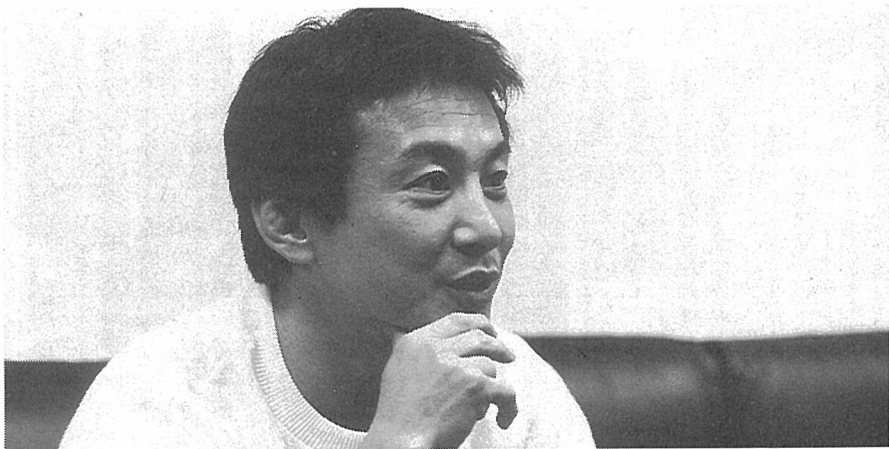
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ONE'S CHARM ATTRACTS EVERYONE

Nowadays, people have taken great notice of newscasts, especially television. It always pays attention to trends in the world. This boom depends much not only on the information that newscasters and critics provide but also the information is based on their opinions. We had interviews with two men of known personality—Mr. Shin'ichi Nakazawa who is a philosopher and a critic, and Mr. Akio Ueda who is a newscaster on the program "DATE LINE" of Fuji Television Network Corporation.

Mr. Akio Ueda

I started to play rugby when I was in Keio Elementary School. I liked sports itself and played many kinds of sports, so I didn't think I could quit rugby. It was interesting that we could play together regardless of weight or physical constitution. I had a small built so I was very sensitive of the skills of rugby. I did not turn my back on my opponents from the outset but struggled against them and then groped for a strategy. It took pleasure in struggling against bigger



and stronger opponents than I, and win against them. As the headcoach of the rugby club of Keio University, I used to tell students that in the first place you should be not a member of the rugby club but a student. I thought myself not as a headcoach, but firstly a member of society.

I quit TOYOTA Corporation that didn't agree with my tastes and I looked



for another job that met three conditions—that would give examinations, employ someone halfway through one's career and not give me special consideration for my rugby skills. I had been interested in mass communication and I discovered the Fuji Sankei Group had four fields—television, radio, newspaper

and magazine—so I became interested in it.

As a newscaster, the important thing is that how well I can understand the content of the information and present it with power of persuasion without mistakes. Now the newscaster is a very popular job; however, I want to maintain respect for my own individuality. I'm not an announcer but a newscaster, so I try to relate to people with personal feelings how I understand the meaning of matters. As I have been a salaried worker, I want to have feelings of the

common people as my strength. The other important thing is that I never fail to tell the people what the staff wants to emphasize most through gathering of news. Unlike a reporter, I cannot often gather news by myself, but going to the spot and meeting a lot of people is a valuable experience. I don't waste my time but take interest in various matters and experiences, and spurred on by these, I desire to develop in a personal way.

In the future, I want to take charge of sports news. I can understand player's various mental state and situations, because I was once an amateur sports athlete, which I want to make best use of it.

To university students of today, I want to say that they should study English, because it is an age of internationalization. Times have changed and diversified: it is most important not only to read or listen to something but to gain many interests and experiences.

Mr. Shin'ichi Nakazawa

The word charisma is defined as a special charm or personal magical

quality which enables a person to win and keep the interest and love of ordinary people. According to this definition, a charismatic person has good leadership and can handle the emotions of the general public at his will. Shin'ichi Nakazawa, who is a thinker and actively engaged in literary pursuits, translations and appearances on T.V., is just such a person.

He went on a trip to India and Central Asian countries in his late twenties and experienced and practiced the austerities of a lama's life in Tibet. He got around the appointment trouble at Tokyo University, which left an unpleasant aftertaste for him. At present, he is going deep into the study of the Oriental thought and religion, especially Lamaism.

We would like to ask him how he spent his university life.

"I did not have a craze for any one thing, but I did many enjoyable things. One of my friends was a long-distance truck driver, and we used to go to the Hokuriku district together.

I made many trips to almost every part of Japan ranging from Okinawa to Hokkaido. When I make a trip, I am so full of curiosity that my eyes sparkle like a child's. The traveler is most attractive while he travels. He can encounter his other really attractive self during the trip.

There is one more charm in a trip. That is what we call 'watariai' in Japanese. Whenever I make a trip, I must make an effort to have the people, who



are living in the place I visit, understand me because they do not know me at all and cannot understand me easily. So I make every effort to have good communication with them. If I show them

myself as I am, they must accept me. In these 'watariai,' I can discover my naked self. But in Japan, we need not to make an effort to have others understand us, because there is the deeply rooted



'a-un-no-kokyu' in Japanese. So we cannot get any response from 'watariai.' A vague presentiment; 'No one understands me,' comes over me. 'Watariai' between oneself and others is very important in making a trip and daily life. Accordingly I make myself a foreigner in Japan. If I become a foreigner in Japan I must make an effort to communicate with the Japanese as a stranger from another country. Through the eyes of a foreigner, I can observe myself from the outside of 'We Japanese'."

Mr. Nakazawa is very interested in Lamaism and other related religions.

"Since a long time ago, I had a premonition that Lamaism was the closest thing to what I wanted to pursue. For instance, in Christianity, God is in his world above the world in which ordinary people live. The two worlds are separate. But, in Asian religions, especially Lamaism, there is not such a great difference as in Christianity. Ordinary people and God live in almost the same place. So we can think an ordinary person may be a God. This point attracts me into Oriental thought." Lastly Mr. Nakazawa said he would live his life in his own way with the genuine curiosity that Albert Einstein once had. He said, "I think being natural is the most important thing not only for human beings but also for every creature. So, at my

last moment I would like to die in nature, that is, in the grass." Then, Mr. Nakazawa, in naturally colored designer label clothes, smiled sweetly.

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Seek for Joy of Living

It is important for us to widen our knowledge not only from lecture and reading, but also from learning through actual experiences. Two staff-members of Rikkyo Echo took part in Okunakayama work camp this summer, where they were required to toil physically.

Do you know that there are many camps which Rikkyo University sponsors? Rikkyo offers us many camps—for example, the Freshman camp, the Philippine camp, the Okinawa camp for helping Hansen disease hospital—in which we can learn importance of associating with many peoples.

The work camp in Okunakayama, sponsored by the Rikkyo Chapel, is held annually, this year's being the seventh. At the end of August, at Social Welfare Corporation, the Garden of Cannan Chiisaki Mure no Sato, in Okunakayama in Iwate prefecture, we shared our time by cooking our own food for ten days.

This Chiisaki Mure no Sato is an institution for "young adults" who are called mentally retarded, to enable them to work in society someday. There are about forty young adults who are all over twenty years old, and they find it difficult to live in the real world. So in the institution there are sections of food processing (making crackers), part assembling, needlework (weaving wool mats and so on) and stock raising. Through these labors, they prepare for working in society in the future as they gain confidence in life and joy of living in society.

In the morning, we volunteer of the camp, worked together with these "young adults" in each section. We met various types of "young adults," those who could not speak at all, some who could talk only on one thing, and

stand each other well. However, we came to know that—by the experience of working with them and being to see their seriousness of their eyes in work—they are more frank with themselves in trying to live more earnestly than we were. We felt that we, in our numerous stresses in daily life, fail to live in eagerness compared to them. Their work requires of them much patience: to sow radish seeds one by one with care, spin wool into yarn, and weave them into mats etc. Besides, it requires them infinitely much more effort to produce things, whereas these can be made by us without much effort. Mr. Honjo, the head of Chiisaki Mure no Sato, tells us that we, normal people can conceal our own weakness from others. However, strangely enough they are not afraid that they cannot conceal their weakness, and they earnestly live their own life without this fear.

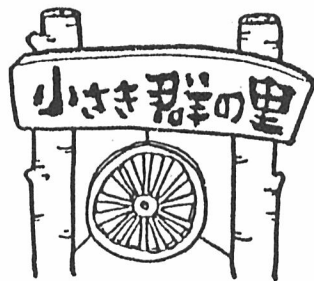
About 30 years ago, three families who tried to clear Okunakayama, prayed under a large pine tree that the place would be "a land flowing with milk and honey" (Biblical words). The main work of cutting thin bamboos called *kumazawa* was to clear the area up the hills around the pine tree to make an area where they could exercise and enjoy the surrounding view.

Moreover, we cut the thin bamboos by a sickle in the same way that they first cleared the waste land into use by the institution. We sweat all over and found it extremely strenuous to cut the



work of cutting thin bamboos

others whose minds became a blank, thin bamboos in the afternoon, as some those who smiled at us, and so on. At first, we were shocked to see them. We did not know how we could approach with them, because we could not under-



We use many of convenient tools in daily life. Our life seems well off, but we think that something important enriching our hearts has been lost in our conveniences of life. Our work in this primitive way was very hard physically on us, but strangely enough we found ourselves satisfied in our hearts.

Some newspaper said; "In Japan, people regarding handicaps as the people for welfare. On the contrary, people in America and Europe regard handicaps as 'people with strong personalities.' One philosophy of the Garden of Cannan is that people called the handicapped have been obliged to live in a different way. But doesn't this mean that we who regard them as the handicapped are the truly handicapped in heart? In this camp, we felt as follows: They were not only in those receiving supportive help, but also those capable of producing many, various things. It is a difficult problem how to make good use of their ability in society. There-

fore, we need to create a society in which those called the handicapped would not feel to be "handicapped" people. Though we tend to take things as a matter of course, what we students can do is to begin facing up to the present predicament regarding social welfare.

Not only regarding social welfare but regarding many other problems, we need to seriously consider in our student life. As a means to discover and solve these problems, we should take more active part in this kind of work camp. We can draw and widen our view hidden in us on the possibilities of how we can think and take action on social problems.

Last but not least, we should make full use of good quality of Rikkyo University, because "the spirit of Rikkyo" expresses to us as follows: "University is a place we find truth. It does not merely means that we gain knowledge and technical skills, but knowledge and technical skills have significance not in themselves but only when we make good use of them for people and more a better world. We need to strive to know what man is, and what society that we bear should become. These ultimate questions we must continue to ask ourselves." So we should be proud of being students in Rikkyo University and go through varieties of experience in Rikkyo University, as well as other Christian institutions.

Classical Music

It is true that rock music sells better than classical music, but of classical music that you can nowadays high-technological production and compact disc unite with "retro boom" and so classical music is returning to popularity. From long works which consist of several movements, only small sections are selected and used as theme music in the movies or commercials for cars or liquor.

If you hear movie music or Mozart, the number is Köchel-verzeichnis (described thus: K550) and as for J.S. Bach, it is Bach Werke Verzeichnis (BWV). For compact disc. We want to propose this method: the advantage of the compact discs is that you can listen to your favorite movement at any time you wish. You listen to a piece from the first movement so you have had enough enjoyment of classical music is increased in the home, because before your favorite movement the CD sound is far superior to a LP record. It is wonderful that we can listen to it at the concert, CD, to the piece from your favorite on the radio. As for an opera, fourth movement then go back to it is great to watch it on the other movements when your video disc. Let's give our support to classical music!

●御存知ですか?

4000人のお嫁さんに結婚式のアンケート調査をしたところ、日本髪かつらに対して①重かった②痛かった③似合わなかった④臭かった等の答が目立ちました。貴女もお母様や結婚なさったお友達からそんな話をお聞きになったことがあると思います。でも貴女は大丈夫。コスモファニーでは、花嫁さんにそんなつらい思いをさせない日本髪かつらをレンタルしています。

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TAKE a WALK on NEW CAMPUS

At the beginning of last October, the president of our university visited the governor of Saitama Prefecture and Niiza city office. He announced that the university will make use of Niiza campus as a second campus after 1990. I went to see what sort of a place the Niiza campus is and see if Niiza city is suitable for our university life. This is the report from Niiza campus.

The Gateway to Niiza Campus

I got off the train at Shiki station. It took twenty minutes from Ikebukuro by the Tobu-Tojo-line. This is the gateway to our new campus. The station is located at the north end of Niiza city which is situated next to Shiki city. Both cities are satellite cities and growing rapidly. The shopping district around the station is crowded with many people—high school students tarrying on the way, women shopping in markets, boys and girls chatting in cafeterias. This city is full of life. In the near future, about two years from now, there will be many university students. The people living in this city will welcome St. Paul's students. A master of a tavern told me, "I'm looking forward to seeing young students who are found of giving parties and events. Because such students not only give me splendis business but also give life to our city."

First of all, I'm going to see our new campus. After walking for about fifteen minutes along the shopping street, it soon becomes a country road with vacant ground, plantations and residen-



tial streets. And then a steeple with a cross comes into sight. There is a chapel in a silent dense wood. Here is our new St. Paul's campus.

The Vacant Campus

How wasteful! I hit upon this word when I saw the Niiza campus for the first time. There is no building, no fence or no sign board of the building plan, but only fields with rank weeds. I doubt whether it is possible to use this field as our campus. It seems to be that there is no preparation for building a new university campus. It's really wasteful to have left such a large site at Niiza up to the present.

A new campus will be constructed because the campus in Ikebukuro is

too small to satisfy the legal standard of campus scale. A large number of students are packed like sardines into the Ikebukuro campus. The students who are going to take the entrance examination next year also point out the lack of facilities. Though they are attracted by the wonderful atmosphere of the red brick buildings and the ivy covered walls of the old chapel, they want modern educational facilities and a sports gym at the same time. Both present St. Paul's students and students preparing themselves for the entrance examination do not get detailed information about the Niiza campus. The staff of our university keep

the plans from outsiders for fear of giving them too unfavorable an impression. I wonder what kind of impression



you have got from this Niiza campus report. It is certain that Niiza is not an urbane city and there are no department stores like Marui or Seibu. But there you can meet warm-hearted people and relax in the calmness of residential streets. Niiza campus was presented to St. Paul's Univ. by Tobu-Tojo Railway Company in 1958. At that time the company aimed at development along the railroad line. Thinking of the cases of some other universities, for example, Aoyama Gaku-

in Univ. in Atsugi and Chuo Univ. in Hachioji, the distance to Niiza is not

Chinese Medicine

It has many possibilities

We have become accustomed to using western medicine. However, the effects of Chinese medicine have drawn our attentions recently. What do you think about it? Some may think that it is safer than western medicine, others may think that it is weird. "China has a history of three thousand years." is a mysterious phrase for us and makes us believe almost anything from there.

Then, what on earth is Chinese medicine? In particular, how do the three medicines listed as follows work? They are "101" (a hair tonic), "GENPISOU" (a cream to reduce fat) and "KENNYUANMARO" (massage liquid to improve the bust). They are the talk of the town in Japan now. While western medicines are rational and scientific, we have the idea that the Chinese medicine is not. What is Chinese medicine like? We asked Mr. Saito, who is a private importer, about it. It is said that the future is gradually raising the power of recovering our health. Therefore, if some time does not pass, it will be difficult for us to appreciate the effect. Considering the degree of the effect, we can recognize differences among individuals. Because Chinese medicine has the power to assist each person to go in a good direction, each person must consider how to use it. We heard an interesting story about ingredients of Chinese medicine. The ingredients are mostly those from natural sources, such as the roots of plants, the horns and claws of animals. But, these ingredients in themselves are not

effective. Far from being effective, these are bad for our health. But, by means of drying and harmonising with some other ingredients, we can get nice healthy medicines. Besides this fact, by changing the rate of combination of the ingredient, we can get quite a different medicine. There are many riddles which we can not understand in Chinese medicines. We can understand that the user is required to have much medical knowledge. Following our story, we interviewed Mr. Tamura who is a herbalist about "101," "GENPISOU" and "KENNYUANMARO." These Chinese medicines are treated as kinds of cosmetics rather than medicine by the import agency. But, there are strict laws in relation to medicines and the Ministry of Health restricts imports of which the ingredients are not made clear, so they are not be recognized even as cosmetics. Recently, "101" (a hair tonic) is especially booming and remarkable. This medicine's effect has been talked about in Europe, and these rumors may have reached Japan. "101" includes a

component that quickens the circulation of the blood, and the source of the hair. "KENNYUANMARO" (massage liquid to improve the bust) is a medicine that makes women's busts bigger. By spreading this medicine on the bust, it quickens the circulation of the blood, and it deposits a female sex hormone. At the same time, the user needs massage. In this way, women's dreams may come true. "GENPISOU" (a cream to reduce fat) is a medicine that does not melt fat, but stimulates the burning of fat by an ingredient of red peppers that raise the skin's temperature. These three medicines do not have so many side effects. But "101" includes an ingredient that quickens the circula-



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so far. Besides there you have to study only two subjects — language and physical education.

Thanks to Yohtaro Hamada, the president of our university who was once active in a sports club of St. Paul's Univ., the main facilities on the Niiza campus are a training gym and recreation grounds. Of course various kinds of AV and LL system will be installed, too. The common room and cafeteria will come up to our expectations.

* * *

When I walked on the campus, I came across a notice board. It said, "Don't take a walk

with dogs on the campus!"

Children ran around played in the fields of the campus and trees were sparkling in the sun.

The students of St. Paul's Univ. are dandy and urbane, but sometimes they seem to be tired on the small Ikebukuro campus that is located in the hustle and bustle of the city.

You can find here at Niiza a peaceful atmosphere that you can't feel on the Ikebukuro campus.

tion of the blood. All these penetrate so strong, that people feel itchy. If people scratch, the skin will be irritated. In the first place, the Japanese way of thinking about medicine is basically different from the Chinese way. In China, when they use a medicine for a certain purpose and it is effective, they recognize that the medicine is beneficial. Even if side effects appear, they do not complain.

However, riding on the back of this boom, there is the commercial spirit of China. Since the boom started, the Chinese drug industry raised prices. In the world of mass communication in China, Japanese magazines circulate and the Chinese can gather information very quickly. And they know that the Japanese will buy Chinese medicine, even though it costs a lot. For instance, "101" which was priced at ¥800 this spring, cost ¥9,000 half a year later. The rise in price is to excessive. Because it does the economy of China good, China wants overflowing "yen" and so, it is hard for consumers to buy these products. It touches the import agency on a sore spot. It is a surprise to find out that the mass media of Japan has something to do with the fluctuation of prices.

All Chinese medicines do not always suit everybody. And, it will take a lot of time for people to understand this. But our interest in Chinese medicine based on natural ingredient will continue and attract our attentions. It is worthy of notice, the study of how Chinese medicine will develop in the future.

One Day In The Market

Perishable foods, which we eat without thought every day, come to our hands after going through many processes. We can't see the people who work behind the scenes. But, occasionally, their labors are so important for us that it is the case that we couldn't make a living without them. So, we would like to see one day at a market which supports our diet.

While the city lies wrapped in a deep sleep, morning comes to Tsukiji Market. At 12 a.m., large-sized trucks come into the brilliantly lighted market one after another. Among the trucks which are parked like sardines in a can, people



skillfully handle wagons and busy themselves passing to and fro. For a person who is visiting the market for the first time, it might be difficult even to walk

about under these circumstances.

Goods unloaded from trucks and ships are kept by middlemen till the auction begins. In a day, 150 kinds of fish, which represent 3,000t in terms of quantity, arrive from various places. So, it is understandable that people work briskly and hard. So, various labors continue lengthily till the auction begins. The living of people working here is quite the opposite of ours.

At 4:30 a.m. — As the auction draws near, the number of people increases more and more. Polystyrene containers filled with fish are piled up everywhere in the auction hall. Middlemen who run stores in the market walk about among them. They inspect the goods, checking the quality, the freshness, and the quantity, in order to decide the price of the goods.

At 5:00 a.m. — At the signal of a bell, the auction starts. At the vigorous call of the wholesaler, some ten middlemen indicate the prices speedily and silently by hands and fingers. There, we can see the figures of people who bid against each other keenly, in order to

get better fish as economically as possible. The auction demands great rapidity and considerable experience. Someone said, "The auction looks like a war."

Ten years ago or so, an attempt to mechanise the auction resulted in failure. For it was found more effective for a man to deal.

The auctioned fish are carried by middlemen to their shops and displayed there. From 6 a.m. to 9 a.m. is the time period when the market really bustles. In addition to the 18,000 employees, as many as 70,000 people rush to purchase perishable foods. Seeing that the surging crowd moves in all this activity and



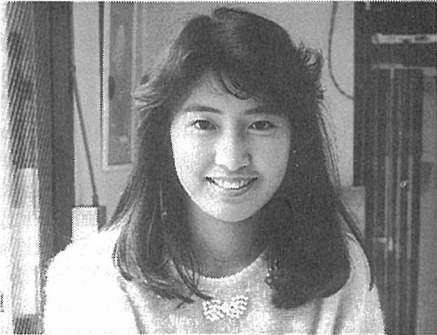
noise, a certain phrase is remembered, which says "The market forms a community."

As the noon approaches, the number of people who were working busily begins to decrease. The market recovers tranquility and goes to sleep in preparation for the same again, the next night.

studying at the university. I want to 'drive both ways' well. Once I've started something very important, I never quit." This firm policy must have made her always vivid and energetic.

She says that if she could have free time on Sunday, she would sleep deeply. She often goes shopping in Shibuya, Harajuku, Ginza and so on. Her favorite color is orange.

Finally, when we asked her aspiration, she said she would do her best with a big smile. After our interview



she went to the doctor's to have an examination for stomach pain. We hope she will be all right very soon. Fight it out!

Between Two Jobs

"I have been suffering from neural inflammation of the stomach because of my hectic life. But I am really enjoying myself. Many seniors producing a T.V. program with me have made my field of vision for wider," so said Kiyoko Takagi, a sophomore of St. Paul's, who has "another job." She appears on a T.V. show "Hiroshi Sekiguchi's Sunday Morning," televised every Sunday morning from 8:30 a.m. on channel 6. She reports on weather, sports and other kinds of topics. What drove her to become a reporter on T.V.? The answer to this question is decisive. "I want to become a news caster. This career requires me to give my own opinion to audiences watching television. Such a responsible career as a news caster suits me fine."

She has learned a lot of things we could well listen to at school. What's the most impressive thing she has ever experienced? It was a remark by Hiroshi

Sekiguchi, the host of the program. He said, "Eliminate prejudice and preconception from your mind, and you could do a good job." His words must give her more strength to take on anything she may face.

She learns a lot, but she makes a lot of mistakes as well. The most funny mistake happened the other day. She completely forgot what she had to say in reporting a new type of sport. She did not know what to say. A long silence went on and on. Then holding a ping-pong ball in her hand, she began to report and said, "Mr. Sekiguchi, would you mind if I ask you to cut this scene?" Needless to say, her mistake made the others in the cast burst out laughing.

She still has a lot of things to do to realize her dream. At the same time, her life as both a student of university and a reporter on T.V. is getting harder. But she says firmly, "I never give up



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LAURA'S CHRISTMAS

"Once upon a time, a hundred years ago, a little girl lived in the Big Woods of Wisconsin, in a little grey house made of logs." This is the opening of "LITTLE HOUSE IN THE BIG WOODS," the first of the LITTLE HOUSE books by Laura Ingalls Wilder. This series is well-known in Japan, too, as a TV play on NHK. The Ingalls' family made a happy and cosy life for themselves though their surroundings were very hard. Surely, most of the people who read these books are attracted by their life. This kind of life is disappearing today. Now that Christmas is coming soon, you might wonder how Laura and her family spent it. Let us show you their Christmas through some episodes about the pioneering days of America.

AMERICA OF 100 YEARS AGO: A covered wagon, a cowboy, an Indian, a log cabin — the word 'pioneer' will remind you of these things. They are familiar to us through western films. But actually you could only see such things on the frontier. Then, how about the East? Technology began to develop rapidly from the latter half of 1870's and a new age was about to come. For example, skyscrapers appeared, department stores were opened, Bell invented the telephone in 1876, Edison invented the electric light in 1879, and Carnegie, the steel king, and Rockefeller, the oil king, were active in those days. In 1869, the first railway across America was opened. After this new technology and culture flowed into the West. However, it couldn't easily reach to the frontier where Laura was living. On the frontier, the people mainly had to struggle to guard themselves against nature.

CHRISTMAS: At first, the Puritans who came to America from England considered Christmas festivities to be in



violation of their religion. So, in New England, there was such a law as this: "If you celebrate Christmas without working, you must pay a penalty." But, as European pioneers came to America, the custom of celebrating Christmas became popular. Christmas first became a holiday in Alabama in 1836 and finally it was set a national holiday in 1890.

Well, what happened in the little house in that day? "All this was done because Aunt Eliza and Uncle Peter and the cousins, Peter and Alice and Ella, were coming to spend Christmas." (LITTLE HOUSE IN THE BIG WOODS) The word 'frontier' suggests that there is only about one family per square mile. So it was quite natural that there were several miles between houses and people seldom visited each other. Christmas was therefore a very special day for

them since they prepared for visitors and guests many days and treated them warmly.

What was Laura given? "They had never even thought of such a thing as having a penny. Think of having a whole penny for your very own. — There never had been such a Christmas." (LITTLE HOUSE ON THE PRAIRIE) One time, she was given a new tin cup of her own, peppermint candy striped with red and white, a little heart-shaped cake and a new penny. Considering that there were few stores and everything the family owned could completely fit into their wagon, you could imagine how short of things they were and why Laura was too happy when she got these presents.

SANTA CLAUS: "Then Santa Claus and Mr. Edwards stepped across the street to the hitching-posts where the pack-mule was tied. ('Didn't he have his reindeer?' Laura asked. 'You know he couldn't,' Mary said. 'There isn't any snow.' 'Exactly,' said Mr. Edwards. Santa Claus travelled with a pack-mule in the south-west.)" (LITTLE HOUSE ON THE PRAIRIE) About 1870, Laura and her family were living at Independence, Kansas. There, it was said that Santa Claus rode a horse and put his baggage on a mule rather than travelling with reindeer because there was too little snow. You just had to imagine that Santa Claus had a white beard and wore red clothes and came in a sleigh pulled by reindeer.

By the way, did you know that Santa Claus was born in America? He first appeared in the poem "The Night Before Christmas" by Clement Clarke



Moore in 1822. In 1890, the illustrator Thomas Nast drew a figure of him for the poem. This figure has been the same since then. Besides, did you know that good kids get presents in their stockings,

but bad ones get nothing but sticks or coal?

CHRISTMAS TREATS: In the LITTLE HOUSE books, there are more than a hundred kinds of foods. Why do so many foods appear in this series? Taking notice of each of them, you will find that not all of them are so wonderful. Still eating was one of the most pleasurable activities for the people. As mentioned above, in this age, they couldn't even go shopping so easily. And it was their greatest joy to be able to eat to their hearts' content. This wasn't easy because they had to get all of their daily food by themselves.

Let's now take a look at some of the Christmas treats on the table in

the little house. "Ma was busy all day long, cooking good things for Christmas. She baked salt-rising bread and rye'n'Injun bread, and Swedish crackers, and a huge pan of baked beans, with salt pork and molasses. She baked vinegar pies and dried-apple pies, and filled a big jar with cookies, and she let Laura and Mary lick the cake spoon." (LITTLE HOUSE IN THE BIG WOODS) In addition to these treats, there were others such as molasses-on-snow candy, pancake men, and roast turkey. (Roast turkey is now becoming popular in Japan today!) When you think about these many treats, you could imagine how special Christmas was at that time. They spent many days to prepare everything for their guests — perhaps this is a custom like "Osechi-ryori" in our country. However, recently it seems that more and more families have come to make do with ready cooked food in Japan.

We sincerely hope that you will enjoy a simple but warm-hearted Christmas as did Laura.

A MERRY CHRISTMAS
AND A HAPPY NEW YEAR
TO YOU!

DISTANCE OF MIND

Today, there are about forty foreign students (excluding auditors) in Rikkyo University. Their nationalities are very varied. In this article, we report especially on those who are from Europe and United States. On the basis of their talk, we tried reconsidering communication between them and us. We hope that this article helps you to understand their position.

How do we regard foreign students? When we approach them, it is not seldom that we do so from impure motives. For example, we may want to boast that we have foreign friends, or just to test our courage. Certainly, it is good English study to talk with them. But, don't we take advantage of them only for our own sake? In reality, there are foreign students who don't take kindly to our making contact like this. They have a bigger purpose to learn about a different culture and to restudy their own culture through the perspective of another culture. It is true that one can study many things by reading books about Japan or visiting places of scenic beauty and historic interest in Japan. But he study more things from those with whom he makes friends. We are also able to learn a lot of things from them. We can imbue foreign culture and have the opportunity of reconsidering our homeland by contact with them. We usually have many opportunities to have arguments with friends and to understand each other through our place as students. Of course, we can do it with foreign students too, and it is what they hope most from us.

We are in the most advantageous

situation to learn mutually with them. But we don't make the most of it. We can do it whenever we want. Foreign students usually expect us to do so. It is certain true that there is the great obstacle of language between us. But it is a prejudice against foreign students that makes us alienated from them more than anything else. Because of differences in hair, eyes, language and custom, we regard them with prejudice. We also exaggerate differences in the way of thinking and a sense of values, and we feel uneasy towards them. We are students. Now isn't the time to make you obstinate. We can widen a field of vision, taking flexibly a new way of thinking and a sense of values that is different from ours.

We found in doing this report that we can talk about any subject with foreign students, if we try. Talk to them, and you will find that we and they have much in common. And if you can expand it, we can understand each other more than ever. Also, foreign students are the same students as we are. They maybe feel, think, and worry about somethings just as we do. On this point, we may be able to help each other.

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Last Frontiers To 2001

Tokyo, our capital city, has many kinds of problems: the rise in landprice, overpopulation, traffic problems, pollution and, probably, a great many other problems. They complex cause-and-effect relationship has been too difficult to produce a fundamental solution. Now, many development plans for Tokyo Bay and the space under the city of Tokyo are put forward to solve the problem by the government and other parties. We'd like to consider whether the metropolitan region will become more comfortable to live in when these plans are put into operation in and for the 21 century.

Water-Front

Tokyo Bay has always changed with the needs of the times. At present, people also argue for the redevelopment of Tokyo Bay with the aim of getting out of the industrialized society. Tokyo Bay, which was an Industrial Bay, has been depressed after the oil crisis, but it is about to be regenerated as an Intelligent Bay. There are more than 50 private and government plans, and seven trillion yen in all is going to be invested. The three main plans are "The plan of Tokyo teleport," "Minato Mirai 21 (MM21)" and "The plan of the Makuhari subcenter."

We will consider "The plan of Tokyo teleport" first. It was planned as a Metropolis which will be completed in 2000 and the total cost of construction will be 1.9 trillion. This plan is a part of "The basic plan of the seaside subcenter development" which will establish a subcenter on the seaside in order to decentralize the functions of the city. To example the project in more detail, intelligent buildings (as many as 23 Kasumigaseki buildings) with the earth station for communications satellites are to be built on the 13th area of reclaimed land (98.3 ha), and top enterprises are invited here. This 13th area of reclaimed land is popular now, too, as a leisure spot—a place for the Science Museum of Ships, windsurfing etc. In addition, the Tokyo Bay bridge connects here and heart of the city has begun to be built. The 13th area of reclaimed land is coming to be more familiar to us. This place will be crowded with a lot of businessmen and young people enjoying their leisure in the future.

Of course, these main plans have some problems. First, there isn't a unified plan for the whole Tokyo Bay area and benefits for the self-governing bodies only is achieved. In the USA, organizations such as the port authorities actively control bay area and make all necessary plans. An organization like this is needed here.

The next problem is, will these plans be useful for us. For example, a tall dwelling like the one of "the Okawabata River City 21 Plan of Tokyo" has been built at Tsukuda Island. But the rent is

240,000-390,000 yen. This tall dwelling can not solve the housing shortage problem which is caused by rising land prices, it will be lived in by some of the businessmen who work in the intelligent buildings. Besides, this will increase the slums in Tokyo.

Tsukuda Island is at the mouth of the Sumida River. The Sumida River will be the starting point of commercial activities in the metropolitan area. In future, we think that we will not be manufacturing ourselves because of the advance of the informational society, we will have to import many manufactured goods from other states. More-



over, a barge can convey as much merchandise as seventy-five trucks. Including these, we will have serious problems which will be caused by the congestion at the mouth of the Sumida River. And now, we have 2,000 ha of reclaimed land that we don't use. We don't need any more reclaimed land, do we?

We know that the Tokyo Bay redevelopment concept was born to solve the city problems. However, if we make mistakes in the realization of this concept, it will give rise to new problems. These plans can be called a "Double-edged sword."

Geo-Front

One solution to the urban problem is an underground development project.

The development of an underground traffic network is considered first and foremost in the underground development project. Those on which work has

already been started are "The Central Loop Shinjuku Line," the underground highway under Loop 6, and the Metropolitan Subway 12 Line which connects Hikarigaoka, Shinjuku, Hamamatsucho and Iidabashi. The Ministry of Transport and the Seibu Railway Company also have other plans.

"The underground tunnel planning project" proposed by Toshio Ojima (professor in Waseda) is a most unique project. It is to build a joint tunnel in the 23 wards of Tokyo from 55 to 100 kilometers in total compared with the 34.5 kilometer Yamanote Line. This tunnel has many uses; transporting garbage, water and sewage, electric power, and information. Moreover it has a recycling function to take away heat too. A small-sized tunnel for treating garbage has already been built in Tama New Town. Overcrowding in the heart of Tokyo will be settled only when the basic institution of the city as well as a means of transportation are prepared. And as a part of this plan, the

energy-plant which is established on the water-front maybe attached to the tunnel plan.

There are many other geo-front projects which are in progress. More people are interested in making use of the underground area for special facilities, such as laboratories or factories, because the underground area has some merits. For example, earthquake-proof properties, equilibrium of temperature, interception of electromagnetic waves, and so on. Japanese expertise has been rated high for the shield method in the construction of the Seikan tunnel. However, it seems that the engineers and the staff members of the geo-front



Subway 12 Line

projects are opening up the underground areas at random. There is no unified approach except the one to relieve traffic congestion. Paris the geo-front developments have been carried out to maintain its historical. I think we must try to construct the city in which we can preserve our human nature in this information-oriented society.

Through a window of Yamagoya

Echo has a club room in a wooden house commonly called Yamagoya. On the first floor of the house, there is a window. I often take a view of the outside world from this window. Through its window frame, which plays the role of a picture frame, the sights from this window often can be seen as a sketch.

The two men are singing the famous Spanish song QUIEN SERÁ. It has already become dark around here. Their delicate singing and the sentimental melody of their guitar are the best background music for today's sketch. The cafeteria is connected to the laboratory of economics by a tiled roof. On its pillar, a street lamp is fixed. The two men cast shadows on the ground in the light of the lamp. It seems that here is a scene of an old movie. Doris Day may show up and sing this song.

I look up to the sky. There is the moon, shining dimly. I cannot help thinking of the first arrival on the moon in 1969 whenever I look up at it. What emotion overcame Armstrong after his 384,400 km trip to the moon? His

words, "The earth was blue," were very simple but moving. Human beings are going to conquer mother nature and have been ruining her as well. I wonder if the earth is still blue.

A couple walking to Tucker Hall is also looking up at the most beautiful creation of God in the sky. What do they think about God's work? The moon keeps on shining gently on the ground and on them. Without my noticing, the song is over. They have already gone home. I have steeped myself fully in romanticism.

On such a wonderful night, I would like to talk to someone.

QUIEN SERÁ is a song of grief. A jilted man grieves about his misfortunes and say, "Who will be my lover?" I think I can understand such feelings. Today's sketch through a window of Yamagoya has made me extremely sensitive. The wonderfully beautiful moon is about to go behind the clouds. Today's show in the sketch will soon be over.

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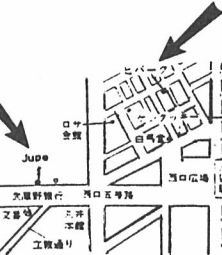
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“AMERICA, YOUNGMEN ARE . . .”

AN INTERVIEW WITH RYU MURAKAMI

RYU MURAKAMI is a novelist. I think many people know him as the writer of “*ALMOST TRANSPARENT BLUE*” and as host of the “*KIMAMANI II YORU*” (show TBS 10:30 p.m. on Sunday). Also, some people may know only his name, because it is well-known that he received the Akutagawa Prize when he was twenty-four years old and directed the movie “*DAIJOBU MY FRIEND*.” Sometimes, we feel his novel makes us get stuck in a day. But also, sometimes, we feel his novel makes us step something formally. At this time, we have come to know the man who wrote this novel through an interview.

Q: When I read novels written by you, I think you frequently appeal to young men in them, though I may ask you an abstract questions. What do you think is a young men's status today?

A: Though I am often asked to say something about young people, I think the requests are pretentious. I am not interested in them. People want me to say something about them. But this is the same thing that children cry to gain our attention. I didn't want someone to put in word for me in my school days. I thought I should do everything for myself. To tell the truth, I have no opinion about the young generation. So I am not interested in them.

Q: How about your school days?

A: I couldn't bear to be a student. Formerly, we had an image that "students" could challenge the things that those who are not students couldn't challenge. (But actually, this was not true in Japan.) I went to school simply because I wanted to receive a living allowance, so I couldn't put up with myself at that time. Being a student in Japan is an end in itself. I didn't have the consciousness of being a student. I didn't even try to think of myself as a student. Naturally,



because I received a living allowance, I was an incomplete man. But I didn't feel that I was a student.

Q: Then, do you think that the present-day students have less vitality to do something than the former students did.

A: I don't want to say that present-day students have little vigor or vitality, and that students of former days had more. I think they are the same. I think students have always had little vitality throughout the ages.

Q: Then, I will ask you about America. What is your image of America?

A: No, well, an answer may be full, for the question is so vague. I think that

as concerns the image of America that Japanese have, those in Japan are quite different from those in America. Now there is the relationship between Japan and America. And if we ask whether the America image in the Japanese mind has an influence on it or not, the answer is "NO." But Japanese are anxious about what Americans think of Japanese. For example, many Macdonalds outlets as well as Disneyland have been established in Japan. On the other hand, in America, Sushi bars and Sushi shops have been established. I think that the Japanese sense of admiration for America has established the former and American sense of curiosity about Japan has established the latter. The relationship between Japan and America is like that. Somehow we can almost realize that sensuously. I think if the Macdonalds branches were in the center of desert, maybe all the people would go to eat there. But if a Sushi bar were there, nobody would go. But those in their 40's won't be able to answer this question. They will say the two things are not different. The reason why you can understand is that you are young. Because the sense the youth have is excellent. In fact, students have keen a sense, if I express it by a childish expression, they can take contradiction as it. It is because they are not restricted. But, after all present-day people are not so when we observe all of them. But when we observe them one by one, there are many people who are so.

Q: Then, why do they lose their keen sense as twenty years pass.

A: After all, there is a Japanese policy which is different from their own policy, therefore it is very hard to go against the stream.

Q: You once said that the United States was the world in the book written by you "American Dream." Do you still think so now?

A: Yes, I think so. I think that the United States is still the world, because American people put up "Macdonald shops" and "Disneyland" overseas with confidence.

Q: Then, I think Japan is still inferior to the United States.

A: As I said before, Japanese people have a sense of admiration for the United States, but American people only have sense of curiosity about Japan. If Japanese people think that the relation between Japan and the United

States is that of equal partners, they are making a big mistake. But it isn't true that the United States doesn't care about Japan. Probably the United States is interested only in economic problems and doesn't have a sense of admiration for Japan.

Q: By the way, in relation to economics, in addition to the difference between



the views of the younger generation and the forties generation, there are also problems in the Japanese system of company management. But do you think that the United States can accept the Japanese system of management?

A: The United States does not accept them, because American people can't work as Japanese people do. For example, TOYOTA's name for under-sized offices is symbolic, but there is no nation that is satisfied with such working conditions. Even very poor African tribes or the immigrant Turks aren't satisfied with it. Probably they would prefer work as cleaners anywhere. American people can't bear such a working conditions as Japanese people endure. But, such system supports Japan. And it made Japanese money a big power. Once she has become an economic power, she is a kind of shell. But it's necessary to continue such a process and everybody may understand it, but Japan will lead to the much worst condition.

Q: Well, in this situation, do you think that you can live with thinking about the future better than with thinking about the present?

A: In present-day Japan, even if think about the future and live, we won't able to have only the conservative way of life. I think it difficult that we think about the future and live progressively. It must obey the policy which controls

present-day Japan that we think about the future and live. If you don't obey the Japanese policy and live, you will feel uneasy. And this is increasing compared with my high school days or my university days. In the present-day, high school students or university students grow more serious than formerly. So, many young people try enjoying the surface pleasures. If this were a good plan to solve many problems young people would be cheerful persons. But, they aren't cheerful, for there are many things which make you uneasy. Also, you ought not to listen to what people

like us said, for we have established some thing. Well, I may be other people. Some kinds of people refer to your life in the press and so on. And they think your days are good days. But I think their days were better. Because I think it is impossible for Japan to change. In my school days, we had the aspiration that Japan would change somehow. Foolish men told them that their days were full of cares. But I think your days are fuller of cares. So, I think you may assume a defiant attitude and be proud of the days which are fullest of cares. Old men in the present-day live in comfort, including me.

[illegible]

A Sketch of His Life

1952: Born in Sasebo city Nagasaki prefecture.

1966: 14 years old. Received the mayor's prize for the composition "*FIRST LOVE AND BEAUTY*"

1972: 20 years old. Entered Musashino Art College.

1976: Received the prize of 19th Prize Gunzo literatures for new faces, and the 75th Akutagawa Prize for "*ALMOST TRANSPARENT BLUE*"

1982: The movie "*DAIJOUBU MY FRIEND*" goes on the floor. Put on the screen next year.

1987: The TV program "RYU'S BAR KIMAMANI II YORU" starts.

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