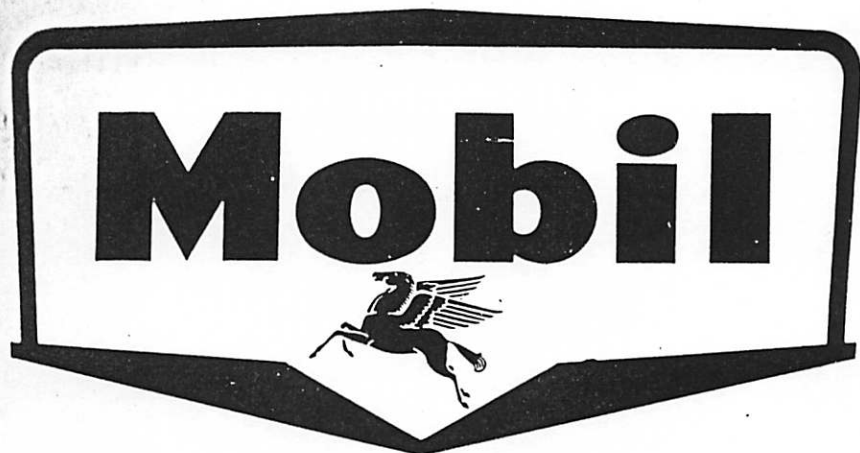


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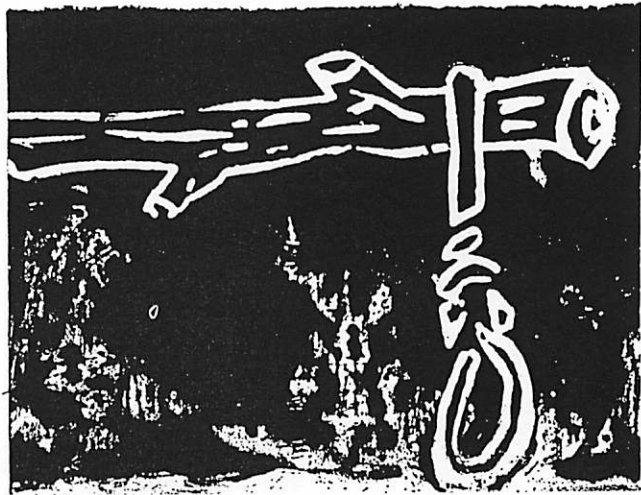
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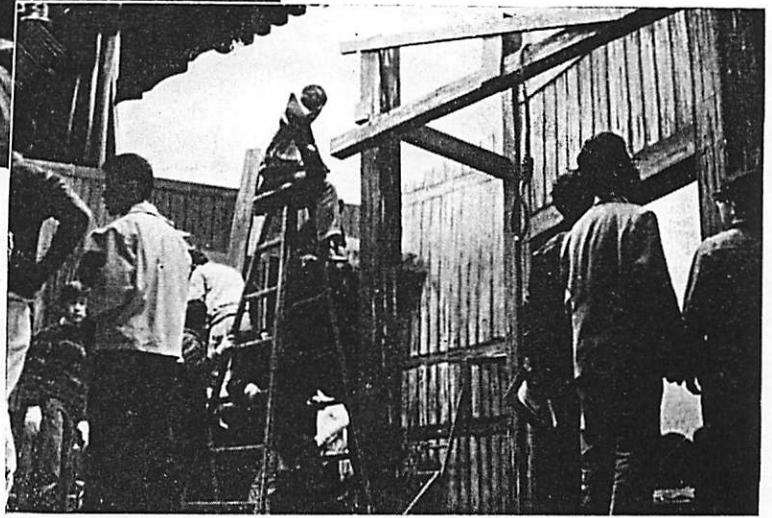
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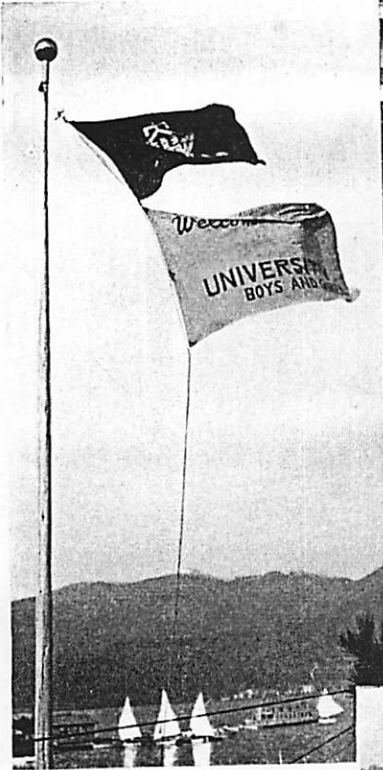
—The 28th Four Univ. English
Theatricals—

Work out of sight

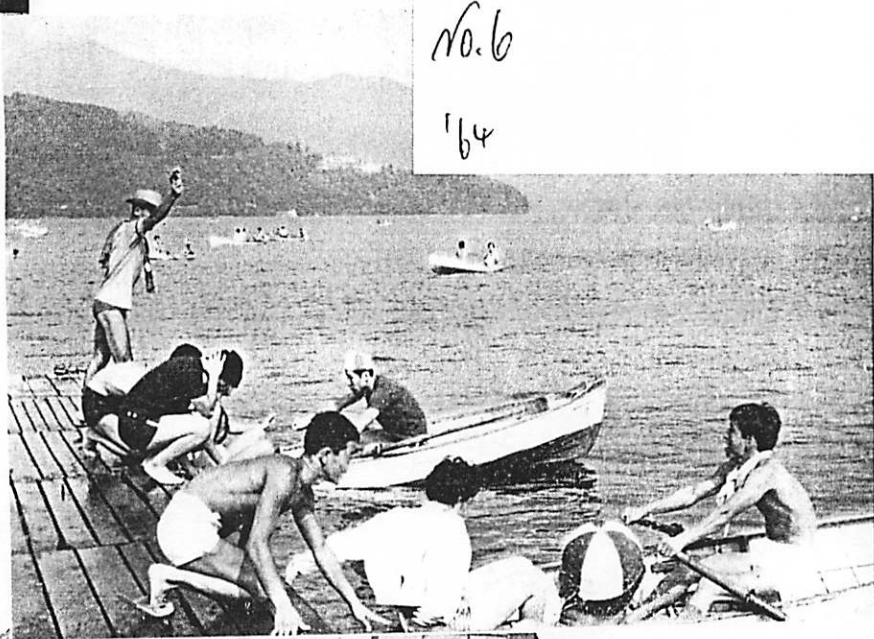


*Some scenes of
"The Rope"*

☆☆☆☆ SUMMER CAMP ☆☆☆☆ at Lake Nojiri

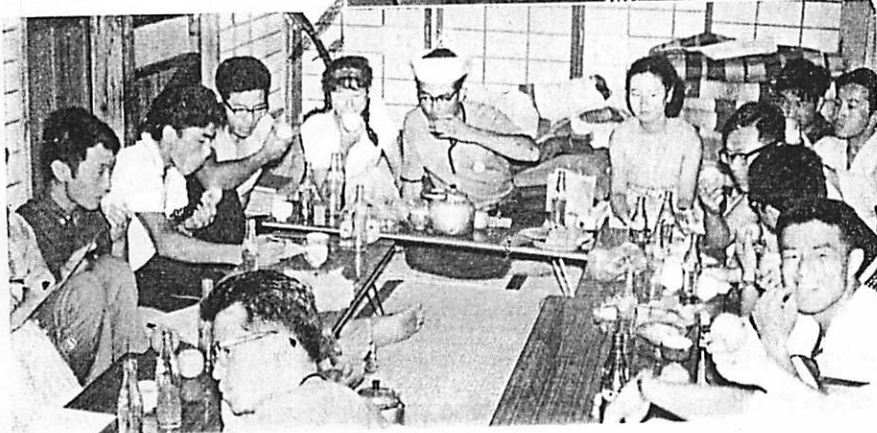


Aiming at the Tokyo Olympics —Athletic Meeting—



Nothing happier than rowing against the blue sky
—Rowing race—

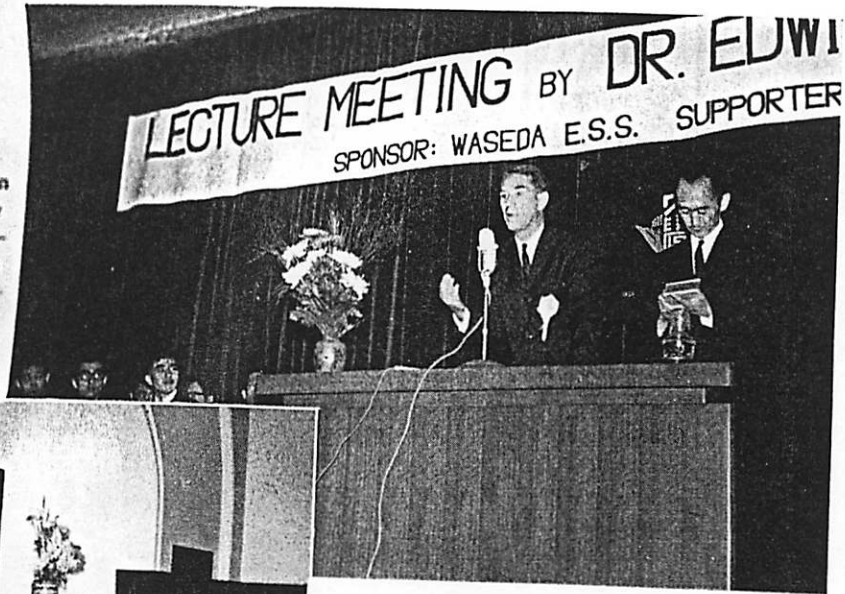
No. 6
'64



So terrible appetite!
—The last night after hard training—

*"For the World
of Tomorrow"*

—Lecture by Dr. Edwin
O. Reinbauser in the
Waseda Festival—



*"How to learn
English conversation"*

—Lecture by Dr. T. Matsumoto in May—

*A bridge between
the two countries*

—Australia Expedition
in August—



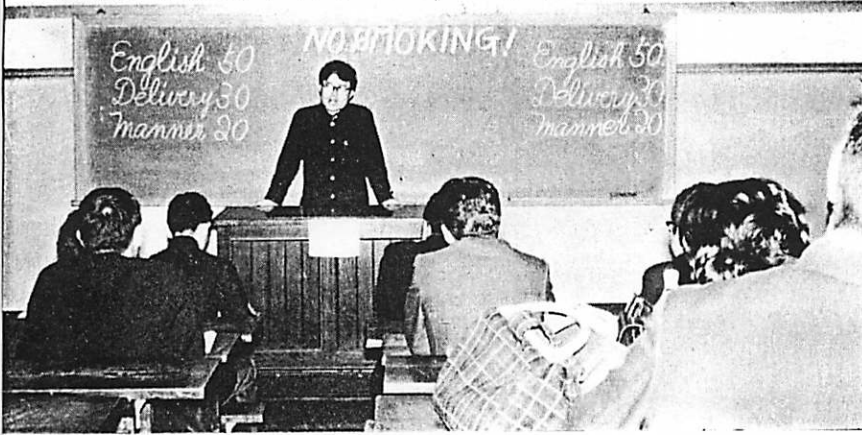
*Viet Cong
Guerrilla!*

—Hiking in May—



Reci-Con ★ Speech ★ Group Study

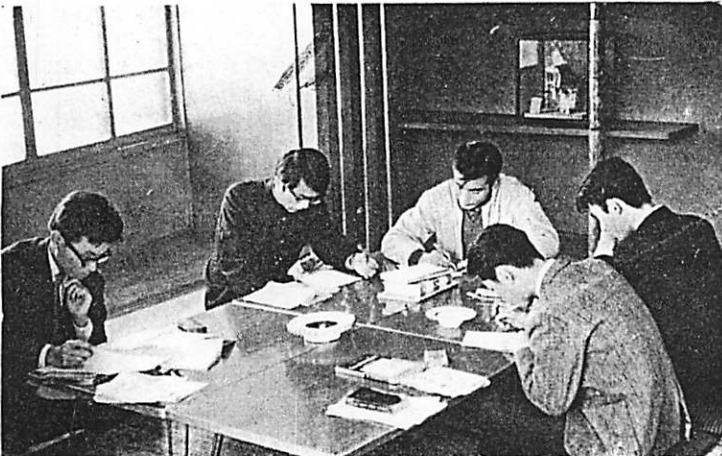
THE RECITATION CONTEST



*Fourscore.....
our fathers
a new nation*
 —The Recitation
 Contest in May—



Eyes sparkling with delight
 —All Waseda Speech
 Contest in Spring—



*Who do you think is
 the leader of this group?*

DISCUSSION



To discuss is the short cut to the democratic society.

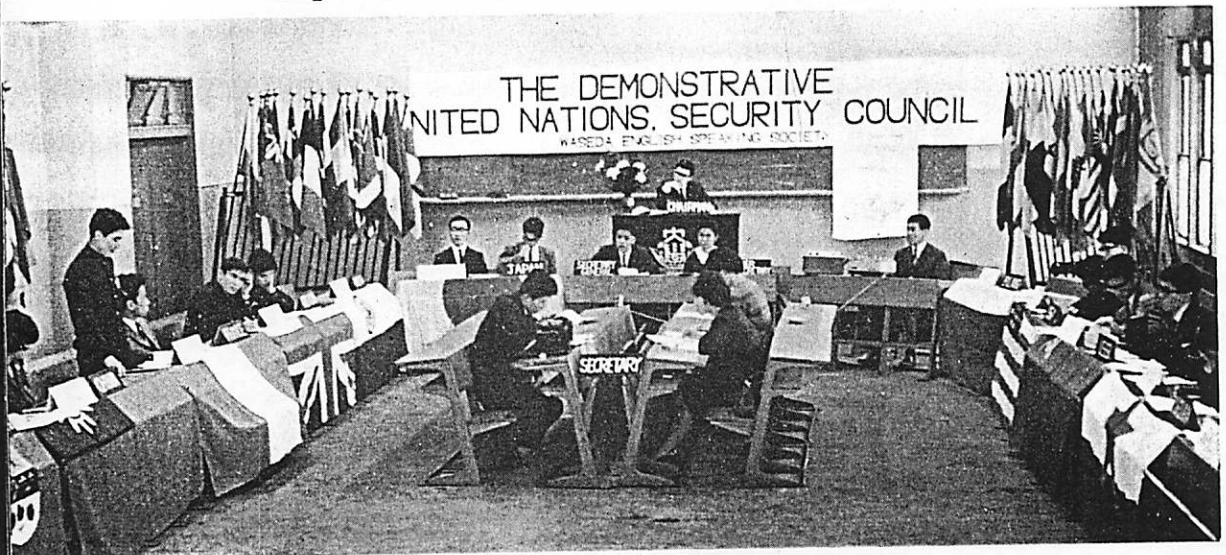
Good-looking ladies and gentlemen at Kwan-Gaku Univ.

—Kansai Dispatch in June—



For the World Peace and Security

—The Demonstrative United Nations Security Council in the Waseda Festival—



DEBATE



*Road to
the championship*
—All Japan I.S.A. Debate
in May & June—

People to be remembered in the history

—The 1st prize winning team
of All Japan I.S.A. Debate— ▶



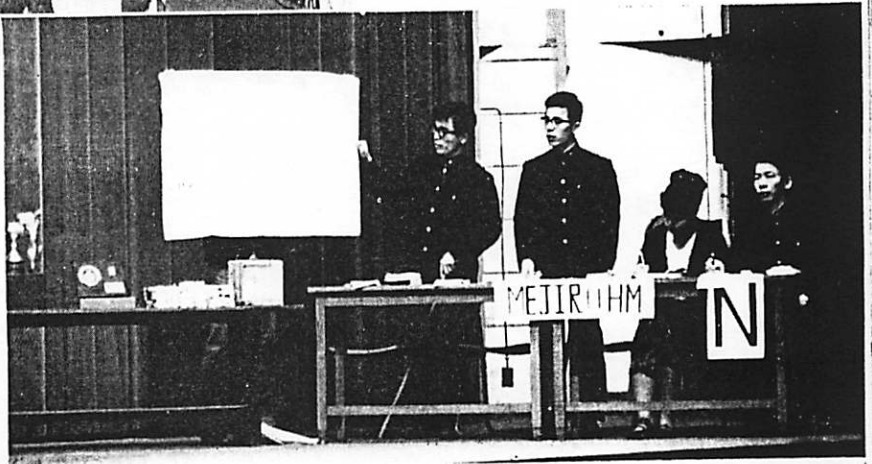
*Debate can be said
a competition with time, too.*

—The 15th Intercollegiate English
Debating Contest in September—



*Tobacco should not
be abolished!?*

—The 6th Inter-H.M.
Debate in November— ▶



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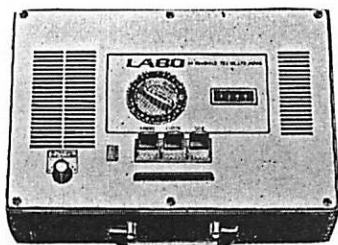
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PREFACE

Although many members positively participate in various activities with great success every year, the fundamental problem to think over still exists.

How many of us do actually study our majoring subjects? How many do manage the E.S.S., with a strong faith as citizens or students?

This kind of talkings have been done like waves of the sea. Some have tried to save us from this condition, but it is still difficult to put into practice.

Find the way to make the E.S.S. and aid in attaining the highest aspiration in human soul.

1964, a part of 20th century history, showed us a series of big spectacles; Indian Prime Minister Nehru died, U.S. Navy attacked on North Vietnam, U.S.S.R. Premir Khrushchev retired, Chinese People's Republic exploded her first A-bomb, U.S. atomic submarine visited Japan for the first time, and we see the biggest crisis of medium and small enterprises after the World War II.

The problems mentioned above are not seriously talked among us the members of the E.S.S. This is because we have the conservative and indifferent tendency towards these kind of matters. I'm afraid that we lack the faith as citizens or students.

We have to speak fluent English, and that should be solid talks. The savour of students is brought up by only hard study with young energy, or it is good for nothing, and is trodden under the feet of the history led to a wrong direction.

Drive the High Way by an automobile with the faith as citizens and students.

Let's begin a trip, ambitious Wasedanians, to build the world of prosperity.

Today there lies a big necessity of talking in order to kneal small opinions of Ambitious members into big one. It is one of the business of P.R. Section to set up the talking places.

P.R. Section presents you "the ACE No. 6".

editor-in-chief

K. Takemori

CONTENTS

PREFACE	Kazumasa Takemori.....	1
GREETING	Prof. Katsumi Ito.....	4
HOME MEETING SYSTEM IN ITS INFANCY		5
Seven Gates of the E. S. S.		6
Think Again	Akira Maki.....	10
Why don't Juniors take charge of the Management?.....	Akiko Wajima	11
REPORTS BY COMMITTEE MEMBERS		13
What We have done	Masaki Yamauchi.....	14
For you, the W.E.E.S. Members	Tsuguoki Hashimoto	15
Mechanical Way of Thing	Masayoshi Aoki	17
Unification of the Member of 800	Michiyasu Suzuki.....	18
This is the Chance.....	Kan Nagai.....	19
Two Months are Needed for Preparation	Hiroyuki Sakamoto	21
A New Bud of Our Club	Hikozumi Sasaki	22
Across the Pacific Ocean.....	Hisao Ito.....	23
Co-operation Makes Debates	Yoshinobu Ogura	24
What is "Tradition" ?	Makoto Otoguro.....	25
Expecting a Spiritual Revolution among Members.....	Katsutoshi Nakamura	27
For the Effective Study of English Conversation	Koji Ozawa.....	29
Efforts to the Ideal form of Group Study	Setsuzo Fukuzawa.....	30
W.E.S.S. as a Circle	Makishi Kasuga.....	21
Do You Know What I.S.A. Is ?	Osamu Hanada	32
Great Creation.....	Teruo Oyama.....	34
Report as a Representative	Norio Suzuki	35
What the ACE No. 6 Indicates.....	Akira Tsumekawa.....	36
Trace of Activities 1964		37

A ROUND-TABLE TALKING AND CONTRIBUTIONS	39
EES を語る (座談会)	40
What We, Freshmen, Think about the Activities of the E.S.S. Seiji Sato.....	45
Make the Best Use of It.....Yuji Kuroda	46
The Road Not Taken (English Poem) Robert Frost	48
KNOCK AT THE DOOR OF THE WORLD	49
For the World of Tomorrow	Dr. Edwin O. Reichauer..... 50
One Hundred Kilometers Per Hour	Masahiko Takeuchi 56
Australian Patriotism	Nobuko Hirotani 58
Get True Internationality.....	Shoichi Kezuka 60
Memories of Olympics.....	Hiroyuki Aoki 61
What Interested Me Most in American Students.....	Toshio Eguma..... 63
A Poison Tree (English Poem)	William Blake 66
FOR YOUR STUDY	67
Should Another Prometheus Be Punished?	Seiji Takashima 68
Affirmative Constructive Speech	70
Negative Constructive Speech	72
SENIORS' COLUMN	75
稲門英語会の欄	78
米欧一周観.....	青木 昇 (稲門英語会副会長)..... 79
AFTER EDITING THE ACE	80
THE ACE'S STAFF	81

GREETING

Foreign Languages have been learned for many a purpose. Some learned them out of curiosity, and others learned them for use. This is the day when they are learned for the cause to realize more prosperous and peaceful world.

The Japanese people witnessed how powerful is the knowledge of foreign languages in arriving at mutual understanding of nations during the whole events of the Olympic Games. The success of the Games owes much to the sincere students of foreign languages, while those who attempted profiteering were only disappointed.

Since after the war the Japanese people experienced "language booms" twice, one of which took place as many soldiers of Allied Occupation Forces flooded the streets of bigger towns in Japan. The Olympic Games brought another boom. The two "booms" took the same process. People facing sudden need of a foreign language realized how poor their school education had been and started overnight preparations. Before they could attain any level of knowledge that can be put to use, foreign guests were gone and booms were over.

The Japanese are, because of the nature of their mother tongue, bad linguists. But now that isolated days are gone and that they have become a leading member of the world family of nations, they should realize languages are learned not for the tomorrow's profit but for the prosperous and peaceful years to come.

Katsumi Ito
President
English Speaking Society
Waseda University

Home Meeting System

in its Infancy

The W.E.S.S. is the largest of all circles in Waseda Univ.

For the purpose of managing this huge circle well, Home Meeting system was established.

Division of W.E.S.S., however, seems to have caused various problems to be solved.

Then what are they, and what should we do?

Seven Gates of the E.S.S.

The activities of the E.S.S. which began with the Recitation Contest, are going to turn the last corner, awaiting the closing party near at hand.

It is this time every year when we take notice in **mannerism of the activities** and at the same time when many members leave the E.S.S.

Mannerism of the activities includes many aspects. Here we shall bring Home Meeting into focus because its activity is one of the most fundamental ones.

(1)

“Home Meeting is a meeting which is regionally set up according to residential place, transportation, etc. of the members of the E.S.S. The aim of H.M. is to elevate the will to study English of the members divided by region unit and to cultivate mutual friendship among them.”

This is the quotation from the article II of the H.M. Detailed Rules. With this Rules seven Home Meetings were established in 1959. In other words, Home Meeting plays an important role to make a big number of newcomers know the large E.S.S. as soon as possible and to lead them to participate in its main activities.

It is natural indeed that this sort of system was established when we consider the mammoth—like E.S.S.

However, this Home Meeting system, which has the six years of history, has come to have many problems in it.

(2)

Then what kinds of problems are they? And their countermeasures? Here, in order to see the substance of the questions, we'd like to pick up the characters of seven Home Meetings.

Akihabara H. M.

Akihabara H. M., which has sent a number of committees in the past, seems to come to a deadlock. Simply saying, the deadlock may be due to the weakness of the ability of speaking English. The serious defeat in the 6th Inter Home Meeting Debate proves this tendency and members are required to make much more efforts as to English. Though the sophomores of this year decided to make up the lack of ability of English for studying hard, they seem to fail in the practice of it because of a slight unity among themselves. And there have been many persons of strong individuality, so called “godgets”, those making the characteristics of Akihabara.

However recently there increased as the year passed, average persons who has no boldness, positiveness, so to speak "Akihabaraism."

Koenji H. M.

Koenji H. M. has had a tendency or characteristic traditionally that the members are retiring from the main activities of the E. S. S. and shut themselves only in their own H. M. In other words, they are superficially a member of the E. S. S. This problem peculiar to Koenji H. M. remains unsolved for a long time. We see that they are making great efforts to do good jobs in the main activities this year, stressing "the improvement of English ability."

Johoku H. M.

Johoku H.M. has a color of simplicity and rusticity which seem to come from a sentiment of downtown and a good nature of the students from various parts of Japan. But while it is filled with home-like atmosphere, it sometimes makes little of English study. The severity of studying English as well as mutual friendship is extremely required in this H.M., too.

Mejiro H. M.

More than 100 members of Mejiro H. M., most of whom are from various parts of Japan and lodgings near Waseda Univ. make the characteristic of this H. M. The good natured chairmen of these three years from Aichi, Shimane and Ehime prefectures show the rich local color of Mejiro.

But Mejiro H. M. with full localism and touches of humanity has a great problem; the significance of H. M., that is the entrance to the main activities of the E. S. S. must be erased in both activities and human relations owing to the biggest number of the member. This H. M. is now suffering from the increase of members which is inconsistent with the course of the executive committee, that H. M. should not be a miniature of the E. S. S.

Shibuya H.M.

Every year many members of Shibuya H.M. positively attend main activities of the E.S.S. How to manage, therefore, Home Meeting activities and main activities is a big problem. Studies done among this Home Meeting go along with the main activities. Rather great weight is put on the English ability. This year it has been regarded as so necessary that the big gulf has been created between some main sophomores and other sophomores followed by freshmen.

Up to last year human relation was regarded as the most important thing, and the familiar atmosphere was prevailing among the members. But this year things seem to be different.

Shinjuku H.M.

The activities of Shinjuku H.M. are decided by the judgement of a few sophomores, whose attitudes have a great influence upon freshmen.

As a whole, almost all members of this H.M. are shrunk in a H.M. and have no enthusiasm how to develop their H.M. in future, or how to get themselves to the main activities of the E.S.S.

As the result of this approach tendency, there are few juniors in the E.S.S. who are born in "SHINJUKU".

Yokohama H.M.

Something like isolationism distinguishes most Yokohama H.M. from others, and this insularism may be caused by the four hours travel of every day between their home and Waseda.

Owing to this handicap, there has been a so-called "Salonized mood" which keeps members only in H.M. and makes them to neglect to attend the main activities of the E.S.S. But this year members, especially sophomores and freshmen, are successfully trying to away with such conventionalities.

They are also proud of the present atmosphere of the Home Meeting which makes them just at home in the true sense of this word.

(3)

THE STATUS QUO OF HOME MEETING

H.M.	FRESHMAN MEMBER		SOPHOMORE MEMBER		H.M. FEE PER A PERSON	SUBSIDY FROM E.S.S.
	APRIL	NOVEMBER	APRIL	NOVEMBER		
AKIHABARA	65	45	26	22	Y 200	Y 9,200
JOHOKU	76	74	46	23	Y 200	Y 7,400
KOENJI	58	49	55	29	Y 200	Y 8,500
MEJIRO	93	40	60	30	Y 200	Y 9,100
SHIBUYA	60	35	57	22	Y 200	Y 8,000
SHINJUKU	78	25	19	13	Y 200	Y 11,400
YOKOHAMA	44	22	46	23	Y 200	Y 10,800

To turn to the subject, we must think, first of all, the fact that H.M. is changed into the **miniature of the E.S.S.**

As above mentioned, the members of the E.S.S. are increasing today and the significance of H.M. should be appreciated. But the reason why the significance of H.M. raises the dispute is that the role of H.M., as **the entrance to the main activities** is neglected and that the E.S.S. and H.M. are separated from each other. This phenomenon can be seen particularly in **Yokohama and Koenji. H.M.** Though we admit regional handicaps of some H.M.s., members are too much confined in their H.M.s., and at the same time the contact among seven H.M.s is not enough.

Then what makes the members confine in their H.M.?

Briefly speaking, **English ability** is the source of these kinds of problems: rather

high English ability is required to attend the main activities such as discussions or debates, while we can enjoy Home Meeting without it.

At the Home Meeting, though we can't speak even a word in English, friendship could be retained through recreations such as hiking or summer camping. It is a sort of saloon. Once such mood is obtained, it is quite difficult to look back upon the primary problem: English. It is made light of, enough ability to attend main activities cannot be gained, and the result is that so many members remain only in Home Meeting.

Speaking only about the English ability, the present **Group-Study system** shares the defect with it. In case that enough ability could be gained at Group Study, more members necessarily attend the main activities.

Another cause preventing us from attending main activities is that Home Meeting has got too many activities of its own.

Even though one does not attend main ones, he is rather busy with only activities among his Home Meeting.

Besides he feels it more pleasant because it is with those whom he knows well.

As for the organization of Home Meeting they have got chairman, vice chairman, treasurer, etc.—they have just what the E.S.S. has got.

Both on the activities and the organization, Home Meeting has become a miniature of the E.S.S. and some members come to be content with only being a member of Home-Meeting and not that of the big E.S.S.

(4)

Should the management of H.M. be in the hands of sophomores or not?

The management which had been entrusted to juniors at the beginning, was handed to sophomores soon and it continues still now.

But, now at the time when the members of H.M. are increasing year by year, can the original purpose of H.M. be accomplished by the management of sophomores? This is a problem that should be considered.

In dealing with the problem concerning H.M., we asked the members to contribute their opinions about the present situation of H.M. and in their opinions most of them point out that the contact **between freshmen, sophomores and juniors, seniors** is insufficient. That is to say the vertical connection is faint.

If juniors and seniors are willing to join the activities of H.M. this problem can be easily solved. But as soon as sophomores become juniors, some of them leave their H.M. by the inertial of their release from the management of H.M. while others devote themselves in the management of the whole E.S.S. And so they seldom attend the activities of H.M. Juniors and seniors are completely apart from the H.M. activities.

As a result freshmen and sophomores have no chance to have a heart-to-heart talk with juniors and seniors, and to know what the whole E.S.S. is. This is, of course,

connected with the miniature of the E.S.S. above mentioned.

The Home Meeting Detailed Rules says Home Meeting is established for the elevation of English Study which is not always understood to force sophomores to teach freshman members English conversation but as a matter of fact they are required to do so.

On account of this condition, leadership grows to be a problem.

Frankly speaking, it is not too much to say that Group Study is only the means to study for sophomores. What is worse, it is doubt how much can they promote English ability through Group Study held only once a week.

So leadership of sophomores might be a problem no doubt.

Therefore freshman and sophomore members can't believe themselves in the point of English ability.

(5)

Finally, as mentioned above, when we analyze the status quo of H.M., we can easily find that the significance of existence of H.M. is now quite different from that of the beginning.

And we are very happy to present the members of the E.S.S. this feature which brings forward some problems of H.M. and makes the members reconsider the initial significance of H.M., and at the same time, offer the material to students who'll manage the E.S.S. in future how to reorganize H.M. which fell into mangelism and is becoming a miniature of the E.S.S.

Think Again

by Aaira Maki (Sophomore)

Whosoever imagined that I, who had been rather passive in the activities, would become a chairman of Shinjuku Home Meeting.

As I look back I find that the life as a chairman has been unbearable. I recall more unpleasant memories than pleasant ones. But I have never shown ill will towards the fate that imposed the uninteresting business on me. On the contrary, I have always thanked for it, because it has enabled me to experience such an exclusive life.

Today, I would like to point out a little what I have been most deeply impressed during the past six months.

I felt that nothing is dependable and paradoxically independable than man's mind. Friends while we are freshmen are not friends while sophomores, or a friend of today is not a friend of tomorrow, I can say.

I have a bitter and sad experience. He and I have been good friends when we were freshmen. When I accepted to be a chairman he strongly stressed that he would

willingly help me. But soon after several months he gradually tried to go away from me, and one day suddenly clarified that he wanted to do another thing and that he had got tired of everything with E. S. S. With such a private excuse he went out of my sight. I was greatly disappointed. I could not utter even a word to stop him from going. On the second moment I envied him of his freedom, for the freedom of that sort was not in my hand. I looked around to get some rest for a chair, but chairman couldn't get any chair, for next activity was waiting me.

Then where are the dependable person? I found that those whom I had thought independable had been dependable in a real sense. I had never talked with them over a cup of coffee or a glass of beer. And yet they had been very helpful. They did what I had asked. They had given useful pieces of advice. The most dependable person doesn't sit by you but around you. Be more skeptical to the friends by you.

I would like to give you very important questions.

There are lots of parasites in E. S. S. I cannot think of the development of E. S. S. without extermination of them. They speak ill of the executive but never try to get out of E. S. S. They come to recreational activities, such as hiking or ball, but never to discussions, speeches or group studies. They try to criticize E. S. S., but never to reform it by themselves. How many freshmen are spoiled by them, we can't tell. How many times we enlightened them to be more positive, we don't know.

Do you still believe that they deserve to be members of our E. S. S. ? Of course you don't. Then, why ?

Solutions might be favourable when made by you, the next generation.

Why don't Juniors take Charge of the Management?

by Akiko Wajima (Junior)

Gentle, cozy but a little bit conservative—we might say that the color of Koenji Home Meeting can be expressed like this. Recently this characteristic seems to have been more and more apparent. To have their own color is quite all right, but when it comes out too strong and appears to the surface of the activities of the E. S. S., we have to stop to think for a moment.

It is sometimes said that our Home Meeting has tendency to be apart from the general idea of the E. S. S. as far as the activities are concerned. It can certainly be said that the number of those who take part in the main activities is rather few compared with that of other Home Meetings. The number might show the fact that we are rather inactive to the activities of our club. It is, however, dangerous to judge hastily only by the appearance of the figures. Then, why do we seem so absorbed in the activities of

our Home Meeting? Is this because we regard the Home Meeting as the E. S. S. itself? I think the most fundamental cause lies in the vastness and the obscurity of the E. S. S.

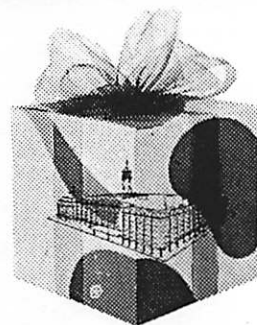
In our Home Meeting, every activity has been carried on fairly well, and I feel comfortable whenever I attend it. It seems to me that all sophomores are more considerate this year than last year in carrying out any activities to deepen mutual understanding. They above all want to have the better relationship as the most fundamental element for the Home Meeting. Thinking of the original purpose of the Home Meeting, I highly estimate their understanding, why such a result that we do not want comes out of this?

Every year, the members of each Home Meeting have been getting larger, and the activities have been abruptly increased in proportion to it.

Needless to say, the activities of the E. S. S. are now so many. We may say they have now come to the limitation. The larger the activities of the E. S. S. and the Home Meeting become, the more difficult the attitude that we should take towards them would be. In order to pursue the original purpose of the Home Meeting, each Home Meeting has taken his own way. In case of our Home Meeting, we have been trying to have the better relationship between each other which has come to be difficult to get year by year in the huge society of the E. S. S. But it may well be said that our intention has been distorted by the demerits which I mentioned above, though it can not be denied that we, the members of Koenji Home Meeting, should be responsible for it. It is apparent that the management of the Home Meeting will come to a dead-lock, sooner or later, if we continue the present system. As the existence of the Home Meeting is absolutely necessary, we have to bravely reform the present condition, no matter what kind of reformation we will try.

Each Home Meeting has too many activities to do, but it should be nothing but one of the activities of the E. S. S. Some restrictions must be given when we plan our activities.

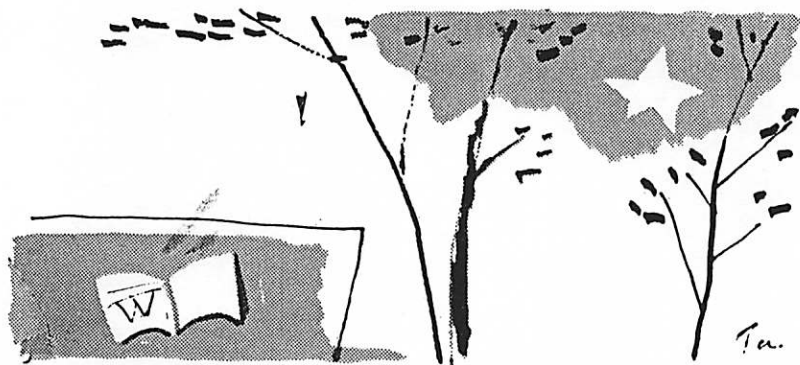
As the first step, above all, the present system of the management had better be changed into the system in which juniors are in charge of it. Then the original situation of the Home Meeting will be gradually recovered. Now is the time to consider how Home Meeting should be.



大切なお金で
上手なお買物
受けて重宝
三越の商品券



*Reports by
Committee Members*



What We have done

by Masaki Yamauchi (Chairman)

It is said that baby with a difficult delivery grows strong. It was on a snowy day of February that the committee of 1964 was born after a really difficult delivery of three months' debate. I cannot but feel as if it had been just yesterday.

Actually, almost one year has already passed since we, juniors, succeeded the committee of the W.E.S.S. We sometimes shed tears of sadness and sometimes delighted in success, managing the biggest student circle in Japan. But these are going to be memories, dear memories of ours, just like glittering stars in the sky. I would like to look back what we have done this year, when I meet the curtain fall of 1964 at last.

Before entering actual activities, we had preliminary committee meeting and discussed the plan of this year. At that time, I emphasized the importance of the result of contests, because I thought my mission was to uphold the prestige of our E.S.S. which seemed to have fallen. Going along the line of my will, juniors did their best to plan out many activities and ways how to succeed in contests.

But the start dash was not so easy. We met difficulty of making many freshmen enter the W.E.S.S., instead of the year of the Olympics. We stood in the rain to call freshmen and persuade them enter the W.E.S.S. But I firmly believe it was very such difficulty that strengthened the solidarity of juniors. For, just after that, we shone of honor, getting the first prize in the All Japan Debate Contest, which had not been able to be conquered by our seniors. I can still remember the scene of Mr. Ogura with tears of joy and debaters laughter at my umbrella, our talisman.

I think it must have given an impetus to the following activities and it is clear that debate has come to be very popular among us today. The result of contests which I emphasized at first, must be respected still now, I believe. Because it surely stimulates our passion of English study and promotes our unification of the W.E.S.S.

At the same time we should notice a victory can be reached only when powers of all members are mobilized. In other words, only strong co-operation of all can bring a victory to us. We succeeded in many activities owing to the co-operation of all members. I thank you very much for your devotion and co-operation this year.

The problem of group study which might be the most important activity of ours was very difficult to solve. It had many abuses and they had surely been one of the causes by which many members had gone away from the E.S.S. And it had not yet been solved till our period. At first, I tried to reform it completely. (That is, I wish it had been

within the province of speech, debate and discussion and basic study such as pronunciation and intonation must have been taught by them but not by a special section like group study.)

Actually however, that plan was collapsed by an objection of seniors. So, in compensation for that, I gave strong competence to the group study chiefs, for the purpose of improving members' English ability. But I am sorry to say here, that it was not so effective and it has not yet progressed so far. I reflect on myself deeply that the patron saint of ours...studying English should have been considered far more than today.

To promote our solidarity and friendship of members, we had summer camp on Lake Nojiri this summer, and about three hundred members enjoyed English study and recreation. Except a few deplorable events (some got hurt by accident), we succeeded in it, especially by an effort of Recreation Section. I cannot forget that Mr. Aoki, the chief of Recreation, was thrown into the water by hands of junior girls, commending his achievement. I believe that is one of the brightest stars in our memories which will glitter in our minds forever.

Drama was carried out very well by the famous trio, Mr. Oyama, Mr. Kobayashi, and Miss Takahashi, and other staffs. It was the harvest work and we sometimes tasted bitterness, especially casts who practiced during even summer vacation.

But I, myself, rather envy them, because they also got uncomparatively happy memories which can never be got except during their student days.

Giving myself over to reminiscences, I feel how happy I was, when I served as the chairman of the W.E.S.S. Friends were kind to support me, seniors advised me and all members helped me for one object. We were truly a family of the W.E.S.S.

We did many things, thousands activities are glittering in my mind.

For You, the W.E.E.S. Members

by Tsuguoki Hashimoto (Vice-chairman)

“.....at last I was elected vice-chairman the 62nd of the Waseda English Speaking Society. Unless every action of mine in the W.E.S.S. is based on strong consciousness of my position as vice-chairman, I won't be able to perform perfectly the duties as vice-chairman, for I should be liable to be swayed by many activities of a big organization, the W.E.S.S.....” This is a passage from my diary of one day.

No development of ours, younger generation, can be expected without strong consciousness of our positions. In a group, if every member is not well conscious of his

position, the development of the whole group will be checked.

What is meant by the words "each member's strong consciousness of his position in a society"? In a general sense, it is the consciousness as a human being and a Japanese.

In a narrow sense, consciousness as a new face, a sophomore, a junior or a senior in a society of the W.E.S.S.

In the first place the consciousness of the position as a new face in our E.S.S. As yet you, new faces, are not in a position to manage the activities of this society.

To attend its activities as often as possible is all you are required to do in order to understand what the W.E.S.S. is. The W.E.S.S. is now too big and too complex for me to understand completely, who have spent nearly three years in it. I should hope that you should make an effort to understand at least the outline of the society at first.

I regret very much that hitherto many freshmen have left the society owing to the lack of true understanding of the W.E.S.S. Another thing you should always keep in your mind is your original purpose for which you have desired to get membership in this society. All other members should never forget their original purpose, either.

Especially new comers will often be swayed and disconcerted by the activities of the society new to them and have no chance to think deeply, unless you have firm determination while freshmen.

Now, sophomores! At first you, sophomores should be conscious of your position as leader in your Home Meeting. Leader of each H.M. is not only a chairman but also a sophomore. Sophomore meeting in each H.M. is nothing but a committee meeting in the society. All of you should take all the responsibility for your H.M. activities.

Moreover, you are required to work as a section member of any one section of the society. For sophomores who are expected to manage the whole organization of the W.E.S.S. next year, it is necessary to join in any one section and to realize what its functions are. Sophomores, finally, should never forget that many freshmen are always paying attention to your talks and actions especially in H.M. activities.

Thirdly all juniors should always have the consciousness of being as a member of the executive in the society. This is not only for committeemen but also for all the juniors.

A big organization, the W.E.S.S. can not be managed by only 22 committeemen but by the co-operation of all the juniors to build up the society by our own hands.

We, all the leaders of the society, should always be conscious of our positions as leaders in doing everything. For our actions are under inspection of not only all the members but also the public in general.

The true value of the W.E.S.S. is judged from our activities.

Finally for seniors, you are required to be conscious of your position as a senior student.

You have not yet become retired masters in the society. Your movements have a great influence on other members in the society. And you as the last committee and as a successor of the more than 60 years' tradition, should transfer or hand over your valuable

experiences and tradition to next successors. Here arise a tradition and a development of the society on a basis of 60 years history and valuable experiences.

In the final place, to all the members I ask you to have firm consciousness as a member of the Waseda English Speaking Society with the more than 60 years glorious tradition. And on a basis of your firm consciousness, do your best in everything you should do. If each of all has firm consciousness of each position and performs duties, a great development of not only each member but also the W.E.S.S. itself is sure to be expected.

“Nothing be conscious, Nothing develop.”

Mechanical Way of Thing

by Masayoshi Aoki (Secretary General)

It was on the very first day of March that I succeeded to the big job of Secretary General with firm determinations.

In the first stage I had a hard struggle of escape from habitual modes of thought on the image of Secretary General, which had been subconsciously rooted in a false idea. “Paper work should be all for him.” Therefore, I tackled as many things as possible even in areas where I have no experience.

I try every means to come into close contact with members through activities and to know each other, which I believe to be the most important role of myself.

But responsibility made me feel busy and I was always up to neck with my work.

I was liable to complain to myself about the things that have to be done before any of them are finished.

Whenever I stood in this situation I said to myself “I should be rather thankful that I can keep busy living accomplishing my important tasks.

This fills a good many hours of the day without the need of deciding what I shall do.

When I am left free to fill my own times according to my own choice, I will be quite at a loss to think sufficiently pleasant to be worth doing.

I was under the impression that the only limit of our realization of tomorrow would be doubt of today.

So that I made a struggle to kill out the tendency that I was in a fair way to make complains of my behavior and made way for my job.

All of a sudden my heart died within me when I knew that more than 100 freshmen had resigned from E.S.S. in three or four months without my notice. Nothing can be born from my effort or rather something wrong came out in actual state.

Though we are inclined to deal with this as a usual happening, this time I put a special analysis on examining the cause of this trend.

In the final way I could get to the point.

- 1) We lack the milk of human kindness among the members. Therefore many promising freshmen who can not have mental prop and stay from seniors are apt to wave good-bye to E.S.S., though actually they have great intention to study English.
- 2) Our human relation is standing on a shaky ground being based on mechanical relationship, namely give and take relationship through activities. This relationship handled us like a puppet under the big organization that we made.

Viewed in this light, I came to be in a position to say that the problem lies not in English speaking but in kicking off our mechanical way of thinking which ramify into every corner of our minds.

Unification of the Member of 800

by Michiyasu Suzuki (Planning & Management Agency)

At present, 35,000 students are attending Waseda University. Keeping pace with the enlargement of the number of students in Waseda, our English Speaking Society has come to include about 800 students as its members.

As you know very well, the significance of the club activities lies in cultivation of one's character. This basical aim of clubs can not be forgotten, when we carry out the activities of the English Speaking Society. And this aim should be the one which can be attained throughout the activities of the E.S.S.

Besides that, we have our own purpose, that is to brush up our English speaking ability.

And on these bases, on our commitment to build up a new strong E.S.S, we have to cooperate, deepen a mutual friendship, operate the functions of E.S.S. smoothly and so forth. These things, we intended to attain hand in hand with the 800 members.

However, at present, many defects come to the front. These defects can not be regarded as evils of E.E.S. Because, to have defects is a sign of progress, if we can tide over them. So, as the chief of Planning and Management Agency, I would like to mention on these points for the betterment of the E.S.S.

Fist of all, I would like to mention on my agency. Since the adoption of the planning and management agency as one of the main functions of the E.S.S., two years and more than a half has already passed. And I can count the set up of the reserver whose main task is to reserve the room for activities as the progress of P.M.A. He has been playing

an important role as the subchief of P.M.A. as well as one of the committee members. This can be said that the division of labor within the P.M.A. has been achieved. I hope this system of division continues to my successor.

And, I cannot but say, the fact that sometimes, I felt it hard to manage the members of my agency. Of course the members of my agency who represent each H.M. did their work rather well but that was not satisfactory. I think, that's because of the hard task of P.M.A. So, more mutual understanding and friendship has been needed, to do the work. On this point, I would like to recommend to my successor that within the P.M.A, the Study Meeting of English as well as the discussion concerning the activities of each section are better to be done to deepen the mutual understanding. This year, I practiced it to a certain degree, but that was not sufficient.

Secondly, I would like to point out the phenomenon which can be found through almost all sections in the E.S.S. That is to say, the real cooperation between sophomores and juniors has not been done sufficiently. I think, this will be the work which we have to accomplish in the rest of our activities in fiscal 1964. Much more things can be said about the E.S.S., but, I think, real cooperation and understanding are the very necessary factors to attain the goal of the English Speaking Society.

This is the Chance

by Kan Nagai (Discussion Sec.)

I put up the fundamental principles as follows at the preliminary committee meeting. (P.C.M.)

It is the proper time this year to develop further through discussions the importance of this discussion.

The discussion which has been one of the best and the most important activities will break what is called the "dull mood" pervading in the members. The discussion should be defined at the thing through which we can get the knowledge good enough for students or higher than the standard, and we discuss various topics in English in order to practice or brush up on English and make the firm ideas or opinions by exchanging them.

Each section member is required to act taking the responsibility and duty much into consideration so that he can define the significance and the importance of the discussion for every other member.

In this section, we are to demonstrate the severe attitude for every matter. Those who have little intention to study will not be permitted to attend any discussion.

Let's try to deepen our knowledge of various topics, to brush up our English and to promote our mutual understanding.

We have tried to do our best based upon the principles mentioned in following through various kinds of discussions.

- 1) Junior discussion (for freshmen and sopomores)
- 2) Main discussion (for all the members)
- 3) Open discussion (with the delegates of other universities)

(Kansai Expedition)

Purposes of this expedition are ;

- A. to cultivate our English ability
- B. to deepen our knowledge of current topics
- C. to promote the mutual understanding
- D. to stimulate the students in Kansai district or to be stimulated by them.

We, the discussion section members, tried to make the best effort to perform the above stated matters through these discussions.

We hope many of you recognized that the more you attend discussions, the better your English ability will be.

This year only those who have enough fighting spirit and the intention to study were qualified to attend discussions disregarding the English speaking and reading ability already gained.

You had to study in order to attend a discussion.

You were examined by, what is called, the preliminary discussion (P.D.) whether you had the will or had studied enough to attend a discussion.

We made our best like this, however, it's up to each of you in the end whether you can brush up your English or get knowledge in various matters through discussions.

We have given you the chance to study the current topics necessary for you to have as common sense and the places to present what you had studied. It's extremely difficult for us to study unless we have a chance or place where we can show our study as is shown through our examinations. You are blessed with these two.

I hope all of you have made the best use of discussions as the chance to study and the places to exchange opinions with the students of the W.E.S.S. or of other universities so that you might have the firm ideas about various matters.

To the students who did not try this year, I hope you will try next year taking the significance and the importance of the discussion into consideration, and watch what you are doing.

No young man ever lived who had not a chance, and a splendid chance too, if he ever was employed at all.

Two Months are Needed for Preparation

by Hiroyuki Sakamoto (Speech Sec.)

People do more speaking and more listening today than ever before. In an atomic age, national and international problems have come to be more perplexing than they were in a simpler day. Certainly every thoughtful person wants to speak well enough to give credit to himself.

Every member of our society can have the chance to speak out in front of an audience at least twice a year, at the times of All Waseda Speech Contests sponsored by Tomonkai. We are very happy that from this year Tomonkai has begun to sponsor plates for the 2nd and 3rd-place winners.

Unfortunately, some of the contestants did not memorize their speeches, even though they were contests for memorized speeches. The reason why they could not make the best use of these chances was that they were lacking in preparation. Any time we make a speech, we must never forget the saying, "Practice makes perfect."

The 3rd Waseda-Keio English Oratorical Contest was held in September at Waseda Univ. Ten contestants from each university gave speeches under the same theme, "For the World of Tomorrow." There was also a foreign guest-speaker. This was the first trial and it was very practical I believe.

In addition to this, we had a special course in speech. We studied through reading and listening to good speeches. Through this, we could learn sentence structure, diction of words, and so forth.

What's more, in May, we had the first lecture meeting on public speaking, given by Prof. Haruki. He was kind enough to make his lecture more effective by using a tape recorder. I think we had better listen to such lectures as often as possible.

In this society, we cannot deny the importance of speaking and listening. But how many times in speech contest do we find ourselves baffled, because our speech is inaccurate, incomplete, or unsatisfactory?

When it comes to time to make a speech, we have to pick up the subject as students and think it over and form logical sentences. It seems clear that at least two months are needed in preparation. Actually however, very few of the contestants have given that much time to prepare their speeches.

I would like to say one more thing that good speech can only be made through strenuous efforts.

A New Bud of Our Club

by Hikozumi Sasaki (Library Sec.)

Whenever you visit our club room, you will sure look at books through glass, but never try to read them. Why don't you read them? You are too busy to read books quietly. That is why you are required to read and meditate. Remember every book is waiting for you all day long in the bookcase.

I think, library section has become active these several years, because I have nearly ten members—most of them are ladies—and have had section meeting many times not only to make scrap book but also to promote friendship.

There are three main roles in our section.

1. Management of Books.
2. Library Seminar.
3. Making English scrap book.

1) Management of Books.

I will state them one by one with some review. There are many books in the E.S.S. : not only dictionaries, novels, but also books for speaking, debating and discussing, guide-books, magazines, and official pamphlets. Generally speaking, novels are not read more frequently than those for speaking and debating. So we tried to use money effectively this year, that is, we bought following books to intensify our activities.

1. The Fundamentals of Speaking.
2. All About English Conversation.
3. Oral Decision Making (principle of discussion and debate)
4. Japan.

We are very happy to know that Mr. X passed the elimination of the All Waseda Speech Contest for the first time after reading a book about speech.

2) Library Seminar.

I planned to have Seminar every week and sometimes invite some guests like Prof. Takasugi and seniors. This Library Seminar is the first trial in the E.S.S. and I hope this gives chance to all members who like to read novels and poem. The text was "The Best short Stories of O. Henry."

At first, it seemed to go well and we listened to records of American Poetry. But after summer vacation, we can not help stopping having Seminar by the Inter Home Meeting Debating Contest and Drama.

Actually, however, we are personally reading, "Doll's House" by Ibsen, "A Fare-

well to Arms" by E. Hemingway, "Sanshiro" by S. Natsume, "Utage no ato" by Y. Mishima, "Saredo warera ga hibi" by Shibata and so on and we have a discussion when we meet each other.

3) Making English Scrap Book.

We meet twice a week, one is the Library Seminar and the other is a meeting for scrap note. We decided to divide the contents of the scrap note into three parts: Political, Economic and Cultural and Social fields of the Mainichi Daily News which Mr. Sumino, one of the honorable seniors of the E.S.S., kindly gave us.

This year, we make a special Olympic Book as the memories of Tokyo Olympic Games in 1964.

To tell the truth, these books are not read so frequently except as materials for discussions. Improve your reading ability and intelligence through English Scrap Book.

Across the Pacific Ocean

by Hisao Ito (Delegate to Japan-Australia
Students Exchange Federation)

Why do we have Japan-Australia Students Exchange Federation Section in W.E.S.S.? It is because we, the members of W.E.S.S. eagerly want to be international. We study English conversation. But what for? We study English conversation to promote mutual understanding and friendship with foreigners. Now English is an international language.

Useless to say, they speak English in Australia. Australia locates very close to Asia. I suppose we could say that Australia is one of Asian countries. When we hear the word 'Australia', we imagine kangaroo and sheep, and we often forget the importance of trade between Japan and Australia. The trade between two countries has been active recently. Japan imports wool, iron ore, steel, coal, wheat etc., and exports textile, machinery, cars, cameras general merchandise, etc. The relationship between two countries has been lightened politically, economically.

Don't you think we should know Australia much better than we do now? We have been trying to promote mutual understanding and friendship between Japan and Australia. We established Japan Australia Students Exchange Federation among four universities, namely, Waseda, Keio, Hitotsubashi, Sophia University this year. 34 members including 9 members from Waseda Univ. left Haneda International Airport on July 7th. We had studied a lot about Australia before we left Japan, the policy, economy, races, history of Australia. But an old saying tells us "Seeing is believing." This was the first time for us to go abroad, so everything was new and interesting for us. We did not know so much till we actually went to Australia that cars are the necessities of their

daily life in Australia, and that in winter the weather is very changeable in Melbourne. Though we could get knowledge from books what we imagined was different from what we actually saw. We heard that many Australians have still got bad feelings about Japan. It is said that Japanese soldiers had broken the international rules of warfare in the World War II. They say that many Australian prisoners were tortured and bayoneted. The inhuman treatment to the prisoners of war in Malaya, the mass murder of Chinese in Singapore.....These sound terrible. We expected we might have some experience with some Australians who have got bad feelings about Japan. About twenty years have passed since the end of the World War II, and both peoples have tried to understand each other. We have found that almost all the people in Australia are quite friendly and kind to us.

By the way, we tripped around Australia for about 50 days and we did many things realizing that we were informal foreign diplomats from Japan. We tried to talk with as many people as possible. We introduced industries in Japan and political situation in Japan as well as Japan's traditional arts and beautiful scenery. We have been out of Japan for two months and realized that we did not know much about Japan and that there were good points in Japan.

At the beginning of the next year many Australians will visit Japan. Now we are trying to obtain accommodations for their stay in Tokyo. I want them to know real Tokyo, and real Japan. To understand each other is the base of peace.

Co-operation Makes Debates

by Yoshinobu Ogura (Debating Sec.)

Our section is three years old. We had a lot of activities—big debating contests were held in May, June and Sept. under the sponsorship of I.S.A., T.I.D.L. and the sixth Home-to-Home debate. For every contest we had to have at least one month for preparations, so we spent all our college life in debating.

We had the elimination contests for T.I.D.L. championship tournament. The winning team is qualified to participate in the championship tournament. Ten teams participated in the elimination.

Debating is now popular among our members, thanks to the seniors who helped our activities.

Success of debating activities owes much to section members' co-operators. Section members work as co-operators and collect data for debaters at the library. Especially in the case of two debater system, they work as hard as debaters. Sometimes a gap of

knowledge between debaters and co-operators invites less interest in preparations for debating team. In the inter-Home Meeting Debating contest, all the members of a Home Meeting support debaters strongly for a long time, which the section members cannot co-operate for a long time, because members are few and they have their own work to do.

Partly this is due to the fact that there are so many activities and each activity requires so many people who work on it.

The members of a section participate not only in the activities of their section, but also in those of other sections, are made in this way. But in our E.S.S. freshmen help sophomores in H.M. activities but inter-collegiate activities are chiefly supported only by sophomores.

Participation of freshman members in preparatory activities is, therefore urged. However, unless they have interest in debating their co-operation would be impossible. We held several contests at Waseda, but there are only few freshman audience. Generally speaking, debate is difficult for freshmen to understand.

However, by taking part in debating, they will understand it better.

What is "Tradition"?

by Makoto Otaguro (Tohmonkai Sec.)

The English Speaking Society of Waseda University was established 62 years ago. We thus have a 62-year history or tradition. The business of the Tohmon-Kai Section is to observe this history or tradition deeply. It is often said that "History repeats itself." This saying tells us the importance of Tohmon-Kai Section, which serves as the bridge crossing between the past and the present. Here, the present means the undergraduates, and the past means graduates. I want to say two things about the above.

First is an introduction to Tohmon-Kai Section, that is, what Tohmon-Kai Section has done. Graduates of the W.E.S.S. organized the Tohmon-eigo-Kai a little after the establishment of the W.E.S.S. around 1900. The number of ex-members comes up to about 1,000. They have taken part mainly in the fields of business, education, transportation, security insurance, journalism, and publication. (Vide "I got more valuable things." in the ACE No. 5)

As our section is the bridge crossing between the past and the present, we should have a close relationship with these graduates.

To help creating such a relationship, we have sent invitation cards to graduates for such activities as the dancing party, All Waseda Speech Contest, the farewell party for the members leaving to visit Australia, the summer camp, and the report meeting by the

members returning from Australia.

In April, the annual general meeting of the Tohmon-eigo-Kai was held at Ginza-suehiro. More than 25 students attended that meeting and were able to have the opportunity of talking frankly with old and new graduates at the same time. We were able to learn what they have done and let them know what we are doing.

About 20 graduates took part in the summer camp held at Lake Nojiri. Joining each group, they studied at the Group Study, talked about many things, and took part in various activities with us. Through this camp, we could promote mutual understanding. As the highlight of this camp, some authorities of Waseda University attended and were able to learn, I think, what we are and what we are doing.

Through the end of this year we have planned to invite them to many activities, such as the four universities' theatricals.

we also have another kind of work, that is, to help with the business of the Tohmon-eigo-Kai, of which our Tohmon-Kai Section is a branch. We have helped with collecting its membership fees, sending the member lists, and so forth. This year we stopped visiting graduates and collecting donation directly, because of the demerits of such activities. While seeing graduates directly was a very good opportunity for understanding each other's feelings, it took too much time and made it impossible to do any other activities. Another reason was that we could not expect donations for going abroad, if we were also holding such a campaign every year.

I want to say one more thing here. My title is "What is tradition?" So I ask you to think about what tradition is. We can give it various definitions. Some people say tradition is the remains of the past. In a sense this idea is right, because tradition is made from the past. But we should not forget that we, the present, take part in making tradition rich. That is, our daily activities will become a part of tradition. Take the dancing party in June, for example. It was the first time in which we held a dancing party to raise money. But if this activity is held again next year, we can say it has become tradition, and some people might justify holding a dancing party to raise money because of the example from this year. In this sense nobody can deny tradition is living.

Let's stop to realize how long our tradition is. The time has come when we should think of our tradition with care.

Recently we have wished to break a stagnant mood which has developed, yet we could not do this if we did not think about tradition. As a chief of the Tohmon-kai Section, I have made one of my purposes, the analysis and the adjustment of the present W.E.S.S. from the view point of tradition. I am afraid I can not do this job thoroughly, nor can I do it alone. Thus I hope many members will think this problem deeply.

When we feel affection for something, whether person or thing, we must be willing to pay some sacrifice for it. In daily activities, we can get many things, but we must also be willing to lose many things.

Hopefully, however, we will find many better things than bad ones. Within our club, in order to get better things, we should change the present W.E.S.S. a better way.

Finally I repeat that tradition is living, and it directs our daily activities. J.M. Keynes said in the preface of the General Theory of Employment, Interest and Money, "It is astonishing what foolish things one can temporarily believe if one thinks too long alone." What I said above is like this, isn't it? Anyway Let's think of tradition together.

At the end of the activities this year, let me offer my hearty thanks for you who helped me, co-operated me and gave me thousands memories and experiences.

What we have done will live in our minds as glittering stars of memories. Thank you very much.

Expecting a Spiritual Revolution among Members

by Katsutoshi Nakamura (Home Meeties Sec.)

Eight months have passed since I began to work as a chief of H. M. section. When I was elected as the chief, I realized what an important point I stood on, because H. M. is the entrance of our E.S.S. and the base or the backbone of of this great E.S.S.

New E.S.S. consists of 7 Home Meetings, each of which has a great number of members.

One day I could join some freshmen's chatting, at student center building. They were talking about their H.M.s. with one another.

A: My H.M. is the best. Because seniors are very kind to freshmen, and we can study English in a home like atmosphere. What is more, they are very active in every field of E.S.S. So we, freshmen feel like to attend as many activities as possible. And even as for the private life, they are kind enough to give us many advices such as student problems, love affairs and so on.

B: My H.M. is also one of the best H.M.s among 7. Seniors are very, very active in E.S.S. and whenever they take in some contests, they always get some prizes. They are very great. So we are very proud of ourselves. And they take very severe attitude toward study of English. But, sometimes it is too severe for us freshmen. One more thing that we have noticed is that they treat us, freshmen as grown up men. Therefore their attitudes sometimes seem to be very cool, because when we come to deadlock,

we have to overcome all difficulties for ourselves.

C: As for my H.M., the number of members is too large and most of them are from country or province. So when we have a vacation, they go home. We can't have any meeting during a vacation. So there seems to be no home like atmospheres in my H.M. I think we would better call at our lodging house each other for the mutual understanding among members. Generally speaking, seniors have a strong power, so we can't behave quite freely.

D: My H.M. is located rather far from other H.M.s so we have regional peculiarity. That is, we feel as if we were members of only our H.M., not members of main E.S.S. This is because we always have H.M. far from school, and we had a H.M. regulation of our own, which was abolished this spring. But we are very glad to be able to study English rather hard, and seniors are working with perfect unity.

E: My H.M. also had our own H.M. regulation, which was abolished in the 1st semester. There are very few seniors. But, they lack in unity. So, there is a dull mood among H.M. Seniors are rather selfish, and have many love affairs, among members. I wonder if love among circle of student is permitted. So we had better abolish my H.M. next year and reorganize it.

F: Seniors in our H.M. are very kind to us. But they are not so active in main activity. That's why we freshmen are influenced by them and we have a very few active freshmen. So we want to have a lively mood, and we do hope seniors will take part in many main activities and lead us.

G: In our H.M., there is a great gap between freshmen and seniors. Freshmen are strongly united and conquer all the problems that may lie ahead. They neglect seniors, so there is no room for seniors to take advantage of. But freshmen is enjoying themselves in E.S.S.

When I heard this story above mentioned, I keenly felt that they quite neglected the significance of circle activity. Of course E.S.S. is one of the circles. Then, what is the significance of circle activity?

Is it enough that members can enjoy themselves superficially or get some girl friends? Of course Not.

I think there is something like a frickle mood in E.S.S. Club room is not the place for practise of English nor the place for deepening mutual understanding. The same thing can be said for H.M. This means there is a great demerit among members of H. M. which is the very base of E.S.S. We have to change the view of H.M. In this sense we need revolution of spirit.

My honorable seniors have raised ideal form of H.M. for many years. So, here, I don't want to mention about it. But today in order to realize those ideal form of H.M., we need a fundamental and inevitable thing, that is a spiritual revolution of members of E.S.S, I believe.

For the Effective Study of English Conversation

by Koji Ozawa (Audio Visual Aids Sec.)

From this year, working in conjunction with the Group Study Section, our A.V.A. is also improving the members' English abilities by using tapes. The A.V.A. Section got ready for tapes and tape recorders as all the members can use them in each Group Study, because we felt that it was necessary for freshmen to begin with the ABC of English conversation. We always use the tape recorder and teaching materials, which were given and recorded by the Language Laboratory of Waseda, for study in every Group Study. I think this system is a very good one to acquire the elements of English conversation, for the members' previous dissatisfaction will be resolved a little at a time by using them.

As the big business of this year, at first, the A.V.A. Section has lent a helping hand to the Speech Section. As usual, the first activity of freshmen who entered the E.S.S. in April was the recitation of 'Gettysburg Address' by Abraham Lincoln. The A.V.A. Section prepared the tape of it recorded by an American to acquire the base of English, such as pronunciation, intonation, rhythm and so forth. Most of freshmen wanted to dub the Gettysburg Address, that they could study it at home, too. Though they members of our Section had a very busy time of dubbing, it was unable to contain our joy that such industrious freshmen could take part in the recitation contest after they studied hard by using the recorded tapes.

As the second big business, we recorded good speeches in the speech contest and the lecture meeting in order to promote the level of speech. Unfortunately, however, there were not a few members who wanted to borrow the tapes and tape recorders from the A.V.A. Section, although we always put facilities and materials together. The members seldom use the tapes for studing English conversation. But, I think, in a larger sense, it is no exaggeration to say that the tape is the first consideration for all the members to improve the base of English and to master the real English. I'm sure we cannot speak English fluently in a short space of time. I cannot but hope that all the members, especially freshmen, will use the teaching materials of the A.V.A. Section in order to improve the abilities of English conversation.

One day when I was operating a tape recorder in the club room, a freshman asked me. "I heard you are the chief of A.V.A. Section. But what does A.V.A. mean, or what is the purpose of the A.V.A. Section?"

When I explained about the Audio Visual Aids Section, he was satisfied with knowing

that our E.S.S. had such facilities to improve pronunciation and intonation of English by using tapes.

The best way of learning English conversation is to live among English speaking people. But we can rarely have opportunities to practice English conversation, because we do not take up a positive attitude of it, besides there are few foreigners who speak English around here.

Up to the present, we have not used the tapes for learning the elements of English conversation. This fact had been very disadvantageous in order to master easily real English.

Efforts to the Ideal Form of Group Study

by Setsuzo Fukuzawa (Group Study Sec.)

“Group study is one of the most fundamental activities in E.S.S.

So the purpose of group study consists in establishing the fundamental knowledge of English conversation, developing it, and cultivating ability which is good for other activities. As group study is, undoubtedly, study, results must depend on the efforts of the individuals, but it is most significant to give them the opportunity to learn English together.”

I stated at preliminary committee meeting in March.

Hence we decided cultivation of the foundation as a cardinal principle of this year. Accordingly to this principle, we also set the rules; 1, Group Study shall take precedence of another activity. 2, The content shall be standardized. The former rule was carried out along the line that group study cannot be closed without a permission of the committee meeting. This rule was most effective, for it made it nearly impossible for the fundamental study in E.S.S. to be prevented by many other activities. The latter carried out along the line that each group should use same texts and should take same progress. And we decided Linguaphone for Advanced Course as textbook and Spoken American English (Elementary Course) for Introductory Course.

March and April are the stage of preparation. During the spring vacation, we discussed many times to establish the cardinal principle, and then selected texts, chose leaders, found places, hold a leader conference, had a explanatory meeting for freshmen, made time-table and finally accepted the registration.

May 2, group study started formally. And before the summer vacation all groups were substantial to a great extent.

In the middle of June, we had special lecture by Dr. Matsumoto on the topic “How

to learn English Conversation." His lecture meeting was successful.

In autumn, especially closing Debate and Drama Contests, many members was absent from group studies and some left them.

At that time, we devised plans as examination or publication of days attended in order to complete our principles.

Actually, however, there were too many obstacles to put plans into practise.

We cannot build castles in the air.

All members admit importance of the foundation. However, to say is easy, but to realize is difficult. We should say that group study isn't easy, so we ought to pay more attention to it.

Finally, I feel now the result of group study depends in greater part upon the sincerity, humanity and efforts of the leader.

Let me extend my hearty thanks to all leaders.

W.E.S.S. as a Circle

by Makishi Kasuga (Representatives to Bun-ren)

There are about 300 circles in Waseda University now—97 circles belong to Cultural Federation (Bunren), 20 circles to Gakusei-no-Kai, 100 to Circle Union and Others to each Department—

It can just be said in full bloom of circle in Universities.

What should we do in a circle in a college? Without understanding of existence it, we can not make its activities more effective and can not grasp exactly the theory of activities.

I think that through the study, a circle is a place in which we set up independency and creativeness, revolutionize ourselves and cultivate humanity.

Actually, however, according to release from the entrance examination trouble, loneliness in college life, disappointment with mass-production class escapes from the present society and so on.

A number of students entered circles which is the place not for the activities but for satisfactory of their own desire to come in contact with others as much as possible. In this place, the causes of the stagnancy in circles are hidden and it is connected with saloonization of circle.

So decline of the quality of circle activities is brought on.

I can not find in them that they are persuading themselves under the human relations which is made by compromise and a put-up affairs.

Though we have accustomed ourselves to the above mentioned matters, we can't achieve the essential purpose of the circle activity, the creation of culture at all. In most of circles including the W.E.S.S., they have only continued their activities without any firm base of the consciousness. For what and of what do student have the circle?

Look together how the W.E.S.S. is today. It contains 800 members, and its big activities can't be compared with any other circles. Sorry to say, her quantitative bigness can't be always be understood to be qualitative superiority, but is looked to be an English studying mammoth organization, of which essence has been lost in mannerism, and which contains contradictions; gap of the numbers of membership is unnatural between 500 freshmen and 50 juniors (90% decreased!), the committee members and their companions are too busy to remain in the range of the essence of students, and self-governing problems are treated in the W.E.S.S. with the attitude of very conservative ignorance, or bid at defiance as matters of indifference, for example, one of the most familiar ones, the struggle of the management on the Second Student Hall.

The W.E.S.S. has the tradition of 62 years, but in the process of 62 years' long time our predecessors left us both good things and unfavorable things. We have to succeed the formers, but absolutely cut away the latters, which is done only through a huge change of the organizations excluding very strong and big power of resistance.

Today every members have the same kind of complaint on the E.S.S. in their own words as imentioned above.

Therefore, we know quite well that big revolutionary operation by the ambitions spirit is necessary. After that we can Taste the sweat fruit of the circle activities.

Do You Know What I.S.A. Is?

by Osamu Hanada (Delegate to I.S.A.)

Our I.S.A. (International Student Association) organization aims at the world peace as her purpose.

In order to promote this purpose we are provided with many activities.

Welcome meeting for freshmen.

Gathering with foreign students.

Debating Contest. (5 members) Waseda got 1st prize this year.

I.S.C. (International Student Conference)

Debating Contest (2 members).

All Japan Speech Contest.

We have ten chapters throughout this country. As you know, I.S.A. organization

consists of each university E.S.S. in Tokyo Chapter. This organization is only large-scale one in our country. We all the members of E.S.S. can join in activities sponsored by I.S.A. Strictly speaking, our section has not been popular and not so well-known among the members.

So when I become this section chief, I decided to let this section know to all members. Fortunately many freshmen attend freshmen meeting and gathering with foreigners. In the Debating Contest, we could get the 1st prize. At that time many members took participation as audiences.

Through these activities, I.S.A. was gradually understood. But as for the standpoint of I.S.A. section, there are many problems to be solved.

Basically our section's task is to unite I.S.A. and E.S.S. So we must inform the real opinion of E.S.S. to I.S.A. committee meeting and the real opinion of I.S.A. to E.S.S. When we are going to have a certain activity, management is one of the most difficult problem. The activity is decided whether it is well managed or not. In this sense, there were many problems concerning the activities held by I.S.A. this year.

These problems were the shortage of judges, the bad timing to decide the details or information etc.....

These problems are not the problems not to be solved. For example, there is a problem of choice of judges. We have to search for judges in time for the activities and make the list of judges and negotiate them earlier.

In addition to this, it is necessary for us to keep contact with them. For it is a short cut and a smoother way in which we can lead each contest of I.S.A. of success. Our I.S.A. organization is nation-wide one and there is no other bigger organization than I.S.A. In this sense we I.S.A. members hope I.S.A. to develop bigger and stronger than now.

At the same time all of the E.S.S. members are required to understand I.S.A.'s existence and purpose through the activities.



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★山一で
証券のある
生活を!

山一証券

Great Creation

by Teruo Oyama (Drama Section)

God Knows how much energy is used through every year's Drama Activity. We used to spend much money and many days of our younger generation. We had practices during whole summer days, when other students went to swimming. The practice for Drama had been held from morning to evening, even if the Tokyo Olympic Games had been held. Sometimes we had an all-night conference for making the set. And just before Theatricals, all members participated in rehearsal until nine o'clock at night. I believe all members made desperate efforts to create good Drama and I am sure that these valuable efforts shall bring not only good memory, but also an iron will and moral courage in our future. It is impossible that we do such a big activity without a clash of interests offered by the University. In this sense, nothing is more valuable than what we get through Drama. I wish to congratulate all members on their success from the bottom of my heart.

In this year, however, it is a matter for regret that we were completely defeated in the 28th Four University English Theatricals. Why weren't our efforts rewarded in that theatricals? Even if we can say that we did our best, the fact is that we lost the Prize. Since we attended the contest, we had to get good marks in that contest and we intended to win the Prize. Good Drama comes from good marks. There is necessary that we take such an attitude for the Contest. On the other hand, Drama itself is one of the real artistic activities. And the contest system itself prevents us from making an artistic drama. Because the contest system requires us to keep two conditions. First one is the time. The play must be limited by the time, fifty minutes. And the play must be attractive to many people. These conditions are very inconsistent with the true artistic activity. When we struggle for winning the theatricals, we cannot help giving up the artistic drama. Because it is very nonsensical that the play gets marks from the Judges.

Then what is the real significance of drama activity in our E. S. S.? Drama gathers more than one hundred students into one big activity and they create one thing with joint efforts, and get honorable prestige by winning the championship. We do something with our great efforts. Drama activity is the same as others in our E. S. S., considering the theory of circle drama will continue forever. There is a long history of this drama. And from the day when the 28th Theatricals was over, drama starts again for the 24th. It is quite true, drama is Great Creation.

The End

Report as a Representative

by Norio Suzuki (Four Univ. E.S.S. Ass.)

The drama contest, the biggest event in our club activities ended at the Hitotsubashi Hall. More than one hundred members worked hard and cooperated for event every day.

But, how many of you know that this contest was sponsored by the Four Univ. E.S.S. Association?

Did you notice that the Junior Speech Contest was carried out in the last Spring by our Association at St. Pauls University?

Did you know that the Freshman Discussion was held in Keio University and more than one hundred freshmen from each University attended? I am afraid that most of you will say, "No".

So, I'd like to introduce the Four Univ. E.S.S. Association to all of you.

About thirty years ago, the English Speaking Association of Hitotsubashi, Keio, Rikkyo and Waseda got together to establish an organization through which they could promote their friendship and cooperate each other. Then, our association was born. This association consists of two representatives from each University. It carries out oratorical contests, baseball matches, dance party and drama contest in autumn.

Next, I want to explain the work we are doing. Take the drama contest for example. Our first job is to get the fund by collecting many advertisements. Almost every day through Summer Vacation, we have to look for companies which will be kind enough to extend their cooperation to us.

Sometimes we have to visit one company two or three times to persuade them to cooperate with our activity.

There are still such other jobs as to decide places for contests, to publish programs and tickets, to invite judges, to go to a tax office, etc.

As you know here, we the representatives are working behind the screen. I think this is one of the reasons many of you do not know about our association.

As Mr. Shiki will be the president of Four Univ. E.S.S. Association, I want you to cheer him up and cooperate with him by understanding our activities. I hope all of you will enjoy many events put up by our Association.

What the ACE No. 6 Indicates

by Akira Tsumekawa (Public Relations Sec.)

Are the circles of students the place for recovery of humanity? Disillusioned by mass production lectures, we students are likely to seek after humanity in circle activities. I am very afraid that this is the attitude generally found among students whether conscious or not. Circle activities are not for recovery of humanity but for creation of culture which can be attained only by a group of individuals. Students are, however, apt to spend their circle life without considering its true meaning.

We are in danger of falling into self-satisfaction because we are not aware of the purpose of circle activities and college life. Words are sometimes treated in preference to thought. In our society which aims at mastery of English, this is spurred by a busy succession of activities. The members of the E.S.S. are too busy to think in preparing for discussions, speeches, debates, so and so.

Juniors are busy in managing each section, sophomores are wearing down their energy in managing Home Meetings, freshmen are like a flock of stray sheep.

Though individuals endeavour to better the activity, the same thing seems to have been repeated every year. How can we create culture when the activities are carried out year after year as if by a sort of inertia? Before considering how to manage the E.S.S. and how to execute each activity successfully, both seniors and juniors are required to establish their circle theory, thinking for themselves, arguing together and reading books. The Ace No. 6 is issued as a warning to such danger prevailing among the members.

Articles on Home Meeting, the round-table talking and contribution from members are included under the policy. We regret, however, that we could not satisfactorily penetrate into the pitch of the problems on account of the difficulty of the task.

Here I extend my hearty thanks for the co-operation of the section members.

使いやすくて・便利な—

HANSA

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TRACE OF ACTIVITIES 1964

March	10	Discussion with Kobe Women's College
	12-21	Preliminary Committee Meeting.
April	18	Debate Contest (T.I.D.L.)
	22	Discussion with Doshisha Univ.
		General Meeting (Tohmon Eigokai)
	24	Discussion with Kansai Univ.
	25	Debate Contest (T.I.D.L.)
	30	Discussion with Ritsumeikan Univ.
May	2-6	Recitation Contest (Elimination)
	7	Discussion with Kwansei Gakuin Univ.
	8	Recitation Contest (Final)
	9-10	Debate Contest (I.S.A.)
	11	Lecture by Prof. Haruki.
	14	General Meeting
	16	Debate Contest (I.S.A.)
	17	Hiking
	20	Freshman Discussion (Four Univ.)
	22	Home Meeting Day
	23-24	Debate Contest (I.S.A.)
	28	Lecture by Dr. Matsumoto.
June	3-4	All Waseda Speech Contest (Elimination)
	6	All Waseda Speech Contest (Final)
	8	Debate Contest (T.I.D.L.)
	13-14	Debate Contest (I.S.A. Final)
	19	Lecture by Prof. Moore.
	20	Debate Contest (T.I.D.L. Championship)
		Four Univ. Speech Contest
		All Japan Speech Contest
	23-24	Expedition to Kansai.
	30	Drama General Meeting
July	3	Meeting of Australia Expedition.
	7	Departure for Australia Expedition.
	31	Drama General Meeting.

August	1-7	Summer Camping
September	7	Discussion with Rikkyo Univ.
	10	Drama General Meeting
	12	W-K Speech Contest
	12-13	Debate Contest (I.S.A.)
	14	Report Meeting on Australia Expedition
	27	Debate Contest (I.S.A.)
October	2	Drama General Meeting
	3	General Meeting
	14	Discussion with Nippon Women's Univ.
	22	Discussion with M.E.S.A.
	27-28	All Waseda Speech Contest (Elimination)
	30	All Waseda Speech Contest (Final)
	31-1	Drama Camping
November	14	Inter Collegiate Speech Contest
	15	Inter Home Meeting Debate Contest
		All Japan Speech Contest
	20	Four University Dancing Party
	21	Drama Performance (Waseda Festival)
	22	Open Discussion (Waseda Festival)
	23	Lecture by Dr. Edwin O. Reischaur (Waseda Festival)
	28	All Kanto Speech Contest
December	3	Drama General Meeting
	5-6	Drama Performance (Hitotsubashi Auditorium)
	6	All Japan Speech Contest
		Oral Interpretation Contest
		Yokota Air Base Speech Contest
	10	Discussion with Meiji Univ.
	11	Drama General Meeting
	12	All Waseda Discussion
		Dancing Party
	21	Closing Party

A Round-table Talking *and Contributions*

Where men gather a society is made.

A society works, and it is worked by an organization.

Waseda university consists of thirty five thousand students, three thousand professors and officers. Five hundred of them gather in the E.S.S.

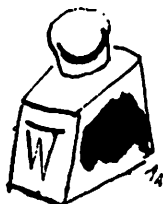
What is its function? Some may signify it to get friends, others signify it to learn English, to be cosmopolitans. The former is for better character, the latter for English study.

Today, its activities are said to be in mannerism, and many problems have happened with mammothly growing organization.

It is the question how to pursue the formation of higher character and the study of English through our E.S.S.

The activities of it should be based on philosophy.

“ESS”を語る



出席者：池田登喜子(2) 内田 徹(4) 大垣嘉彦(2)
奥村忠男(3) 小田島雅和(2) 春日満喜志(3)
小嶺早苗(2) 爪川 章(3) 永島正樹(1)
中谷紀美子(1) 林 夏子(4) (アイウエオ順)

特別出席者：中島正信先生

司 会：竹森一正(ACE 編集長)

(1) サークルは人間形成の場である

司会 本日はお忙しい所を御出席頂きましてありがとうございます。御承知のとおり英語会は、現在ホーム、ミーティングの小ESS化・活動のマンネリ化等々色々な問題を抱えております。我々PRセクションは、このようなESSにおいてメンバーの問題意識を高め、ESSに対する種々の批判をおこなうとともに、会員の声の反映機関として色々な活動を行なって及び問題提議を行なうことを今年のACE No. 6の編集及び今年度PRセクションの方針にそって我々はここに始めての座談会を開くことになりました。今までにはこのような場がなかったので、今日は皆さんが日頃感じている英語会に対する考え方又意見などをフランクに述べていただきたいと思います。

初めに皆さんのESS観、できれば、それとの関連においてサークル論を述べて頂きたいと思えます。

池田 英語会ではやはり英語を勉強しなければならないと思う。そして活動を通じて知り合った人達といろいろなことを話し合うところにサークルの意義があると思います。それにしてもESSは雑用で忙がしすぎると感じる感じがします。

小嶺 やはり英語を通じ人間関係を求めるのが目的ですね。

内田 自分自身をフルに発揮して自分を皆の共通の目的にぶつけサークルの発展を通じて自己を錬磨するところがサークルだと思います。

林 自分のよさが一番生かされていることに楽しさを感じる事がその人にとって一番いいサークルだと思います。

小田島 クラブ活動というものは一つの目標をもちその目標にむかってすすみながら人間関係をつくっていくことだと思います。でも人間関係というものは活動にただ従属的なものでなく、一つのものであって表裏の関係だと思います。誰にも同じなESSの目的は英語を勉強する事ですが、何のためにやるかというと、各人各様でも認めらるべきだと思います。

大垣 ESSの意義とは、自分の英語の勉強の成果を、活動にでて行く事によって、刺激を求めて、種々の所に行き、見聞きし、自らを試すことだと思います。

中谷 私は英語を勉強しようと思って入ったのですが、考えが甘かったように思えます。ただ友人を得るためとか楽しむための目的でなく、徹底的に英語を勉強すべきだと思います。

爪川 サークルは人間形成の場ですね。今ここで座談会を持って話し合っている事も一種の人間形成でし

よう、でも英語会の余休は上のような話し合いに十分な場所でしょうか。

もちろん英語の勉強という活動を通じて、互いに人間関係自己錬磨をやるのが理想だと思います。この点現在はターニング・ポイントに立っていると思います。現在は活動偏重に陥っており学館問題とか原子力潜水艦寄港問題等に、無関心とか、あまりにも知らない人が多い訳です。社会の中の自分という自覚は我々の間では非常に薄く、あまりにも現状肯定的だと思います。

春日 僕の考えているサークルとは、僕らが学生として、一個の研究対象を持って研究活動を続けていく上に於て、いろいろの状況と対決し、自己の限界を知り、その上で自己錬磨をし、自己を創造する場の事ですが、その上で、他の会員との間のヒューマン・リレーションというものができると思うのです。

長島 一年生ということもあり、よく分かりませんが、サークルの目的とは何かということをもよく読みましたが、僕は人間形成の場ということのみが目的だと思います。ですから英語をやるのなら自分一人でもできると思います。

この前一生懸命ディベートをやったのですが、考えたのはなぜこんなことをやらなくてはならぬかということなんです。皆でもっと深いことを考えなくてはならぬと思ったのです。なぜ一つのタイトルのもとに勝つという目的のためにこんなにせねばならぬのでしょうか。

奥村 そういうのは端的に言えないですね。だけどこの場所でこのような事を話している事自体に非常に大きな意義があるのではないのでしょうか。(中島先生、思いがけず米席)

司会 中島先生、先生が今日この席へ来て頂けるとは全く予想もしなかったことなのですが、先生の飛入りの御出席を感謝いたします。

ここで先生のサークルに対するお考えを伺いたいのですが。

中島先生 僕は難しく考えたことはないんだけどね、昔からいわれてきたことは、結局一人でできないことを研究心を以ってグループでやる、即ち互いに熱心にしゃべりあってみると自然にうまくなるんだね。こんな所でこそ人間形成ができるんだ。ところで ESS の雰囲気を変だというのがいるが、これは活動をやってない人間でね、1年で良さは分らない、やはり、4年いてこそ、「ああ、良かった。」と思うんだね。だから頑張ってやらなきゃならぬ。でも英語会程怠け坊主を作るところはない。サークル活動にアカデミックな雰囲気を持たせる事が必要だね。こうしないとまじめな勉強しようとする学生は逃げていつちゃう。

(2) 存在価値は自ら作るもの

司会 ESS では八百人近くの部員を擁しているために、個人の存在価値が問題になりますがいかがでしょうか。

中谷 人数が多くてびっくりしました。でも個人の存在価値がうすいと感じる人は活躍しない人で、活躍すれば、満足感が得られるから、その点は自分自身にかかっていると思います。

小嶺 活躍しているかしていないかは、高校の時英会話をやってきたかいないかに関する問題で、高校の時、英会話をやっていなかった人はおじけづくのじゃないのですか。

春日 人数が多すぎるという点ですが、実際に人数を多くしないと予算が確保できないし活動できない。しかしながら、そのような基盤の上での ESS の活動に問題がある。活動を拡げることがサークル活動を大きくすることではないのです。量的な増大とともに質的なものがそれにとまわなければならないのです。個人の存在ですが、サークルというのは本来そのようなことを発揮する所ではないんです。これは現在のサークルの持つ最も大きい矛盾の一つなのです。多勢の人間が一つの流れをなしていること、そこに順応する事が第一になってきて自己の創造という事が非常に難しくなるんです。

大垣 人数の多いのは学生の間に一番ポピュラーなのが英語会という事の証明でしょう。

英語とは言葉を伝える手段ですね。だから大切なのは内容であって、我々は英米人よりもきれいな英語

を話そうというのを目的にしている訳です。これは生はんかなことではできないのでこの目的のために自分の生活すら犠牲にする程活躍する人が居り、これらが残る人になるんです。目だたない人でも ESS を思っって一生懸命やっていた人は、先輩に認められますから、自分は存在価値がないのだと思っている人は内向しているんじゃないですか。先輩の口に出ることと、心の中で思っていることとは違うんですよ。人数が多いということが問題になっていますが、活動資金とか予算確保のための金銭源とから見ると貴重な事なんです。この点を別にすると、部員の数は英語に



厳しさを持っている少数の人であるべきです。我々の目的は、経済、社会、文化、人生等について英語という伝達の手段を用いて、話し合う事にありますから、各部員はこの事を自覚すべきですね。

内田 新入生が入って来ると必ず人数が多すぎるからやっていけないと言うが、自分の頭を後回しにして、自分を甘やかしているのではないか、という気がします。この問題はよく聞きますが、この点で不平を言う人は、何もやってこない人が多いんです。こんな人は他の点でも大体学生として一本筋が抜けていますね。

それから、どんな場合に存在価値があるか、人によって違うと思いますが、人数が多いという事は昨年度の会計をやってみて分ったんですが、歓迎すべき事だと思えます。でないと困るんです。

人間が多く集まれば集まる程、種々の性格が集まることになります。一人の個人としてはその中から選択し自分を高められるし、将来にとっても有意義だと思えます。大学とは社会に出る前のトレーニング期間ですからね。

(3) 多くしたい外人との接触

爪川 これ程多くの会員をかかえた ESS の諸活動、例えば合宿などに、外人が1人も参加しないというのは、英語の勉強に対する情熱をもりあげにくいと思う。国際部の学生や教会の牧師などを招いて外人を斡旋するセクションを設けてもいいんじゃないかと思えます。

大垣 英語会というのは英語を教えるところではなくて、自分で勉強した力を試す場だと思う。外人が来てもそんなに能率があがらないんじゃないかな。英語会で自分でできること、毎日、新聞の社説を暗記するとかテープレコーダーで FEN をくりかえして聞くとかそういうことを十分にやった後ならいいかもしれないませんが、本当にはじめっから外人々々と言うのはおかしいような気がしますね。

池田 外人がいれば英会話をやる上に刺激になってもっとやるようになるということだと思うんです。でもそれならばスピーチやディスカッション等でも刺激を受けるということはすごくあると思うんです。

林 外人と話す自信ができるということがいいことじゃないですか。それに日本人同志で話していると日本人だけに通じる英語になってしまう恐れがある。少なくとも部室英語に対する啓発という意味でいいんじゃないですか。

長島 きのう1年生やなんかと集まって話したんですけどね。外人と直接話すようにしてほしいという意見が多かった。生の外人の発音を聞いてやった方が力がつくと思います。

司会 それでは外人が少ないことについてどう思いますか。

春日 その問題は PCM の時に話しあったんですが、早稲田の英語会は外人にたよらずに日本人だけで

やるということに決めました。こういう伝統的なものがあるということを知りました。

奥村 生の外人の声をきいてそれを基本にして英語を発達させるという機会が非常に少なかったですね。でもお金の問題があるんじゃないですか。生徒だただですみすけどね。だから生の外人じゃなくても英語に対する刺激を与えてやればいいんじゃないですか。

林 あの、お金のことなんですけども、少ないお金で強度の忍耐を必要とする仕事をひきうける人がいないんじゃないですか。私たちが心臓を出してホテルのロビーとか、宮城の前とかでつかまえるとかグループでいけば話しやすいですから—こういった態度をとることが先決問題じゃないですか。

(4) ESS の質的充実を計ろう

司会 この辺で活動が多すぎるために特に、二、三年生のつきあいというもの在工作上だけとなってしまつて、本当に奥のつきあいが無いということについてどう思いますか。

内田 つきあいが活動全部に出ているから、少なくなるのではなく、活動全部に出ないで一つのことをやっているから、つきあいが少なくなると思う。近ごろはほとんどのセクションが孤島になってしまっているんです。一つの ESS に対する考え方を皆が持っていて、その上個々の仕事をやっているならば、工作上のただでのつきあいも問題でない。

瓜川 確かに現在セクションや HM は非常に分極化している。これは人数が多すぎるためだと思う。現在の ESS において画期的な変革が必要である。たとえば HM を連合組織にするとセクションをもう少し少なくして活動を行なうとかの解決方法があると思うが。

小田島 現状に満足しています。HM のセクションナリズムは ESS が多人数のためやむをえないでしょうし、HM のみならず、ESS だけでも、固まるのは考え方が小さいと思います。他のサークルとのつきあいも必要でしょう。本当のクラブ活動としては、HM だけに固まるのも一面、面白いのじゃないですか。

司会 HM 内にしろ、セクション内にしろ一部で固まるのはかえって良いことだという訳ですが、これについていかがでしょうか。

春日 ESS はでっかいから、個人的なつながりがないと言われますが、HM にこれを求めるのは、妥協でしょう。学校がマスプロだから、友達がいない、だから砂漠のオアシスの如く、友達やいきがいをサークルに求める訳です。ところが、こんな事ができるつきあいは妥協の人間関係と思うんですよ。だから進歩がない訳で、こんなのはおかしいと思うんです。こんな状況で固つても、自己は解けないでしょう。

小嶺 ESS の活動が厳しすぎるので HM に人間関係を求めるのは悪い事ではないでしょう。ESS に残っている人の目的は、英語力養成、人間関係、クラブ活動そのもののため等いろいろですが、ここに意義があります。クラブより授業に重点を置いているが、クラブに友人がいるので、残っている人には甘えている等と言えないですし、クラブに全精力を注ぐ人も、個人の自由であるから、ESS の面白い所じゃないですか。

大垣 最初から ESS の意義を英語と親睦に分けるのはおかしいものになりますね。

奥村 小嶺さんの考え方ほ現在の ESS で支配的です。でも大切なのは英語を対象にするとか、つきあいを第一にするとかでなく、もつと上の問題意識を得ることです。他のクラブと較べると、我々には全くそれが欠けているんです。クラスの友達と話すことと、全然質的に差があると思う。ESS での話では学生として不十分だと思います。

春日 サークルは個々の人間をみがきあげるのが目的の大学の一部なんだから、自己変革の場として自己を肯定したり、否定したりして、その中に研究対象を見つけ、人間関係とか文化の創造をなすんですが、このサークルの意義とか理念が非常に問題になつてくる。でも皆が互いにみがき合つて自分自身を高める、つまり、自己変革を行なわねば、サークルの活動の意味はないと思うんだ。

大垣 春日さんのおっしゃったのは、考えの違いだと思うんですが、我々の早稲田大学という仲間意識があるんですよね。その中の英語という、英語をやりたくてしかたがない者の集りですが、それが当然であり、地方から来た人がさびしさのためサークルに入るといいうのもいいんですが、早く英語をやる段階に行くのが、本来のあり方だと思うんです。つきあいの点ですが、活動を通して、友人を理解し、判断すべきでしょう。

(5) サークルの充実によりマンネリの打破

司会 現在サークル全体を通してマンネリ化しているといわれますが、皆さんこの現状を肯定なさいますか、又この原因と対策はどうお考えでしょうか。

内田 活動がマンネリ化しているところが、確かにあると思います。二年から三年になる時に PCM というものがあって、前年度やったことをこれはやらなきゃいけないと話しあっていますが、やり方だけ考えて、なぜそれが必要なのか根本的なことを考えてないから、毎年やる事が同じになってしまうんです。何年か基礎的な資料を集めてこの活動にはこういう目的があるんだと研究すべきですね。それから毎年毎年の幹事のひきつぎにも問題がある。幹事が一年限りで、毎年前年度やらなかったこととか、やってまじったことを次の年に同じ人が改訂してやることがない、そういうことが、原因だと思う。

大垣 英語会で四年生がリーダーシップをとれば、一年から三年まで英語がみっちり勉強できますね。あとディスカッション、ディベート、スピーチなどの英語に関係のあるセクションをもっと大きくして、それをはげしくやることも一つの方法だと思いますね。HM を英語の勉強の場とする考えもありますが、HM の歴史もそんなに深くないんですね。英語会の立場をもっと考えれば、自分達の代で変ったことをやっもよいような気がしますね。

司会 現在の ESS はマンネリ化していると言われますが、いかがでしょうか。

大垣 そういう傾向はあると思います。

小田島 他のクラブについてもいえると思いますが、年中行事的なものに会員が全然疑いを持たずただディベートならディベートが毎年秋に行なわれるものだと思いこんで受け入れているけれど、そういうこと自体をもう少し、考えるべきでしょう。ディベートとドラマはいつも同時期にあり、両方参加してしている人がかなりありますが、互に能力相殺になりますので、年度始めに活動とか主役とかを考える必要があると思います。

春日 皆さんの意見でもマンネリ化しているということになりますが、この原因は昨年やったから当然今年もやろうと PCM で批判をしないで、パンパンと予定表を組み、その上に量のみを増やしていくからだと思います。

この状態を打破するには、誰かが非常な犠牲にならねばならぬでしょう。サークルとは何か、活動とは何かということを考えていくのが非常に重要だと思うんだよね。

奥村 引継ぎの時に厳しさが要だと思います。このためには個人が自己に厳しくあらねばならぬと思います。

池田 マンネリ化の原因ですが、本来の英語を勉強するということから離れた活動があるのではないですか。例えば、ドラマやディベートは活動の二巨頭ですが、その活動で、殆んどの人たちは英語とは関係のないことをやっている訳です。何のための英語会かを考え、実行する必要があるようです。

小嶺 毎年同じことをやっているから活動がマンネリ化だと思いません。その年々の幹事はやろうという意気込みがありますからただの引継でなく、検討とか意義の確認をしていると思います。でも我々二年生が活動をしていく上で、不都合な事はあります。ドラマとディベートの事も毎年問題にされていますが、いつも解決されていませんのだから、女性的かも知れませんが、十分な討議の後に悪い所を悪い所と認めて直すのが一つの方法じゃないでしょうか。

林 上下意志の疎通のヒューマン・リレーションを強化し、活動を盛立てることが必要だと思います。皆で諸々の問題を理解し、解決し合いながら、活動を進めるのが、望ましいことと思います。

司会 本日は有意義な意見を出していただきありがとうございました。もつと多く話したいし、又、言わないことでもつと意義深いことがあると思いますが、それには、ぜひ部室及び親しいメンバーでもつと深く討論し、よりよい我々のサークルとしての ESS を作りあげて行きたいです。

'What We, Freshmen, Think about the Activities of the E.S.S

by Seiji Sato (Freshman)

'May I have your name?' 'My name is Seiji Sato.' These were the only words that we, freshmen, were able to speak in English in the room of the E.S.S., which we could not visit often at first because of being freshmen.

Six months have passed since we entered this club. We have had several club activities, such as Discussions, Speech Contests, and Debates, in the meantime. Let me recall the activities from April until now. In April, We entered the E.S.S. with hopes and expectations and had to practice in order to attend the recitation contest which was held as one of the annual functions. For the contest, upper classmen taught us pronunciation. To tell the truth, when I heard them speaking, I was surprised that they spoke English so fluently, and became somewhat anxious. At that time, we were introduced to the other members of our Home Meeting. Clearly it seemed like a good system that the E.S.S. has several Home Meetings, because the total membership is so large. After the recitation contest we felt fatigued because of the long hours of practise. The interest in English made us go and talk with friends in the club room at first but then we gradually lost interest, perhaps because of the monotony of the conversation in the club room. Many freshmen leave the club for this reason, and thus we hope that the executive officers might be able to make better plans, though we recognize it is a difficult problem.

I have a plan. Perhaps the executive officers could announce a subject once a week as the highlight of the week about which we can talk. Then we will not feel the monotony of our conversation.

Joint Discussions gave us many friends of other Home Meetings. In August, we went to Lake Nojiri for Summer Camping for a week. We talked about such things as study, sports, and entertainments. We had a good time. Freshmen who were going to leave the club, I think, decided to continue agin after this camping experience. Hiking, climbing, boating, dancing—all of these activities made us feel pleasant. We could make good friends with all the members of the E.S.S.. We will not forget the memories of this

summer camping. After this, we went camping again as the activity of each Home Meeting. Freshmen could find another world in the activities of the E.S.S. through these two camping experiences. In September, we, freshmen, had to sit for the examinations. To our regret we had to prepare for them, when we were going to participate in the activities of the E.S.S. with renewed enthusiasm after our camping experience. After examinations we began to prepare for our debate.

We have many wonderful memories of the E.S.S. activities after half a year. I am satisfied to have stayed in the E.S.S. and to have had valuable experiences which we can not acquire except through the activities of this club. Now the most important thing is to continue our club activities, when we graduate from the university, we can be students who will have been satisfied with our club life.

Finally, we freshmen should make the best use of our time in order to get enough knowledge to welcome new members next year.

Make the Best Use of It

by Yuji Kuroda (Junior)

I would like to write a very understandable topic,—topic, I am sure, that every member of our club has noticed and suffered from more or less. It is a bad tendency that must be corrected, however, very few have succeeded in correcting it. At the same time, this leads to the recent depression of our club, I believe. This may be one of general tendencies not only in our club but in the modern society.

Our respectable club, the Waseda English Speaking Society is one of the biggest clubs in one of the biggest universities, Waseda. The W.E.S.S. has more than 15 sections, more than 500 members and has many activities such as speech contests, debates, discussions, summer camp and drama. Besides those main activities mentioned above, H.M. activities such as speech contest, discussions and camps take place at the same time. Therefore members, especially so-called active members, are always busy in taking part in so many activities.

Let me introduce a so-called active member. He boasts "I must take part in coming discussion, I am going to participate in All Waseda Speech Contest and I am one of staffs of drama activities. I am too busy. But I am going to take part in all activities. In this sense, it is no exaggeration to say that we did take part in discussion yesterday, we must participate in speech contest today and we are going to prepare for debate tomorrow.

Of course, it is not a bad tendency at all to take part in all activities. On the cont-

rary it must be welcomed. It cannot be wrong to be busy, either. But question is: haven't we taken part in speech contests without our mature consideration about our subject because of being busy?: haven't we taken part in discussions without enough preparation for them under the name of being busy? How many of us can answer "No" without any embarrassment, I wonder? I wish I could answer "No".

We have been always thinking only to take part in as many activities as we can. In a sense, it may be true to say that we are always driven by so many activities. As a result, we are apt to take part in without enough preparation, we are apt to forget importance of preparation through hard study and we are apt to sacrifice quality, fixing our eyes only to quantities. This is a bad tendency of our club. This is one of reasons of recent depression of our club, as I indicated at the beginning.

However, I never intend to blame WESS for having so many activities. In my understanding, the bigger WESS beams, the more prosperous it means. We must welcome it by all means. What I want to say is that no matter how many activities we may have, we must take part in those activities after enough preparation in short, we must study English more and more including participating in all activities. We should not be defeated by the big structure of WESS, but we should make the best use of it. We are all busy. The busier we come to be, the more seriously we must pay much attention to this problem.



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THE ROAD NOT TAKEN

Robert Frost

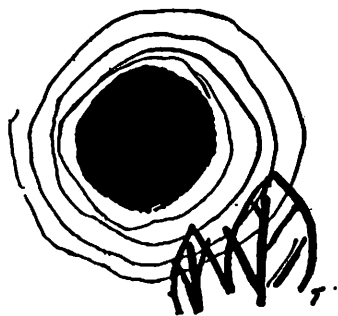
Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back,

I shall be telling this with a sign
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.

Knock at the Door of the World



For the world of Tomorrow	Dr. Edwin O. Reischauer
One Hundred Kilometers Per Hour	Masahiko Takeuchi
Australian Patriotism	Nobuko Hirotsu
Get True Internationality	Shoichi Kezuka
Memories of Olympics	Hiroyuki Aoki
What Interested Me Most in American Students	Toshio Eguma

For the World of Tomorrow

by Dr. Edwin
O. Reischauer



Thank you for your words of introduction, ladies and gentlemen. Mr. Yamauchi said that I was here as a professor Reischauer, rather than as an ambassador Reischauer. That's quite true, but I cannot completely leave my ambassadorial position. I must not interfere in Japanese internal politics. I must always be neutral in Japan. Thinking of that, I went to Keio University for the first day of Mita-Sai, and I've come to Waseda for the last day of Waseda-Sai.

When I ask back to the role of the younger generation, of course, it is the maintenance of physical fitness. President Kennedy in connection with the New Frontier always referred to that as vigor. This is very important but I shan't say anything more about that. Today because I am quite impressed about the vigor, the physical fitness of all of you who have the Waseda-Seishin. Some members of our embassy are still limping from the 100 kilometers' hike they took with the students from Waseda.

To return to the subjects you gave me for today, "For the world of tomorrow, the role of the younger generation". Let me say that my whole concept of the progress of civilization is primarily through the changing of generations. I think the great progress is made from generation to generation. Most of us, by the time we reach the twenties, or certainly by the time we reach the thirties are not capable of very much greater advance. Some few people are, but the majority are not. They are frozen with the ideas they achieved in the period when they grew up. And they stay with those ideas until they die. If their ideas are out-of-date, it really takes the next generation to grow up new ideas and go beyond it. And most of the significant progresses of the world, I think, are being made through the changing of generations. In that sense, of course, you new generation is the future of Japan, you make the next great stride forward.

Now, the change of the generation, I think, is fundamental to progress. Now I would like to emphasize that the progress is usually made not by destruction but by construction. That is building on the work of the last generation. There's often a concept that progress is made through revolution. This, I think, is a great mistake.

Revolution is a sign of failure of adequate progress. When one generation fails to

progress at all, sometimes strains get so terrible. There's no awful revolution, but a much more satisfactory kind of progress when each generation makes a step forward and the next generation builds on top of that and you keep going forward in that way. There are times when something has to be destroyed.

Maybe, in American revolution, we destroyed something, we destroyed our link with England, and gave ourselves greater freedom for forward motion perhaps.

That was a very, very small part of the total society to be destroyed. Or take another example of Meiji Ishin, certain things were destroyed; The feudal "Han" system, that was destroyed, was so out-of-date. The feudal class system, it was destroyed. Certain things were destroyed, but not the whole of society.

Only the necessary elements were cut out and they built on top of that.

We've other examples of much more sweeping revolutions.

But they've usually slowed up the forward progress of the society rather than speeded it. Take the French Revolution.

I think the great reason why France which has, up to the 18th century, almost been the leader in Europe and then by the 19th century it was already beginning to skip from that position very decidedly. The reason for this was a terrible destruction connected with the French Revolution in the period after it.

Now who's to blame for that, I don't know. Probably the generation before the French Revolution failed to make enough progress, and so terrible a change took place.

But that whole process slowed France up much more than England was slowed down, which went through constructively during that period without the backward step of a great revolution.

Similarly, I think the Russian Revolution is another case employed. One of the reasons why Russia is so far behind the United States, though each country is very similar, is extensions of Western people into relatively new areas where they have much rich land to develop. We've gone much faster because we didn't have a backward step of terrible revolution. They perhaps was necessary because they have not made enough progress.

And when the time comes for another generation, they push you and they will. Someday you'll be in the position of the older generation and new generation will think you are old-fashioned.

At that time, you'll have to accept them with liberality to give them a chance to work into society rapidly. It's when generations can co-operate successfully together in this way. That progress is really made in a healthy and rapid way.

When they fail to co-operate, then you'll get great destructions that really show down human progress. Now before we go into consideration of what the role of younger generation is in the world tomorrow, we'd have to know what are the problems of the world tomorrow. That I can tell you. We don't know what the problems are going

to be when new people are in the seats of responsibility.

The world changes very rapidly. I can't describe the direction we seem to be going toward today. What the problems seem like today is compared to yesterday.

Therefore maybe there'll be more to solve tomorrow. But again the problems of tomorrow might be quite unimaginable today.

Now one basic problem we have today, one great tendency is the growing complexity of society.

When you compare today with my youth or my father's time, you see tremendous growth in all our nations of the mechanization of life.

The great concentration of mass communications.

A great concentration of people, organization we call it a tremendous standardization of things, much less individuality in all our units, because everything is done on a mass scale.

Now one result of mechanization in great expansion of the complexity of society has been a tremendous increase of our wealth. In every country like Japan and the United States, this generation is much richer than the generation before, and presumably the next generation will be much richer than we are today. With that, the development of leisure time for a herd of generations is to go.

We've all sorts of opportunities that were not dreamed of. In this way, it's a much happier life than it was before.

But with this enriched civilization in which we live and this vastly more complicated civilization, we've all developed all sorts of new problems that did not exist before in earlier times. We have a kind of physical crowd that we never had before. You have it particularly in Japan here. We have, in our great cities, in our great universities, in our great every thing, every thing on a large scale, we have a problem of isolation of the individual. He's lost in this big thing, he doesn't belong to small familiar group any more, he is in the huge, and there's a feeling of isolation. We have juvenile delinquency growing rapidly in all of more advanced countries that was the product of sighs and isolation of the individual. We have a crime on a larger scale, perhaps, than before as the result of the thing like this. We have a vast expansion of mental illness. For two reasons, probably, one is so much more pressure now than the world in a slower, easier-going society, another is a slightly subnormal person who can't fit into this complicated society so well. He is just a slow member of society who becomes a complete misfit, in other words, a case of mental illness, much more easily. These are the types of problem that are developing rapidly today. They must be much worse by the time you are in the positions of responsibility.

Another area of problems is, I think, the centralization of power, economically, politically and every other way. We have mechanisms that make the people in leadership positions much more powerful than ever before. Our countries are much more centraliz-

ing than they were for a century back. Think of the powerful communication. A man can stand in front of microphone like this and talk to the whole nation at one moment, influencing them. You have, therefore, great dangers of induct on a nation. That didn't exist before. We won great rests of being enslaved by the very complicated mechanism of civilization that we've developed. We've developed so marvelous a machine that it's difficult for us to keep control of this very complicated machine. It's a more difficult thing than it was in the generation when my father was young. It'll be probably more difficult in the generation when you are in positions of responsibility to avoid the dangers of totalitarianism or other kinds of dictation by a small group in power.

In the field of international relations, I think, our problems are growing more and more difficult, too. The great advance we've made in technology and mechanization has brought us all much closely together, and has made us all much more powerful than before. The result is that international frictions are much more dangerous, much more severe than they were in an earlier generation. I was a young boy at the time of the First World War. Up until the First World War, many people in this world thought of war as being a sort of a game, a sort of a great Wased-Keio baseball match. They learned better that it was a terrible tragedy and not a game, but they didn't learn enough. They thought that it was still possible. But we had the Second World War. This time we learned that war is no longer possible. If the Second World War had happened, let's say, ten years later, imagine what it might have turned into. Soon Hitler would have been still living at that time and Germany developing an atom-bomb, Stalin would've been still alive with Russia having an atom-bomb. And then the World War came. What would be left to the world today?

It was a very, very narrow thing only a decade or so. We got a war before war become impossible. But there is no room any more for that kind of war. And yet much closely together, much more frictions, much more power and yet war must be avoided. Here is a tremendous problem. Because people are just the same as have always been. People are still terribly emotional. As bias, "Kokumin-kanjo" everywhere they can get very high and very excited about things. People are no wiser than they were maybe a hundred or two hundreds or thousand years ago to same human elements, but the problems are much greater.

You know that up until now I've not spoken about economic problems. Now in the 19th century, everybody was sure that great problems of mankind were economics. Now just marks everybody else. Economics was called gloomy science because this was terrible problem of mankind.

Many people still think about economics being the key thing. But when you think about what problems are today and what they look is maybe in the next generation. The economic one's easy one. These easy one that the vast countries are solving quite satisfactory when making great progress in. Now this is not true in less developed

countries. One of the great problems of the world is to find out how we can get skills that countries like Japan and the U. S. have, how can we get the skills operating in less developed countries so that they can overcome that great 19th century economic problem. But for the advanced nations to the 20th century, the problems as I see them, the problems I've been describing to you are the problems in the field of sociology, the problems in the field of political relations, both of them in this country.

Try to maintain to control this great mechanism and to work out a tolerable relationship between countries internationally, or maybe there is a great problem of psychology of the individuals. These are the great problems, not economics, that was in the 19th century.

I described the type of problems I think we face today is serious one and what's maybe the problems you face in the future, but since we can't know the exact form, or what those problems would be, I could not talk about how you should solve them, which your role should be in. Now I think the first essential in solving problems is "knowledge". We have to know what facts are. We have to base our judgement on a real knowledge of facts and here may I emphasize of the importance of having facts and not only theories. Theories are necessary. Theories are ways we generalize and simplify the tremendously difficult facts we find.

So we can communicate together about these great complex things. The theories have no independent existence. Their just ways are organizing generality, these stating generality about facts and you have to start with facts. Now what's aim of rapidly changing world, and it's changing more rapidly all the time. You'll change faster in your life, and has in my life unquestionably, because it passed change much faster in my life and in my father's life. And in rapidly changing world we can, I think, simply use the all generalization of the past, because they were based on earlier facts. We showed not to just accept these all generalities.

We'll have to work our own generalities. Generation by generation unfortunately there is a terrible way in man's thinking. It's built into our educational system. People my age teach people your age. Textbooks always are far behind us in the vast parts thinking any field. I see that in my own field's specialization. It takes ten years and more, for things do really begin to appear in books. It takes another twenty years or thirty years for them to get high-school textbooks, which are much more important than college textbooks. There is always a lag for thirty, forty fifty years in our whole educational system. It makes all the more important for educated people. That'd be sure they are dealing with facts of narrow, rather than with facts of another age that have been organized into general theories.

Now talking about the need for knowledge, that is knowing a real fact I've already got in my second point. And that is a need for independent judgement; not just accepting other people's judgement, you don't want to accept the judgement of the past, because it is based on earlier facts and not more recent facts. You don't want to accept

judgement of the theory, just because it is the theory. That's the quickest way for us to lose. A democratic kind of society is a real progress. You don't want to accept things you have to watch out for most of all or accept the popular ideas of your time.

Or your friends think this way, so you think so, too. This is the greatest danger of all. Because then we all become like a herd of sheep running around one way or another together. You have to reject all these things. You have to make your own judgements on the bases of your own knowledge.

Now the third point I'd like to make is that you have to have courage. Because independent judgements are no good unless you make these judgements heard by others. To go and sit in your own room and think great thoughts but keep them to yourself because they are unpopular. That's no valued any more.

You have to have the courage to express your views or to convince others. You have the courage to insist that anybody has the right to express themselves. Above all you have to have the courage to see that no one else keeps you from expressing yourself and that no one else can refrain you from listening to what you want to listen to or saying what you want to say. Everyone has the right to exchange views. You have to have the courage to say the unpopular things some-times whenever anybody elses are going to the different directions. Without courage, knowledge and judgement have no value.

My last point is responsibility. The higher education is, the greater your responsibility is to live up to the other points, getting knowledge, having judgement, having courage. Because only more educated people can really see these points. Therefore you've the more privilege. You have college education and have greater responsibility in this regard than others. The higher education, also the greater your responsibility to make your abilities and your knowledge of service to society as a whole, and not simply to yourselves.

Now we can't all be public servants, who do social welfare work, but all of us should be doing our best, whatever our personal field of activity, to also be contributing to the developement and a forward motion of our society. And the higher your education, the greater your responsibility, to build rather than to tear down, to be able to co-operate effectively with the older generation so that the transition to your generation will be smooth and forward-going transition. And then when your time comes, remember to co-operate with the next generation so that they can make the next advance. We have great responsibility in this regard so that we don't have the destructive break between generations that tear our society down.

And as the conclusion, let me say that I drew a very growing picture of the problem that we face, because we do face very difficult one. But I'm quite an optimist, because I see each generation growing up. Your generation here in Japan, the same generation in the United States. I see them taking the attitude that I've described. You are going to overcome these problems. (At the lecture meeting in the 11 th Waseda Festival)

One Hundred Kilometers Per Hour

by Masahiko Takeuchi

When travelling to Australia was decided, we had one strong desire; that was to drive Japanese cars in that large continent. It might be the expression of our little patriotism. Besides being convenient and economical, it could be the propaganda of home products.

Thanks to the kind offer of Toyota Company, it was fortunately realized. When we arrived at Sydney, new "Crown" and "Corona" (It was called "Tiara" in Australia) were waiting for us.

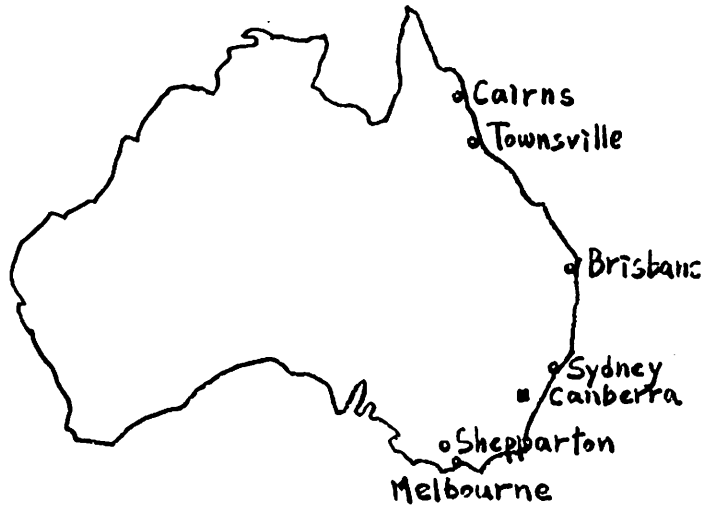
On the eleventh of August, early in the morning, our funny caravan started Sydney, five in Crown and four in

Corona. It was a lovely day. Passing Sydney Harbour, we took the Pacific Highway along the coast for Brisbane.

It was really a grand scenery with blue, so very blue sea on the right hand and vast fields on the left hand. Old gum trees made tunnels, and sometimes crowds of sheep or cattles made patches on the monotonous fields. We were surprised again at the largeness of Australia. We drove up to North, to North at the average speed of one hundred kilometers per hour. The two Japanese cars were full of used bottles of Coca-Cola, wrapping papers of chocolate, songs and laughter. It was happy two days' drive.

When we arrived at Brisbane safely, how could we foretell that annoying accidents which we met on the way back?

Two hours had scarcely passed after we left Brisbane, when we found something wrong with our car 'Crown'. Transmission pipe was broken down. Every car passing by stopped and asked, "What happened"? In spite of our efforts and kind help of other drivers, it could not be fixed. It was on the highway running through the plain fields. Only a little farm could be seen. Nissan repairing agency was called from the



next town. Please imagine the Crown pulled by Nissan truck on the highway in Australia.

When we started the trip again in the fixed car, we prayed, "No more troubles, please!!"

But in a few minutes, we noticed the police calling us. Gee, the car we have overrun now at its left side was the police-car. We pretended not to know the rule, and the jolly policemen excused us only saying, "Be careful, boys and girls!"

Having wasted more than five hours because of the accidents, we hurried and hurried. But it was at nine o'clock when we reached a rather big town, Armidale. Finding no vacancy at any motels or hotels, being desperately tired, alone in the darkness, we were quite at a loss. We had nothing but to visit the Police office for help. It was lucky that there was New England University; we were led there, where we enjoyed unexpected happy dormitory night with many students from other Asian countries.

We were quite careful during the rest driving for Sydney. But, oh, the Japanese old proverb was right; as we had already met with two accidents, the third accident necessarily(??) happened.

It was only seventy miles to Sydney. The car running before us suddenly stopped, then our car also suddenly stopped, when we felt a big shock and crash. Everything in the car tumbled down. Our car was bumped into the rear by the car behind!

Of course the negotiation had to be done in English. After a long silence, Mr. Takeuchi opened his mouth and addressed the stiff faced Australian driver, "Anyway, you are wrong."

Only one hope left to us was to see other car, Corona, in its complete shape, which, to our great disappointment, we had to give up. After reaching Sydney, we had to see the miserable Corona without its front glass. It had been broken by a stone flung from the opposite side of the highway. They had to drive for more than two hundred miles without it, freezing in the direct wind.

Anyway, no one was injured, and we were safe in Sydney.

The drive back to Sydney was really troublesome. But when we recall Australia, this experience plays one of the most pleasant roles in our memory.





Australian Patriotism

by Nobuko Hirotsu (Junior)

It was the very first day in Australia that the daughter of my host family introduced herself saying, "I am a German." I, then, thought that she merely meant she came from Germany.

As the day passed, however, I could not but feel a little bit strange, because I repeatedly heard them say, "As we are Germans,—", "See, they are Italians." One day, moreover, they pointed out a family living next door and even said, "Noko, look! They are Australians."

I was a little bit shocked. "Why! You are Australians too, aren't you? Why don't you call yourself Australians?" "Yes, the nationality is Australian, but we are Germans" They seemed not to find any contradiction here.

The population of Australia in 1960 is about ten million, and that of 1850, two hundred thousand; which means that it has increased fifty times during the last one hundred and ten years. We can say that most of the present Australians are those who came to live here during the last one century or their descendants. One century implies at most three generations. Therefore, the parents of the students with whom we talked, or grand-parents, or even in the oldest case, great grand-parents have been brought up in Europe. Besides, taking account of the marvelous population increase from 1945 (When the Federal Department of Immigration was founded) to 1959; 2,500,000 in fifteen years, we can say that not a little number of present young generation were born in Europe.

In a sense, it could be properly said that Australia is still in its Immigration Age.

They have left Europe because of some difficulty on life, different sorts it might be, such as the old unemployed people at the time of Industrial Revolution and the new Hungarian Refugees. They are not those who hated Europe, but those who were not fed by Europe. If possible, they did not want to leave there, but they could not help doing so.

Therefore in their mind, Europe always stands on the very high position. What they respect is the European tradition, what they long for is the European culture. However hard time they had spent there, anyway it is their own dear native place or estimable country often told by the parents.

And it results in the words "We are Germans."

It seemed that the word 'Australia' meant to them the name of the place rather than the name of the nation. Actually, there is no such relation between Australia and

Australians as that between Japan and the Japanese.

Then, don't they have any patriotism towards the country where they have their nationality?

It was Australia which has sent the largest number of people to cheer up their players at the Olympic Games. With exaggerated gestures, they shouted for joy at their team, or shrugged their shoulders at its defeat.

Yes, this is nothing but their patriotism towards Australia.

To them, who had left Europe with bitter memory of life, Australia guaranteed "not luxurious but comfortable life," instead of European idealistic loftiness. The harder he works, the more money he can get; the more money he has, the more pleasant life he can enjoy: this primitive and simple reaction, which can exist only in this new continent, makes them hopeful. Though they idealistically esteem Europe, they cannot refuse the sweet taste of fresh mutton or they cannot deny that the Australian bread is bigger than that of Europe. Australia has given them food and shelter which their dear Europe had refused to offer.

When they talk about Europe, they always pretend to be affected and serious. On the contrary, however, when they sing the praises of Australia, they necessarily speak in loud voices with sound and happy laughter. If someone speaks ill of Australia, they will resist him with all their might.

After all, they love Australia very, very much.

The Australian Patriotism is not like that of Japanese or old European which is, brought up through the long feudal tradition and class society, sentimental and too serious, but like the cheerful boy-players' love toward their own team. It is not pessimistic or tragic at all. It is nothing but "Bravo Australia!"

They have got it through their daily life; they came to have it through their own full stomach.

It is the patriotism that they themselves have got through matter. They are not badly or blindly absorbed in it. Therefore they don't lose such attitude as to see Australia objectively.

While our patriotism, say my patriotism, has necessarily been given me with my birth; it is deep, deep, so deep patriotism that I cannot have fair judgement on Japan. Sometimes it might be nice, but sometimes, yes, sometimes it is too dangerous.

As the Australian Patriotism is based on matter, it might easily collapse when Australia ceases to make their stomach full.

However, in this unsteady but gradually improving present world, it seems to me that only such a kind of patriotism can accept what is better, produce something new, and go forward, forward even to the World Federation.

"Bravo Australia!!"

Get True Internationality

by Shoichi Kezuka (Senior)

Listening to him at the corner of some restaurant in the Stadium, I was so glad that I could find a magnificent Japanese there. Though he was born in Peking, and brought up in California he did not lose the spirit of Japanese. The blood of Japanese were running through his body with hopes and ambitions. Many Japanese are apt to think that they are excellent when they can work at some international stage, and do not think at all to work for more significant object, being so content with their situation. But it is nothing, I dare say. It is not the way how we live. We should work for the society. Ko has his own service for the society. I was much impressed by his way of devotion, and could not help thinking I will someday become such a carrier of devotion.

Recent Students are likely to think to live so easy-goingly, and only hope for the stable life. We can never deny that is one of the ways how to live in this modernized world. But there still lies the field of cultivation by our own hands of Japanese. I recognized painfully that Japanese are not still thought to be the first-string nation among the international society. We can not rest in peace with distorted self-confidence. The world is still wide and broad, even dwindled by the development of mass communication, traffic and haulage. We must concede that we, Japanese are still in lower condition in the international stage.

Olympics was a good chance for the sleeping Japanese to recognize their situation. It is said that the Games were in great success. But there must have been many who have come to consider that we must continue strenuous effort to take the van of the world.

I am one of them, and that is the reason why I felt so lucky when I found myself being at home with much time to turn over the problem in my mind.

The London Times stated strictly in its criticism of the Tokyo Olympics that Japanese made it successfully but at the same time exposed their inflexibility in the way of thinking and the way of going in the international affairs. We must deliberate the criticism deep in our mind and must find something needed for the present Japanese. The world is turning with astonishing rate, we will be left alone if we are content with our situation and think that we have come to the first class nation among the advanced.

Industrial development has made Japan one of the most prospering countries in the world, but it does not mean we have become one of the most highly estimated nation in the mental field among the advanced.

We Japanese are endowed with the ability and capacity, so we must express them to the world. For that purpose we cannot stay where we are now. Taking many things not introduced among us, developing ourselves, we have to start our march toward the new era of Japan.

That young Japanese writer reminds us the duty and the way of the Japanese.

I hope in the next Olympics in Mexico, Japanese will be estimated to be the excellent nation not only skillful.

Memories of Olympics

by Hiroyuki Aoki (Sophomore)

Splendid morning. It was quite suitable for the opening of a magnificent ceremony of 1964 Tokyo Olympics. Sky was so blue that even a little point of a patch could be distinguished. Atmosphere of excitement covered the National Stadium at Sendagaya. Everybody could not help appearing to be happy. And that instant could never be forgotten by anybody there. A young stag of Waseda University ran up beautifully decorated steps, and fired the Sacred Flame from the torch which had been carried thousands of miles away from Greece.

That was the opening of the last Olympic Games. I, fortunately, happened to see the Opening Ceremony which gave deep impression. As I was working as an interpreter of English at Associated Press, which you find so often in newspapers as AP, I was able to observe some of the games and matches. But it was not the reason why I felt so lucky when I recovered myself from the busy days at Associated Press. It gave me a great experience to work at the Press, which brought me a great change upon my daily life.

The staffs of Associated Press were about 40 writers of every kind of languages.

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Many of them wrote articles in several languages, such as English, German, French, Swedish, etc. The first thing which you recognize in the office of Associated Press is that you can hardly find Japanese writers. There were about 40 writers, but Japanese were only two. Most of the Japanese-looking men were Chinese or Nisei or half-blood.

Proud enough, those two Japanese were all the graduates of Waseda University, who were around twenty-four year-old. One of them, who had a charming low voice which sounded just like an American's, was called Ko Shioya. He was a young, and smart guy with quick behavior. His way of speaking and walking reminded us easily that he was a newspaperman. That tall Wasedanean told me many stories and experiences of his life, which became the opening of my concentrating attention to the works of pressmen.

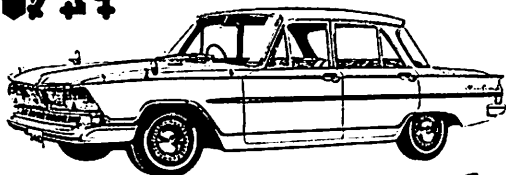
First he told me the reason why there are few Japanese among the writers—there were a lot of Japanese in the office of Associated Press who were the engineers of many machines such as teletype or copy boys whose work was to pool the data of the games and to make the works of the press smooth.

That young writer told me regretfully that the ability of Japanese was thought to be lower than that of Westerns, and that it was true to some extent.

“I don't like to work for foreigners' office, but for Japanese. Because I am Japanese,” Ko said, “I am going to quit this press as soon as I master the technique of writing articles. It is quite true the Japanese are inferior in that field yet, and that might be because Japanese are not good in expressing their idea in foreign languages.

“In near future the day will come when Japanese can work at any place in the world, leveling up themselves. And it is us that are going to make the bridge for the new era. I, myself, think it my or our duty to do so.”

* * *



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〈名訳募集〉

●出題：1 Quality Car PRINCE

〈ヒント〉プリンスの品質の高さ、つまり優秀性をうたったスローガンにして下さい。「例」……世界の名車プリンス

●出題：2 Ever Onward PRINCE

〈ヒント〉プリンスが企画としてめざしている方向を明示したスローガンにして下さい。「例」……限りなき前進プリンス

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What Interested Me Most in American Students

by Toshio Eguma (Senicr)



“ Won't you take this as my gratitude, Miss ?”

In PAA plane, to one of the stewardesses I offered the bouquet I was gifted at Haneda Air Port. And 6 hours later, our craft arrived at Hawaii. There, we barely had about an hour for strolling around the air port lobby and again we were hustled into the plane for San Francisco.

In this flight, I found my Asian partners—students from Thailand, the Phillipins, Indonesia, etc. who were supposed to engage themselves in the same schedule in the states as mine.

We introduced ourselves one another and also swore and promised to do our best in everything during our travelling.

At San Francisco Air Port, Mr. Moriya, my Japanese partner from Tokyo Univ., and I was warmly welcomed by Mr. Shinbo, my senior of the E.S.S., who is now studying in Univ. of Calif.

On the way, the first things that I was taken aback were the highways. At any rate, they have an unimaginable scale—perfectly adjusted, remarkalby broad, moreover lying in many layers, and on which larger-sized cars are running at more than 100 km per hour.

They gave me stupendous prestige about the inexhaustible wealth and energy. These strongly built highways—they call free-way in S.F.—which run all over the states just like the spiders' net are the elemental foundation of transportation in America.

It isn't too much to say that my first impressions which I got from America were these highways and the cars dashing on them at full speed.

Our corps was composed of 19 delegates of student leaders from 8 different countries in Asia who were invited by Department of State.

Therefore, we were entrusted with the mission to understand the real America through our own eyes and ears by means of seeing American students and people regardless of the class, as many as we can. I had another purpose; that was to realize the existing state of things in Asian countries through Asian students. Geographically and culturally these countries are quite closely connected with Japan, but, regrettable to say, internationally they are still far from Japan.

At Michigan State University and during one week session, we had many discussions and lectures one after another under the title of "Wind of change of emerging nations".

At both the session and the free time, we could have many chances to exchange our frank opinions with American students and these precious experiences profited me a great deal in many senses.

As for the education system in the States, they are far severer than those of Japan in a sense, that is, in case of the severest university, only 1/11 of students can graduate.

Therefore, it might be said that the vividly acting students inside and outside of campus are excellent students with high-standard recognition. I might say with confidence that the students we came into contact with were almost these excellent ones.

They are very hard workers without exception. Rather from their own philosophy—that is, where there is a will, there is a way; and it's nothing but our own ability that assure our social position and our life—than from their obligation as students. These words are literally living in their heart as the strong belief in daily life.

It is perfectly impossible for them to graduate without substantial ability, while in Japan it's possible to pass through exams by the occasionally memorized answers.

What's more, in the States, those who don't have substantial ability might be neglected by the society, because enterprises won't classify workers through their long service.

Even this fact proves that America is a country of individualism. And the ideal combination between the individualism and bottomless natural resources must be promoting the society rationally and dynamically.

Even these hopeful students, however, have many problems.

Some lamented over their trend of grasping study because of the pressure of the above mentioned social system itself.

Some were anxious about the youths' tendency of forgetting to criticize the Government and becoming nonchalant about political problems, because of the too much wealth of the country and of the vastness of the land.

Others grieved over the fact that the Government or journalism sometimes report the doubtful report.

Even some of the Harvard students who have been said too conservative deplored saying that their Government plays unfairly.

In other words, they are trying to prevail the nationalistic education systems upon the people down to the ground. They have the system which fundamentally permits no other elements to cut in.

Generally speaking, it might be said that each one of the people stands in the same base as the government and is engaging himself in the formation of the states toward one future.

On this point, I think Japanese students have more elbow-rooms than American students.

Japanese students are allowed to be absorbed in circle activities and so forth or in establishing one's own ideology and philosophy through his own way of study.

They are also given the liberty to criticize against their Government at their will.

Paradoxially saying, however, this merit will turn out perfectly upside-down in another sense.

I mean, it's a kind of a weak point for the whole Japanese not to have the strong enough characteristic philosophy due to the too much alternation and chaos of ideology.

And this vagueness in combination with the peculiarity in history or in geography is preventing Japan from potential developing outward.

On the contrary, American phylosophy seems to be something simple and obstinate and this solidness derive that energy and vitality from that vast ground in relation to her pride and sense of responsibility as a leader in the West.

Some of the students have begun to show the desirable trend to hold the enthusiasm and the reflection against the simple phylosophy, saying, "We'll not be able to maintain our position as we now stand without re-realizing at the global posers as they are. Unless we ourselves try to take part in the policy, our country would be left in isolation by the current of the world. Now is the high time for us to break down the isolationism of Monroeism."

To my regret, this kind of fight and irritation are not a little insufficient among the Japanese students who are isolated islanders.

Through my travelling, I was deeply urged to reconsider about the narrowness and the lack of cosmopolitan sense.

Here, I lastly hope that the Japanese students are given as many chances to go abroad as possible, and contribute themselves to the development and the prosperity of Japan in the international community.



A POISON TREE

William Blake

I was angry with my friend:
I told my wrath, my wrath did end.
I was angry with my foe:
I told it not, my wrath did grow.

And I watered it in fears,
Night and morning with my tears;
And I sunned it with smiles,
And with soft deceitful wiles.

And it grew both day and night,
Till it bore an apple bright;
And my foe beheld it shine,
And he knew that it was mine,

And into my garden stole
When the night had veiled the pole:
In the morning glad I see
My foe outstretched beneath the tree.



For Your Study

— Model Speech and Constructive Speech of Debate —

We have the pleasure of introducing you a model speech by Mr. S. Takashima who proceeded All Japan Speech Contest after two years' interval this year and also Constructive Speeches of All Japan I.S.A. Debating Contest in which Waseda won the first prize for the first time. Expressing congratulations on those winners, we hope that each of you will be able to make use of these materials for your study.

Should Another Prometheus Be Punished?

by Seiji Takashima (Sophomore)

“On December 2, 1942, man achieved here the first self-sustaining chain reaction and thereby initiated the controlled release of nuclear energy.”

Mr. chairman, honorable judges, ladies and gentlemen, those are the words carved on the monument standing on the campus of Chicago University in America. Just as Prometheus in Greek mythology stole fire from heaven, man has unleashed a new fire—the fire of nuclear energy.

Unfortunately, after a series of nuclear tests, this energy was first utilized in the production of weapons. Since these tests were first conducted, another 100 thousand people have developed leukemia and cancer of the bone. Furthermore the radiation produced from such tests is likely to affect future generations. For as Dr. Linus Pauling, the well known Noble prize-winning biologist has said, “Any amount of radiation damages the hereditary mechanism, and consequently leads to an increase in the number of seriously deformed children to be born in the future. Thus, we are trembling with fear of this monster man has created.

Some people say “Why have scientists bestowed such a terrible burden on us? Who is responsible for this curse?”

Shall we be punished as Prometheus was punished? Would it have been better for us not to have stolen that fire from heaven?

Some of you might say “yes”. But my answer is “No”. Because the energy produced by the fission of one gram of uranium is equal to that produced by burning three million grams of coal. Yes, three million times more powerful. Moreover, the far more efficient process of fusion uses tritium which comes from one of the greatest natural resources in the world, “sea water”. Because sea water is inexhaustible, nuclear energy is also inexhaustible. For these reasons peaceful utilization of this energy must be of inestimable benefit to us.

The question is how to utilize it. Why can't we utilize it only in peaceful ways?

I think it's because there still remain great technical difficulties in utilizing this energy for peaceful purposes. I think it's also because scientists are reluctant to publish their research works. Instead they tend to keep their results secret in the interest of their national security. Because of this, new techniques for the peaceful uses of nuclear energy are scarcely found outside the home country of the scientist.

Now let us see how it has been in the past.

Before World War II, no matter what their race, religion or nation was, scientists were always ready to cooperate with each other in pursuing researches for the benefit of all human beings. Once again scientists are beginning to share the results of their research. Take the international geophysical year for example. The scientists who devoted themselves to research work during that period achieved full cooperation. What we really need is this perfect cooperation among scientists.



Who do we need this ?

As I previously mentioned the techniques and facilities for developing the peaceful uses of nuclear energy are extremely backward compared to those used for developing the military uses. This is not due to a lack of knowledge of the part of scientists, but rather due to their lack of cooperation.

Two conferences have been established to meet the need of providing a place where scientists can come together to discuss the problems of nuclear energy. These are the Geneva Conferences on the Peaceful Utilization of Nuclear Energy, first held in 1955, and the Pugwash Conferences, first held in 1957. I believe that if the government and scientific organizations of every country cooperate by providing more financial aid and by sending more representatives to these conferences, solutions to the problems created by nuclear power will be reached.

Let the scientists talk freely there and appeal to their consciences. Let them appeal to the conscience of every person in the world. With the earnest desire for peaceful utilization of nuclear energy we can all join together in abhorring the abuse of nuclear energy. Let us make it our earnest purpose to control this terrible power and to utilize for world peace.

Shall we be punished as Prometheus was punished for stealing fire from heaven ? When nuclear energy is employed in weapons for destruction, we are punished. However, if it is employed in creating human benefits, in peaceful uses, the curse is lifted, Prometheus is justly rewarded.



Affirmative Constructive Speech

We the affirmative, resolve that Article 200 and Paragraph 2 of Article 205 of the Criminal Law of Japan should be abolished.

We, as human beings, are ruled not only by laws but also by morals, ethics, religions, as well as other standards to maintain peace and order in our society. Love and respect for our parents are valuable and beautiful when they come naturally from our hearts.

However, if we tried to legalize these emotions, we would come to a deadlock. We should beware that they could be used for evil purposes by reactionaries. Actually, the patriarchy or the "IE" system of old Japan still exists in our democracy today as illustrated by Article 200 and Article 205 Paragraph 2 of the Criminal Law of Japan, which deal with the Killing of Ascendants and Bodily Injury to Ascendants resulting in death. We, the affirmative side resolve that these articles should be abolished for the following reasons:

First: These two articles were obviously established for preserving prewar patriarchy or the "IE" system rather than the purpose of protecting natural relations between parents and children. This is the greatest defect of these two articles. The following questions would not occur, if the aforesaid articles were abolished.

No. 1 Killing and bodily injury resulting in death of one's spouse's lineal ascendants are treated just in the same way as in the case those of one's own ascendants.

Question: Isn't it only because "House" which comes out of marriage is considered important?

No. 2 When an adopted child kills or injures his or her parents by adoption to death, these two articles are applied. But if he or she commits against his or her real parent after adoption, these two articles are not applied. In other words, the parent in the family register is regarded more important than the real parent.

Question: Isn't it simply because the "IE" or "House" (which is) produced by adoption is considered important?

No. 3 When a natural father is killed by an illegitimate child whom he does not legally recognize as his child, the child is not guilty of parricide.

Question: Doesn't this indicate that killing of ascendant is excusable unless there is an existence of "IE"?

Second: Article 200 is unreasonably inflexible in the weighing of offense compared with Article 199, which prescribes for Homicide. In most cases parricide is commiserative,

but Article 200 is so unjust that even a would-be offender of killing an ascendant can never be granted leniency even if the penalty is reduced to the minimum, taking the circumstances into consideration, while leniency can be granted even in case of general homicide. We contend that this article is not realistic.

Third: let us point out a great contradiction in Article 205 paragraph 2. According to Article 204, Paragraph 1 which prescribes for Bodily Injury, lineal ascendants are not specially treated. But according to Paragraph 2, the concept of lineal ascendancy appears and is treated in a different manner from the concept of unrelated person. In other words, only when the injured person dies as a result of the injury, the concept of lineal ascendancy is taken into consideration. But when the injured person is still alive, it does not matter whether the sufferer is an ascendant of the offender or not. Isn't this the same as the "Inquisition" in the "Hunchback of Notre Dame"? if the Gypsy girl had taken the judge's knife, she would have been declared innocent. But because she took her own knife, she was found guilty. This contradiction should never be allowed in this democratic and modern world.

Fourth: Very fortunately, the Preliminary Committee for Revision of the Criminal Law was organized in 1956, and the new criminal law is to be discussed in this Diet Session. The present Article 200 and Article 205 Paragraph 2, articles prescribing for ascendants are deleted with a statement that it has a suspicion of being unconstitutional to deal with lineal ascendants with special care, and that in most cases parricide is commiserative, and that the present 199 will sufficiently cover the role of both articles.

Fifth: In comparison with other countries, it is only Japan that still preserves unreasonable articles differentiating between the killing of ascendants and that of unrelated persons. For example, there is not such a provision in U.S.A., Britain, Germany, Switzerland, and Denmark. Finally, let us sum up what we have mentioned so far.

- 1) These two articles were established not to protect our "Home", but to preserve the feudalistic "IE" system of old Japan which denies equality of men.
 - 2) Although most of parricides are commiserative comparing with general homicides, it is unreasonable that the offender must be punished with so inflexible a punishment of death or life in prison.
 - 3) It is a contradiction that the punishment for bodily injury not resulting in death is identical whether the victim is an ascendant or an unrelated person, while in the event of death resulting from bodily injury the punishment is discriminatory.
 - 4) The new revised criminal law discussed in this Diet Session has no provision about the killing of ascendants and bodily injury to ascendants resulting in death.
 - 5) Japan is the only country in the world that preserves a relic of feudalism.
- Because of these unforgivable evils, we of the affirmative stand resolved that Article 200 and Paragraph 2 of Article 205 of the Criminal Law of Japan should by all means be abolished.

Negative Constructive Speech

We of the negative firmly believe that Article 200 and Article 205 Paragraph 2 of criminal law of Japan should by no means be abolished.

Crimes have appeared ever since the beginning of history and criminal law was the first law to be adopted. Thus efforts were made from the earliest days to prevent crimes by punishing criminals. At the same time, religions teaching told us not to kill, not to steal, and not to resort to violence.

It is saddening to realize that in this very moment while we were debating here, somewhere in the world, someone is killed, and someone is injured.

“Parricide is never excusable” so goes French Penal Code Article 323. How horrible it is just to imagine of the act of “Parricide” or “Bodily Injury to our ascendants resulting in death.” These are the most inhumane, the most hateful, and the most anti-moral crimes in the world.

So great is our responsibility toward our parents that it can be regarded as a basis of universal human morality which has been a sacred and inviolable contract beyond all ages.

Ladies and gentlemen, let us call your attention to the fact even in the U.S.A., Britain, France, the punishment of parricide is by far heavier than that of general murder.

We would like to further refer to what we have mentioned so far. First every country in the world has its traditional manners and customs which have been handed down from generation to generation. We, the Japanese are noted for our courteousness in our daily lives and for our serious attitudes in respect to our parents. This is the very reason why killing an ascendant and bodily injury resulting in death are specifically provided for in Article 200 and Article 205 paragraph 2 of the criminal law of Japan. It can be said that these articles are declaratory of our national sentiments, or they may be described as a restatement or codification of national sentiments, with respect to our family relations which are full of affection and respect. Therefore, to abolish these articles means to deny our heritage which we should be proud of.

Second, let us consider what might occur if these articles were abolished. The punishment of killing an ascendant was once amended to change the minimum from death to imprisonment at forced labor for life.

But this made these crimes increase in number from only two cases in 1907 to 20 cases the next year and to 35 cases in 1915.

Now, ladies and gentlemen, this fact clearly tells us that laws are provided not only to punish but to prevent a crime. Accordingly, we can find positive significance of this law in its preventive effect to nip in the bud the hateful crime of killing an ascendant.

Third, there is also an opinion that the legal patronage only for lineal ascendants is unconstitutional, for Article 14 of the Japanese Constitution goes: All of the people are equal under the law and there shall be no discrimination in political, economic or social relations because of race, creed, sex, social status or family origin.

However, as it is clearly understood from the decision of the Supreme Court on October 11th 1950, relationship between parents and children should be treated with special care even under supreme principle of human equality in law. Parents are legally responsible for supporting their children and vice versa. This is not a discrimination, but a natural relationship that should be faithfully respected. Accordingly, it will never disagree with Article 14 of the Constitution which states an equality of men.

As we have repeatedly mentioned, the contention of the opponent seems to stem from quite carelessly formed ideas that are not based upon the moral principle of human race, the eternal relationship between parents and children.

Now, we would like to observe this problem from the viewpoint of jurisprudence. A preliminary definition up this term "lineal ascendants" which is repeatedly used in our constructive speech, is deemed necessary for clarification. With respect to its definition, we can find no provision neither in criminal law nor in civil code of Japan. However, questions occasionally arise as to the interpretation of civil code, because of the imperfection or insufficient understanding of the law. But we must remember, ladies and gentlemen, this insufficient understanding of civil code can not be the ground for the abolition of these articles. To be more exact, if there should be any problem about the interpretation of the term "Lineal Ascendants," the error is to be found not in these articles which we have proved to have enough reasons to exist but in the Civil code which has no clear definition of the term "Lineal Ascendants."

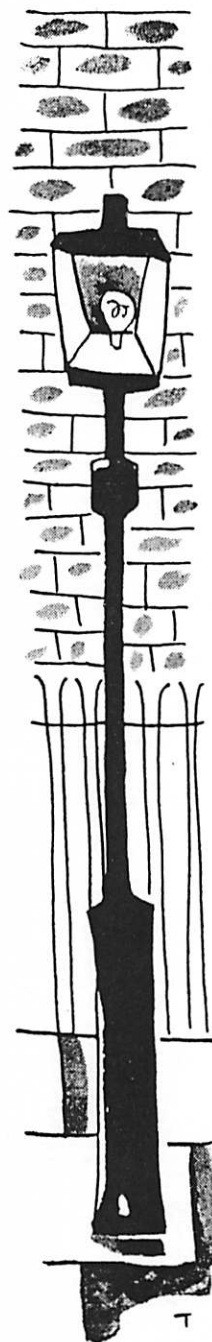
Let us sum up what we have mentioned so far.

- 1) These articles preserve moral responsibility of human universality that has been admitted in all nations beyond times and places.
- 2) These articles are prescribed not only to punish but to prevent a crime.
- 3) These two articles are not against Article 14 of the Japanese Constitution as is proved by the decision of the Supreme Court on October 11th in 1950.
- 4) A lack of clearness about definition of lineal ascendants in the Civil Code can not be the ground for the abolition of these articles.

For abovementioned reasons, we of the Negative are firmly convinced that Article 200 and Paragraph 2 of Article 205 should by no means be abolished. But it does not mean that we will oppose stubbornly for opposition's sake for ever. We place our great hope that the day will come when everybody can lead a happy life without any fears of

homicide and other terrible crimes.

It is up to each member of the family to see that a proper and happy atmosphere is created at home regardless of the difference of the individual thought and inclination.



Seniors' Column

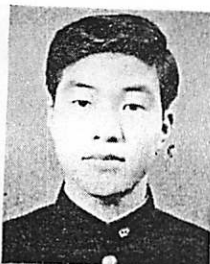
Fifty honourable seniors will leave the E.S.S. with happy, but a little bit melancholic feelings in each heart.

And all of them, who already got the wonderful jobs, are now calm and serene after a long voyage in their major and the activities of the E.S.S.

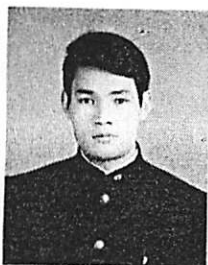
The public Relations Section presents you the pictures of out-going seniors.



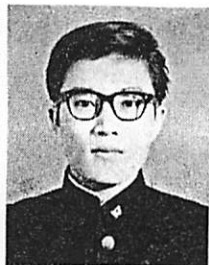
Shun-ichi Abe



Takeo Bozono



Masanori Daikubara



Atsushi Fujishima



Teruko Fukuoka



Masanori Hanai



Natsko Hayashi



Yasuko Hayashi



Shigeki Hirabayashi



Teruo Iizuka



Kazuo Ikegami



Katsuhiko Ishizuka



Fusanobu Kaawa



Junko Katayama



Akiko Kawamura



Shoichi Kezuka



Takeshi Kitagawa



Junko Makishima



Makoto Matsumura



Kyoko Miyazaki



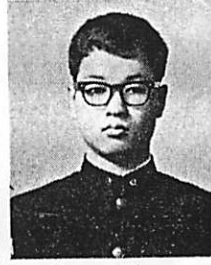
Seiji Moroi



Yoshio Nagasawa



Tsunemasa Nakamura



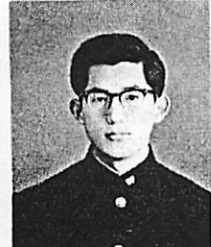
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Michiko Sase



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Yachiyo Shindo



Michiko Shishido



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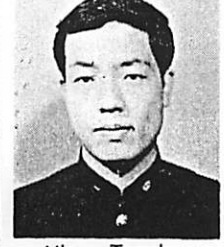
Hiroko Takahashi



Toyohiko Takahashi



Katsuya Takanashi



Hisao Tanaka



Masahiro Tomikawa



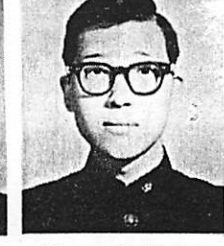
Yasuaki Tsuruoka



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稲門英語会の欄

挨拶 稲門英語会会長 潮田 定一

IMF の総会が九月に東京で開かれました。この総会に集った世界の金融界の一流人のうち百人程を私の会社の主催のパーティーに招き、各国の人達と種々話し合いました。勿論ほとんど全部英語です。経済、文化のすべてが国際化してきた現在において、このように英語は世界語として重要な役割を担っています。英語会の皆様は天下なのです。

尤も英語はお互に自己を知らしめ、相手を知るための手段にすぎません。そのもとをなす自分の人格の修練知識の修業、こそ英語以前の必須要件です。英語会の方々は全人格的に修業すると共に、その表現手段としての英語の勉強に精を出されるよう祈って止みません。

かねてから稲門英語会の会報を作成して、会員の皆様に御配付申し上げたいと考えておりましたが御承知の如く、当会はやっと昨年かから会費を頂戴する事と成ったばかりで資金的に余裕がないため、不本意ながら、今迄実現する事ができなかったのですが、今般大学英语会会の幹事諸君の御好意により、ESS が毎年1回発行しております機関紙「ACE」に本年度号(第6号)から稲門英語会のために特に数頁をさいて下さる事となりましたので、会費を御納入下さいました稲門英語会の皆様に無料で御送付申し上げる事と致しました。

なにぶん今回が初めてで、原稿締切までに何にも準備する事ができませんでしたが、次回からは編集委員を組織して会員の皆様に投稿を御願いと共に、海外で御活躍の会員の皆様の近況を御伝える等、種々の企画をたてたいと存じますので、御協力賜ります様御願ひ申し上げます。

なお昭和40年4月には例年の通り稲門英語会総会を開催すべく準備を進めておりますので、日時が決まり次第改めて御案内申し上げます故、稲門英語会の皆様には万障御繰り合わせの上御出席賜ります様あらかじめ御願ひ申し上げます。

稲門英語会常任幹事一同



(稲門英語会総会 4月 銀座末広にて)

米 欧 一 周 観

福門英語会副会長 青 木 昇

日 本 の 再 認 識

このたび、偶々社用を兼ねて二ヶ月程の間、米欧17ヶ国を見てまいりましたのでその感想を思いつままに述べてみたいと思います。

この旅行を通じて先ず第一に感じたことは日本という国を再認識したことです。アメリカを含めて言っても日本はその国力、活動力、国民の能力において立派であり、他のどの国と比較しても恥かしいほどではない。物質の豊さではアメリカにはかなわないうが文化の力といった面では戦後の復興を考えた場合、日本の力はすばらしいものです。また、日本には欧米に対して不必要な劣等感をもっている人が多いようですが日本の真の力をまずよく知ることが、そのような人達には欠けているのではないかとさえ思うので。特に欧州各国の人々と比較した場合、余計その感を強くする次第です。欧州のどの国でも自分の国の文化宗教等本質的なものを重んじているようですが、日本人、特に、若い人たちに考えなおしてもらいたい事だと思ひます。

生 活 態 度

各国の生活は、全体の感じとして、質素であり、日本の方がはるかに派手に思われる。特に欧州では、地味で堅実である、お金の面でも日本人は気前がよすぎるが、欧州では必要以上に出費するという事はない。

又戦後移入されたリベラルな考えが間違つた方向に発展してしまつたためか、日本人全体の生活態度に浮わつた空気があるが、これらの国々ではそういうムードは感じられない。特に若者は真面目に働

いたり、勉強したりしている。遊びに関しても、欧州では自分の立場を十分考えて楽しんでいるようです。又中年の人が大いにレクリエーションを行なつて、生活を楽しいでいるのも日本の場合と違う点である。

公 衆 道 徳

日本人のエチケット、マナーは、残念ながら、甚しく劣る。日本人は知己友人に対しては親切で礼儀深く必要以上に丁寧であるが、一般社会生活において非常に粗野であり、野卑である。これも狭い国土に大勢の人間が住んでいる我が国では止むをえない事情も多少あるが、もっと日本人は公衆道徳というものをわきまえる必要がある。国民一人々々の公衆道徳に対する自覚が強まるならば、生活がもっと明るく楽しいものになることでしょう。

言 葉

世界各国共通の言葉がない以上、地球上に住む一番多くの人間の意志疎通に現実に役立っている英語をいわずに共通語という見方で学ばなければならないことを痛感した。しかし、我々日本人の国語を大切にしなければならぬことは当然である。英語一つをマスターしていれば、欧州の一部を除いてはほとんど不便を感じることなく目的を達しうる。英語、フランス語、ドイツ語、スペイン語を話せれば言うことはないがどれもこれも中途半端な程度しか修得できないよりは英語一つだけを十分にマスターしている方がはるかに賢明だと思う。その意味で今の若い人達が一層日本のものを大事にしながら英語の学習に力を注ぐよう望みます。

AFTER EDITING THE ACE

It has been a long way since spring. Today we have finished the final print-check of "the ACE No. 6."

In spring we decided the editing plan and editorial staffs. It was in June when we started the work to collect the co-operative advertisements from many companies. After many bitter experiences, we could amount nearly 170,000 yen at the end of August.

The peak of the editorial activities was the Waseda Festival. From the beginning to the last of the festival, we were always in the room No. 15 of the Students Hall. The rest jobs were done at the houses of junior members. Their families warmly helped us, in spite of very noisy voices sitting late at night.



When we recollect this long severe time for edition, I remember many difficulties we had to face. The biggest of them was the laziness of the committee members; they didn't write their reports in time, which terribly delayed our editorial work. The other was that we had no foreign adviser for correcting English.

What I was really disappointed through this edition was that most of the reports handed by the members of the E.S.S. were written in poor English. I heartily think that we should practice writing as well as speaking.

We did our best to show you the present of the E.S.S.; the time of the turning point. At last, let me say the words of thanks from the bottom of my heart.

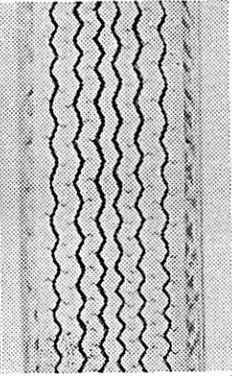
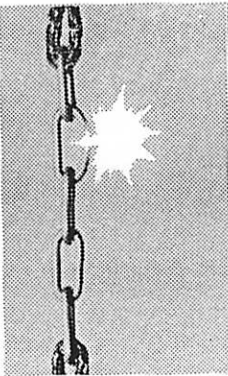
"Thank you very much, all the E.S.S. members who have co-operated us, and the families of members who helped us very kindly."

K. Takemori
editor-in-chief



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	Hideo Tanaka (Sophomore)
	Masazumi Sato (Sophomore)
Treasurer	Nobuko Hirotsu (Junior)
Advertising Director	Akira Tsumekawa (Junior)
Assistant Advertising Director	Masao Shimamura (Sophomore)
Photographer.....	Reinosuke Oishi (Junior)
Photography Layout Director	Kiyoshi Ikeda (Junior)
Typewriting Director	Hiroshi Sasatani (Junior)
	Mizuko Ubukata (Junior)
Assistant Editors	Yukiko Inoue (Freshman)
	Masako Tatsu (Freshman)
	Chizuko Naito (Freshman)
	Yonekazu Hidenaga (Freshman)
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THE ACE NO. 6

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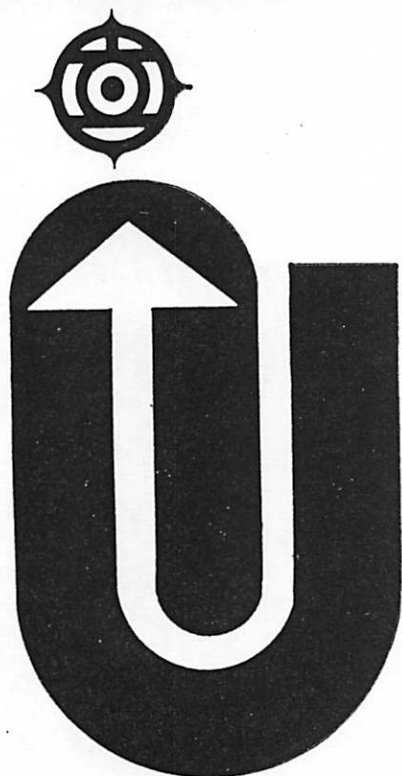
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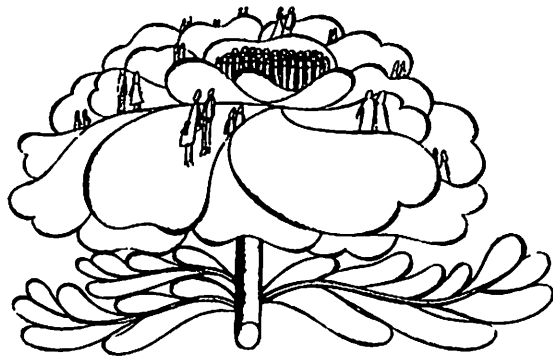
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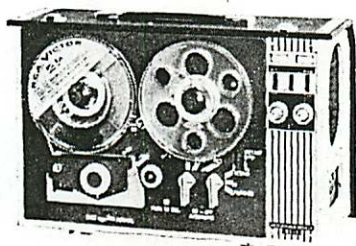
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AKAI

TAPE RECORDER

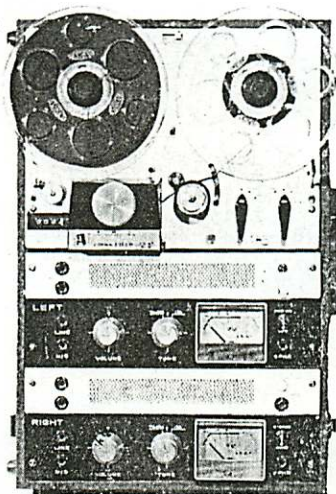
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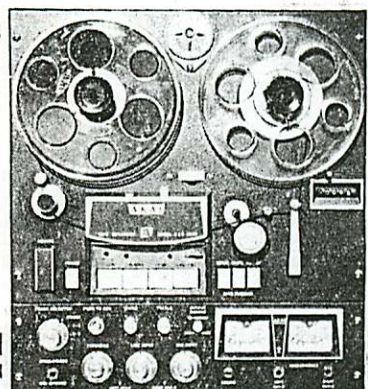
Model ST-1

Four-track portable stereo taperecorder plays 2 hours on stereo. Built-in dual dynamic speakers, and 4 hours on monaural. Sound on sound recording, automatic shut-off. Professional type synchronous motor... a deluxe stereo in a suitcase.



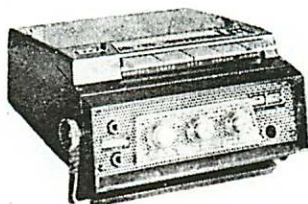
Model M-8

Four-track stereo and 4-track monaural tape recorder with two vertical center speakers. Cross Field head, sound on sound recording, synchronous motor. 4-tape speed; (1-7/8, 3-3/4, 7-1/2 and 15 IPS). With automatic tape cleaner.



Model 345

Professional model tape recorder with 4-track stereo/monaural recording and 4-track play. Automatic reverse, repeat, play-back, one-touch push button controls make for fast, easy operation. 3 heads and 3 motors. Built-in dual dynamic speakers.



Model X-IV

Smart compact portable features exclusive Cross-field Head and Deviationless DC Micro-motor. All-transistor 4-track stereo/mono record and play.



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