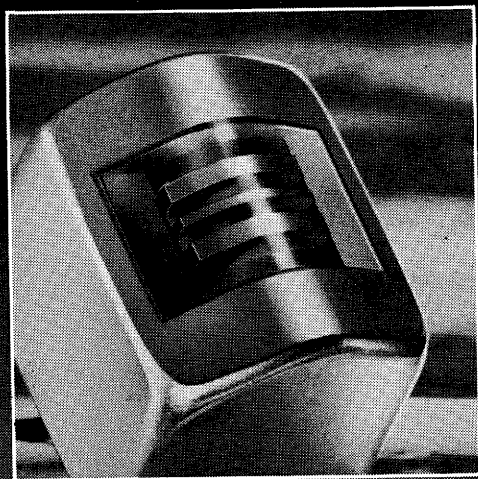


**THE ACE VOL. 12**

**1970**

**THE ENGLISH SPEAKING SOCIETY  
OF  
WASEDA UNIVERSITY**

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# *Preface*

“Have a vision and jump to the world” was the slogan for this year’s activities. With this slogan, we, E.S.S. members, started on a long and ambitious journey. We often came upon difficulties but could overcome them by virtue of our cooperation.

Our long journey is now coming to an end. Here, I am sure that we had magnificent opportunities for improving ourselves and we could add a new important page in the history of E.S.S. It is, therefore, our great pleasure to publish the ACE vol. 12, as one step forward.

Today, the world is changing day by day and we are confused by various thoughts and ideologies. In addition, the highly developed material civilization accompanied by a flood of information makes today’s society complicated very much. Under such circumstances, what is really significant? This is, I think, the fundamental question about which we must ponder. At this point, we planned a Special Edition to consider it. We hope this edition will help you to think about the question for yourself.

Lastly, we editorial staff would like to express our heartfelt thanks to all the members and graduates for your great cooperation and advice in publishing the “ACE”.

Editor-in-Chief  
**SHINICHI KOBAYASHI**

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# *Greetings*

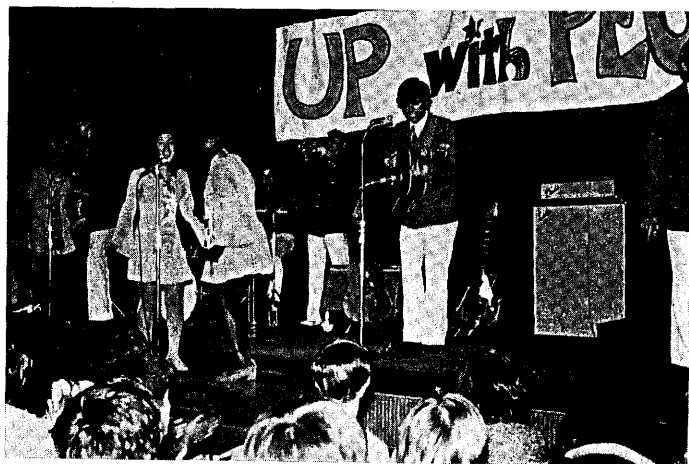
My recent visits to European countries and Korea reminded me again of the necessity of a common language among nations. The visits also gave me an opportunity to witness the fact that English is functioning, though not without difficulty, as a common language. Even more impressive is the fact that the knowledge of English is no longer a special skill that should be acquired by those who are or will be working in some particular fields.

Paris in summer were filled with tens of thousands of foreign tourists and those from Japan take no small part among them. I saw many Japanese engaged in trade, construction and survey works in Seoul. I do not doubt that many of the larger cities in the world are being subjected to this kind of friendly "Japanese invasion" without hostility.

To erase any nuance of hatred from the often quoted phrase and to make it sound really friendly, achievement of understanding through a common language is essential between a foreign nation and the Japanese. This is nothing other than what the English Speaking Society aims at. "When you go home, I'll quit," said a local employee to one of the graduates (Sempai) now in a position of local branch chief, "because you really know our language and understand our ways."

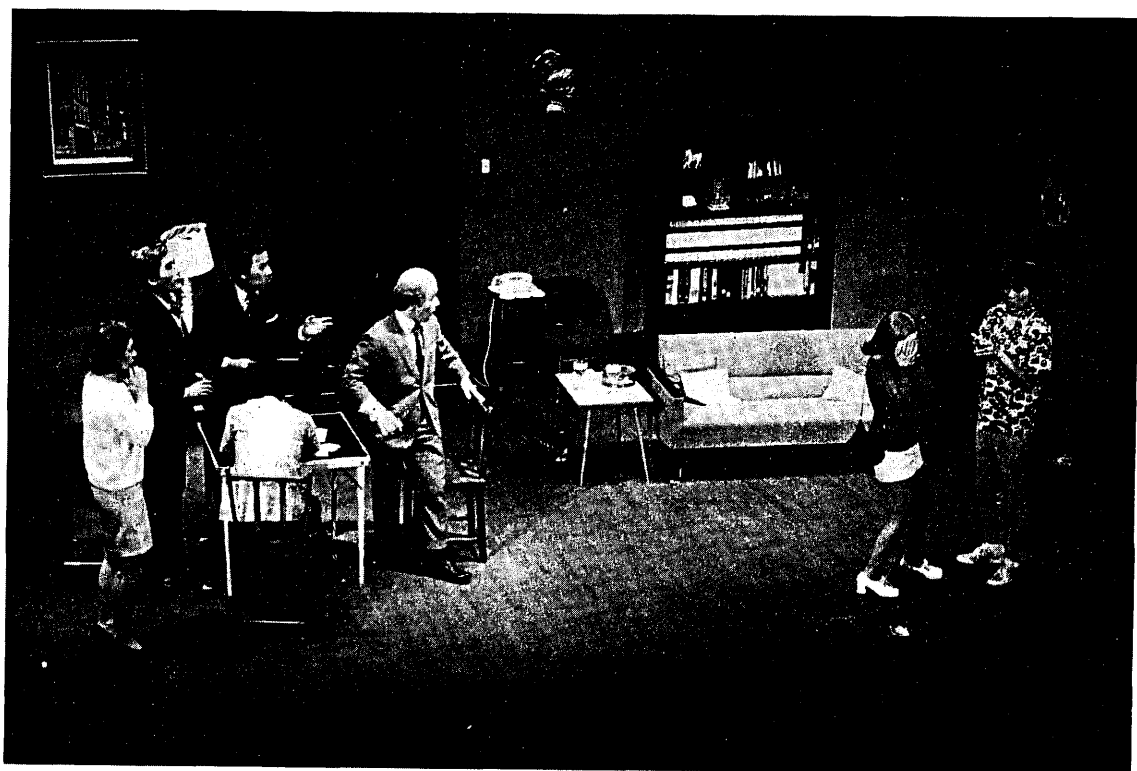


Professor **KATSUMI ITO**



# TRACES

1970





←  
Hunger is  
the best sauce



Animal farm ?

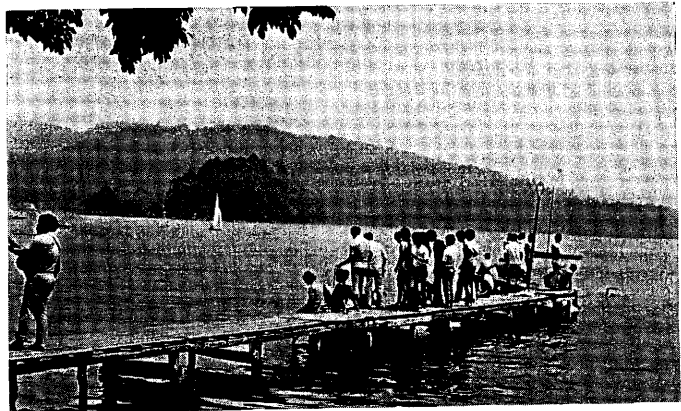
# SUMMER CAMP



Not at the top of Mt. Myoko,  
OK !



*We are here  
at  
Lake Nojiri!*





Fire !!



# DRAMA



If I had a hammer . . .

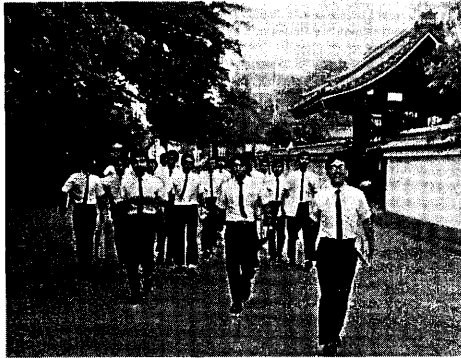


Training for becoming a good papa and a wise mamma.

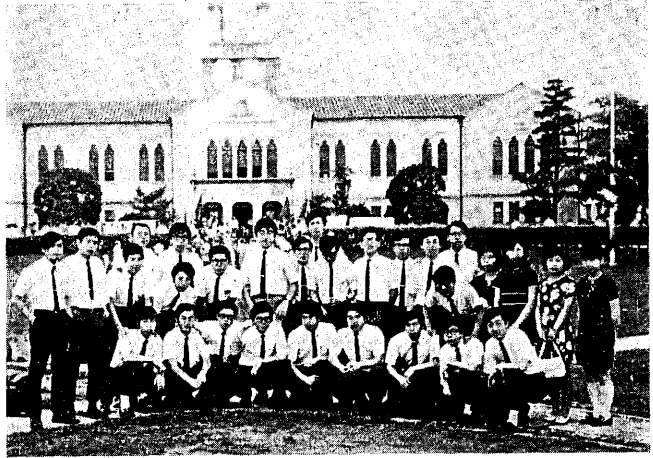
## *“Only a game”*

Make-up section





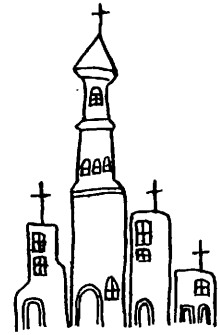
Animals' wandering?



Am I really pretty?

## KWANSAI EXPEDITION

# DISCUSSION



Ummm . . . , what is today's title?

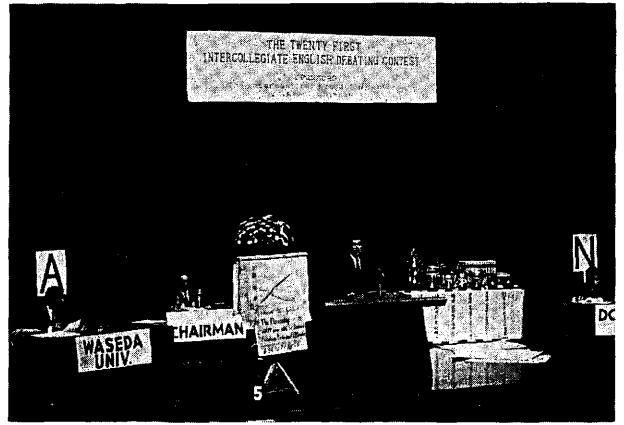


"What are you looking at,  
a girl?"  
"No, I'm busy with eating."

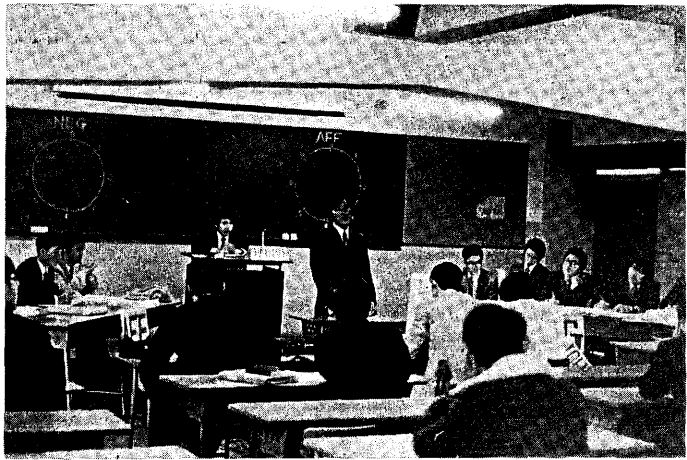


Thus we urge you . . .

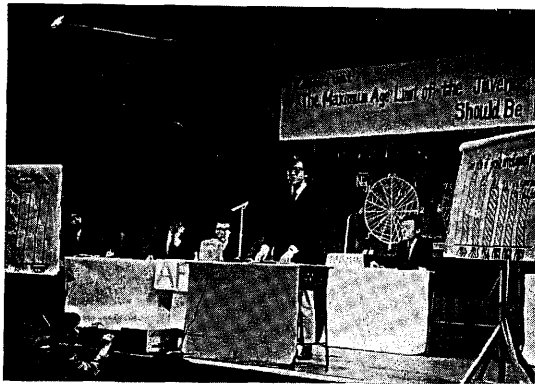
# DEBATE



I. E. C. Debating Contest

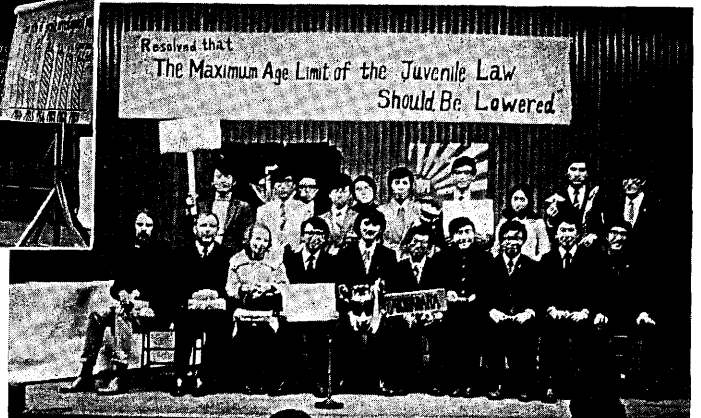


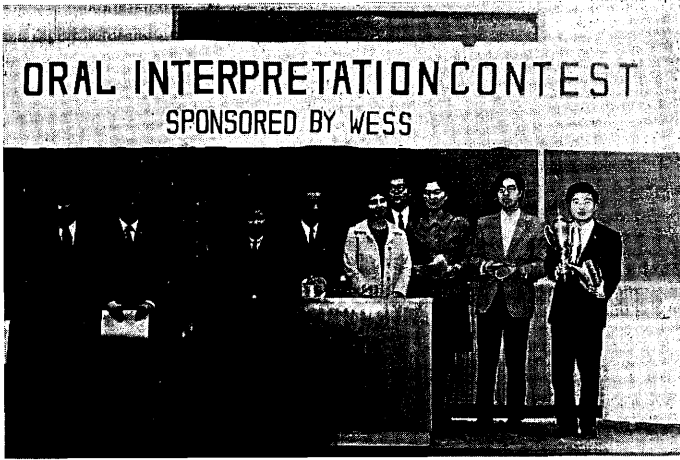
Now, L & G, we of the Affirmative are firmly convinced that . . .



Sorry to say, time is up !

Inter-Home Meeting Debating Contest



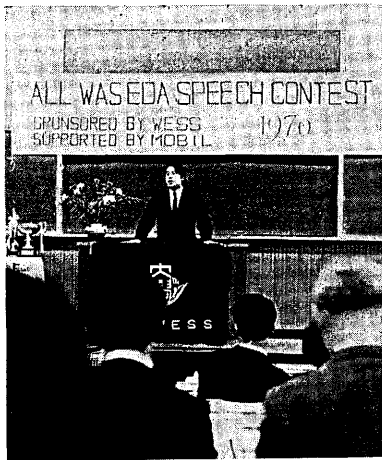


Smile, smile and . . .



I want you, too.

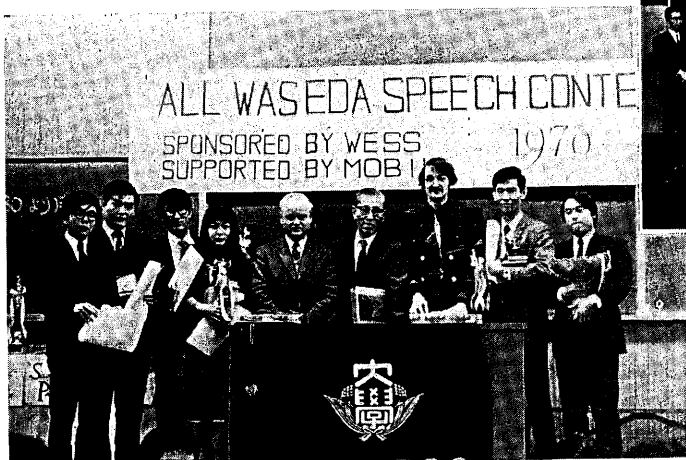
# SPEECH



Look at me, Please.



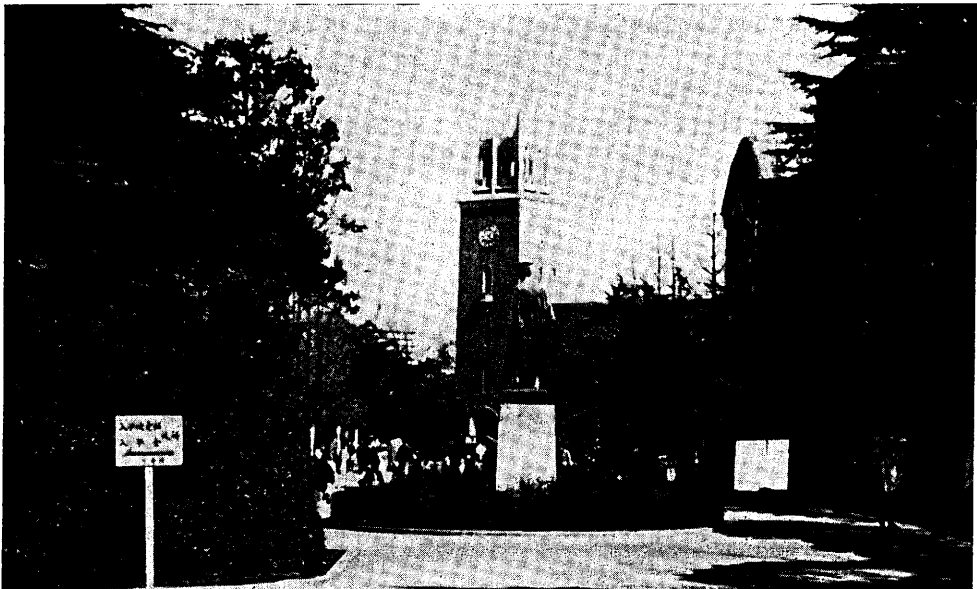
Home-Meeting Prize goes to Akihabara



Exhibition of  
tape-recorder ?



*Reports on  
Activities*



# Play by Year

**SHUNICHI KAGAMI**  
(Chairman)

Who wants yesterday's paper  
Who wants yesterday's girl  
Nobody in the world

After all this is what I have achieved

I've realized it's time to leave  
'Cause I'm living a life of constant change  
Every year means a turn of a page

Yesterday's play is now over  
Never want to play it over

To those who are supposed to shoulder E.S.S. next year  
I have no advice to give, but I really hope that you'll enjoy  
yourselves altogether, and be good speakers of English.

To all of you

I've been very happy being with you. I sincerely  
express my hearty thanks to you all. Thank you very much.



# A Challenge by Year

**SOUTA SAKAI**  
(Vice Chairman)

The prospect of bleak, cold winter ahead of us leads to feel the end of a challenge in E.S.S. this year. The success or failure of one's attempt has been always difficult to be recognized.

Yet, it seems for me an easy job to recognize that every effort of body, mind and spirit which we have been devoted to our activities brought us a new courage and greatness.

Since last December, we have been busy making numerous plans of activities. In an attempt to brush up English and Activities simultaneously, we determined to make many obligatory activities as a new challenge to freshness and vigour. Consequently, we have been always enforced to spare a lot of time for these busy trials, based upon the principle of this year. Many members, I believe, took part in these attempts and could perceive something valuable, could gain vitality, greatness and victory. The endeavour of our own, in a sense, could accomplish its goal and contribute many members a great deal. But, many people, on the other hand, quitted our society. To these members, a lot of activities must be something to be put up with rather than to be enjoyed.

To my regret, they seemed to get nothing through their life in this society and tried to avoid these opportunities. Everybody, I'll bet, might sometimes felt the impression of this kind. For, I myself so often felt that these activities meant nothing. However, throughout this year, I could also realized that the reward of the activities depended upon the attitude of our own. "Nothing venture, nothing gained" is the only word to be kept in our mind in an effort to make us happy in the society.

E.S.S. '70 will never give us anything valuable, nor the attempt of this year will brush up our English at all, unless we ask something to our society.

What we have been seeking, what I have been looking forward to this year, was a new challenge to Speech, Debate, Discussion and Drama, and it is New Frontier to myself. To the people who could not be satisfied with the trial, recall with me the words of Kennedy.

"New Frontier is not a set of promise—it is a set of challenge. It sums up not what I intend to offer but what I intend to ask of them."

Our play is now going to put an end. Our challenge is now going to renew more advanced one. Looking back over the year 1970, as a Vice Chairman, I now feel a lot of satisfaction and dissatisfaction, courage and discouragement, and love for our challenge.

Taking this opportunity, I should like to express my sincere appreciation to all the society members wishing that our brave will be renewed and that this challenge will be jumped into the world with wings like eagles.

# English Through The Activities

**EIICHI SUZUKI**

(Secretary General)

“What is E.S.S.?” This question was presented many times by seniors. And now I’m going to answer to this question. However, there is no single complete answer. Some of you may feel that E.S.S. is a place of communication through English between foreigners and Japanese and others may think that E.S.S. is a circle where we study English. Maybe both are right. Thus, interpretation of E.S.S. differs from person to person. Then how do you brush up your English? This is the next question. At the very beginning of this year, we “Big Five” gathered at a coffee shop and discussed this matter. And we reached the conclusion, i.e. the “activities”, yes, through the activities, we must cultivate our English. If we do not participate in any activities and if we do not have any communication through activities, we should not need E.S.S. That’s why we made the Inter-Home Meeting Speech Contest, All Waseda Junior Discussion and Inter-Home Meeting Debate.

In the “ACE” last year, ex-Secretary General asked to “Be severe on ourselves.” We can not improve our society without a severe attitude toward English Study. Now, the meaning of English study that he wanted to mean is the activities. If we do not have any activities in E.S.S. for example, Debate, Discussion, Speech and Drama, there’s no need for us to be a member of E.S.S. You should go to English Conversation School instead of E.S.S. And I believe the activities are the core of E.S.S. and the activities will never disappear from E.S.S. This is what I want the next generation to keep in mind. Let’s tackle with activities of E.S.S.

## The Spirit of Challenge in E.S.S.

**SHOICHI MURAKAMI**

(Planning & Management Agency)

What do we do in E.S.S.?

Do we learn English? Yes, that’s part of it. But I think there are important things which we should not forget. The spirit of challenge, I think,

forms the basis of E.S.S. The English Speaking Society is where we create something with the use of English. Speaking English is not only the way to cultivate our English ability, but the way to achieve something new. If we are to be satisfied with just brushing up our English ability, the attraction of E.S.S. would be reduced. And some activities such as Speech, Discussion, and Debate would lose their meaning in E.S.S.

Each member has to challenge something new with use of English in order that E.S.S. can be called English Speaking Society in a true sense. The only thing E.S.S. gives us is an opportunity. Our success, therefore, fully depends upon how to make use of it.

With a passive attitude, you will be unable to find a satisfactory way there. But taking positive attitude enables you to find a satisfactory answer in E.S.S.

In reality, when you take part in Speech, Discussion, and Debate, not a few of you might think that those activities are obligation and that they are too formal. Then why feel that way? I think that's because you are going to follow the way which your "SENPAIS" did before.

I said that the spirit of challenge forms the basis of E.S.S. That is to create something new. Make your own Speech, Discussion, and Debate. And make your challenge in the course of such activities. E.S.S. is not only the place to cultivate your English, but to cultivate yourself. English is the arm which strokes the rough bush of E.S.S. And your stroke will make activities real ones and E.S.S. real English Speaking Society.

## Naive Treasurers

**YUTAKA KOKUBUN**  
(Treasurer)

Here in the ACE, a treasurer again presents you an expected balance sheet with a comment that "We should examine each activity more carefully. On drama activity for example, we spent more than ¥200,000. The innovation will depend on the next treasurer." It is quite interesting that all the treasurers have made the same comment. No comment has been put into action. Instead of repeating the same comment, let me give you the reason why they have come to feel so often they finished their year-jobs.

A treasurer is expected to be the most faithful man to E.S.S., and has to raise money for all the activities. Accordingly all the complaints about E.S.S. concentrate to him especially when he burdens the members with extra money for an activity. Because at that time, an activity is evaluated by them. A treasurer should be the most conservative and reactional person in E.S.S. That is why he feels more keenly the unreasonableness in E.S.S. All the treasurers have been too naive to be the most reactional person in E.S.S. So they

finally confess their little pricks of conscience.

I am an exceptionally naive boy among all the treasurers. But I will be able to fulfil my job thanks to the help of my modest and patient assistant, Miss Fumiko Sugiyama. I want to express my hearty thanks to her.

Entrance fee	¥ 600
Membership fee	¥ 1,400

---

EXPECTED REVENUE

Entrance fee and Membership fee of new comers	¥500,000
Membership fee of the present members	240,000
The balance brought forward from the last account	20,000
Financial help from the Cultural Federation	32,500
Financial help from the Waseda Festival	6,000
The amount sold of member lists	20,000
The amount sold of pins	20,000
The amount sold of the ACE	30,000
The amount sold of drama tickets	40,000
The amount sold of drama scripts	5,000
Advertisement of the ACE	50,000
The amount sold of Ryoko Moriyama Concert tickets	150,000
The amount sold of Encyclopedia Britanica	150,000
	¥1,263,500

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EXPECTED EXPENDITURE

Secretary General	¥210,000
Home meeting Section	28,000
Study Section	190,000
Discussion Section	50,000
Speech Section	150,000
Debate Section	50,000
Drama Section	220,000
P.R. Section	230,000
International Section	10,000
Recreation Section	3,000
Four Univ. E.S.S. Association	80,000
I.S.A.	23,000
Cultural Federation	4,000
Carrying Forward	25,500
	¥1,263,500

# Only a Game

Written by Edward Pomerantz

## Story

The play which we have selected for this year's performance is "Only a Game" written by Edward Pomerantz. He may not be well known for us, so everything depends on our own understanding, interpretation, imagination and technique of expression.

This is a story of a middle-aged quite ordinary man, Joe Carr, who is gentle and cheerful, and really loves his jokes. He is literally "Joker".

Although he has the philosophy that popular success depends on a smile and a joke, people in his office do not always like his jokes. So that his work is not a true belonging for him, and he sometimes feels lonely. Through his wife's influence, however, he becomes a member of a weekly card game, replacing a man who's in the hospital. The game isn't only a game to him, but a symbol of his "belonging." He wants to stay in this game after the sick man's returning, but his card friends also dislike his jokes so that he is obliged to leave this game. At first, he is bewildered and hurt, but he manages to convince himself that it's not because they dislike his jokes, but because four hands are better than five, besides they have no sense of humor. With this conviction, he blindly returns to his life again.

## DRAMA '70

**SHIRO SASAKI**  
(Drama Section)

"Then you can't come to my house, ha ha ha——."

After one-hour tension on the stage, the DRAMA '70 let down its curtain slowly on a delightful autumn afternoon. Soon we heard the song of Waseda all over the Auditorium and then wiped tears away without knowing it.

This year, we put on the American play "Only a Game". Since selecting the script, we'd spent about eight months till the performance. It was a long road to Hitotsubashi Auditorium, over sixty-time rehearsals, a hundredtime conferences and so on.

We surely applied our energies to this DRAMA '70 and probably all the members had their sense of satisfaction. I think not only the viewers but every participant could enjoy this DRAMA '70 "Only a Game".

Now I hope something will remain with them some special remembrance of their club life. There is nothing I shall be glad of more than that.

I'd participated in three dramatic works. One by Waseda last year and one other by Model Production as an assistant stage manager, chief of setting crew, and this year I took the leadership as a stage manager.

I spent almost two years for drama activities in this society. Now I nearly completed my day of club life and I can't work for drama activities any more.

But still now I'm strongly in favor of this activity. There is something that charms us. Every year, we have many seniors and alumni, young and old, on the performance day. Perhaps they can not forget it either. Drama activity, it might be the pleasure to know human nature, to touch vigorous and living English or to create the world of beauty. These things must have made it survive for thirty-four years in English Speaking Society.

We can surely be proud of Four Universities English Theatricals which are of such high caliber. We will never get such kinds of special opportunity as the production of English play even in the future.

Here I'd like to assure you of its significance to put on a foreign play in its language. We are doing something important that only we can do.

Now, if you allow me a little more space here, I'd like to make mention of one great problem we faced this year.

Everybody sees Four Universities English Theatricals in terms of Contest. But we thought that these theatricals fell ill through the contest system... Some criticism, some reflection, and the absence of Hitotsubashi University.

We had to take steps and we gave birth to Festival. It was not so bad. We proud we could go without contest. And I'd rather be for Festival now. Hitotsubashi will be back on the stage next year. We'll place problem of contest or festival at the command of next year's committee members.

Lastly, thank you very much, Prof. Ito, dear Mr. Purl, seniors and all the members for your kind cooperation. DRAMA '70 was as wonderful as wonderful can be for me.





# Six Months' Dream

TAKAMUNE SAITO

(Law, Junior)

Six months' drama activity! It was a long severe time for me. I myself had not been connected with drama activities at that time.

At the beginning, I was embarrassed by the problems coming from my unfamiliarity with such kind of work. Though everything seemed new to me, I could never turn back. But as time passed by, I sometimes could find even a pleasure in carrying out this difficult work. It always gave a little comfort to my uneasy heart.

Nevertheless, we seven cast members managed only to send as beautiful a drama as we could to the stage of Hitotsubashi Auditorium. It was this eagerness which encouraged us.

We always considered, laughed and cried together. We shared in troubles as well as in joys.

What occurred to our mind when all of the schedules were over on that Autumn day?

It might be absent-mindedness rather than pleasure. However, I wonder how many times in my long life will I be able to have such an experience that we gathered and made together without selfishness.

It is wonderful for us youth to create something new. There is, before everything else, fulfillment in it. Everything I experienced has become good memories. They may appear to my mind as a sweet nostalgia some day, somewhere. I am really looking forward to it from now on.

Lastly, I want to express my hearty gratitude to Mr. Purl, Mr. Itoh and my fellow members of the W.E.S.S. who supported us to complete this drama smoothly.

## —S T A F F—

Producer .....Shunichi Kagami (3)  
Director .....Takeshi Ikezaki (3)  
Assistant .....Taeko Ueda (2)  
Stage Manager...Shiro Sasaki (3)  
Assistant .....Hideo Yatabe (2)  
Setting .....Yutaka Kokubun (3)  
Properties .....Chuji Okutomi (3)  
Lighting .....Toyoaki Takahashi (3)  
Sound Effects ...Kazumasa Kobayashi (3)  
Costume .....Shoichi Murakami (3)

Make-up .....Harue Terajima (3)  
Treasurer.....Fumiko Sugiyama (3)

## —C A S T—

Joe Carr .....Norikatsu Mouri (2)  
Millie Carr .....Yaeko Kume (3)  
Frankie Carr ...Kazuhiro Watanabe (1)  
Al Geiser .....Kan Sasaki (1)  
Marty Kaye.....Takamune Saito (3)  
Ben Rose .....Mikitsugu Maeda (1)  
Dorothy Livingston  
.....Kyoko Sugawara (1)

# Thus We Urge You . . . .

**TATSUO NAKAMURA**  
(Debate Section)

Debate in E.S.S., in other words, contest debate has posed a grave problem. Whenever we study the subject of debate, we face the same question and that is what is to be realized by debate. As might be guessed, debate requires many abilities such as to subordinate ideas, to evaluate evidence, to see logical connections. These debate techniques are effective to persuade the audience in contest debate. They are also valuable to you in every choice you make your whole life long, because every choice involves a genuine debate.

In a larger context, that of the democratic society in which you live, your abilities in presenting your point of view may be even more important. In modern society, the right to debate is a priceless asset. It enables any citizen to propose a better plan of action than the one which the ruling power sets forth. When the speaker can persuade his fellow citizens, he can literally change the policy.

Besides you should be conscious of the fact that debate occurs in every walk of life. Actually every situation which asks you to compare alternatives is a situation forcing you to debate the merits of those alternatives. You do the debating entirely within yourself. Therefore, the debating you do now can be a great help to you all your life.

Debating, consequently, can be highly valuable both to you and to your society. Thus I hope you are so energetic to realize the betterment of society through debate in E.S.S.

## Castle of English

**YASUFUMI IMAKI**  
(Speech Section)

Good and beautiful English is a ceaseless pursuit of the members of E.S.S. Not only do we desire it, I am sure, it is a must for all of us. But how many members have tried and are now trying to realize this objective,

practice pronunciation, intonation and rhythm, to consult Thesaurus and to memorize certain passages of famous speech or even newspaper? The answer will be a little bit discouraging. Many of us speak English at a very high speed. All of you must have seen Mr. Via and Dr. V. C. Bickley speaking in a soft, slow and clear voice in the closing ceremony of Four Universities English Theatricals, haven't you? This is the English which we seek to emulate.

And when it comes to realization of it, I propose to you to have your own castle of English, where you can study English itself freely. To read novel or essay is one way. Listening to the radio program such as F.E.N. or "English Hour" is another way. Whatever the way may be, we must realize it step by step, even if each step is a small one. And I am sure speech is also one step. Speech practice gives you good English delivery, the beautiful sound of English and the effective logic of your thought. And because of this, speech is generally called the base of English speaking. Now my fellow members, especially sophomore and freshmen, won't you try to make a speech?

## Discussion and I

**HISATO HARADA**  
(Discussion Section)

### **Theme for this year**

"Without Asian prosperity in the background, Japan can not expect prosperity for herself."

This is Prime Minister Sato's favorite remark. I welcome his new comment, because Japanese foreign policy has been giving the impression for some time that it was preoccupied with U.S.A. and Europe while neglecting Asia. Despite the deep interest the Japanese people have in other Asian people, their knowledge of these countries is surprisingly poor and we university students are not an exception.

Now, Asian is in the crucible of affliction. There are so many elements which could lead to a big war—the Hot war in Vietnam and Cambodia, the conflict between divided China and between a divided Korea, Sino-Soviet and Sino-America confrontation. Within the content, Asian is caught in the midst of a heated controversy about how to overcome its poverty—through ruthless revolution or humanistic evolution, totalitarianism or democracy, alliances or neutrality.

In such fermenting Asia, Japanese peace and prosperity have a great connection with these Asian matters. In order to promote peace and prosperity in Japan as well as Asia, "What should we do as a member of the Asian com-

munity. So, we decided "The Japan's Role in Asia" as a theme for this year's Discussion.

### **Summary of this year's activities**

First of all, we fixed the subject matter "Japan's Role in Asia" as the title of J.I.D.L. (Japan Intercollegiate Discussion League) and in order to deepen this important theme, we divided it into several categories as follows:

Theme for this year: "Japanese Role in Asia"

#### **Political matters**

- 1) Japan-U.S.A. relations
- 2) Sino-Japan relations
- 3) Sino-Soviet relations
- 4) Sino-America relations
- 5) Status-quo of Asian countries

#### **Economic matters**

- 6) Foreign aid in Asia
- 7) Advancement of capital
- 8) Inflation

These categories became the title of Joint Discussion.

Looking back upon this year's activities, I can say that this year will be the period for solidifying our foundation. At the beginning of the year there were few members who had experienced any discussion activities in our society. So, the first thing I had to do was to promote the spread of the discussion activity to members. For this purpose, I and staff members reformed the system of the preliminary discussion—first, to give the participants enough attention, we adopted a Group System, second, to brush up our English ability, we made the P.D. in English, third, to help the understanding of participants of the problem, we held a lecture meeting by the specialist and fortunately, at the end of the first semester we were successful enough to have more than a hundred members experienced in English Discussion. So, in the second semester, we come to our next great project which is the reformation of Discussion itself. Since the beginning of this year, we have felt that radical reforms must be made in the discussion activities of E.S.S. and when we went to the Kwansai Expedition, we were reminded of its necessity. By the discussion activities in the second semester we made some experiments to seek for a new style discussion such as "No agenda discussion", "No speaking order discussion", "Title public discussion". The result is not yet clear and we can not yet achieve this important work—reformation of discussion must still remain a question for next year. The foundation of discussion has been solidified in this year. I hope in the next year staff members will concentrate on this point—reformation of discussion. If you neglect this point and manage discussion activities without any criticism, discussion activities will slowly decline again.

### **Impression**

Now I have completed my role in 1970. Passing in rapid review of this year's activities that I managed, I still firmly believe "Discussion" can be one of the best activities in brushing up our English ability, acquiring much knowledge as well as deepening our mutual understanding. However, it is regrettable that there are few who well understand what for we have discussions. Some

criticize that discussion is confined to the limited members or, complain that the topic is too difficult. These, I do not hesitate to say, derive from their poor comprehension of discussion, such as how to take advantage of discussion or how you look upon it. It is on your own way of comprehension that discussion depends whether it will do much for you or not. Keep this in your mind, when you participate in not only discussion but also all activities. "Ask, it shall be given."

We are now preparing for the All Waseda Discussion. All the activities in this year are going to an end. As I write this report, all sorts of thoughts, emotions and memories flit through my mind, but I feel they can all be summed up in one word—"Gratitude."

## Ever-Onward Trial

MASAHIRO NAKANISHI  
(Study Section)

It is often said that "there is no royal road and no easy road in learning English." It might be true. This is why we need ceaseless efforts in any way of learning English. But it might be also true to say that "there should be the most proper way of learning English in E.S.S." This is why our seniors, throughout a long history of the W.E.S.S., have been trying to find a better way of learning English. This year, we also tried to find the way from the reflection of the last year and the year before last.

And in this spring, we resolved that learning English through debate, discussion, and speech is one of the best ways for the W.E.S.S. members. And we planned to have the Junior Speech, the Junior Discussion and the Inter-Home Meeting Debate as three basic activities in order to let all the members experience activities of the W.E.S.S. through which we could improve our English ability. According to the above principle, the Study Section framed the plan of this year.

We planned various things. "The Basic Course", one of the most important things of them, was provided this year to make the best use of these three activities. However, to my regret, those activities as well as many study meetings were not effectively utilized, although some of the members have got very good results from that trial. One of the reasons for that, . . . . . or it might be the result of that, . . . . . was the impositive attitude of members toward English learning. And another important reason was the lack of careful examination of the way to carry out each activity and each study meeting.

Even if a plan of English learning is a good one, we cannot do a good job without knowing the concrete way of carrying out that plan. For example, how to take the leadership in a study meeting or how to arrange the contents of a study meeting are very important. With this in mind, I hope juniors next year consider this point again, and not repeat the same mistakes they made in our trial.

Lastly, I would like to express my hearty thanks to all the section members and to the study chief of each H.M. for this great cooperation.

## What Should We Seek for in Chaos

**SATOSHI HARADA**  
(International Section)

Our intention this year is to offer the chance of talking with foreigners to our club members. So we, on the one hand, planned the "Lecture Meeting", and so. On the other hand, we contacted American Cultural Center in Tokyo to know more about the United States.

Actually we gave a concert and reception with "Up With People" and discussion meetings with American students and there was a lecture by an American professor. Especially at the reception with "Up With People", we had a very good time to talk, eat and sing together.

But unfortunately we could not make useful contact with the students of International Division. I think there are three main reasons why we could not keep company with the students of I.D..

First, indifference of E.S.S. members to the students of I.D. Are discussion, speech, debate, drama the only activities of E.S.S.?

Secondly, we had little chance to make friends with them. If we consider them only as partners in our English conversation practice, we can hardly make friends with them. They do not want to be English teachers, they have come to Japan in order to study Japan.

Thirdly, shortage of conversation ability—poor topics and English itself—should be a reason. Some asked only "Where are you from?", "What's your major?", but they could not develop their conversation. Another tried to debate such issues as "Japan-U.S. Security Treaty" and "North and South problem". Do we usually talk about such topics only?

Whether we can make our club life fruitful or not, I think, depends on our attitude as to how to grapple with these problems.

I hope that the chief of International Section next year will solve these matters and that members of E.S.S. will be good friends with the students of International Division.

# Unity in Diversity

**YOHICHI KANAZAWA**  
(Home Meeting Section)

What is E.S.S.? This is the problem that has been discussed for a long time. And this year, I have to face this problem seriously, too, as a chief of Home Meeting Section. Some people say, "E.S.S. is the place where we study English," or some probably say, "we enjoy English through E.S.S. activities." Because of these differing points of view, the purpose of our club depends upon each member. But this year we junior members put a great emphasis on the activities. Therefore all the freshmen and sophomores are forced to participate in the Junior Speech, Junior Discussion and Inter-Home Debate as an obligation. As a result of this, a question comes to my mind, which is, "How should we treat the members who dislike the activities but want to study English?"

To my great regret, I still have not solved this problem. As long as we don't solve this question, the direction of our club can not be fixed.

But it is a very hard task to unify many kinds of personalities in our club. When I reflect on this year, I believe, there is no need to make them into one. Because they, the freshmen and sophomores, will or should have their own ways of expression in E.S.S.

Careful analysis of our club's present state, measured by the participation and enjoyment of the club members, is needed.

From this, we can determine ways to make E.S.S. successful in meeting the various needs of each member.



# Tradition and Creation!

**AKIO HORIUCHI**

(Delegate to Four Univ.)

In January this year, the Four Universities Association started to work for our activities. January seemed to be too early, but we had several problems, particularly in drama. Why present a drama? We discussed again and again and came to a conclusion that we aim at the drama which is worthwhile experience for our club, We therefore decided that it should be a festival. This is different from the drama which results in a victory. Besides in a festival, there would be no competition between the four universities.

Exchange of ideas and friendship between us are more important. When you take part in drama in E.S.S., you are forced to devote many long hours, and since you are not specialists in the theatrical field, you cannot but face difficulties. But that's why we want to choose drama. Our performance of this year, held on November 1,2,3, at Hitotsubashi Auditorium, was a great success, but there still remains the need for more successes in order to encourage criticism and understanding: Why Drama in the E.S.S.?

The Four Universities presented other annual activities this year too. They were Freshman Discussion in May and Junior English Oratoricals, which was changed from a contest to a festival.

We sincerely hope that juniors of Hitotsubashi, Keio, Rikkyo and Waseda, will follow our steps and enjoy relationships among the Four.

## Anything Else?

**HIROSHI HONDA**

(Recreation Section)

Recreation Section? What is it for? We know Speech Section manages speeches Discussion Section, discussion; but what does Recreation Section do? Is E.S.S. so kind that it gives us a chance to play?



It would be the first question when you hear the name of Recreation Section. Someone would say, "It's for Summer Camp.", but is that all?

'Recreation' is too vague and hard to define, but it also suggests the great possibility this section has, doesn't it?

It can do many things, because there's no limits and it can even develop a new field of E.S.S. activities. The first plan shaped along this idea—Movie Meeting—, was, however, not realized because Ohkuma Auditorium was not available.

We had to give up the plan and as a natural result, we did devote all our efforts to Summer Camp. Only a week's camp gave us an unbelievable amount of work, but thanks to the help of juniors, WE DID IT.

I'm sure we all did our best and enjoyed ourselves, and I believe it was the best summer camp which E.S.S. could ever produce. No, that's not enough. The best summer camp in the world. We had the best juniors, the best summer camp committee, the best chairman of the committee. Don't you agree with me?

## I.S.A. Report

**MICHIHIRO MATSUNAMI**  
(Delegate to I.S.A.)

I was selected as ISA deligate this year, and mainly have played a role of connection between E.S.S. and I.S.A. As a report of I.S.A., I'd like to mention what I have felt about I.S.A. from the viewpoint of relationship between E.S.S. and I.S.A.

This year I.S.A. had following activities. I.S.A. Freshman Discussion (May 2nd); 91 freshmen attended from Waseda. I.S.A. Debate (April 29th, May 10th); 5 junior members participated. I.S.A. Seminar (June 6, 7th); Masahide Nakajima attended as a representative. Open Discussion of I.S.A. Conference (August 2nd); Big Fives, Kunio Abuta, Fumiko Sugiyama and Masako Tsunoda (Freshman). This is rough trace of I.S.A. activities.

What I felt strongly as deligate is a gap between E.S.S. and I.S.A. At present the greatest activity of I.S.A. is I.S.A. Conference held in summer in order to discuss the world peace with deligates from Southeast Asia.

However, E.S.S. has summer training camp at that time every year. E.S.S. has not the opportunity to know this activity unfortunately. But this year, several members could participate in the Open Discussion of this conference. From the view point of E.S.S., I.S.A. Debate is regarded as the greatest activity, because it makes possible to participate in a intercollegiate debate. We can

say in short that the purpose of I.S.A. lies in the world peace and that of E.S.S. is English Practice. It is natural that E.S.S. should not be content with the activities of I.S.A. because there is a great gap of purposes. At present, E.S.S. is just making use of I.S.A. activities passively despite that, E.S.S. pays 10,000 yen for I.S.A. every year almost only for the debate. Of course I.S.A. aiming at great ideal won't be able to exist without such assistance. But I.S.A. itself became an old organization and I didn't feel any fresh creative ability.

A member who participated in I.S.A. Conference as a chairman this year told me that one deligate from Southeast Asia regretted of the poor English ability of the Japanese I.S.A. deligates because they could hardly exchange ideas in English. I wonder whether I.S.A. can contribute peace effectively or not under present condition of I.S.A.. Now we should consider I.S.A. itself again. What I have felt through this year is that the relationship between E.S.S. and I.S.A. is at the crossroad. I urge you to consider this point for next year.

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# MANAGING STAFF IN 1970

## —Executive Committee Members—

President .....	Prof. Katsumi Itoh	Treasurer.....	Yutaka Kokubun
Chairman.....	Shunichi Kagami	Assistant T.....	Fumiko Sugiyama
Vice Chairman .....	Souta Sakai	Planning & Management Agency	.....Shoichi Murakami
Secretary General.....	Eiichi Suzuki	Assistant P. & M.A. ....	Takamune Saitoh
Assistant S.G.....	Harue Terajima		

## —Sections—

Debate .....	Tatsuo Nakamura Kunio Abuta Yaeko Kume Kazuro Ikeda Toshio Shirakura Hidetoshi Uchiyama	Public Relations.....	Masayoshi Honsho Shin'ichi Kobayashi Kenji Yoshitake Yoshihisa Yamada Setsuko Sasaki Mariko Hoshiyama
Discussion .....	Hisato Harada Chikatoshi Kasai Yukio Higuchi Masayoshi Honsho Hidemi Tone Sonoko Sasaki Michiko Kanaya	Recreation .....	Hiroshi Honda Mitsue Dairaku Yukio Takahashi Toyoaki Takahashi
Drama .....	Shiro Sasaki Takeshi Ikezaki	Study.....	Masahiro Nakanishi Midori Koide Yukie Sakurai Akemi Narita Yasunari Ohi
Home Meeting .....	Yohichi Kanazawa Masumi Nozu	Speech .....	Yasufumi Imaki Kazumasa Kobayashi Masahiro Aoyama Hachiro Oguni Jun'ichi Ichida Masumi Nozu Takiko Hosoya
International .....	Satoshi Harada Tetsuo Yuasa Toshio Nagura		

## —Delegates—

Tohmonkai .....	Eiichi Suzuki
Delegate to Cultural Federation .....	Yukio Higuchi
Delegate to Four Universities' E.S.S. Association.....	Akio Horiuchi
Delegate to I.S.A.....	Michihiro Matsunami

# Trace of Activities

- Apr. 7 Debate with Hawaii Univ. Mr. Kagami and Miss Sugiyama  
 Title: Resolved that U.S. should withdraw all of its combat troops from Asia.
- 12 T.I.D.L. Home to Home Debating Match (vs. Nihon Univ.)  
 Title: Resolved that Japan should establish the diplomatic relations with Communist China.  
 Aff. Miss Kawai and Miss Watabe won  
 Neg. Mr. Sagawa and Mr. Satoh won
- 18 Welcome Party
- 25 T.I.D.L. Home to Home Debating Match (vs. Keio Univ.)  
 Aff. Mr. Ishikawa and Mr. Tokura won  
 Neg. Mr. Ohnishi and Mr. Banno won
- 26 I.S.A. All Japan Debate  
 Title: Resolved that Japan adopt the unarmed policy.  
 We could not win the elimination match with Keio Univ.
- May 2 Discussion with Kansai Gakuin Univ.  
 Title: The relationship between Japan and the U.S. in 1970's
- 3 I.S.A. Welcome Discussion
- 6-8 Oral Interpretation Contest (Elimination)
- 9 T.I.D.L. Model Debate & Lecture
- 11 Oral Interpretation Contest (Final)  
 1st Prize Mr. Hoshi, 2nd Mr. Tachibana, 3rd Miss Suzuki
- 13 T.I.D.L. Home to Home Debating Match (vs. T.M.U.)  
 Aff. Mr. Kosaba and Mr. Kitamura won  
 Neg. Mr. Kaku and Mr. Hashimoto lost
- 16 Waseda-Keio Recitation Contest 1st prize Mr. Hoshi
- 21 T.I.D.L. Home to Home Debating Match (vs. Seikei Univ.)  
 Aff. Mr. Matsuoka and Mr. Baba lost  
 Neg. Mr. Takano and Mr. Matsubara won
- 23 Four Univ. Freshman Discussion.
- 28 Discussion with Doshisha Univ.  
 Title: North and South problem
- Jun. 5 All Waseda Junior Discussion
- 6 T.I.D.L. Home to Home Debating Match (vs. I.C.U.)  
 Aff. Mr. Ozawa and Mr. Kanetsuki lost  
 Neg. Mr. Shikama and Mr. Yatabe lost
- 5-12 Kwansai Expedition
- 13 Four Univ. Junior Speech Festival  
 1st prize Mr. Hoshi, 2nd Miss Watabe, 3rd Mr. Hashimoto

- 20 T.I.D.L. Home to Home Debating Match (vs. M.E.C.)  
 Aff. Mr. Kawamura and Mr. Miyazawa no judge  
 Neg. Mr. Ishida and Mr. Furuta no judge
- 22-25 T.I.D.L. Championship Debate (Waseda Elimination)
- 27 T.I.D.L. Championship Debate (Final)  
 Mr. Suzuki and Mr. Kanazawa
- 30 Junior Discussion  
 Title: Death Penalty
- Jul. 2 General Meeting  
 3 Orientation for Summer Camp  
 4 Junior Discussion with Nihon Women's Univ.  
 Title: Death Penalty  
 9 Discussion with the delegation from W-Germany
- 24-29 Summer Camp
- Sep. 11 Waseda-Keio Speech Contest  
 Society prize; Waseda, 2nd Mr. Kagami, 3rd Miss Watabe
- 12-13 I.E.C. Debate (Elimination)  
 Title: Resolved that the Juvenile Law should be made applicable to those under eighteen years of age.
- Dct. 3 I.E.C. Debate (Final)  
 Mr. Sakai and Abuta's team on the first prize
- 4 Four Univ. Drama Joint Rehearsal  
 11 Drama General Meeting and Rehearsal  
 14 Discussion with Ritsumei-kan Univ.  
 15 Folk Concert
- 23-24 All Waseda Speech Contest (Elimination)  
 30 Drama Stage Rehearsal
- Nov. 1-3 Drama Performance at Hitotsubashi auditorium
- 8 All Waseda Speech Contest (Final)  
 1st prize Mr. Kagami, 2nd Miss Narita, 3rd Mr. Kokubun
- 13 Four Univ. Ball
- 16 All Waseda Championship Debate (W.E.S.S. vs. W.E.S.A.)  
 Title: All bilateral economic assistance should be channeled through the United Nations.
- 22 Inter Home Meeting Junior Debate  
 Sophia Cup Debate (Elimination)
- 23 Sophia Cup Debate (Final) Mr. Murakami and Mr. Nakamura  
 East-West 6 Univ. English Oratorical Contest  
 2nd Prize Mr. Oguni
- 28 Tokyo Univ. of Agriculture Speech Contest  
 1st Prize Miss Wada.
- 29 Inter-Home Meeting Debating Contest
- Dec. 12 All Kanto Speech Contest  
 14 All Waseda Discussion

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# VOICES

## FROM EACH HOME MEETING

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### Yokohama Home Meeting

Price of rights is responsibility. Speak better, write better by using the right word at the right time, are our purposes of this year, to find the connection between activities and our English abilities, but it seems all our trials ended in vain. Since price of rights is responsibility, we, the sophomores who have been given the right to govern YOKOHAMA, should assume responsibility for our own resolution. Every time man finished his work, he declares confidently that he'll be a more effective governor, if he were given the chance again. There's no exception, we are not, either. Now YOKOHAMA is forced to change with my great regret, time and tide wait for no man, never for me. And since time and tide wait for no man, I wish next generation, and their young power to bear this burden.



### Shibuya Home Meeting

This year we adopted a new plan which aimed at the more effectiveness to brush up our English ability. To carry out this plan, we had so many activities as possible. We were required to spend much time to sustain a lot of activities, while we were inclined to make little of English itself. In fact, who can really speak living English in our club? Were we getting a fruit from our various activities? What is lacking in the activities is the very attitude to make much of their quality rather than their quantity. And what is needed is to wrestle

with more selected activities having more serious attitude. By the way, we sometimes hear that there is a little opportunity to contact with native speakers. Of course, it would stimulate our spirits toward English. But in my opinion, what is lacking in our society is not the contacts with foreigners but the intention of members to master a living English eagerly.



### Mejiro Home Meeting

This year, we were obliged to manage to get on with the hard schedule. We were so busy that we could hardly have enough time to reflect what we had really done. We devoted ourselves to the activities and we did not try to consider what we were seeking for through the activities. We found satisfaction not in what we had really done but in the fact that we had managed to make it. Here, just patience was respected. Through this reflection, we have to make such efforts to develop each member's personality.



## Shinjuku Home Meeting

"Let's study English through such activities as Discussion, Debate, Speech and Drama." This was the Principle of our club in this year. Although I don't deny the effectiveness of these activities, I cannot but feel that some problems were derived from this principle. I often heard such members voice as; "I did not enter the W.E.S.S. to do these activities. I want to study so-called Daily Conversation." It is too busy for me to follow these activities."

It is true that these activities contribute to improving our English ability, but as long as there are such opinions among our members, we must consider against whether we can define the W.E.S.S. as the circle to do these activities. And I believe the consideration of this problem leads the better and the more wonderful club life to us.



## Koenji Home Meeting

This year, the policy of our society has been greatly changed. Hitherto, we could enjoy English through basic course.

However, this year, "Basic Course" became a part of activities, such as debating matches, speech contests, and discussions. So those who do not participate in activities cannot take part in "Basic Course". That is to say, there is no place for them to stay. They cannot help quitting W.E.S.S. Is it all right?

Members in W.E.S.S. tend to estimate a good speaker of English too much and to look down on a negative person. Unless we correct this tendency, the policy by which we dismiss a person who does not take part in activities, will still remain. As each person has his own purpose for participation in an activity, we should not make a uniform plan or should not enforce it to members.



I think that today's W.E.S.S. requires another aspect except for three main activities. We need a place where we can enjoy English conversation freely. I hope that "Basic Course" will play an important role on this point.



### Johoku Home Meeting

The principle of E.S.S. this year is that all members are obliged to take part in activities such as speeches, debates, and discussions. We, the members of Johoku had been making efforts to do so, but the freshmen seemed to be puzzled. Looking back this principle, we can find two problems. That is; 1. Problem of obligation 2. How to treat the members who don't like the activities. We, the sophomores of Johoku, were very busy to manage our H.M. and we could not have enough time to consider these problems. But we have to think about these problems more and have to find the better way to solve these problems.






## Akihabara Home Meeting

Our major contention No. 1 for the betterment of our club is that the number of E.S.S. members should be decreased to make club activities more fruitful. No. 2 is that the obligatory participation in activities should be abolished because the club must consist of volunteer members. The present situation of E.S.S. lacks these important elements. Therefore we, members of Akihabara H.M., come to conclusion that E.S.S. should kick away these demerits. Is this a mission impossible?



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A. NARITA

Essay

Y. OHTA

Debates

Inter-Home Meeting  
Debating Contest  
I.E.C. Debating Contest



# What song do we sing?

SHUNICHI KAGAMI

The 2nd prize winning speech in the  
Waseda-Keio Speech Contest



Why do we sing songs? Because there are times when we can not help expressing our feelings or when we can not keep it to ourselves. You can easily understand this if you just think of love songs.

When you fall in love, you will sing "BE MY BABY" and when you can't wait to see your sweetheart, "FLY ME TO THE MOON". When you experience a wonderful love "LOVE IS A MANY SPLENDORED THING" You will sing "I'M GOING OUT OF MY HEAD" if you are crazy about her, and after all you might sing "THE END OF THE WORLD" if you are disappointed in your love.

Yes, singing as well as every other kind of art form is an expression of our feelings are contains our most earnest desires.

Now, the World Exposition which started in March and will end the day after tomorrow was once called in a newspaper a great march song named "Progress and Harmony for Mankind". It was reported that many singers, that is, many nations, have sung their parts to complete this great song. It was indeed a great song in which many nations have taken charge of their favorite and elated parts, namely, they have introduced the highest level of industrial and scientific techniques they have.

One well known singer for example, has been singing her forte, that is, the part of space development with loud voice. And this great march song, the World Exposition was appreciated by sixty million people of the world.

Yet, what has been happening while they were marching there? During the period of this World Exposition, newspapers have been exposing the private lives of the nations and giving rise to much gossip. The greatest singer, the United States for instance, seems to like to sing hopeful songs like space development, but in reality, she is singing the blues everyday like Cambodian Dispute or Vietnam War. They say she can't have a good night sleep without putting guns or rifles at her bedside. A young singer, Communist China, born in 1949 has been singing a song, but our ears have not heard it yet. And other singers as well, have their own problems which call for urgent solutions.

Yes, on this planet, nations have been singing various songs in this endless musical play, history. But at present many nations can put an end to this endless musical play only by pushing a botton. And actually, there have been many close calls.

Today, as we see, they, the nations, are singing out marches on stage and sobbing out blues off stage on this vast arena earth.

Well then, ladies and gentlemen, what song is Japan singing now?

Twenty some years ago, she joined a trio and was singing blues but in the end lost popularity. Not being disheartened by the failure in the past, however, she restarted her life as a singer in 1945, but it was a singer doing an impersonation. I do not say that she should be blamed because doing an impersonation, singing other singers' songs, might be the best way for her to begin. And recently, she won a regular position and began to play a very important role in that great musical play.

But ladies and gentlemen, Do you know the recent criticism to her song? Some singer commented that she was singing her rival song again. I am afraid, however, she does not have her own song even today though she is one of the regular singers. This is where Japan is today.

Japan is at the turning point of her life. She can take any policy, she can choose any song she likes to sing, even a hit song. But as long as she is a singer in that great musical plays and as long as she plays a very important role in that play, it is her duty not to let this play end. This musical play should be endless. There is, and there will be a danger that she will sing a blues and the play will be a tragedy.

But ladies and gentlemen, we have to remember that song is an expression of our feelings and contains our most earnest desires and wishes, and it is the same with the song which Japan is going to sing.

What song do we sing?

## Each of us is a member of GROVE OF DESOLATION

AKEMI NARITA

The 2nd prize winning speech in the  
All Wasada Speech Contest



What kind of place is Anahachiman-shrine for you, or I might better say "has been"? We could sit in the sun, reading or just chattering when we don't have a class. Or we could even enjoy a swing with little children. It has been a very pleasant spot for us. It has been a kind of oasis for Waseda students, hasn't it?

But, now, I am sorry that I cannot enjoy the spot to my heart's content. Whenever I pass there, it reminds me of a horrible tragedy—the suicide committed by one of our Waseda students.

Mr. Yamamura, one of the students of the literature department burned himself to death there about a month ago. The day after his death, the Minsei political sect put up a bill board blaming the Kakumaru sect for its responsibility of Mr. Yamamura's death. And the day after, the Kakumaru sect did the same thing.

On the campus, students with their books under their arms went to and for laughing and chattering gayly, as though nothing had happened. And I, making faces, was walking in a crowd wondering, "Is it the right thing?", "Why did he have to throw his precious life away?"

According to his will, he was elected chairman of the Student Assembly many times, but in his speech and behaviour he opposed the standing committee of our Student Council. He was persecuted by the committee, that is by the Kakumaru sect, so he could not enter the campus. Mr. Yamamura complained of this unreasonable situation to the school authorities, but they could do nothing for him.

He must have been a diligent student because he worked in the daytime and attended classes at night. His life was never an easy one. Then what was it that sustained his difficult life? Was it not his passion for learning?

When he came to our university, he intended to study hard and to work hard to earn his living. But what welcome did he have at our university? Although he was a student at Waseda University just as we are, he could not step onto our campus, and I suppose he wasted many days alone in his lodgings. He could not enter our campus, could not walk around on it, and could not attend a single class because of such unreasonable persecution.

The reason why I walked around making faces was that I suffered from a guilty conscience. I felt self-reproach as a student of the same university. Self-reproach as an ordinary member of the same Student Council of our literature department.

Recently the standing committee proposed an unlimited barricade strike against the election of the President of our university, and they passed this proposal with only a few hundred members present at the meeting. Next day every class room was locked, and students and teachers did not come to school. But actually that student assembly did not have enough members present, so the barricade strike was invalid. But the standing committee imposed its will, and nobody had courage to protest. The students who knew the illegality and undemocratic conditions at our Student Council could do nothing, and left the campus.

This kind of thing has continued for years. Students have left their belief in our standing committee, and they have become indifferent to Student Council activities. On the other hand, the committee gained great power which they could use to harm non-Kakumaru students.

And these days most of the students, professors and administration officials have given up this problem, and are indifferent to it. Maybe they are indifferent to their rights and responsibility as a member of our university.

But I should like to ask all of you, "What is a university?". It is not a mere group of huge old buildings, nor a crowd of people. I believe a university consists of passion for learning and passion for teaching. And each of us are parts of this learning-teaching process, are we not?

One newspaper criticized our university as "that grove of desolation, WASEDA". It may well say so.

On the campus where everybody was walking hurriedly and indifferently, I could not help shedding tears for Mr. Yamamura who could not find any other way to protest against this unreasonable situation at our university. They were tears of blame for myself as well, for having resigned myself to the unreasonable condition at our university. I said to myself, "I am one of the people responsible for this grove of desolation that Mr. Yamamura killed himself to protest against."

## A Swedish Way

YOHTARO OHTA  
(Senior, Economics)

Stockholm was one of the prettiest city I've ever seen. Cleanness and neatness characterize the city. It spreads over fourteen separate islands, each connected by baulting bridges under which waters flow into the Baltic Sea. Stern and dignified building of Sweden, untouched by the ravages of war for nearly two hundred years, may give you stubborn and conservative looks. In fact, it is a shock to think that that was the birth place of cradle-to-grave security and of experimental marriage, or free sex if you prefer.

The city is one of the most sophisticated in Europe. English is widely spoken. Ingenious efforts are made to make life pleasant and full within a framework of democracy. You'll be surprised to know that in Sweden they pay around fifty percent income tax. Nevertheless, its per capita income ranks second in the world only next to the United States. (It is predicted that the former would soon surpass the latter, by the way.)

It was a fine day in September when I went to the park, called SKANSEN, where I hunted a lovely student at the university of Stockholm. Her name was Maria, 21 years of age, a Jewish-blooded chick. We started usual chattering, that alone fascinated me. We played pinpon and checker, which she enjoyed, too. Then I asked if she could have a dinner with me. She OKed. We went to some Italian restaurant, there to have delicious dishes. We talked on and on. Boy, was she so intellectual and all! At that moment I thought I was damn lucky to be a human being.

Then I went to her apartment to have further chats. Tea was served. She sang many beautiful Swedish folk songs to her guitar melody. I felt real happy. Wow! She was so beautiful a creature under the candle lights. Gradu-

ally we were running out of words. We were tired. We were just looking at each other, waiting. There was a strange atmosphere. Then we started the thing...that was only natural when and where man and woman met. Kisses and caresses and everything. Gee, was that great! I yelled, "Make love, not war!" (Americanized?) There is nothing big about it after all. That's just the way we are. So why not? Time flew by. I got back to my shabby hotel in the morning with comfortable exhaustion.

I went back to her place the following day. I'm like that. We went out for a walk. It was slightly cold. Not very many people were in the street though the night had just begun. City park was romantic enough. We found vacant tables at some café right by the water. Maria told me the following story...me, being the questioner.

"Do you have brothers and sisters?"

"Yes, two sisters."

"Twenty-seven and thirty-two."

"Are they married, then?"

"No, not yet. They are both single."

"Are you kidding me?"

"No, why should I?"

"How come they don't get married yet? What's wrong with 'em?"

"Because they don't want to."

"Does that mean that they will remain single for good?"

"Nay, they will get married, sooner or later. But not for the time being."

"Why the hell is that? Don't they go out with boys?"

"Sure they do. But marriage is a different matter, you know. It is a serious question. It should be made at a highly matured level. At least so we think. Suppose you marry a girl. One year later, you'd find her unsuited for your life-long partner. What's gonna happen? You may divorce or you may suffer the rest of your life. You know what I mean?"

"Yes, you reminded me of the Americans who get married as early as 18 years old or 20 and by the time they become 30s, they divorce and remarry hundred times. That never happens in Japan."

"Well, I don't say it shouldn't happen or anything. If you can't love your wife, you don't have to suffer. But it's better to avoid much a case, I mean, the formal marriage. I'd rather fool around until the right man shows up."

"I think I know what you mean. But what if you've got a baby or two? How can you get rid of it? I mean you just can't do that, can you?"

"Oh, yes, I can. At least I can try. Because it's the biggest problem in my life. If I really love the child, I will take him with me. If not, I'll leave him to the other, or the government can take care of those kids. But the best thing, of course, is not to give birth to any kid until I'll really settle down."

"Do you think those kids can be happy without folks?"



"Sure they can. Kids will be given their names, brought up healthy at the institute, well-educated and be happy. Everything's gonna be all right. Or at least better, I'd say. You must have a good system for this, though. And it takes quite some time to accept such a way of life."

"Very interesting. Incidentally, do you have any discipline?"

"What do you mean?"

"A philosophy of life."

"No, not quite. Do I have to have one?"

"I don't know, but I'm only curious."

"Well, I just try to enjoy my life. I do what I want to. I keep myself busy. I learn a lot. And that makes me happy, you know."

"Don't you have any trouble that way?"

"Once in a while. But what's important is that we'd live a happy and therefore satisfactory life. The more we enjoy, the more satisfactory it becomes. As simple as that."

"No objection."

"And it's me who make myself and judge myself. Nobody else."

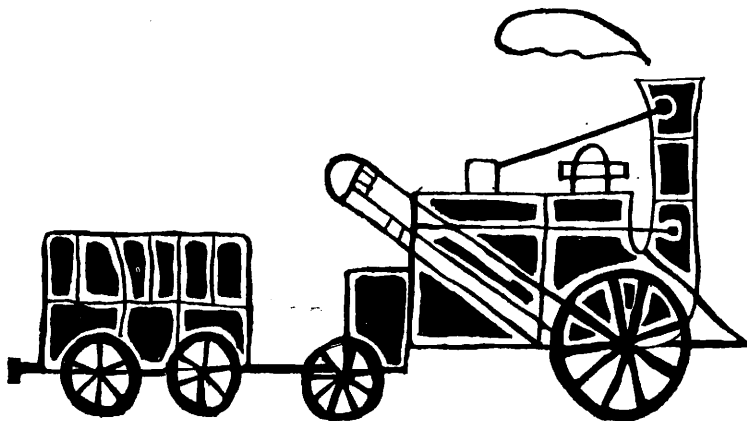
"How do you think you judge yourself?"

"I don't reason all that I do. I don't have everything in anything. I don't believe in the absolute. But the thing is that I just feel what I should or should not do without stupid reasonings. I act as I feel. I'm honest to myself."

"In other words, being natural is your idea, isn't that it?"

"You come close enough. After all that's all that counts."

A drunk was wandering around and came up to us. He greeted with friendly smiles, "Hello, my friend. (Hick!) Zis is ve-ri nice kan-tori, (Hick!) isn't it? Ah?." He shook his head, giggled, and went away.



K.L.

# THE 12TH INTER-HOME MEETING DEBATING CONTEST

## Title: Resolved that the Maximum Age Limit of the Juvenile Law Should Be Lowered

*The 1st Prize went to AKIHABARA TEAM and the 2nd Prize  
to SHINJUKU TEAM.*

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### THE FIRST AFFIRMATIVE CONSTRUCTIVE SPEECH 《SHINJUKU TEAM》

October the 23rd in 1962, Inejiro Asanuma, chairman of Japan Socialist Party, was assassinated by a seventeen-year-old boy, named Otoya Yamaguchi. There arose a wide discussion of such a juvenile delinquency. Since then, however, there has been aggravation of crimes committed by high-teens. The resent case of a rifle-fanatic and other brutal crimes by those juveniles brought us here today to discuss the resolution; that the maximum age limit of the Juvenile Law should be lowered. We, the Affirmative, through profound analysis of the question, propose here that the Juvenile Law should be made applicable to those who are seventeen and below.

Let us first define the terms that we are going to use through this debate.

By juvenile, we mean the person who has not capability to take the criminal responsibility for his criminal conducts.

By the Juvenile Law, (J.L. in short), we mean the law established in 1948 for the purpose of the sound growth of the juveniles and for the rehabilitation of the juvenile delinquents.

By high-teens, we mean those who are eighteen and nineteen.

Now, ladies and gentlemen, we'd like to introduce our major contention. M.C.; The protective treatment under the J.L. is unnecessary to high-teens.

Point I. High-teens are no more juveniles.

When people become 18 years old, most of them graduate from high-school and go out into society. They start the different life from what used to be. And they come to be treated differently from 17 and below. Here we'd like to examine whether high-teens are juveniles or not. From the following reasons, high-teens are no more juveniles in society.

1. They can play very important part in society, namely, they can become policemen, and the members of Self Defence Forces.

2. They can acquire more than 55 licenses and qualifications which are not given to those 17 and below. Namely, they can drive cars, they can handle guns and swords, and gunpowder.

They are excluded from the application of many protective laws. In fact, 30 prefectural ordinances, the Child Welfare Law and the Labour Standards Law are made applicable to those 17 and below.

In addition, in foreign countries, 114 out of 123 fix the maximum age limit of the Juvenile Law as 18 years old. Namely, high-teens are acting as the same responsible components of society as adults. So we assert high-teens are no more juveniles and the protective treatment under the J.L. is unnecessary to such persons. Our analysis is also supported from the psychological point of view. So let us quote a bit of evidence. According to "the note for the revision of the J.L." published by the Justice Ministry, quote; The emotional condition begins to be stable about 18 years old. The gap of development between body and soul will harmonize about 18 years old. It can be said from mental-medical point of view.; unquote.

From these reasons, we have concluded that the high-teens are no more juveniles, and they should be excluded from application of the J.L.

Point 2. Protective treatment is unreasonable to high-teens.

Now, ladies and gentlemen please have a look on this chart. This chart shows you the rate of the final treatment to high-teens arrested for the major Penal Code offences. As you can easily understand, dismissal without or after hearing occupies a majority. What's more, according to the Judicial Annual Report published by the Justice Ministry, 65% of adults arrested for heinous crime were prosecuted, but only 21% of high-teens were prosecuted. In this way, high-teens are protected by the J.L. Then ladies and gentlemen in the next place, let's examine the condition of the high-teens' delinquency. According to the report entitled "Movement and present situation of the juvenile delinquency" published by the Justice Ministry, in case of heinous crime, the ratio against population of high-teens has been always higher than that of any other age groups, as this chart shows you. In addition, we'd like to show you another chart. According to the survey by the National Police Agency, those in high-teens committed 48.1% of wild offence by whole juveniles. They committed 48.3% of sex crime committed by whole juveniles, and they committed a majority (57.6%) of heinous crime. Furthermore, it should be noticed that this percentage, namely, the percentage of high-teens in whole juveniles arrested for heinous crime, has been increasing year by year, as this chart clearly indicates. In this way, the crimes of high-teens have touch of brutality and the degree of their delinquency becomes worse and worse resently.

But, ladies and gentlemen, in spite of these situation, high-teens are protected by the J.L. as we explained before. Why can we admit this fact? Why can we say that the protective treatment is reasonable? As long as the crimes of high-teens have a touch of brutally, it is not necessary to protect them.

As long as they show such a criminal tendency, we cannot say that the protective treatment is reasonable.

On the basis of foregoing reasonings, namely, because high-teens are no more juveniles, and because protective treatment is unreasonable to high-teens, we do affirm that protective treatment is unnecessary to high-teens. For these reasons, we, the Affirmative Side, do affirm that the Maximum Age Limit of the J.L. should be lowered and we urge you to adopt our resolution.

## **THE FIRST NEGATIVE CONSTRUCTIVE SPEECH**

### **《AKIHABARA TEAM》**

I would like to sum up the major points of the First Constructive Speech presented by the Affirmative side. They said, 18 year-olds are no more juveniles. They are given many rights and licenses. So they are responsible members in society. And they should assume criminal responsibility. And next point was, the protective treatment is unreasonable. Because the crimes committed by 18 & 19 are so heinous. I would like to refute those points one by one.

As for the point whether they are responsible members in society or not, if society regards them as responsible members, why aren't they given the suffrage, the voting right, and why can't they be married without their parents' consents. This means society does not regard them as responsible members. And they pointed out that 18 year-olds can be policemen and members of the Self Defence Forces, but this is only because police and Self Defence Forces are suffering from the shortage of members. So it can not be the standard to assume criminal responsibility.

Nextly, Affirmative Side pointed out they are given many rights and licenses. I would like to refute this point. Over 14 year-olds assume responsibility not under the Penal Code, but under the Juvenile Law. Affirmative Side did not show us why they must assume criminal responsibility under the Penal Code. And moreover, these rights and licenses are not given to all 18 and over. In fact, they must take the examinations and pass it for getting rights and licenses, and after that they can handle dangerous things. The Affirmative Side misanalysed this point, what is more, the age limits of licenses are quite different. For example, 14 year-olds can get the license to handle air guns and, 16 year-olds can get the license to ride motorcycles. If they used airguns, they could kill someone. How dangerous it is! There are many different age limits concerned with rights and licenses. So we cannot regard this as the standard of criminal responsibility. If the Affirmative Side think that there is a great connection between licenses and assuming criminal responsibility, why don't they lower the maximum age limit of the Juvenile Law to 13 years of age? This is a great contradiction given by the Affirmative Side.

Thirdly, the Affirmatives mentioned that; protective treatment is unreasonable because their crimes have a touch of brutality, This chart shows the crimes

committed by 18 & 19 year-olds. The heinous crimes committed by 18 & 19 occupy only 6% in the total crimes committed by 18 & 19 year-olds. The Affirmative Side emphasized only this point. This is very unreasonable, because if the Penal Code is applied to 18 & 19 year-olds, Penal Code is applied not only to the offenders who committed heinous crimes but also to the slight offenders. If someone steals candy, even though he only did it, he will be punished by the Penal Code. It is very unreasonable.

And the Affirmative Side also said the percentage of highteens for heinous crimes among juveniles has been increasing, but this is only compared with the total juveniles. When we consider whether they commit heinous crimes or not, we must compare them with the total offenders. As you can see in this chart, the ratio of heinous crimes committed by 18 & 19 years of age against population has been decreasing. So why must we change today's situation? The Affirmative Side didn't assure the crimes committed by 18 & 19 year-olds will surely decrease more quickly than now. If we apply the Penal Code to 18 & 19 year-olds, crimes might increase. This is the questionable point. And the Affirmative Side said that most of juvenile offenders are released with dismissal after hearing or without hearing. But please look at this chart. This chart shows the ratio of repetition of the crimes and previous disposition. And only 16.6% of those who have been previously treated with the dismissal without hearing, committed the second crimes. On the other hand, 56% of those who have been previously treated with referral to juvenile training school committed the second crimes. This means dismissal brings about better results than seivre punishments. So we cannot say the high percentage of this dismissal is unreasonable. With this reasons, we cannot accept the argumentations presented by the Affirmative.



# I.E.C. INTER-COLLEGEATE DEBATING CONTEST

**Title: Resolved that the Juvenile Law Should Be Made Applicable to those under Eighteen Years of Age**

*The W.E.S.S. Team represented by Mr. Abuta and Mr. Sakai got the 1st Prize in the contest held on September 12, 13 and October 3.*



## THE FIST AFFIRMATIVE CONSTRUCTIVE SPEECH

In 1958, a highschool girl was raped and killed by a 19 year old. This offender named R. had been handled by the family court six times previously. On Oct. 11, 1965, four persons were shot and murdered one after another by a 19 years old. This offender named N. had been handled by the family court three times previously, and this horrible murder was committed during his fourth probation by the family court.

Such incidences lead us to suspect that the family court may be inadequate to handle 18 and 19 year old offenders. Realizing this, Mr. Sakai and I do affirm that the Juvenile Law should be made applicable to those under eighteen years of age.

To clarify our argument, we define the terms of today's proposition as follows. By the "Juvenile Law" we mean, the "law which fixes the maximum age of juveniles under the criminal law for the purpose of protection of juvenile offenders." By "juvenile" we mean, "person who does not assume criminal responsibility in the same way as adult". In today's proposition, we will advocate the equal application of the regular criminal law to 18 and 19 year old criminal offenders. With these in mind, let us clearly understand why 18 and 19 year-olds should not be shielded by the protection by the Juvenile Law.

Major Contention No. 1

18 and 19 year-olds should assume responsibility for their criminal acts.

Most of countries in the world, 114 countries out of 123 countries, fix the maximum age limit for the application of Juvenile Law as under 18 years of age. In other words, 18 and 19 year-olds are assuming responsibility for their criminal acts in the world while they are not taking political responsibility and civil responsibility under Civil Law. Let us examine this more closely with the assistance of chart. Here are main three laws which have different standards.

The first in Election Law which fixes the voting age based on whether or not persons have the capability of taking responsibility for national administration. In foreign countries, the voting age is 18 or 20 and in Japan 20. The second is Civil Law which fixes the age of adulthood based on whether or not persons have the capability of carrying responsibility for administration of property. Foreign countries fix the age of adulthood under Civil Law as 21, and Japan fixes it as 20. The last in Juvenile Law which fixes the maximum age of juveniles under criminal law based on whether or not persons should assume criminal responsibility. Foreign countries do not apply Juvenile Law to those aged 18 and 19, but Japan applies it to them. Thus whereas those aged 18 and 19 assume responsibility for their criminal acts in foreign countries, they do not in Japan. So we ask, why are 18 and 19 year-olds in Japan not assuming criminal responsibility?

In 1912, the Juvenile Law was established for the purpose of protection of juvenile offenders under 18 years of age. But in 1948, as a temporary measure, the Justice Ministry raised the age limit to 19, in consideration of the fact that many youngsters were not able to receive even a minimum education because of the confused situation during the Second World War. This temporary measure by the Justice Ministry lets them escape from criminal responsibility today.

However, as the Justice Ministry states in 1970, the intellectual level of juveniles has improved in postwar years on a progress in education and mass communications. So the reason for the temporary measure no longer exists. Furthermore, people no longer regard 18 and 19 year-olds as juveniles. According to the public opinion poll by Sankei Newspaper on Feb. 1970, 82% of those polled felt that the age limit of the Juvenile Law should be lowered to 17. In other words, they think that the older teenagers should assume responsibility for their criminal acts. In addition, Prof. Haruo Yamamoto at St. Paul Univ. states that when a person reaches the age of 18, he has the capability of self-control and should be responsible for his own conduct.

Now why do many people as well as many scholars and many foreign countries hold that the 18 and 19 age group should take responsibility for their conduct? When they reach the age of 18, most of them graduate from senior high schools and become members of society. Accordingly, many licenses and privileges are given to them by more than 55 laws. They can drive cars. They can handle guns and dynamite. What's more, the older teenagers are free from various restrictions. In fact, according to the statistics of the Supreme Court in 1970, more than 30 out of 40 prefectural ordinances fix the maximum age of juveniles as 17 and treat 18 and 19 year-olds in the same way as adults without making restrictions. In addition, 18 and 19 year-olds are not restricted or protected by the law regulating any business affecting public morals, the Labor Standards Law and so forth.

Consequently, the position of the older teenagers in society is almost same as that of adults. This social status of them inevitably brings responsibility because to give them rights and licenses and not to restrict or protect them mean

that society regards them as responsible members for their conducts. Thus 18 and year-olds have duty to take responsibility for their criminal acts.

#### Major Contention No. 2

The protection by the Juvenile Law should not be given to 18 and 19 year-olds.

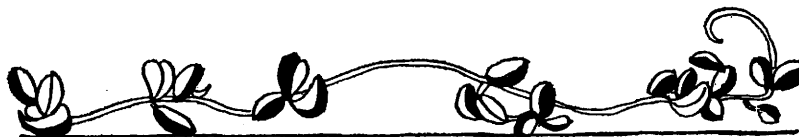
According to the survey of the Justice Ministry, whereas 65% of adults who were suspected of committing felonies were prosecuted in 1965, only 21% of 18 and 19 year old felonious offenders were prosecuted. In the case of violent crimes, whereas 65% of adults were sent to the prosecutors, the percentage of 18 and 19 year-olds was only 7. This indicates that 18 and 19 year-old brutal offenders were evidently protected by the Juvenile Law. So let us argue anew whether these offenders should be protected or not.

National Police Agency reveals in 1970 that the percentage of 18 and 19 year old felonies in the total number of juvenile felonies has shown a great increase. Now look at this chart. Today the total number of juvenile felonious crimes has been decreasing, however as this chart shows, the percentage of 18 and 19 year-olds in the total number of juvenile felonious criminals has been increasing every year, while the percentage of 16 and 17 year-olds has been decreasing.

Furthermore, the rate of occurrence of felonious crimes by 18 and 19 year-olds has been very high every year. According to the Justice Ministry's report in 1970, the felonious criminal offense ratio against population of 18 and 19 year-olds has been always higher than that of younger adults. In fact, as this chart shows, the line of 18 and 19 year olds has been at all times higher than that of younger adults while the line of 16 and 17 year-olds is now lower than that of younger adults.

With these facts in mind, we cannot help arguing that it is meaningless and even harmful to apply the Juvenile Law to those aged 18 and 19 because there is a higher incidence of crimes by 18 and 19 year-olds when compared to the incidence of crimes by 16 and 17 year-olds. This tendency evidently indicates that the protection by the Juvenile Law is misapplied to those in the 18 and 19 year-olds age bracket by the current age limit of this law.

Thus since 18 and 19 year-olds should assume responsibility for their criminal acts and since the protection by the Juvenile Law should not be given to those aged 18 and 19, we urge you the adoption of our resolution.



K.I



# *Special Edition*

## *What Is Really Significant?*

"General Figure of Contemporary Students"



# Foreword

*'There is silence in the midst of battle,  
Peace in the midst of war and  
Order in the midst of struggle.'*

1970 was the year of AMPO, and the year that not only Japan but the world changed into something new. We begin to doubt the true value of everything under such circumstances.

20th century brought forth a monster—namely material civilization developed amazingly and value itself has been changing. Human life has highly developed and now we can satisfy almost of our desires by money. But there exists a wall even material civilization cannot get over—namely spiritual civilization.

Today is the day that people recognize the importance of spiritual civilization and it begins counter attacks to material civilization which once invaded the territory of spiritual civilization. Through them a new value is going to be produced.

Under such circumstances, what do the university students, especially E.S.S. members, think and how do they act?

To know the lives and ideas of students, especially E.S.S. members we projected a special edition, making use of a questionnaire.

The questionnaire consists of these three parts.

Part 1 Club life

Part 2 Student movement

Part 3 Individual life of students

Now, we'd like to proceed the special edition through these three parts.

## Part 1. Club Life

Question 1. What is your motive of entering E.S.S.?

1. the necessity of English	34%	4. aimlessly	9%
2. to get friends	20%	5. other	11%
3. having some interest in English	26%		

Question 2. Are you satisfied with your motive?

1. quite satisfied	14%	3. D.K.	22%
2. satisfied to some degree	48%	4. not satisfied	16%

Question 3. What is your purpose of studying English in E.S.S.?

1. to find a good job	25%	4. nothing in particular	10%
2. to study English itself	8%	5. D.K.	1%
3. to know various ways of thinking	32%	6. other	24%

Question 4. What do you think of the title of discussion and debate ?

1. difficult	14%	4. good chance to think of	47%
2. have no interest	1%	5. other	11%
3. suitable for us, university students	27%		

Question 5. What activity do you think significant ?

1. discussion	25%	5. summer camp	11%
2. debate	25%	6. other	7%
3. speech	7%	7. nothing	7%
4. drama	18%		

Question 6. Which do you think much of, classes or club activity ?

1. classes	27%	3. D.K.	16%
2. club activity	57%		

Question 7. Do you think club activity is compatible with classes ?

1. Yes	47%	2. No	29%	3. D.K.	24%
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Question 8. How should a circle tackle with political, social problems ?

1. It is a matter of individual	9%	4. It is impossible to separate a circle from such problems	23%
2. as a voluntary group	27%	5. It depends on the nature of circles	16%
3. If there are major wills in a circle, we must take up	10%	6. D.K.	7%
		7. other	8%

From the result of the questionnaire, we may be able to describe the figure of an average E.S.S. member. Mr. A joined E.S.S. because he had felt it necessary to improve his English speaking ability. Now he is satisfied to some extent with the fact that he has accomplished most of what he intended to achieve. Though he is not a man of initiative, he desires to exchange opinions with others through the activities of E.S.S..

In this sense, he admits the significance of participating in discussions and debates. He thinks politics and economic problems are suitable topic for such activities. He has already made friends with other members and is enjoying himself in E.S.S., although not without some troubles.

We found two things through the questionnaire. One was about the problem of satisfaction of our members. Many members are satisfied to some extent with the activities of E.S.S. They choose Discussion, Debate, and Drama which require to act together.

We found no negative feelings toward activities which we are doing at present except for one or two. We can suppose when someone is negative toward our activities, they don't remain in this club, even if they had some friends in this club.

However, when you look around, you will find many inactive members. Which way will you take, act together with them or desert them?

Another is about social problems. We are astonished that there were more members than expected who insisted that all clubs should tackle social problems. But as a whole many of them answered negatively to it. After all many members are satisfied by discussing social problems as means to develop their knowledge.

But in spite of these answers, we have to notice this again—Any circle has some relation with society, is NEVER ISOLATED.

## Part 2. Student Movement

Question 1. What is your image of the student movement ?

- \* Helmet and gebabo
- \* a means toward self-satisfaction
- \* radical and violent group
- \* one of the circle movement

Question 2. How do you think about the approach of the Zengakuren students toward Japan-US security treaty and other political problems ?

- \* ineffective in solving problems
- \* there is no connection with real society
- \* they should take a more positive attitude

Question 3. How do you concern yourself in the student movement ?

- |                                                               |     |
|---------------------------------------------------------------|-----|
| 1. taking part in positively                                  | 3%  |
| 2. taking part in only demonstration                          | 11% |
| 3. agree with their thought but can't follow their activities | 38% |
| 4. hard to understand                                         | 34% |
| 5. deny their activities                                      | 6%  |
| 6. other                                                      | 8%  |

Question 4. Please answer the following items.

(1) AMPO (Japan-US Security Treaty) and Okinawa

- \* If possible, Ampo should be abolished
- \* Ampo should be abolished by any means
- \* Ampo is undoubtedly necessary
- \* Okinawa should be restored without nuclear warpons and free use bases

(2) Autonomy and University-Industry Co-operation

- \* Autonomy is indispensable for both University and students
- \* We should separate university from industry because university does not exist for industry
- \* University-Industry Co-operation is necessary for the development of society

(3) Revolution

- \* It is only a dream
- \* against violent revolution
- \* I would support it, if it occurred
- \* It is necessary to better present society

(4) Public Hazzards

- \* Public hazzard is the responsibility of government and industry to remove them

(5) Civil Movement

- \* It is absolutely necessary to protect and better our lives under today's corruption of politics
- \* Civil Movement should be different from political movement

Question 5. Following items are concerned with student movement; what do you think about these items ?

(1) gewalt

- \* nonsense, gewalt brings nothing.
- \* one of method counter to the violence of governmental force

(2) demonstration

- \* one of the fundamental civil rights

(3) mass-bargain

- \* It is in the range of student autonomy, so it should not hurt anyone.

(4) barricaded-strike

- \* nonsense
- \* It should be understood as a last resort for students.

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In 1965, the United States began North-Bombing. Japanese Government admitted the action taken by the United States, and some farms began to export arms to South Vietnam. Many people in the world were against the action and appealed to anti-Vietnam War movement, and also in Japan the Beheiren (Citizens' Alliance for 'Peace in Vietnam') was established Zengakuren which had been keeping inactive since the struggle against AMPO (Japan-U.S. Security Treaty) in 1960, also took part in such movement, and it developed into a new aspect—"Revival of Student Movement". Many struggles based on anti-war occurred from 1966. They were, for example, the struggle at Sasebo against the visit of ENTERPRIZE and the struggle at Haneda against Prime Minister Satoh's visit to Vietnam and the United States.

To succeed in such struggles, many factions appealed to force and they were armed with helmets and sticks.

On the other hand, many problems had come to the surface also in Universities. You may recall the struggle of Waseda Univ., Nihon Univ., and Tokyo Univ.. During the Nihon University struggle, Zenkyoto (All Campus Joint Struggle Committee) which was characterized by the participation of students called Non-sect Radicals (students without political affiliations), was organized, and they intensified their action more and more. They built up barricades at the University entrances. They were armed with helmets and sticks, and many

factions, which took part in the Zenkyoto, fought each other to take the initiative of those struggles. However they could not get enough power to take the initiative, because of the oppressions by the riot police, school authorities and the government. After the fight at Yasuda Auditorium of Tokyo University on 18th and 19th of January in 1961, many students left the movement. Naturally the Zenkyoto was corrupted down substantially.

Therefore, student movement itself was obliged to be isolated. Many factions, which felt the crisis on its low tide, took the measure of guerrilla, (for example on April 28th and June 15th in 1969) and tried to produce revolutionary condition. It is a fact that such measures caused the people have much repulsion.

In these conditions, Ampo struggle in '70 also brought no satisfactory result. At present, each faction takes its own measure.

Now, how do the E.S.S. members think of such student movement? We requested them to answer each question freely and got above-mentioned opinions. There were various opinions and it was hard to bring to a satisfactory conclusion. But as a whole they were negative toward "Zengakuren".

For example, in the Question 3, those who choose (3) or (4) occupied 72%. It shows that as far as E.S.S. members are concerned, the actions of Zengakuren seems to be deserted. However, as you see in the answers, they are negative toward today's society. They seem to expect of someone else to clean out such evils by some proper measures. They are, in short, outsiders. In a sense we, the E.S.S. members, seem to be in a greenhouse, and it's hard for us to feel all university problems actually.

But can we really be satisfied to be outsiders?

We are living in this confused, mass society, and whether or not the society goes worse depends on ourselves.

Today, the action of Zengakuren is not accepted, but we must solve such problems. Because our studies are for the betterment of society.

## Part 3. Individual Life of Students

Question 1. What was the most impressive book you ever read?

- \* Saredo Warera ga Hibi
- \* The Good Earth
- \* L'etranger
- \* Crime and Punishment
- \* Ningen shikkaku

Question 2. What is your favorite virtue ?

1. love	24%	4. truth	10%
2. faith	13%	5. liberty	18%
3. effort	20%	6. other	15%

Question 3. What do you associate with the word morality ?

- \* old fashioned
- \* It is necessary to smooth the human relations.

Question 4. Are you interested in religion ?

Yes	40%	No	60%
-----	-----	----	-----

Mention your opinion about religion, if any.

- \* Religion should be kept away from politics and should not distort the historical fact for the purpose of legitimization of it.
- \* I understand religion is a way of life.
- \* Religion is something like drugs.
- \* It is a longing for the absolute hidden within ourselves.

Question 5. What do you do when you are asked a favor by friends ?

accept		D.K.		refuse
(40%)	(30%)	(29%)	(1%)	(0%)

Question 6. Do you consult with your friends about everything ?

everything		D.k.		think alone
(17%)	(17%)	(40%)	(7%)	(18%)

- \* There is a tendency that many of freshmen and sophmores usually think by themselves.

Question 7. Have you ever been criticized since your entrance ?

severly		D.K.		no
(33%)	(30%)	(30%)	(0%)	(7%)

Question 8. How do you act when your opinion is in opposition with that of the group you belong to ?

severly		D.K.		not
(27%)	(30%)	(33%)	(1%)	(9%)

Question 9. Generally speaking, are you apt to keep the individual opinion or to consider the maintenance of the group ?

Individual		D.K.		Group
(17%)	(10%)	(30%)	(9%)	(13%)

- \* Few girl students assert "Individual".

Question 10. In connection with question 11, are you taking leadership of the group you belong to ?

leader (20%)	(15%)	D.K. (33%)	(10%)	follower (22%)
-----------------	-------	---------------	-------	-------------------

Question 11. What do you think about the Daimatsu-Guts Theory brought forth after the Tokyo Olympic Games and recent Guts-theory in the sports field ?

accept (26%)	(20%)	D.K. (37%)	(4%)	disagree (13%)
-----------------	-------	---------------	------	-------------------

Question 12. Do you have a friend of opposite sex ?

Yes	75%	No	25%
-----	-----	----	-----

Question 13. What do you associate with the word Free Sex ?

- \* Northern Europe and venereal disease
- \* Degeneration of spirit
- \* Nihilism, resistance to society full of despair
- \* Obscenity
- \* Human liberation
- \* Absolute freedom
- \* In Japan it is not the right time to accept it, for many people misunderstand the real meaning.
- \* Lonely society

Question 14. If you have a friend of opposite sex, or if you get one in the future, how much do you make of sexuality through the company?

make little (7%)	(6%)	D.K. (26%)	(19%)	make much (8%)
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Question 15. Have you ever thought about marriage ?

Yes	80%	No	20%
-----	-----	----	-----

\* Most of girls answer yes.

Question 16. To those who answer yes, what do you expect from marriage ?

- (For example, bringing up children)
- \* Education of children
  - \* Wonderful family
  - \* I don't expect, but hope it will be splendid.
  - \* Re-start of life

## ITEM 1. Reading

Generally speaking, many students mentioned contemporary literature, particularly books dealing with youth and historic novels which are so-called



famous works and bestsellers. There are few who mentioned books of thinkers or philosophers, as a favourite book.

Compiling this item, we noticed that there were unexpectedly many people who did not answer. From this we understand that there are many who are not interested in reading, who cannot afford the spare time for reading. Through the questionnaire we see the tendency for many people to read books for mere information regardless of the purpose. It seems that the significance of reading, in order to think about life and society and to enrich our sensibility to humanity, is, now in mass society, becoming the vague. We think this is quite regrettable.

## ITEM 2. Morality, Virture and Religion

As for virture, there are many who answered "effort". Connecting the result with the fact that more than half the people approve the so-called "Guts-theory", we can easily say that we the club members are Moretsu-ha. As for girls, around half chose "love". A commonly-mentioned virture is freedom.

As for morality and religion, people understand these two words in various definitions. Many people consider morality as old ashioned. This view, we guess, comes from the fact that in many peoples' subconscious, morality was once taken advantage of by the government in the pre-war days. Morality itself should never be denied.

Escaping from the contemporary spiritual anarchy and confusion, we must try to seek for new morality.

As for religion, there are two main opinions. One is an affirmative view, the other negative. To divide the assertions into two; on the one side, there are those who see religion as social power; to quote: "It should not distort the historical fact for the purpose of ligitimization of it." On the other side, religion is seen as spiritual food: to quote, "It is one of the life philosophies that everyone share." And in the minor opinions, religion is seen as a kind of drug.

We think it is very important for people existing in the highly developed material civilization to consider the spilitual aspect of life in our civilization.

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エリートタウン



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池袋西武百貨店隣り  
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# 稲門英語会の欄

御 挨 拶

稲門会幹事長  
潮 田 定 一

近頃の新聞には、毎日のように、日本の会社が外国の会社と提携とか、合併とか、いう記事が出ている。

事実、外国の会社が段々と日本に進出してくるし、また日本の会社が海外各地に進出しつつある。まことに「国際化」の速度が急のようである。

この時にあたり、国際語ともいべき英語が何人にも必要なことは世間でも大いに認識されてきた。

早稲田大学英語会の会員諸君が英語の勉強に精進せられると同時に、社会人としての、あるいは国際人としての人柄の修養に心を致しているのを知り、我々はこれを誇りとしている。

早稲田大学英語会の発展と会員諸君の御成功を祈って止まない。

## 昭和44年度 稲門英語会々計報告

収 支 決 算 (昭和44年4月1日～昭和45年3月31日)

収 入 の 部	円	支 出 の 部	円
前期繰越金	85,459	總會(44年度)学生補助金	28,350
現 金 3,809		44年度常任幹事会学生補助金	1,254
振替預金 45,650		ESS寄附(オラトリカル補助)	2,000
郵便預金 36,000		(ACE発行代一部)	20,000
会費収入 45名(振替)	47,800	通信費(名簿発送切手代)	1,300
名簿売上収入	9,200	交 通 費	380
現金 @400×15冊 2,000		振替手数料	1,830
振替 @400×18冊 7,200		幹事会案内状(コピー代等)	502
雑 収 入	574	次 期 繰 越 金	87,417
幹事会乗余金 360		現 金 2,597	
寄 附 200		振 替 預 金 8,820	
葉書売却代 14		郵 便 預 金 76,000	
合 計	143,033	合 計	143,033

44年度会計幹事 大 野 功

# 1005

昭和21年～昭和27年の卒業生が集って、

## TEN-O-FIVE CLUB

を作っています。

入会希望の有資格者と、会員で姓、住所、電話、勤務先など変更のあった方は永原幹事に御連絡願います。なお、英語に弱い方は会名をセング会と読んで下さっても結構です。漢字に強い方は戦後会とお書き下さい。1971年春には、第2回大会を予定しております。何卒振って御参加下さい。

**会員消息：**昭和27年卒業の三井物産勤務大橋俊夫氏は今春ロンドンで交通事故のため他界せられました。謹んでおくやみ申し上げます。

### 1005 CLUB

会 長	富 田 広	(22年)
副会長	服 山 邦 雄	(22年)
幹 事	伊 東 克 己	(23年)
”	小 安 茂 杜 夫	(25年)
”	露 木 進	(26年)
”	永 原 久 太 郎	(27年)

連絡先：永原久太郎

勤務地：旺 文 社 新宿区横寺町55

TEL. 267-1 1 1 1

自 宅：〒188 北多摩郡久留米町滝山6-5-1

滝山団地2-15-206

TEL. 0424-72-6 7 4 3

# コテンカル会

昭和34年卒業

有泉一雪	鷹谷聰子 (旧姓 大塚)	国保やえ (旧姓 金子)	中村一栄
新井誠	大野功	神山幸一	長谷川幸造
石黒和郎	大野隆右	唐木康子	平戸礼夫
磯野正代	垣本由紀子	田中マユミ (旧姓 小林)	宮田克己
伊東徹晤	笠原雅生	鈴木浩 (旧姓 関)	宮村聖一郎
金井婦美子 (旧姓 岩野)	梶原信亮	土肥英義	長房正義
			神原千能

12年前のFarewell Partyにて、誰からか「令(よわい)いくつになろうとも四畳半ティックに行こう!」との発言あり。続いて、「要するに古典ティックに行くんだな!」「いや、古典カル(Classical)と言うべきだ!」等々、ワイワイガヤガヤ。結局のところ「コテンカル」が語呂が良いし、注釈をつけなければ意味がわからないところが良い、というわけで正式に「コテンカル会」の名称が決定しました。

連絡先 大野 功

〒173 東京都板橋区小茂根2-10-11

〒101 東京都千代田区神田神保町1-23

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## 英語と私

学生の頃、英語がしゃべれなくて困ったことが何度もあった。特に、一定の題を決めてディスカッションをすることなどは非常に苦手だった。しかし、その時にどうして英語がしゃべれないかを反省してみると、それはむしろ、英語の力もさることながら、自分が主張すべき意見をはっきりとをもっていないということがずっと大きなウエイトを占めていた。

今、多くの人々が英語を学んでいるが、その大部分にとって、英語は目的そのものではなく、外国人と意志の疎通をはかるための手段であろう。外国人と話すということは、英語という媒体を通して、自分の考えを相手に伝えるということである。したがってまず相手に伝えるべき内容があってはじめてそれを伝達の手段たる英語に置きかえることができるのである。英語で話をしていてふと言葉がつまった時、何と英語が出来ないのだろうと自分でなげなくなる時があるが、そんな場合でもよく考えてみると九割がたは英語の責任ではなく、自分の意見がしっかりしていなくてちゅうちょしたり、論旨がちがっていたりすることによるものである。このことは特に自分の専門分野以外のことについて話をするときにあらわれてくる。外国人と交際する場合、話がよく日本文化や日本人の精神構造のようなものに及ぶことが多いが、そんな時に自分が一つの見方をもっていて、それにもとずいて話をするのなら比較的楽だが、たいていの場合は無知に等しいから、あらためて自分の考えを矛盾のないようにまとめながら相手に伝えねばならない。そんなことは不可能といってよいから、どうしても英語がつかずくということになる。結局は、ふだんの実力というか、いつも物ごとをよく考えているかどうか表面にでてきてしまう。このように考えると、英語を話すための第一の要件は、ふだんよく本を読んだり、物をよく考えたりすることだ、ということになる。

“こんにちは”, “ありがとう”という表現を適切にすることは、会話の練習によりかなり上達する。しかし、それ以上は会話の練習だけではだめである。今日、私は英語がしゃべれなくて困ることが何度もある。しかし、その九割は語学力の責任ではないと思っている。

(川岸高真 昭和35年卒業 大学院経済学研究科博士課程在籍)

## 昭和30年 近況報告

- 菊池邦男 八欧電機(株)シカゴ駐在員を経貿易部次長になり、同社輸出の最大功労者となったが、一念発起し独立、現在ナショナルエレクトロニクス東京事務所総支配人。E S S ロマンズの和枝夫人も健在(旧姓尾尻)  
事務所 262-5517
- 大和田龍夫 三井物産那覇事務所駐在から帰国現在同社大阪支店物資部ゴム課長代理。  
事務所 06-226-3609
- 杉山 力 三井物産入社以来穀物油脂畑、セントルイスニューヨーク駐在から帰国、現在三井物産(株)穀物油脂部大豆課長代理  
事務所 505-4447
- 佐藤正男 E S S では名物男だったが、どういうわけか稲門英語会名簿にのっていない。“佐藤パティキュラー”として知らぬ者もない男、是非会員にして下さい。現在三井物産(株)鉄鋼輸出部ブリキ課長代理、ニューヨーク駐在5年経  
験済。  
事務所 505-2304
- 小林秀之 ロンドン駐在10年間ですっかり忘れられた。現在、丸紅飯田機械第一総括部企画課長。  
事務所 216-0111
- 小倉和二郎 卒業後東芝入社したが、すぐに神学校に入りなおし最近まで愛知県碧南教会の牧師をしていたが、日本キリスト教団からの派遣で現在テキサス神学校に留学中。現住所は、100 EAST ST. AUSTIN, TEXAS 78705  
U.S.A. 来年の5月頃迄在米とのこと。  
留字宅 0425-72-0607(川上方)
- 幸前 茂 現在、大阪商船三井船舶(株)不定期専用船部総務課勤務。物産杉山の大豆の専用船で仕事上も縁が深い。  
事務所 584-5111
- 志村昭安 油圧で有名な萱場工場(株)輸出課長。浜松町の世界貿易センタービル11階で欧米への輸出を一人で背負っており、時々丸紅の小林にハッパをかけに来る。  
事務所 435-3584
- 広瀬喜八郎 卒業後A I U保険会社に入社その後音信不通となっていたが米国メイローダーの雄、シアースロバック社の大阪支店長をしていたが最近では会社を辞し、一年間は浪人すると称し40の手習いで一日中勉強をしている。  
自宅 068-72-6952
- 藤村恭子 シーランドコンテナ輸送で有名な米国バーリントンノーザン社東京事務所  
所で活躍中。丸ノ内国際ビル9階の事務所にいますので旧友達にお遊びに  
おいで下さいとのこと。  
事務所 213-4007
- 入江節子 御主人の仕事で米国在住していましたが帰国、すっかり肥ったから皆に会  
(旧姓小野) うのはいやとの御託宣。  
自宅 311-8197

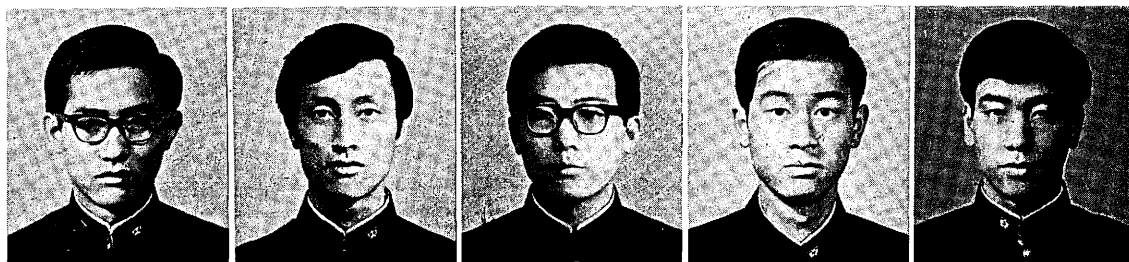
年代がそういう時代なのか卒業生は全部国際舞台で活躍しているのも、おもしろい。久し振りに全員日本に揃ったら小倉が渡米してしまった。とにかく近々銀座に集まることにした。(小林)

# 四年生の欄

## 英語会四年生名簿

石川幸男	政経	副幹事長	三和銀行	高橋渉一	商		住友林業
石崎利克	政経	スピーチ	リコー	高橋孝行	商	ドラマ	東洋インキ
磯野豊	政経			田窪節信	政経	I. Sec.	国民金融公庫
井上敏	法		丸紅飯田	田中宏	法	ドラマ	日本鉱業
植木彰	文	企画管理	N. H. K.	谷村明彦	教育	企画管理	安宅産業
大久保賢三	商	会計	住友銀行	恒川百合子	文	H. M.	キャノン
大熊隆男	法	I. S. A.	大学院	富岡信夫	理工	A. V. A.	富士通
大橋恭一	政経	Deb.	博報堂	外山達弥	商	スタディー	日本ユニパック
大森みつ江	文	スタディー	オリベッティ	仲尾一郎	商		帝人
岡田俊雄	商	稲門会	飯野海運	野上洋子	教育	総務	
小野喜一	商	H. M.	松下電器	浜田英津子	文	会計	
楠健一郎	理工			広木智三	商	Deb.	松下電器
小島雄一	法	Deb.		福田健	法	文連	大学院
小林康子	文	Deb.		松井信博	文	P. R.	
小林洋一	政経	H. M.	日興証券	松浦敬	商	ドラマ	帝人
小山順一	法	文連	武蔵野銀行	松坂栄一	政経	Dis.	大日本印刷
佐藤悦子	文	Rec.	キャノン	松根幸子	文	Dis.	
重富清春	法		リコー	水野秀昭	政経	A. V. A.	味の素
鈴木猛	法	Sp.	日本酸素	三宅正訓	政経		東京貿易
鈴木仁	政経	4 Univ.	リコー	宮本直人	政経	幹事長	三和銀行
鈴木芳明	商	総務		山川健一	政経	A. V. A.	日立製作所
瀬山恭子	教育	Deb.	東京銀行	若月辰夫	商	Rec.	大王製紙

昭和四十五年度卒業生



石川幸男

石崎利克

磯野豊

井上敏

植木彰



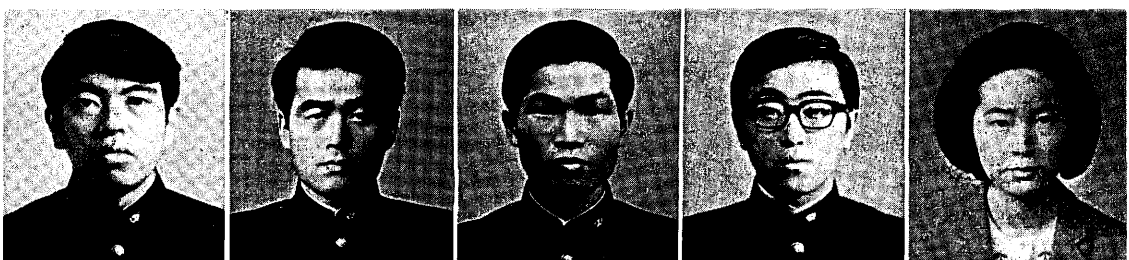
大久保賢三

大橋恭一

大森みつ江

岡田俊雄

小野喜一



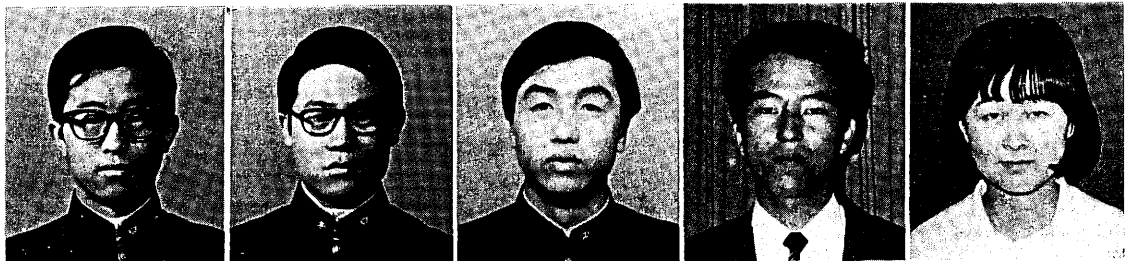
楠健一郎

小島雄一

小林洋一

小山順一

佐藤悦子



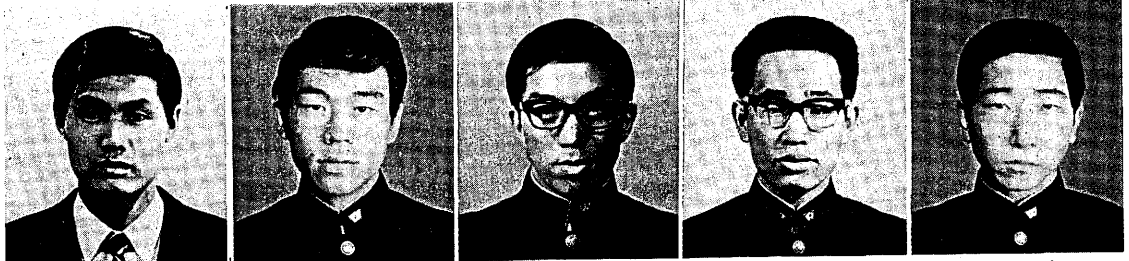
重富清春

鈴木猛

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鈴木芳明

瀬山恭子



高橋涉一

高橋孝行

田窪節信

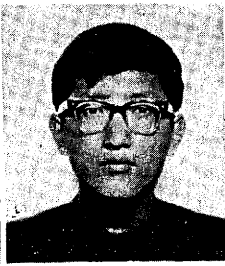
田中宏

谷村明彦





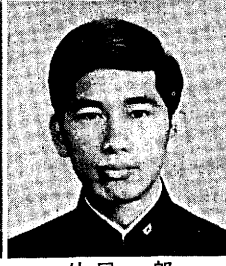
恒川百合子



富岡信夫



外山達弥



仲尾一郎



野上洋子



浜田英津子



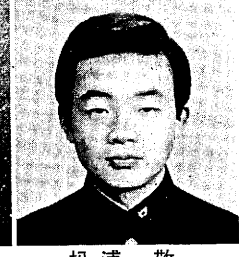
広木智三



福田 健



松井信博



松浦 敬



松坂栄一



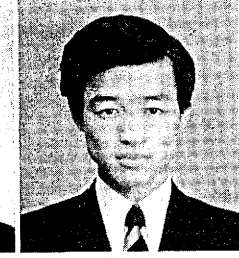
松根幸子



水野秀昭



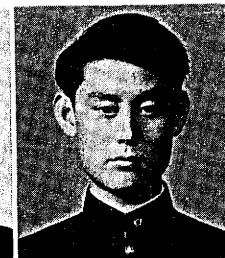
三宅正訓



宮本直人



山川健一



若月辰夫

昭和45年度卒業生の今後の御活躍をお祈りいたします。  
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 写真と名簿を掲載いたしました。

*I looked at her as she looked at me:  
We looked and stood a moment,  
Between Life and Dream.*

*We never met silence:  
Yet oft I stand  
In the primrose path  
Where Life meets Dream.*

*Oh that Life could  
Melt into Dream,  
Instead of Dream  
Is constantly  
Chased away by Life!*

—Soseki Natsume.

---



## THE ACE'S STAFF

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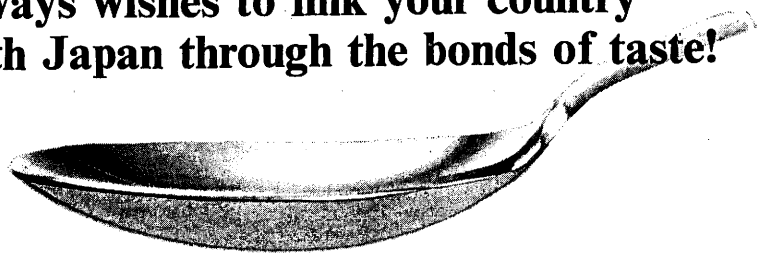
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