

'68



THE ACE

*vol. 10*

**Waseda English Speaking Society**

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# *Preface*

With the slogan, "Be rich in mind through English", we set out on the ambitious journey of this year which required great energy, will and unity from us.

On the journey of Waseda English Speaking Society, so many difficulties came over us. We tackled, discussed and struggled together to tide us over them. Sometimes we succeeded in solving the problems, and sometimes we failed. But we are now sure that we could add a new important page in the history of our E.S.S.

It is, therefore, our great pleasure to publish the tenth issue of "THE ACE", as one step forward.

Today, the world is in confusion signifying renewal as well as change. The high point of it is "The Student Movement". As university students and the rising generation in Japan, we cannot ignore the movement. We cannot live without dreaming of our Utopia. We cannot exist without seeking for a peaceful, creative life. The student movement should be steadily advanced standing on such a view of our future. That's why we are especially featuring "The Student Movement" in this issue of "THE ACE".

We sincerely hope this feature on "The Student Movement" will help to promote your understanding and your way of thinking.

Last but not least, we should like to express our hearty thanks to all you members and graduates for your great cooperation and advice in the tenth publication of "THE ACE".

Editor-in-Chief

**KIMIO J. ANDO**

# CONTENTS

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PREFACE .....	Kimio J. Ando (Editor-in-Chief)	
GREETING .....	Prof. Katsumi Ito	
TRACES '68 .....		1
REPORTS ON ACTIVITIES		
My Favorite W.E.S.S. ....		10
Desire And Accomplishment .....		11
I Now Believe .....		12
Seems To Be Enormous? .....		13
Significance Of Activities .....		15
Five In Judgment .....		16
Drama Is My Life .....		16
Story .....		17
Director's Note .....		18
Mack, Were You Scared, Huh, Were You? .....		20
W.E.S.S. Is For Ourselves .....		21
Consciousness As The E.S.S. Members .....		21
To Believe And To Be Believed .....		22
Activities Of Discussion .....		23
A Sign Of Change .....		24
What We Are Really Capable Of .....		25
Activities And Results of Debate .....		25
Mutual Understanding .....		27
Have Your English World .....		28
Activities And Results of Speech .....		28
What A.V.A. Thinks .....		29
Summer Time .....		30
The First Thing I Remember Now .....		31
For The Harmony Of The People .....		32
My Favorite Tohmonkai .....		33
An Attempt .....		33
TRACE OF ACTIVITIES '68 .....		34

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MANAGING STAFF 1968 .....	36
VOICES FROM EACH HOME MEETING .....	37
Yokohama .....	37
Shibuya .....	38
Mejiro .....	39
Johoku .....	39
Akihabara .....	41
Koenji .....	42
Shinjuku .....	43
SPEECHES, ESSAYS & DEBATE	
<Speeches>	
What Do You Pay For Freedom? (Waseda-Keio Speech) ..	46
"Whether 'Tis Nobler" (All Waseda, Autumn) .....	47
Sans Famille (All Waseda, Spring) .....	49
<Essays>	
The Pen Is Mightier Than The Sword .....	51
A Small Slip Which Taught Me A Lot .....	52
Runaway .....	53
<Debate>	
Two Consecutive Victories (T.I.D.L. Championship) .....	56
The 10th Inter-Home Meeting Debating Contest	
1st Negative Constructive Speech (Akihabara Team)..	58
1st Affirmative Constructive Speech (Johoku Team)..	60
THE SPECIAL FEATURE	
"The Student Movement"	
The Student Protest Movement .....	64
hope and fear	
The Student Movement: Japan And The U.S. ....	66
MEETING FOR REVIEWING .....	84
TOHMONKAI'S COLUMN .....	88
SENIORS' COLUMN .....	93

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# Greeting

**KATSUMI ITO**

President  
The English Speaking Society  
Waseda University

Dear Members:

A young man is full of curiosity and interest. An intellectual young man knows how to satisfy his ardent curiosity and interest. A courageous young student satisfies his curiosity and interest by an exact planning and unflinching execution.

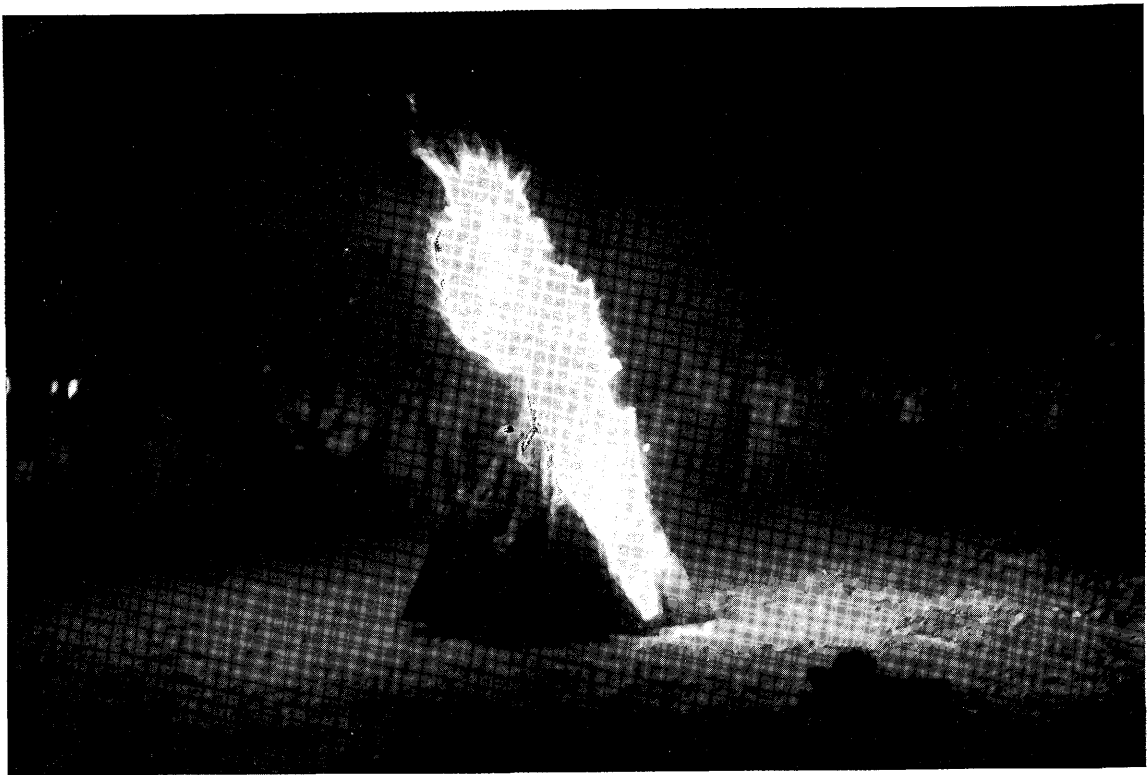
Quite recently I had an opportunity to read one of the works of W. Weston and about his life in Japan. Reverend Weston is known as a pioneer and leader of modern mountain climbing in Japan. From 1891 through 1914 he scrambled many untrodden peaks in the "Japanese Alps" and reminded the people of this country that they had a precious property which had so far attracted little attention except for religious reasons.

His curiosity and interest in the nature of Japan and his courage and ability to execute his exploration is worth anybody's admiration.

Admiration to a person can make two types of people. One is a group of followers and another is a leader. Those who follow are like readers of comic strips. They find amusement in the life of the hero who makes impossibles possible, and yet they will never try what the hero did, because they know those are really impossibles. They are just curious on-lookers.

Those who lead people find encouragement in the life of the man he admires. He tries to tide over the difficulties with the courage and steadiness he has learned. Neither stagnancy nor fanaticism has a place in his mind.

You are the future leaders of Japan. Like Reverend Weston you must step into the unknown, armed with courage and knowledge you have learned at Waseda and cut a new road open for the future of this nation.



# TRACES '68





"I think you need a plastic surgery"



## What Brings Our VICTORY ?

Unity



After the Show

on English

# DRAMA



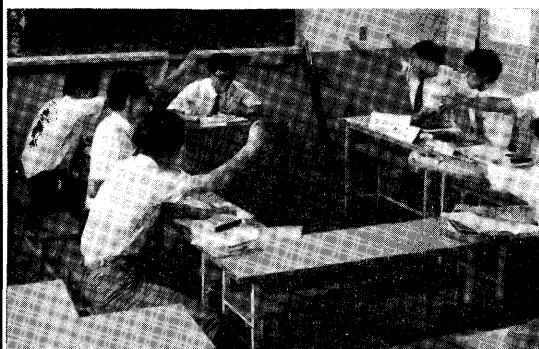
"Do you really know how to operate this, Chief?"



Setting Section→

"Director didn't teach us to act like that!" ↓





## KWANSAI EXPEDITION



Sayonara, See you again



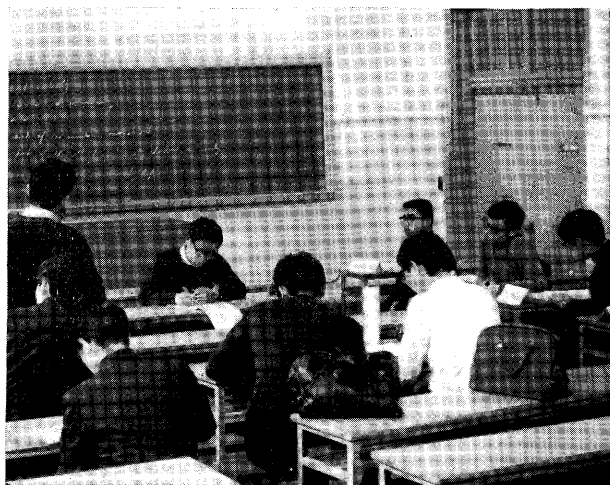
Please raise your hands, those who want any assignment.

## DISCUSSION

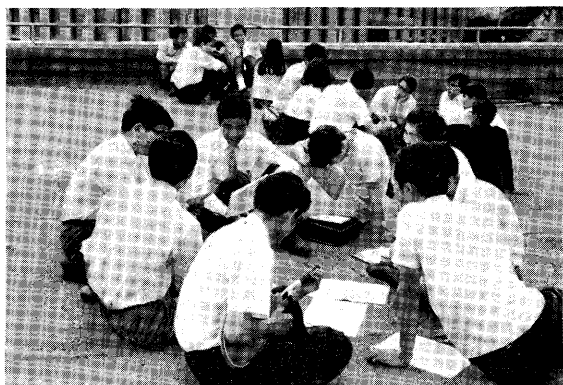
Folk Song Club ?



"Do you really want to discuss"



Blue Sky Meeting



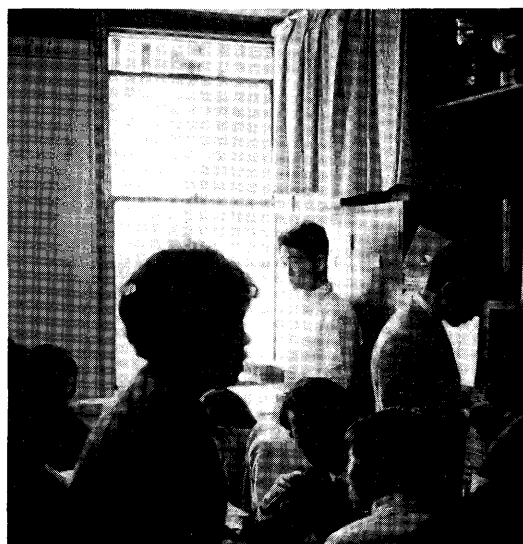
We finally got one !



Picture Meeting ↑  
"Never miss this chance !"  
"Come one, come all"



"So far, we got following freshman GIRLS"



Crowded Club Room



Class room is usually the place for sleep. But not HERE. ↓



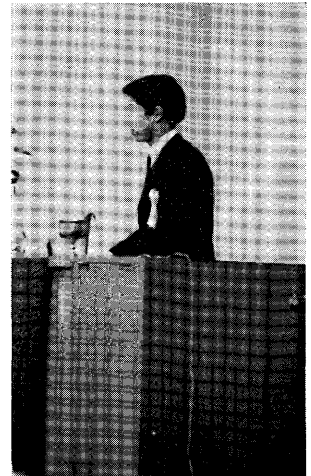
The first trial for freshmen

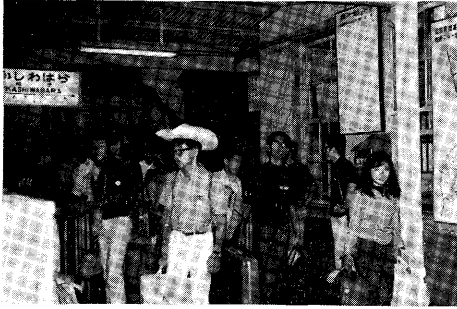
# SPEECH

Participants with joyful looks



Is he demonstrating how to fly?





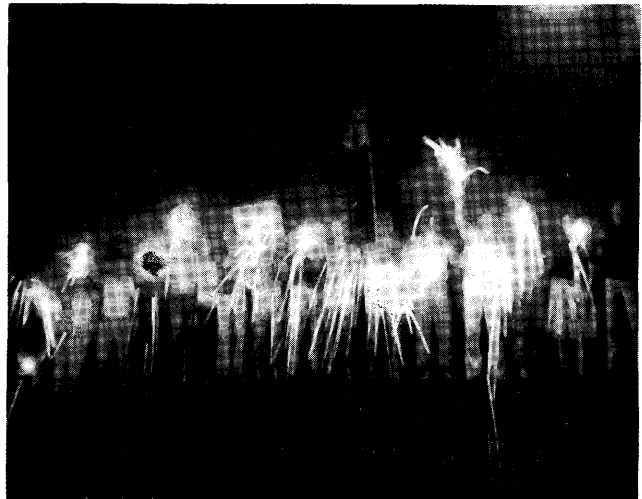
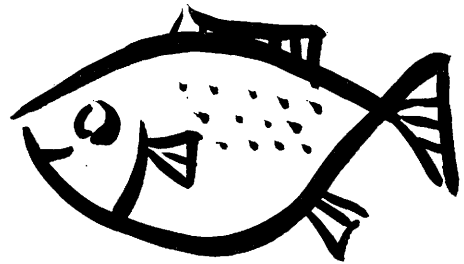
On the way to a Concentration Camp ?



This is not the place for Judo practice.



Nice work !  
↓ Water melon was broken in pieces

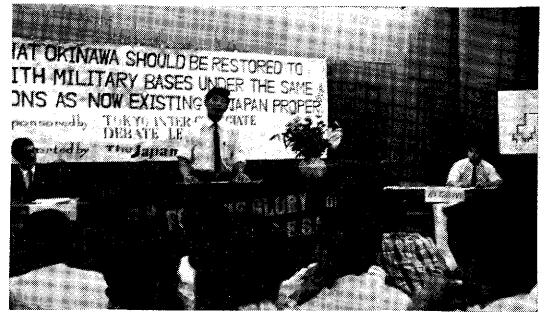


Beautiful Fire Works

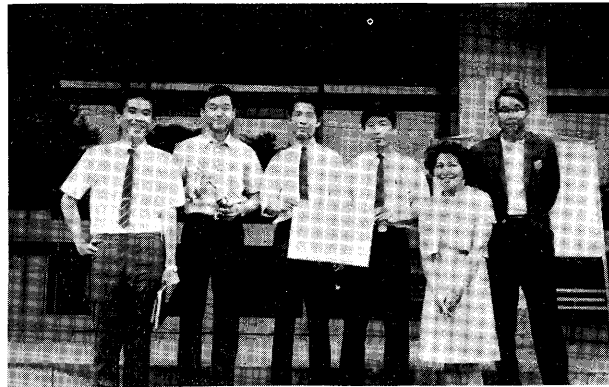




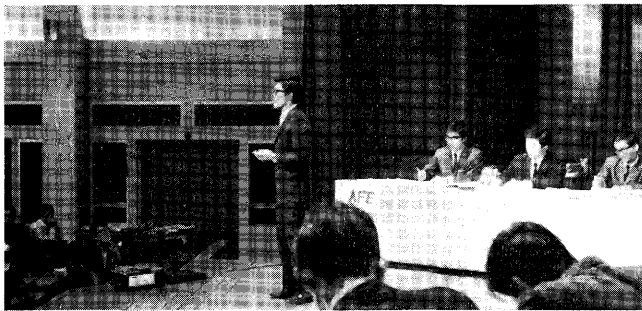
I wanna get one, too



# DEBATE



T.I.D.L.  
Championship  
And smile, smile,  
smile



← Now, we of the Affirmative  
are firmly . . . .



Inter-H · M Debate Contest

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\* REG. TRADE MARK

*Reports on  
Activities*



# My Favorite W.E.S.S.

**HIDENORI NAKASE**

(Chairman)

I remember the moment quite well when I was elected Chairman for the year of 1968. What I felt at that moment was something like uneasiness. It seemed to me a great burden to be responsible for this huge family. I don't think my task has been accomplished, but now I must say good-bye to my Chairman-life. I feel very sorry, but I am sure my heart will be still in W.E.S.S. even after the graduation.

Our slogan of this year, "Be rich in mind through English" symbolizes our two major policies. In other words, this is our ideal image of the E.S.S. Our Waseda English Speaking Society is the place where everyone tries to be a good English speaker, and the place where we can cultivate ourselves, enrich our minds. We set up our activities of this year, based on these principles. Some were successful, but there were also some that were not. It is very important to think about how to organize our society's activities and how to set up our schedule. But, our commitment to our club life seems to be the most important thing. But for this involvement, whatever we might try at school would be just a dull, empty experience. If that's all we are asking, that's all right. But, if we want a more meaningful and creative experience, we must care more. I personally like a person who devotes himself to what he is trying. I sure hope that our W.E.S.S. will be full of passion and energy forever, which our graduates have cherished.

I am proud of "THE ACE" of this year. We talked a lot about various social problems, though some of them were not directly connected with our activities. "THE WESS", our organ, was published at intervals. Therefore, This ACE is not only the report of this year, but it must be the result of our efforts. We conclude this year with this ACE.

We are university students. When we get together, whatever else might unite us, there would be one essential byproduct. It is the groupness of university students. We first get together to study English, but we also expect something else from our club. This "something else" is difficult to describe, but it's what makes our club life valuable. Everywhere, whenever we meet together, we talk about every sort of matter as university students. This communication, this involvement with other as thinking, caring beings, is what makes us human. The significance of learning English is the increase in the spectrum, range, of this communication.

It was surely a great honor to have taken Chairmanship throughout this year. Taking this opportunity, I would like to express my hearty thanks to all of the graduates, seniors, and to each society member. Thank you very much.

# Desire and Accomplishment

**YOSHIHIKO OTSUKA**

(Vice Chairman)

A fall sunset seems to make everyone sentimental. Looking at a sunset through a window and looking back at the activities of the year, I'm now at a loss how to express the results of activities we carried out this year. At the beginning of this year, we set up two major guideposts. The one is on the study of English. The other is on the contents of what we talk both in English and in Japanese. I myself understand that our guideposts indicate the aim of study of English. We should study English not only to get along with foreigners but also to talk over various subjects, and sometimes to quarrel. Then our knowledge should be reflected through the study of English in the talks especially with foreigners on our understanding of Japan. So we should first know about Japan. On this score, I believe every activity of W.E.S.S. should have been helpful for all the members, whether he or she likes the subject or not. The participation in activities of our club should have inevitably changed in the minds of members, from obligation to delight. from duty to privilege. But what I observed was quite different from what I desired. Activities are still obligation for most of the members. For some, their lifetime task is one thing and the study of English is still another.

I don't want to think we did nothing. I believe we did at least a little. Whenever a man wants to do something, he begins with a great desire, and when he ends, he cannot but feel something dissatisfied. The greater the desire is, the greater the dissatisfaction will be. But it will leave a sense of accomplishment behind. I, too, can see the results of what we've done. Things are going to be better. Things change slowly. I myself have tried my best to attain our aim. So, with thanks to all members who helped me and with the hope that next year, the new juniors will do a better job, I want to finish my task.



# I Now Believe

**UICHIRO TOJIMA**  
(Secretary General)

Is it a year since then?

Just about a year ago, in order to improve our English in W.E.E.S., we put two and two together and decided to study at noon recess three times a week. This epoch-making policy bore many wonderful fruits, but not finished.

Our W.E.S.S. is very wonderful. However, there are many things to be improved which have been left in the hands of our next generation. I ask new committee members to reconsider them carefully, especially from the aspect of harmonization among English learning, activities and the mechanism of our W.E.S.S. This solution must depend on your actual and concrete purposes of W.E.S.S. . The way to follow must not be to enlarge the scale but to utilize all we have efficiently.

I succeeded to the job as a Secretary General, but I was not sure what it is, and even now, I'm not yet sure. But I do believe that I am due to make clear what I ask to the members. Friendship among our E.S.S. members must be one of the most important things, but, it never means that we can allow members to be indulgent. We should severely dismiss them from membership if they won't be eager to learn English. The year, 1968, is going to end.

All members, thanks a lot for your kind cooperation.

Let us go on working!

---

## A Member Lists Tells

	Freshman	Sophomore	Junior	Senior	
Akihabara	53	12	8	6	79
Johoku	52	20	11	8	91
Koenji	49	18	13	9	89
Mejiro	52	17	6	4	79
Shibuya	37	17	10	9	73
Shinjuku	55	15	8	11	89
Yokohama	26	14	8	12	60
	324	113	64	59	560

Politics & Economics	57	24	14	12	107
Literature	63	22	12	13	110
Commerce	72	23	15	26	136
Law	61	22	13	3	99
Science & Engineering	31	12	3	0	46
Educational	36	9	7	5	57
Social Science	4	1	0	0	5
	324	113	64	59	560

## Seems to be Enormous?

**SHIGERU SASAKI**  
(Treasurer)

Our budget this year amounts to more than ¥1,400,000. It seems to be enormous, doesn't it? It is obviously enough to support an ordinary Japanese family for a year. But we have to remember how much we personally spent money to lead our club life. Every time we had activity, we had little money. Dropping in coffee shops many times, eating extra-lunch at twelve o'clock at night, we spent much money. In a way, we can say that the budget of ¥1,400,000 is supported by large amount of personal expenditure.

Through my experience, serving as treasurer in this society, I have realized how expensive our club life is! The more activities we have, the more we are required to spend money.

As long as we maintain this scale of activities, I know, there is neither room to increase our income nor decrease expenditure. Therefore, the only thing we can do is to try even a tiny effort to improve our pocket money finance.

In order to do so, planning activity must be done as soon as possible. And we must always be ready for it, reserving inexpensive rooms in advance, asking the school for class rooms, and making a full use of our club room. In this way, I think we can save some money, if only a little.

The fees and the budget are as follows.

Membership fee	¥ 1,200
Entrance fee	600

#### EXPECTED REVENUE

Entrance fee and membership fee of newcomers	¥ 810,000
The balance brought forward from the last account	30,314
Membership fee of the present members	228,000
Financial help from Cultural Federation	20,000
Financial help from the Waseda Festival	9,000
The amount sold of memberlists	27,000
The amount sold of pin	24,000
The amount sold of the ACE	40,000
The amount sold of playbooks	30,000
The amount sold of drama tickets	60,000
Financial help from TOMON-EIGOKAI	20,000
Financial help from advertisement	50,000
(Donation)	30,000
Miscellaneous income	34,616
<hr/>	
Total	¥1,412,930

#### EXPECTED EXPENDITURE

Secretary General	¥ 152,560
Home Meeting Section	102,040
Study Section	191,300
Discussion Section	43,380
Speech Section	143,680
Debate Section	42,470
Drama Section	225,000
P.R. Section	258,250
A.V.A. Section	23,800
International Section	37,500
Tomon-Kai	26,450
I.S.A.	18,000
Four University E.S.S. Association	60,000
Cultural Federation	7,500
Financial help for Kansai Expedition	40,000
Carrying forward	30,000
<hr/>	
Total	¥1,412,930

Here, I believe the same thing can be said with our budget. We cannot hope for a drastic change in our club budget, and anyway I think drastic change doesn't always bear fruit. In this case also, the only road we can take is to pay careful attention to each activity and each expenditure. They say, "EVERY BIT COUNTS" I ask the next treasurer to remember this.

On this occasion, I would like to give many thanks to Miss Junko Tanaka for her kind assistance.



# The Significance of Activities

**RYUJI MUROYA**

(Planning & Management  
Agency)

"Be rich in Mind through English" was the slogan of this year. In order to achieve this slogan, we set up two principles. One was to improve our English ability. Another was to promote our consciousness toward social problems.

As to the former one, we put emphasis on study meeting. The intensive course was quite similar to "Group Study" which we had until last year. The Fundamental Course was held at noon recess on every Monday, Wednesday and Friday. On Monday, we studied "Spoken American English." On Wednesday and Friday, we made preparations for several activities such as discussion, speech, or debate. I'm sure that we succeeded in increasing the chances to speak English by adding the fundamental course. But I wonder if both studies were effective for this principle.

As to the latter one we set up this principle and tried to get rid of the criticism that we, the members of the E.S.S. were apt to neglect the problems about university students and political affairs. No members deny this principle. But when it comes to the way how we should express our opinions, it was very hard to find a suitable way. We published a semimonthly paper and sometimes we had group discussions. I don't think they were enough. But I believe this principle gave us a lot.

Lastly, I'd like to tell about my job. To reserve rooms for each activity was most important as the chief of Planning & Management Agency. We have used a total of over 400 classrooms from April to October. Although we have been able to reserve some rooms, we have faced many difficulties. Through this job, I really felt that we have had too large number of activities. We have to reconsider what kind of activity is really necessary for us. We should make the best use of each activity. In this sense, it is quite necessary to think over the significance of each activity. We must select only good activities.

# FIVE IN JUDGMENT

In the 32nd Four Universities English Theatricals held on November 24 at Hitotsubashi Auditorium, we won the All-Round Production Prize this year, too.

## —STAFF—

Producer	Hidenori Nakase
Director	Hiroshi Baba
Assistant	Takayuki Takahashi
”	Mitsue Dairaku
Stage Manager	Masaaki Hojo
Assistant	Toshikatsu Ishizaki
”	Shunichi Kagami
Setting	Ryuji Muroya
Properties	Hiromi Nishimura
Lighting	Shigenobu Inamura
Sound Effetcs	Ritsuo Shingo

Costume  
Make-up

Shigeru Sasaki  
Akiko Yoshimura

## —CAST—

Paul	Kenji Uehara
Roy	Masahiko Ohno
Bill	Takashi Matsuura
Sally	Masako Tanaka
Mack	Kiyoshi Nakamura
Danny	Ryozo Okada
Salesman	Kazumasa Kobayashi
Jack	Shunichi Kagami
Announcer	Hidenori Nakase

## DRAMA IS MY LIFE

### MASAAKI HOJO

Stage Manager  
(Drama Section)

Our cherished desire came true when the announcement of “all round production prize goes to Waseda University!” echoed in Hitotsubashi Auditorium. This year we were engaged in Drama Activity under the slogan “What brings our Victory?—Unity on English!”

Based on the slogan, we tried to introduce English for the means of communication through the period of preparations to put up our play. It was not quite satisfactory, but rehearsals and section meetings were done in English to some extent and I myself could get some confidence that we'll be able to carry out Drama Activity more practically in English from next year.

Since we had selected “Five in Judgement” written by Douglas Taylor in May as our play of this year, all the casts and staffs had been making a great deal of preparations. Because we aimed at the final goal where we would stage our best play with which we could be satisfied together.

Looking back to last six months, we faced difficulties in production of the play—how to direct casts in English, how to make and build scenery on the stage, how to illuminate the most effective lights and

so forth. Even though it was difficult to perform the English play, it gave us great enjoyment and made us know how important unity and cooperation among casts and staffs were. Moreover, we recognized the Drama was the most traditional activity in our circle and was backed up by the visible and invisible aids of many graduates who devoted their life to the Drama in their university life.

We thank Prof. Ito, kind advisers and graduates for helping us and let us know what the play was.

To put Douglas Taylor's "Five in Judgement" on the stage, all the participants in Drama '68 must have spent many days and months. I'm sure, the performance was the very product of fathomless efforts, pains and joys of all the performers and production staffs during the long period of preparations. Therefore I can safely say, "What brought our victory?—Unity on English!"

Finally let me express my hearty thanks to all the members of the W.E.S.S. for the kind cooperation and assistance throughout the Drama '68.

#### **My request to sophomores and freshmen.**

This year I made a new plan to introduce English through the process of producing our play. But result itself was not satisfactory for me. I myself would like to make the Drama '68 a new stepping stone for the betterment of Drama Activity in the W.E.S.S. Drama has its own characteristics as the art has, but we can also brush up our English ability throughout Drama Activity. I hope Drama Activity will be the very place where we can pursue the creativeness of the art and improve our English ability.

A Future Drama Activity is in our hands!

## **== STORY ==**

This story develops at the small town called Willowburg somewhere in the midwest farm belt of the U.S.A.

It is a very stormy day.

When the curtain rises, we are inside a roadside dinner. We see Bill, the owner of this diner, and Sally, waitress who is seventeen. At the table, two farmers are sitting worrying about their farms. Roy, drinking beer, complains of hardships of farming. Paul is old and experienced enough to stand the damage by the storm, and trying to console Roy.

Here, Mack and Danny enters. They are going to California to go to college by hitch hiking. Danny is excited because of the storm that he has never experienced before. Next, we have another visitors, the

Salesman. Mack asks the Salesman to give them a lift. But his request is rejected coldly.

And Sally comes to the table to take their orders and talks with an interested look and smiles. Bill sees her talking and smiling, and watches them with a jealous eye.

Thus, meanwhile, people in this diner have bad impression toward Mack and Danny. They think they are only a couple of bums.

In this atmosphere, the radio announces a very surprising news. It is an announcement of killing and the two youths who are wearing black leather jackets and Levis are the suspected murderers. The announcer describes exactly Mack and Danny.

They tries to get out, but Mack and Danny are captured in the diner.

Then Salesman gave Roy and Bill an idea which suggests that they should give a cruel treatment to the murderers. They take his suggestion and get ready to start. Paul and Sally stop them.

Here, another farmer, Jack enters and informs that all the people got angry at the killing and are looking for the murderers, and that crops are severely damaged by the storm. Hearing that news, Roy's anger bursts out and practically starts to lynch. Sally tries to call the Sheriff by the phone and she knows the fact that sheriff caught the murderers. And then she tells it to them but they don't listen to her. She asks the Salesman to stop them but he shakes his head saying "It's not my affair. I'm not a citizen of this community." Next she asks Paul, he says "I can't do anything. They're angry... I'm an old man..." Nevertheless, he tries to stop them. But suddenly Roy's violence unleashed and he hits Paul again and again. Bill stops Roy. Roy checks himself. But they find that Paul is dead. Through this story we should think "What brought Paul's death?"

## DIRECTOR'S NOTE

**HIROSHI BABA**

(Director, Junior)

Through my past six months experience as a Director, I've learned a lot of things that should be taken into careful consideration by those who are going to take part in the coming Drama Activity. They must give themselves a lot more time to discuss and to confirm the matters below.

1. What is the Drama? (Significance of Drama)
2. What is the Drama Activity in W.E.S.S.?
3. What is the Director?  
What is the Stage Manager?

What is the Drama Conference?

4. How to use the advisers.
5. Importance of the Play Selection.
6. Introduction of Speaking English in Production Process.
7. Direction through English in the Rehearsal Room.
8. Cooperation system between Juniors and Seniors and Graduates.
9. Future design of the Four Universities E.S.S. Theatricals.  
(Contest or Festival)

I think it more wise to make some notes on the points above.

1. Drama is the creative work of our own with unique idea and image.
2. Drama activity is the process in which we devote ourselves to creating something new and to learning to speak English through Friendship and Unity.
3. Director is the one who will give directions in the Rehearsal Room, take suggestions carefully and work so that his performers might do their best work on the stage. And all the others must be kind advisers. Stage Manager is the one who has all responsibilities for the Drama Activity in W.E.S.S. Drama Conference is the organ through which we amateur members will exchange ideas and decide the nature of the Drama Activity in W.E.S.S. of that year.
4. We should ask them to make useful comments on the speech and actions from the standpoint of foreigner.
5. We have to pay careful attention to the choice of play. We have to decide the play through thinking enough about Director's ability, technical limitation and Audience's interest.
6. One of the purposes of the Drama Activity in W.E.S.S. should be to learn to speak good English. We must introduce speaking English in every possible production process.
7. English must be spoken even in Rehearsal Room by all members. Director must give his directions in good and intelligible English. Director should work hard both on English and Drama itself.
8. Drama Activity is the only one activity through which Freshmen, Sophomores, Juniors, Seniors and Graduates can help each other through kind and nice friendship. We have to have every possible chance to cooperate with them to make best Drama.
9. I believe it unwise to judge the value of each University's work or to make decision that the first prize goes to so-and-so university only based upon the mark given by Honourable Judges who saw only a final stage of each University.

I would like to ask the members of Four Universities E.S.S. Association to have more definite idea or plan for future design of the English Theatricals.

I've left some notes here in acknowledgement of kind and valuable advices and help by the cast and staff members and other friends.

Thank you very much, Mr. Ito, Mr. and Mrs. Purl, our Seniors and Graduates, without your help we might fail to find a real road to make best Drama in 1968.

## Mack, Were You Scared, Huh, Were You?

**RYOZO OKADA**

(Danny, Junior)

A six-month-long rehearsal ends up with two consecutive glorious victories. Danny is gone.

Right after the performance I am toweringly impressed by this. We, the cast, ventured a new method, that is, the introduction of English into stage directions and "director-cast communication". As far as the cast is concerned, this new trial achieved its aim to such an extent that we have produced play in English.

I was often told, "stage in character think of your life, fix the hole". We, the cast, exerted all-out efforts to answer question in English and to play our parts. It is terribly hard for an amateur to handle a prop or move a single finger to achieve a dramatic effect on the stage.

As time passed by, however, we fell into difficulties in terms of good play production. As a result, we had to shift from English over to Japanese. But on the cast's side we understood that even small business must pay off, as Mr. Purl often says to us.

I, for one, sincerely hope that this sort of trial will take root in the E.S.S.

Lastly I'd like to express hearty thanks to Mr. Ito, the graduates and Mr. Purl.

### ~~~~~**RESULT**~~~~~

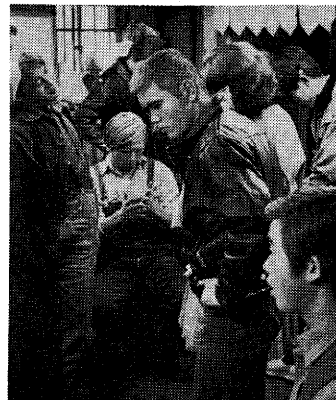
*All-Round Production Prize*

*Individual Prize*

*Third Kiyoshi Nakamura*

*Fourth Masahiko Ohno*

~~~~~



# *W.E.S.S. is for Ourselves*

**SHINJIRO SATO**

(Home Meeting Section)

In spring, I started to work as chief of the Home Meeting Section, and soon I will finish. I learned some significant and valuable things during this period. Friendship, unity, English ability, character and so on. But what I have considered deeply is the meaning of club activities, and what our own club—W.E.S.S.—is.

I have felt that there are a few members who think that the club is for them and themselves. I think rather that through the club we aim to cultivate ourselves and humanity. In this large circle, it seems to be rather difficult to find ourselves and the significance of our club. For example, when we, especially the sophomores and the freshmen take a glance at our activities which are closely packed into a year, we often regard them as given activities. We don't think we can create the activities.

Actually, there are many reasons why we are forced to think so. But as long as E.S.S. is a circle activity, there is originality, and we must be able to cultivate ourselves. That phenomenon is very strange.

A certain sophomore said to me "I cannot find any attraction in the activities. So I don't take part in the activities." But is it true that there isn't any attraction in our activities? Definitely, no.

If we put our full energy into a certain activity, we surely will feel the satisfaction and find the significance of our club. Still there are many problems unsolved in our club. We have to improve our club. Then we can find our potentialities and challenge something in the club. Because the club is for us.

## *Consciousness as The E.S.S. Members*

**SHIGENOBU INAMURA**

(Study Section)

Early this spring, members of the executive committee got together and decided plan for this year. As to study, we thought that we should put our heart into English much more. And we learned from Mr. Togo, that beginners in English study should listen to, memorize and speak the English that English speaking people are now using.

Moreover, we noted that people in Home Meetings are lacking in energy to learn English and that the attendance at activities is decreasing. In order to solve those problems, Fundamental, Intensive, Special and Hearing Courses were provided. At noon recess, we met at the 14th building and studied "Spoken American English" in order to prepare for the Intensive Course. But forty minutes at noon recess is actually very short. The time goes too quickly.

As the leaders of the Intensive Course, we recognized that we are not capable enough of teaching English. Therefore we invited Mr. Togo to be the chief of Leaders' Study. But it is a matter of regret that leaders of Intensive Course did not attend the meetings as often as I had expected. This lack of consciousness caused decreasing attendance in the Intensive and other Courses. I believe that I.C. and F.C. are the only places where all the members of E.S.S. meet to study fundamental English. But from the second semester, the number of those who attended the I.C. decreased remarkably. In autumn I know that we became busy with activities, personal affairs and our own studies. But I am sure that lack of consciousness as the E.S.S. members is one of the main reasons why we fell in this situation.

We need to consider this extracurricular activity, that is W.E.S.S. again. If we do so, we will probably discover the most important thing to be done first.

I hope that the people who succeed to us in this task will listen to my reflection on Study, and try to make our society better. Finally I appreciate the cooperation of each H.M. in Fundamental Course.

## *To Believe and To be Believed*

**TSUTOMU SHIMADA**

(Discussion Section)

In three years, I have learned two major lessons from W.E.S.S. One is to believe and the other is to be believed. First I'd like to tell you what it is to believe. When I look back upon my freshman days, I could not speak English at all. Even the simple greeting "How do you do?" troubled me a lot. For the past three years, I devoted myself to attending all the activities of this society. Because every senior told me that participation in all the activities would make me a good English speaker. I have put into practice what seniors told me. But if I had failed to believe in the seniors' advice, my English would be at the same level as in my freshman days. So I have come to recognize how important it is "to believe".



Second, I have learned the difficulty of "to be believed". I have been responsible for carrying out all discussions this year. Through making plans and having these discussions, the most difficult matter for me was how to have the other members believe in me. I usually needed more than 30 members in order to have one discussion. To get enough members, therefore, I always tried to tell the members that discussion is the best opportunity to brush up on your English ability. But if they did not trust my words, I was not able to accomplish in making even one discussion successful. This precious experience has taught me how difficult it is "to be believed". To be believed is now a matter of my concern.

Because of my participation in club activities, I was able to gain self-confidence. I am sure this confidence will help me a lot when I get out into society.

### ACTIVITIES

|                                                |            |                                                                |
|------------------------------------------------|------------|----------------------------------------------------------------|
| * Discussion with Kansai Univ.                 | Apr. 24    | "Holding company"                                              |
| * Discussion with Doshisha Univ.               | Apr. 27    | "Problem of University"                                        |
| * Discussion with Kwansai-Gaku in Univ.        | Apr. 30    | "Problem of University"                                        |
| * Welcome party of I.S.A. Freshman Discussion  | May 3      | "University life"                                              |
| * Freshman Discussion                          | May 18     | "University life"                                              |
| * Four Universities Freshman Discussion        | May 25     | "University life"                                              |
| * Junior Discussion with Japan Women's College | June 1     | "Death Penalty"                                                |
| * Junior Discussion                            | June 15    | "Racial Discrimination"<br>"Love Marriage & Arranged Marriage" |
| * Kwansai Expedition                           | June 25-29 | "International Monetary system"<br>"Okinawa Problem"           |
| * Discussion with Ritsumeikan Univ.            | Oct. 15    | "North & South Problem"                                        |
| * 10 Universities Discussion                   | Dec. 8     | "North & South Problem"                                        |
| * All Waseda Discussion                        | Dec. 12    | "Nation & Education"                                           |

# *A Sign of Change*

**MASAMITSU YANAGAWA**  
(Delegate to Cultural Federation)

No one thinks that it is not necessary for students to turn their eyes to social problems. But, at the same time it is true that only few people do their best to consider social problems.

W.E.S.S. has a 66 year-history and has grown to be the most famous club in our campus. I love W.E.S.S. and believe W.E.S.S. is a good club. But to my regret, W.E.S.S. had one big demerit and only because of it, W.E.S.S. can't be greatly appreciated by many students.

In the past this hateful demerit was that most of the members of our club were not interested in or pretended not to have any concerns about social problems.

Since my freshman days, I had thought that we had to change this. The Cultural Federation Committeemen were asked to tackle this job. The five committeemen's first job was to have all members of our club take notice of the 26th of April (International Protesting Day against the War) and do some demonstration of protest on that day.

Though we were busy welcoming freshmen, all members of our club discussed the problems of Vietnam or Okinawa and considered what we, the E.S.S. should do for the April 26 struggle day. In spite of our efforts, we couldn't do anything under the name of W.E.S.S.

But that was not useless. Based on this experience we five committee members did our best to accomplish the slogan of this year, "Let's have concern for social problems."

The 15th of June has become one of the memorial days of the E.S.S. Thirty five members participated under the flag of "W.E.S.S. Volunteers" in the All Tokyo Gathering at Hibiya with 20,000 people. It was the first time in W.E.S.S. history that we participated in the demonstration even on a small scale, though not under the official name of W.E.S.S.

Another project that can not be unnoticed was to publish "THE WESS BUNREN" and to support "THE WESS". It cannot be denied that these papers helped to accomplish this year's slogan in our club.

Anyway, I am very glad that there is an atmosphere of concern with social problems.

I hope the first step of this year can be of use next year, and based on the valuable experiences of this year, all the members of W.E.S.S. will do their best to take over our work next year.

# *What We Are Really Capable of*

**YOHTARO OHTA**

(Debate Section)

There is a concept of freedom which has various connotations and meanings. One of these is, generally defined, the state in which one controls one's own life. If you are completely free, you can refuse what you don't like and you can receive what you want. Namely you have an option in every action. In most cases one chooses the pleasant rather than the unpleasant option, even though it does not seem to benefit his future.

There is also a concept of need which generally means the state one has to do something either in the form of pleasure or compulsion. If you became the chairman of W.E.S.S., you are in need of acting like the chairman. If you were in some foreign land, you are in need of speaking its language and knowing certain things required. In this way, by putting ourselves under necessary conditions, we are sure to reveal our potential ability which will expand the realm of freedom we can further enjoy.

Once you take an option and choose an objective, certain needs or requirements automatically come into effect—requirements that has no optional alternative and that make us reveal much more ability than we can do without such conditions. In other words, we will be able to enjoy greatly expanded freedom through compulsory, not free, conditions, though paradoxical. In short, "Try Yourself For the Future".

The job of the Debate Section and other activities have been such conditions as what I talked about. I look back on the past ten months in the manner that I have expanded my realm of freedom, being the chief of this section and realizing the two aims, more English ability and more social concern.

## **ACTIVITIES**

- \* Debate with Hawaii Univ. (April 15)  
"South Vietnam should be turned over to the United Nations"  
Mr. U. Tojima                      Miss R. Matsuno
  - \* I.S.A. All Japan Debate (5-man debate) (April 28)  
"The Japan-U.S. Security Treaty should be abolished"  
Mr. Y. Ohta                      Mr. Y. Ohtsuka  
Mr. S. Sasaki                      Mr. M. Tanaka  
Mr. Y. Ishikawa                      Mr. T. Kusuyama
- We could not win the Elimination match with Nihon Univ.

- \* T.I.D.L. (Tokyo Intercollegiate Debate League)  
Home to Home Debate  
"Okinawa should be restored to Japan with military bases under the same conditions as now existing in Japan proper"
- 1. with Aoyama Gakuin Univ. (April 19)  
Aff. Mr. T. Toyama                      Neg. Mr. S. Hosokawa  
    Miss T. Mochizuki                      Mr. H. Ohkubo  
    (won)                                      (lost)
- 2. with Japan Women's Univ. (May 4)  
Aff. Mr. T. Hiroki                      Neg. Mr. A. Katagiri  
    Mr. E. Matsuzaka                      Mr. M. Mitamura  
    (won)                                      (won)
- 3. with St. Paul's Univ. (May 18)  
Aff. Mr. K. Ohkubo                      Neg. Mr. H. Suzuki  
    Mr. T. Sekimori                      Mr. K. Kajiyama  
    (lost)                                      (won)
- 4. with Meiji Gakuin Univ. (May 20)  
Aff. Mr. T. Kobayashi                      Neg. Mr. T. Kobayashi  
    Miss Y. Kobayashi                      Mr. Y. Suzuki  
    (lost)                                      (lost)
- \* All W.E.S.S. Debating Contest (June 12, 13)  
In this contest, Mr. T. Masaki-Miss M. Koma's team won the first prize out of twelve teams participated.
- \* T.I.D.L. Championship Debate (June 22, 23)  
Mr. T. Masaki and Mr. Y. Ohta represented W.E.S.S. in this tournament and they won the first prize amongst 18 teams of different universities.
- \* Junior Debating Matches (July 3, 5)  
"The Death Penalty should be abolished"  
Each team consisted of a sophomore and a freshman. About 80 members participated. This was supported by an honorable graduate Mr. Yamashita and seniors.
- \* All Japan Debate Contest (Elimi. Sept. 15, 16)  
    (Final Oct. 5)  
(International Education Center, I.S.A.)  
"Large corporations in Japan should merge."  
Mr. Y. Ohta and Mr. M. Tanaka represented Waseda and passed the Elimination. In the semi-Final at Asahi Auditorium, however, we were defeated by Kitakyushu Univ.
- \* Inter-H.M. Junior Debating Contest (Nov. 6)  
"The Textbook Authorization System should be abolished"  
Around 150 members participated in this debate.
- \* 10th Inter-H.M. Debating Contest (Nov. 10)  
Akihabara H.M. won the 1st prize.

# *Mutual Understanding*

**HIROMI NISHIMURA**

(The International Section)

In the E.S.S., we study English conversation through the many activities we attend. It is said that the English language is the universal language. We are able to communicate with people around the world through the English language. This is perhaps the ultimate purpose of studying English to widen our communication potential. But, here is a problem. We are engaged in brushing up our English ability, but we are apt to forget our ultimate purpose. Let us discuss with you this problem. My section was established to make enjoyed many activities, such as the International Seminar, meetings with foreigners, the inspection of the F.E.N. Tokyo Station and lectures.

Through these activities, I learned so much! Let me show you what I have felt and learned in order to elucidate the particular role of the International Section in the E.S.S. I myself have learned how difficult it is to reach mutual understanding. But I could recognize again that we are all human, even if our customs may be different. I think, however, that if we have a serious attitude toward foreign friends when we have contact with them we will reach understanding. This serious attitude, I think, is the attempt to know them, and to try to understand their thought process. Unfortunately, I feel that we often lack this commitment. If you just expect foreigners to teach you English, you can't expect to reach real communication, though I don't deny that you may learn English from them. You are a Japanese, while he is a foreigner. But, what is the difference? I think there are differences. The way of thinking and the structure of human relationship are quite different. But, our orientation and theirs must be to recognize our common basis. This recognition is the factor which can bring us to mutual understanding. This kind of relationship must thus be individual-to-individual, human-being-to-human-being. If you recognize this fact, I think you cannot be satisfied with mundane, surface relationships.

To the world, the most desired thing today is mutual understanding among all nations. The International Section will give you many opportunities to talk with foreigners. The International Section will give you many. But, what you must recognize is that you yourself must attempt to step out of your own frame of reference and seek this common basis for understanding. It is easy to say "international good-will, friendship and understanding." But only you, my friends, can find it.

# *Have Your English World*

**TAIZO NAGANO**  
(Speech Section)

Everybody in E.S.S. hopes to be a good English speaker. And I am no exception. But I often wonder if they are studying hard enough to meet their primary objective. To my great regret, I do not think they are working hard enough. In fact, they do not read, write, listen to English nor even have their own dictionaries under their arms. This is the universal tendency in the E.S.S. In order to break this tendency, let me tell you my way of English study. To begin with, I make it a rule to listen to the F.E.N. everyday. When I get home, after I am through school and club, I turn on the radio and get the F.E.N. Then my small room is full of English. In this small English world, I do my home-work, write letters, read books and enjoy coffee (sometimes whisky for a night cap). Like this, I can live in English spontaneously. The noticeable thing is that I never forget to jot down the sentences which I find interesting and useful in these F.E.N. programs.

Reading English novels helps a lot, too. I pick up interesting expressions while reading them. So not a day passes without learning some new words and expressions. I am sure these helps build a huge vocabulary. To have a contact with English speaking people is important, too. I try to have an access to them not only to have a chance to speak in English, but also to expand my hemmed-in view. In the course of conversation, I use there familiar words and phrases piled up so far as a means of communication.

Everybody could be a good speaker. It is never too late to mend, make your beginning right now. Start with your dictionaries always under your arms. And have your own English World everyday.

## **ACTIVITIES**

- |                                                                                                                                    |                                                                                                                                        |
|------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------|
| * Oral Interpretation Contest<br>May 6, 7, 8, 10,<br>1st Prize Mr. M. Aoyama<br>2nd Prize Mr. S. Sasaki<br>3rd Prize Mr. N. Suzuki | * All Waseda Speech Contest<br>May 27, 28, 29, 31,<br>1st Prize Miss K. Inafuku<br>2nd Prize Mr. T. Masaki<br>3rd Prize Mr. T. Matsuki |
| * Tokyo Intercollegiate Oratorical Contest<br>May 25 (at Toh-koh Univ.)<br>Mr. T. Suzuki won the 2nd Prize                         | * Annual National Intercollegiate Oratorical Contest (Elim.)<br>June 14<br>Delegate Miss K. Inafuku                                    |

- \* Hitotsubashi All Tokyo Inter-collegiate Oratorical Contest  
June 15  
Miss K. Inafuku won the 1st Prize
- \* Four Univ. Junior Speech at St. Paul's  
June 17  
Mr. T. Suzuki won the 3rd Prize
- \* The 7th W-K Speech Contest  
Sept. 13  
Waseda was awarded the Society Prize  
Mr. T. Nagano won the 1st Prize  
Mr. T. Masaki won the 4th Prize  
Mr. T. Suzuki won the 5th Prize  
Mr. H. Nakase won Honorable Mention
- \* All Waseda Speech Contest  
Oct. 23, 24, 25, 29,  
1st Prize Mr. T. Masaki  
2nd Prize Mr. T. Matsuki  
3rd Prize Mr. T. Nagano
- \* Seishin Oratorical Contest  
Nov. 10  
Mr. T. Fujino won the 3rd Prize
- \* Tokyo Women's Christian College English Oratorical Contest  
Nov. 16  
Miss M. Koma won the 3rd Prize
- \* The 3rd East-West Six Univ. English Oratorical Contest  
Nov. 23  
Miss K. Inafuku won the 1st Prize
- \* Tokyo Nohdai English Oratorical Contest  
Nov. 30  
Mr. T. Suzuki won the 1st Prize
- \* Dokkyo Univ. English Oratorical Contest  
Dec. 1  
Miss Y. Maeda won the 2nd Prize

## *What A.V.A. Thinks*

**TAKASHI KOBAYASHI**  
(Audio-Visual-Aids Section)

What are the basic elements in studying English? Reading, Speaking and Listening Comprehension. Yes, these are the basic elements. But, for the members of English Speaking Society, we are lacking in our listening ability. We are afraid we cannot keep in touch with foreigners all the time and we only occasionally hear foreigners. Then this is the significance of using of audio-visual aids. Thus the Audio Visual Aids Section is playing a very important role in our English Speaking Society.

Moreover, realizing this importance, we sought listening comprehension study as a club-wide activity. Thus we set up a hearing course this year, and in order to make sure of everyone's persistence in their constant study of listening ability, we had a Hearing Contest. In addition, we had a movie "Love is a many splendored thing" to study English using the scenario, but we regrettably could not have any study meeting.

In this way, A.V.A. Section is an important part of E.S.S. because of its English aural study. But to our regret, there was a tendency to make light of aural comprehension study in the E.S.S. Therefore it was my task as a chief of A.V.A. Section to make the members understand the significance of the A.V.A. Section. And also, please remember that we provided you with many kinds of books such as dictionaries, encyclopedias, etc.

I think our society is not only to study English, but also to achieve something with our friends. In this sense, we have to know each other and stress the importance of mutual understanding. Thus we had Reading Meetings twice this year. And we need such activities, so I want to ask sophomores and freshmen to continue this sort of activity.

Finally, as the basic three elements, Reading, Speaking, and Listening Comprehension, I want to ask you not to forget to hear English frequently. It is our pleasure for you to make good use of our facilities.

## *Summer Time*

**RITSUO SHINGO**

(Recreation Section)

This year, our section had two activities. One was an athletic meeting instead of a dancing party. As for myself I dare not say that I don't like to dance. But I don't think a dancing party is the place to get to know each other in real meaning. That place is so crowded and many boys and girls, including me, just stand and see some couples dancing. So I had a plan to arrange a field day in May. We could have had more than 200 people. We prepared for it. But we couldn't make good weather for it. Unfortunately it rained. I expect next year to try to have this athletic meeting. This is very timely and good plan I think.

Next one is summer camping. This year we took up much time to speak English. But actually I thought we couldn't prepare for English well, because we were so busy with management of the pro-



gram. This is one of the regrettable points. One more regrettable thing is that the number of participants decreased very much. I can say that there are two main reasons. One is that we have two summer camps and the other is that two camps are held too close together. So students who want to go back their home town don't want to attend our summer camping. They want a few weeks to spend their time in their own home. So we must allow a few weeks between two summer camps. We had better have summer camp in the middle of July. As for having two summer camps, it costs us almost ten thousand yen in total. But as for this, I don't have a better idea. Because each camp has its own significance.

By the way, three U.S.A. girls came to the summer camp. They got to know members of the club. Some members are corresponding with each other now. I sure wish them luck.

## *The First Thing I Remember Now*

**YU HARA**

(Delegate to Four Univ.  
E.S.S. Association)

Looking back upon this year the first thing I remember now is Model Production '68 which was organized by thirty-one univ. and colleges in the Tokyo area, and we performed "Our Town" using a new method of "English only" with director Mr. Richard A. Via. In MP only English was used as a means of communication not only in rehearsals but in staff and committee meetings; and even at the time we got together to go to a movie on the day-off from rehearsal. At first it seemed to be hard work for us to use English in rehearsals and meetings, but gradually we got used to it, and we came to enjoy speaking in English. And also as for techniques of producing a drama MP showed many unique ways which are of value for us, the students. One of them is "Listen and Talk" method which was planned by Mr. Via.

Nowadays, to make an English drama as an activity of E.S.S. seems to be very popular in Japan, and in actuality, there are seven organizations for their performances in Tokyo. (Four Univ. E.S.S. Association is among them and it has the longest tradition.) But we cannot deny that recently the problems of its activity have come out. For example, the staff cannot have time to study English conversation in their jobs in spite that it is an activity of E.S.S.

In this sense it is very valuable that MP indicated what an English drama of E.S.S. should be. I think there are many things which we

can learn and should introduce from MP since our drama activity is a part of E.S.S. To my joy, some of these ways of MP were introduced into Waseda's play this year.

I was engaged in this MP'68 as one of the committee from Four Univ. E.S.S. Association and as one of the cast in its road tour. Three other W.E.S.S.'s members joined it this year. I hope more members will join MP'69 next year and obtain many things, and make the best use of them for the betterment of our drama activity.

## *For The Harmony of The People*

**TAMOTSU IKEDA**

(Assistant Delegate to I.S.A.)

This year, our I.S.A. (International Student Association) had many activities in order to extend our purpose.

Debate Contest (2 members)

All Japan English Speech Contest

Seminar of I.S.A. Japan

All Japan English Debating Contest (5 members)

Welcome Meeting for Freshmen

I.S.S. (International Student Seminar)

I.S.C. (International Student Conference)

What is our purpose—? Human creatures seek after peace. As students, our ideas on achieving world peace are still poor. If we gather around the conference table exchanging our ideas and others' ideas, our ideas become richer. In this sense, our I.S.A. has held many meetings. And this year, we have chosen "For the harmony of the people" as a main theme to present our ideas. Along this, we spent much time in order to extend our purpose. When we held the meeting, we had many problems to be solved. For example, the time to decide the details or information etc.—. These problems, however, are not the most important problems. We can make the plans throughout a year and we can send you information.

I.S.A. is the large scale organization in this country and this organization seems to be split in half. Some groups regard foreign affairs as important matter and another groups think of national problems important. So, we couldn't have the conference table on which we discuss the same thing. In addition to this, we have many problems in Tokyo chapter. Tokyo chapter consists of E.S.S. Each E.S.S. differs according to activities, thinking and so on. We, the members of W.E.S.S., should consider this problem. It is difficult to solve it but we must endeavor to settle it.

# *My Favorite Tohmonkai*

**TAKAMITSU SHIBAHARA**  
(Tohmonkai)

Nobody could experience junior year twice in the Waseda English Speaking Society. Nevertheless it often occurs to me that if I could be a junior again, how wonderful and happy I would be and I might fulfill my task as one of the committee members without any mistakes whatever.

I have been engaged in the E.S.S. as a Tohmonkai Section-head this year. My work began with visiting the committee members of Tohmon-Eigokai. Since then I have had a lot of jobs such as donation for the Kwansai Expedition, Summer Camp (invitation for graduates) and the Graduate-Student gathering and so forth. Since I was truly fond of these things, I became disposed to undertake the position of Tohmonkai-chief this spring. I endeavored to have contact with many seniors at all possible opportunities as far as it was concerned with Tohmonkai throughout this year. Tohmonkai taught me a lot. My experience through Tohmonkai makes me think like this. "What I have done in Tohmonkai might be repeated again in the exact same way in the society after graduation." And one more thing I would like to tell you from my Tohmonkai, "How much we may exert ourselves in the future depends upon how much we devoted ourselves to something in a campus." We, all, should be proud to be a member of the beautiful W.E.S.S. We are required to do something as a E.S.S. member. W.E.S.S. will prove useful for the development of humanity I hope that all members will have "lubricating oil" for the future in the university life of four years.

Finally I wish to express my hearty thanks to Prof. Ito, president of our E.S.S. and many, many graduates who did a lot of favors for me this year.

## *An Attempt*

**SHINN MIYATA**  
(P.R. Section)

It is often said that enormous and systematized organization hinders us from true human relationships and creative activities, and in a large society, we are too timid to fail.

This year, we, the members of the Public Relations Section, as well as others, endeavored to get rid of such faults. We published our organ paper "THE WESS" in order to have all members know that we were working together. Another purpose of this publication was to give members suggestion for talking about social problems which may sound strange for an E.S.S. club. We cannot ignore these problems which very much concern our lives: the Vietnam War, the Czech Problem, the Japan-U.S. Security Treaty,—and the Student Movement itself. We must consider these problems, discuss them with each other and then act together toward our ideals, as well as study English together in our society. One might say, "The E.S.S. is a place not to discuss social problems, but to acquire English speaking ability, so you should find some other place to talk about such problems." Actually, however, where but the E.S.S. do we have such a place and friends to talk and act together? Nowhere else, if we spend most of our time studying and working in this society. That's why we tried to have a meeting to discuss the attitude we should take against what's going on in Japan and in the world. We believe we can make contributions to the peace of the world through English, the international language.

We are sorry to say that "THE WESS" was not enough to accomplish that purpose. Besides, there were a few members who were too busy to read it or didn't have a chance to get it.

But we are sure this kind of an attempt plays an important role in signifying the direction of our society and we hope this kind of trial will be continued.

Finally, we'd like you members to note this quotation: "Let us go forward together with our united strength." **Churchill**

## TRACE OF ACTIVITIES '68

|       |       |                                           |
|-------|-------|-------------------------------------------|
| April | 15    | Debate with Hawaii Univ.                  |
|       | 21    | Welcome Party                             |
|       | 24    | Discussion with Kansai Univ.              |
|       | 27    | Discussion with Doshisha Univ.            |
|       | 28-29 | I.S.A. All Japan Debate Contest           |
|       | 30    | Discussion with Kwansei-Gakuin Univ.      |
| May   | 1     | Lecture Meeting (by Mr. Richard A. Via)   |
|       | 3     | I.S.A. Welcome Discussion                 |
|       | 6- 8  | Oral Interpretation Contest (Elimination) |
|       | 10    | Oral Interpretation Contest (Final)       |
|       | 12    | I.S.A. All Japan Debate Contest           |

|           |       |                                                      |
|-----------|-------|------------------------------------------------------|
|           | 13    | Study Meeting starts                                 |
|           | 18    | Freshman Discussion                                  |
|           | 19    | General Meeting                                      |
|           | 25    | Four Univ. Freshman Discussion                       |
|           | 27    | General Meeting                                      |
|           | 27-29 | All Waseda Speech Contest (Elimination)              |
|           | 31    | All Waseda Speech Contest (Final)                    |
| June      | 1     | Discussion with Japan Women's College                |
|           | 2     | Inspection to F.E.N.                                 |
|           | 5     | Lecture Meeting (by Mr. Tazaki)                      |
|           | 12    | T.I.D.L. Championship Debating Contest (Elimination) |
|           | 14    | Lecture Meeting (by Mr. Peter Mann)                  |
|           | 17    | Four Univ. Junior Speech                             |
|           | 20    | Picture Meeting                                      |
|           | 21-22 | T.I.D.L. Championship Debating Contest (Final)       |
|           | 24-29 | Kwansai Expedition                                   |
| July      | 2     | Drama General Meeting                                |
|           | 3     | Recitation Contest                                   |
|           | 6     | Orientation for Summer Camp                          |
| August    | 5     | Orientation for Summer Camp                          |
|           | 7-13  | Summer Camp                                          |
| September | 13    | Waseda-Keio Speech Contest                           |
|           | 14-15 | All Japan Debating Contest (by I.E.C.)               |
| October   | 15    | Discussion with Ritsumeikan Univ.                    |
|           | 19    | Four Univ. Dancing Party                             |
|           | 20-21 | Drama Camp                                           |
|           | 22-24 | All Waseda Speech Contest (Elimination)              |
|           | 26    | All Waseda Speech Contest (Final)                    |
| November  | 1     | Drama Performance in Waseda Festival                 |
|           | 6     | Inter-Home Meeting Junior Debate Contest             |
|           | 10    | 10th Inter Home Meeting Debating Contest             |
|           | 23    | East-West 6 Univ. English Oratorical Contest         |
|           | 22-24 | Drama Performance                                    |
|           | 29    | Reading Meeting                                      |
| December  | 8     | All Kanto Discussion                                 |
|           | 12    | All Waseda Discussion                                |
|           | 14    | All Kanto Speech Contest                             |
|           | 22    | Closing Party                                        |

# MANAGING STAFF IN 1968

## Executive Committee Members

|                    |                   |                    |                |
|--------------------|-------------------|--------------------|----------------|
| President .....    | Prof. Katsumi Ito | Treasurer .....    | Shigeru Sasaki |
| Chairman .....     | Hidenori Nakase   | Assistant T. ....  | Junko Tanaka   |
| Vice Chairman .... | Yoshihiko Otsuka  | Planning & Manage- |                |
| Secretary General  | Uichiro Tojima    | ment Agency .....  | Ryuji Muroya   |
| Assistant S.G. ... | Michiko Kobayashi | Assistant P.&M.A.  | Mitsuo Sakurai |

## Sections

|                                              |                                                                                                            |                      |                                                                                  |
|----------------------------------------------|------------------------------------------------------------------------------------------------------------|----------------------|----------------------------------------------------------------------------------|
| Audio Visual Aids..                          | *Takashi Kobayashi<br>Kazuko Sano<br>Satoru Nakayama<br>Kyoko Takeda<br>Takashi Kurematsu<br>Toshio Kimura | International .....  | *Hiromi Nishimura<br>Tsuyako Nohmura<br>Akihisa Hirabayashi<br>Hiroaki Tagashira |
| Debate .....                                 | *Yohtaro Ohta<br>Ritsuko Matsumo<br>Michio Tanaka<br>Masayoshi Kayama                                      | Public Relations ... | *Shinn Miyata<br>Kiyoshi Nakamura<br>Kimio J. Ando                               |
| Discussion .....                             | *Tsutomu Shimada<br>Yuko Kobayashi<br>Naoko Tsuji<br>Tsuyoshi Matsumoto                                    | Recreation .....     | *Ritsuo Shingo<br>Mari Tanaka                                                    |
| Drama .....                                  | *Masaaki Hojo<br>Hiroshi Baba                                                                              | Study .....          | *Shigenobu Inamura<br>Mariko Kimura<br>Sumie Kishimoto                           |
| Home Meeting ....                            | *Shinjiro Sato<br>Akiko Yoshimura<br>Masanobu Otsuka                                                       | Speech .....         | *Taizo Nagano<br>Yohko Maeda<br>Takashi Fujino<br>Minako Koma<br>Teruo Masaki    |
| Tohmonkai .....                              |                                                                                                            |                      | Takamitsu Shibahara                                                              |
| Delegate to Cultural Federation .....        |                                                                                                            |                      | Masamitsu Yanagawa                                                               |
| Delegate to Four Univ. ESS Association ..... |                                                                                                            |                      | Yu Hara                                                                          |
| Delegate to I.S.A. ....                      |                                                                                                            |                      | Ryozo Okada                                                                      |

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# VOICES

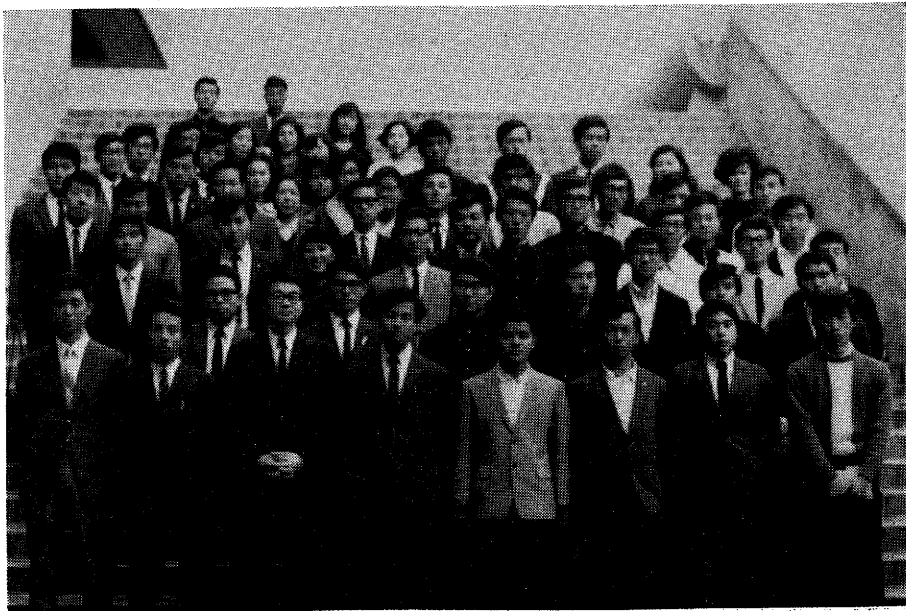
## FROM EACH HOME MEETING

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### YOKOHAMA

Hiroyuki Itsuki, one of the most famous writers who graduated Waseda University several years ago, said: "My heart is empty after I have acted separately, but some kind of upsurge remains in my heart when I have finished some work in cooperation with some people. Cooperation is one of the most important things in our life."

We happen to be the members of Yokohama Home Meeting in W.E.S.S. People who were born in Yokohama are called "Hamakko." And all of us have the spirit of "Hamakko." We love literature, music, sports, English and human beings. We discuss together, play together, drink together and always cooperate together. Every member of our Home Meeting is cute. And as long as our Home Meeting exists, our friendship will continue forever.



# SHIBUYA

This is neither our autobiography nor a story of the recollection through this year. We would be happy if the readers would skim over it as a word in your ear.

School year, too short to know, has come near to the end, in which some could find satisfaction and fulfilment while others couldn't.

Now, members of Shibuya Home Meeting used to be sort of particular in comparison with others', they say.

Most of the members including the chairman and vice-chairman are strange which may be called the mood of Shibuya's through this year.

By the bye, we sent many delegates to Drama, the largest activity in our club, who did their best and also to speech where many places fell into our hands. We don't like, sectarianism that would make us depart easily, but each Home Meeting, we believe, should have their own peculiarity.

Now, we take an oath here that we would try to do our best for Waseda English Speaking Society and lovely new freshmen of next year.

Finally, we sophomores would like to express our hearty thanks to seniors, juniors and freshmen for their sincere cooperation.

We thank you very much.



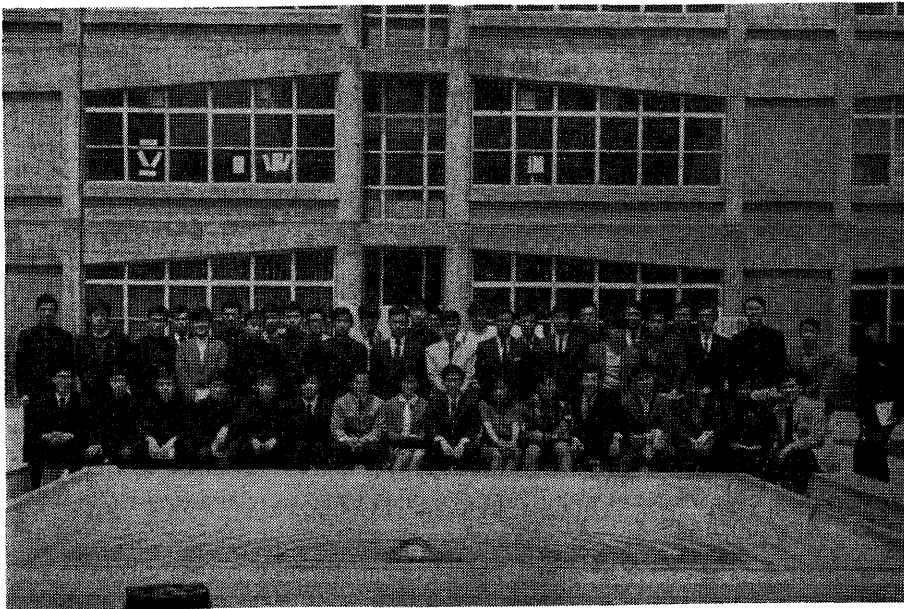


## MEJIRO

Variety—this is the very word to explain the character of Mejiro Home Meeting. Our H.M. consists of various personalities, and birthplaces.

Almost all of the Mejiroites come from various parts of Japan—from Hokkaido to Kyushu. In this sense, you will find strong individuality founded on the influence of their birthplaces. At the same time, you can find two different types of group. The one is the group that is trying to go hand-in-hand with the members of E.S.S. The other is the group that strongly wants to be independent from the human relationships.

Like that you can feel the diversity of characters. However the characters may differ, our Home Meeting has the capacity to unite. We are firmly convinced that we did quite a good job based on this capacity.



## JOHOKU

Each of us, as a member of Johoku Home Meeting, has pride and love for Johoku. Boys and girls who accidentally or necessarily, came to W.E.S.S. are going to lead an important part of university life within the community named Johoku.

In April, with the blossoming of cherry trees, freshmen registered in order to be one of us. Sophomores waited for them. And the year of Johoku started with fundamental study at noon recess, Oral Interpretation Contest, Freshman Discussion . . . , etc.

Under the hegemony of sophomores, and based on the policy sophomore members were taking, all of us tackled the activities and marched on.

The Interpretation Contest in spring was unforgettable. Almost everyday, freshmen and their new brothers and sisters tackled Lincoln's speech. Some felt shocked by the difficulty of pronunciation but the fighting spirit sprang out, and they felt themselves to be one of Johoku members. The condensed form of our life in Johoku was the summer camping at Karuizawa, which also was most enjoyable for many. We got up early in the morning. The first half of our camping period was spent in study, conversation, hearing and study out of doors. We the ardent chiefs and others also enjoyed skits and games in English. We lived in English. There we could see the attitude toward English of us all.

The second half was spent in pleasant activities such as hiking, singing as we walked on the tableland, climbing mountains, one evening, gazing at the blazing fire, we were intoxicated with the prime of youth and made our friendships strong. We felt there the cooperative spirit to tackle English and lead a fruitful club-life.



We do every thing together, we enjoy everything together. That's the way we want it to be and the way it should be.

Johoku is reborn every year. But its cooperative spirit will survive with the name of Johoku.

## AKIHABARA

Akihabara Home Meeting is just ten years old, for this Home Meeting system was established ten years ago. As far as a human being is concerned, a ten-year-old boy or girl is not mature. He or she is only a child who knows little about the world. This thing might be said also of the Home Meeting system of our society. There might be many defects in the present Home Meeting system. Why in the world do the Home Meetings exist? And what for?

Through scrupulous considerations and discussions on these matters, the Home Meeting system will be matured.

Putting introductory remarks aside, looking back at ourselves this year, we, the members of Akihabara Home Meeting, tackled many activities, traditional ones and newly-made ones such as the Junior Debate held at the end of first semester. This year we welcomed around eighty freshmen including many cute girls. Two thirds of them have already left our society. In our eyes, however, the rest are really chosen members who can make Akihabara Home Meeting brilliant. In order to make it so, we have to be united far more closely than we have been so far.



We, the members of Bahara, are ready to make friends with you, members of other Home Meetings. This seems to be a quite natural attitude. But there is a tendency which we should get rid of. We often don't know one another even if we are all members of the E.S.S., only because we are usually in our own Home Meeting. We are always in the first floor of the student center, chattering in English. So please come and join us.

Last but not least, we'd like to say we appreciate your kind cooperation, younger brothers and sisters, saying "Thank you for a thousand times" with the deepest love. And we also appreciate your great efforts, elder brothers and sisters, saying "Many thanks for your trouble" with the highest admiration.

## KOENJI

You will be surprised to know the various kinds of people in our Home Meeting. Some members find much interest in almost every activity of our club. Some find great enjoyment in only English conversation. And some in studying English itself. But there is no one who is at a loss as to what to do in our club. Everyone enjoys himself in doing each activity.

At this time of the year every freshman is very busy preparing for the closing party, participating in the drama activity, and studying English. Besides there are some who are very fond of drinking. In our summer camp a freshman made a speech. Can you guess the title of the speech? "Let's drink" was the title and all of us could not help laughing from the bottom of our hearts.

This autumn we had a debating match. In fact we were very keen about it, partly because we are fond of the activity, and partly because we find it a pleasure to discuss the social problems. Actually some members had an experience of attending the demonstration for the sake of justice.

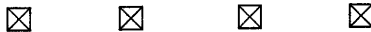


# SHINJUKU

However small or large it may be, every group has its own character. Our Shinjuku Home Meeting has its own merits and demerits. The English speaking ability of members is one of the best among the seven Home Meetings, but there are only a few members who attend the main activities. Freshmen of this year are a little different from the past several years. There are many active members who eagerly wish to improve their English and personalities through club activities.

I sincerely hope that they will improve our bad points and carry on our good points.

W.E.S.S. is too big. So the Home Meeting system was established. Actually, however, even a Home Meeting has many members. There are various kinds of people, from active persons to inactive persons. There are fat boys and thin boys, tall men and small men, pretty girls and rough girls. And every member has his own individual character. In that we can learn from him. This is one of the main objects of club life. I believe, Home Meetings alone can provide an ideal place for freshmen throughout the year. I do not advocate sectionalism. But, Home Meetings should have a friendly atmosphere. And I like Shinjuku Home Meeting because of its atmosphere.



# Time Was

Time was I thought the world was thin and dry,  
A heap of shavings curled from heaven's blade  
(Let fall a match, the flames would hit the sky.)  
I tried to hide, but shavings give no shade.  
The sunlight pierced my vitals like a knife.  
I writhed: I opened: suffering was life.  
  
A wind kissed leaf and lake: that wind was I;  
At last the desert flowered with delight.  
I heard the stars drum in the hollow sky.  
Roused by that drumming, here I stand upright.  
Now let my fossils lie: no more retreat:  
My hopes are sharp as glass before my feet!

—John Wain

## 英文速記の魅力

GREGG SHORTHAND-DIAMOND JUBILEE SERIES の紹介

このサインは英文速記で“I need you”と書いたもので最初のサークル“O”はアルファベットの *o* の字のシッポを取除いたものです。これは *ei*, *æ*, 及び *a*: の発音を現わすサインだが同時に1人称の“I”を現わすブリーフ・フォームでもある。Need は——(N)と *o*(E)と——(D)のサインを結んだものです。Youはウーと発音するサインで丁度アルファベットの“O”の字を横に切った上の半分と思えばよい。

このように英文速記は非常に簡単に入門できるおもしろい勉強です。速記の学習が進むにつれて、英語の勉強に欠くことのできないヒヤリング、スペリング、句読点は勿論のこと、英文のバターン(特に商業通信文の近代的表現方法)が知らず知らずのうちに修得できます。

特に自分の書いた速記のサインを見ながらタイプライターで原文に復元する(トランスクリプトという)課程では、他のいかなる勉強にも見られない特筆すべき効果がある。今迄いい加減におぼえていたスペルや、理屈だけでマスターしたつもりりの文法の力もここで総点検できます。男性は商業通信文の勉強の手段として、女性には英語秘書への近道として英文速記をすすめたい。英文速記のできる秘書が非常に不足しているのを待偶も抜群です。マスターするのに普通は初級六ヶ月、上級六ヶ月の一年で一分間八〇語位とれる実力がつきまします。

現在東京には英文速記を教える七、八校あるが机を並べただけの学校もあるし、生徒各人にタイプライターを与えて、速記のノートに即座にほん訳したり、マルティ・チャンネル式近代的速記ラボを備えて本格的な学校もあります。

これから入門したい方は、新宿の中央ステノ・カレッジを紹介しよう。

所在地東京都新宿区百人町一―二八郵便番号一六〇 電話三六二局四一九一―一八番

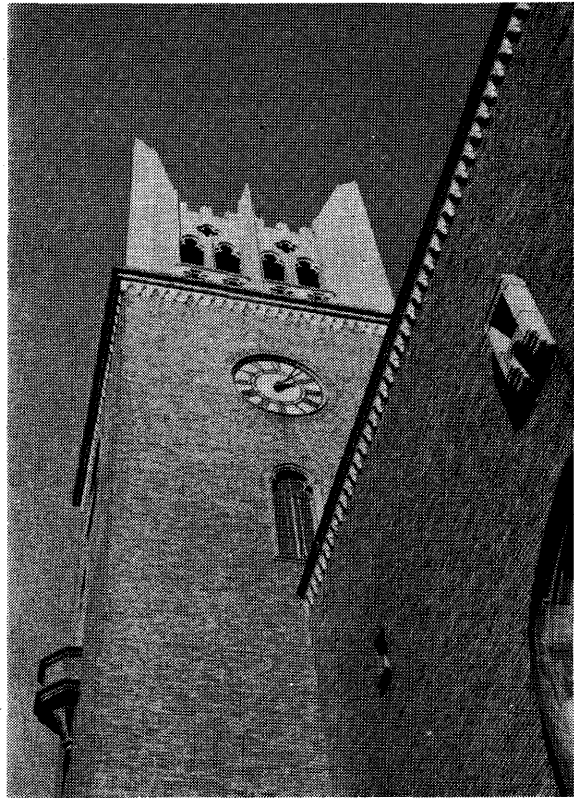
尚、この学校では、ニューヨークのグレグ本部から認定をうけて近代的マルティ・チャンネル・ディクテーション・ラボを完備しているから生徒の実力に応じてスピードが選択できる。又全員がタイプライターを使用して同時にトランスクリプトできるシステムを採用しています。

詳細は電話か手紙(切手二五円同封)で、直接上記学校にお問合わせください。

*Speeches*

*Essays*

*& Debate*

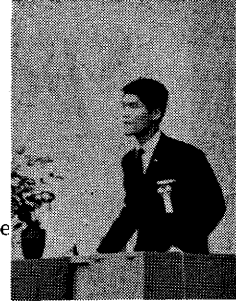




# What Do You Pay For Freedom?

**TAIZO NAGANO**  
(Commerce, Junior)

The first prize winning speech in the  
Waseda-Keio Speech Contest



What is the most precious thing in the world? Diamonds, sapphires or cat's eyes? Yes, they are rare and precious stones but we can buy them if we want to. Then what do you think is much more precious than what we cannot buy? You could think of some. Some of you would think of time and their "sweethearts". To me it is freedom. But many of you would doubt it, because you take it for granted that freedom was given when we were born. I believe this is a misconception of freedom. So today, ladies and gentlemen, I would like to discuss with you what this misconception is and how freedom should be understood.

When we have a look at our history, we notice that the people's life was nothing but a battle for freedom. They fought against some strong powers in some way or another whenever their freedom was challenged. Therefore we should understand that freedom is not given but obtained by our forebears. Now let us look into our recent history. In 1868, the Meiji Restoration was accomplished. They became a little free, compared with the people of former years. It was not until Western civilization was introduced and enlightened the people that "give-us-freedom" campaigns broke out. But they were in vain. True and efficient freedom was not obtained yet. But it was evident that a seed of freedom was implanted.

When World War II came to an end, the seed of freedom implanted long before budded out. Japan lost the War but gained democracy and democracy assured us freedom. But it cost much blood and sacrifice of the soldiers and the strenuous efforts of our forebears. I often hear people say that there were no struggles for freedom in Japan. The scale of each struggle was not so big as it was in Europe like French Revolution. But I believe Japan accomplished struggles for freedom in and around the Meiji Restoration and the postwar days in her own way. The Japanese did struggle for freedom. Therefore I cannot but feel the weight of it and be thankful to our forebears. But the people, particularly the post-war generation, take for granted that freedom was received as a gift. They forget to learn what's behind their freedom. They were not aware of the price of it. At this point in history, Japanese began to misunderstand and abuse the meaning of freedom.

Then how is freedom abused today? Just look around you. You



will see many people who are not doing what they should do. Take students for example. They customarily drop in at their hangouts, such as Pachinko, Mahjong parlors, coffee shops and some other establishments for pleasure while their class is on. There they indignantly criticize their deans and school who go against the thought of students in every way. Some of them swing around sticks and throw stones at their clashing party in order to express their ideas. They insist that they are free enough to exercise every possible means to justify themselves. Are we learning at school that we should use violence when we antagonize? NEVER!.....

We have been taught that freedom is not absolutely free but should be restricted. We have learned that we should fulfill our responsibility when we perform something. To fulfill our responsibility, we must appreciate the efforts of our forebears and feel the weight of freedom. When we have done this, we will know that freedom and responsibility do go hand in hand and we will be struck by its solemnity.

In this complicated world, there are many troubles caused by misunderstanding of freedom. The more careful we are about this and the more firmly we form our own conception of freedom, the more we can enjoy it. The more we know about freedom, the more we feel responsible for it. Then each action of ours would begin to have a new meaning. It is the action which comes from our responsibility. When this sort of action fills our society, we will come much closer, respect each other and unnecessary conflicts will be decreased.

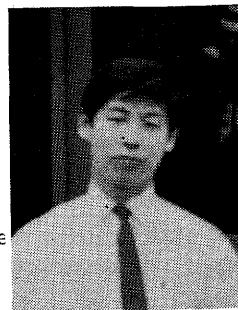
Ladies and gentlemen, we are guaranteed freedom under democracy. But try not to forget that freedom was achieved and handed down by our forebears. Let us keep in mind that it is we who are missioned to grow and promote it. It belongs not only to us of today but also to those of the future. Let it be inherited by them. Then we can say that we have understood how to enjoy freedom.

Finally, answer my question——“What do you pay for freedom?”

## “Whether 'tis Nobler”

**TERUO MASAKI**  
(Law, Junior)

The first prize winning speech in the  
All Waseda Speech Contest (Autumn)



“Whether 'tis nobler in the mind to suffer the slings and arrows of outrageous fortune, or to take arms against the sea of troubles, and by opposing, end them.”

So soliloquized Hamlet, unable to decide his course of action. These words describe explicitly Hamlet's dilemma, and, although under quite

different circumstances, also express the perplexity of many Japanese students today. Most of us University students are basically in the same situation as that of Hamlet. What course are we to take against the "sea of troubles"?

Our commitment to society is undoubtedly to assume the task of constructing a better future. As an inevitable result, we are more sensitive to the darker side than to the cheerful side of society, tending to criticize than to flatter, and to be more active rather than to be passive. And when we thus view the world around us, we cannot help but notice the innumerable problems and contradictions, all of which require immediate remedy.

Here, at this point, we experience the same dilemma as Hamlet did; whether we should oppose evil by force, or whether we should restrain ourselves awhile. There are some among us, who have already chosen to take the former course. And today, the public has divided students into two main categories, namely the "Radical" students and the "General" students. For the radical students, there is no longer a dilemma for they have made their choice. But for us labeled "general" students, the problem is still deep, and is getting deeper still.

On one hand, we cannot ignore the surging sea of troubles. We can hardly accept the existing society as satisfactory. And the authorities are not solving these problems properly. Take the recent disputes and strikes in many Universities. In the final analysis, we must say the basic trouble is that the school authorities have completely neglected to make adequate reformations to match the changing times. They have blankly refused to give ears to student's request for such improvements.

But on the other hand, the same students as we, armed with sticks, stones and helmets, are resorting to force. Only a few days ago, they have displayed a large scale demonstration and incomprehensible destructiveness at Shinjuku station. It is difficult to understand why they had to paralyze the public transportation, set fire to the station, and even destroy the control system essential for safe running of the trains? And what improvements are we to expect as a result? These are the points that "puzzle our will".

And thus the dilemma. But we must choose and decide our course. Therefore let us consider the two alternatives. Are we to take arms? Then what can we expect by sticks and stones but confusion and destruction? Will it produce concrete and constructive solution? If not, and it has not, then such actions are merely suppressing what we oppose by force, only to satisfy our indignations. It is a very easy but careless course to take.

But to be aware always of the "whips and scorns of time" and at the same time to make steady efforts to formulate a concrete and practical solution is difficult and painstaking. But here, we have the

chance of finding a solution systematically, and it can be carried out gradually, with a definite image of the outcome of such reformation. To know what is wrong is of course important, but it is not enough simply to destroy the cause. We must also realize a better system which would replace the former. And to formulate a workable plan, preciseness and concreteness is absolutely necessary. This is what academic studies can and should do.

Thus if we "general" students do not resort to arms, it is not because we would simply "bear those ills we have than fly to others that we know not of." It is a question of whether our course of action is destined to destruction only or to construction.

Now ladies and gentlemen, let us remember that Hamlet chose to take arms. And he succeeded in satisfying his anger by murdering his uncle. But let us also remember that it took sacrifices of many others, including Ophelia and her love. And that it was, after all, a great tragedy. Then which course are we to take? We, who have the responsibility of constructing the future Japan, and because of this, stand at the same cross-road as Hamlet. Are we to take arms, or are we to take the course of patience and effort. Which is nobler?

## SANS FAMILLE

**KEIKO INAFUKU**

(Literature, Sophomore)

The first prize winning speech in the  
All Waseda Speech Contest (Spring)



A war is by its nature to be abhorred. Whenever a war ends, it leaves many problems. Besides the splinter of bombs, wide stretches of burnt ruins, the puddle of dugouts, there are other problems left—problems which put in front of our eyes ever-lasting bitter memories. And one of them is the problem of mixed-blood—the problem of the children who were all born bearing pitiful fate.

Nowadays this problem has become such an issue in the papers that most of you might know about it. Such children are called "Remmie" named after a homeless hero of "Sans famille". In the newspaper, on the radio or on television, whenever I find the word, Rimmie, a sad memory crosses my mind, and I could not help becoming tearful.

I had a friend in junior high school whose name was Michiko. She was as tall as I was and one of the brightest girls in my class. And our personalities were so similar to one another that we were perfectly agreed as to hobby or taste. But there was only one exception in the accordance, that is I am black-haired, and she was blonde. Yes, she was a half-blood, who did not know her father.

As we were in the same club, we became familiar with each other. Every day under the burning sun, we were running around the tennis court and gathering tennis balls. And from time to time we lay and talked together on the dusty tennis court until the mid-summer sun brightly faded in the west. This wonderful and joyful friendship was the first experience for me, and I took great pleasure in this friendship.

Through my acquaintance with her, however, I soon noticed her character was quite different from mine. I was awfully exhausted everyday, but Michiko always grinned and bore the hard training. However hard the training was, she never betrayed her weakness. However painful, she never made any complaints. She could go on with a smile. She never tried to push herself in front of her friends. She never tried to resist the will of others. She never tried to hurt others. She just lived for others. I was really moved by her self-sacrificing spirit.

But how foolish I was! At that time, I did not notice that her smile was a gloomy one which is common to half-blooded children. I did not notice that there was a loneliness behind her cheerfulness. And moreover I did not even notice that her tenderness was what she has learned from the indifferent eyes of the world. Several months after we got acquainted, unfortunately she suffered from tuberculosis and passed away.

Even if the war ended more than 20 years ago and we feel now abreast of the rest of the world, yet the problems still remain as long as the Remmies exist. There are more than twenty thousand Remmies in this country. Most of them are leading mentally depressed lives. Yes, ladies and gentlemen—depressed lives.

Why do they alone have to be depressed? Why do they only have to bear the shame of war on their small shoulders? Why do they have to be treated differently by both their fathers' and mothers' countries? Their golden hair and blue eyes should make us feel something. Their frizzled hair and black skin should tell us something.

What is this something ladies and gentlemen? Is it simply because they are just different from us in their appearance? The answer must be lying within you and me. It is generally admitted that the future of a country largely depends upon its young people and it is also admitted that we can not hope for the future without their unified efforts. It's we who are to face and understand the situation of the Remmies. It's we who are to think and develop Japan's future with them. And it's we who are to make a big comfortable famille out of Japan. Let us not be hemmed in by a narrow horizon! Let us not be content with just our own small happiness! Instead, let us keep in mind again, we are all Japanese in the same generation! Let us stride forward from this moment toward final goal—a big famille! Let us work together not only Japan but the entire world—a big famille!

I wish Michiko could have pushed herself in front of her friends!

I wish Michiko could have laughed to her heart's content!  
I wish Michiko could have enjoyed her life wholly with an imposing air! And moreover I wish I had recognized her uniqueness then instead of now!

## *Essays*

### The Pen is Mightier Than The Sword

**AKIHISA HIRABAYASHI**  
(Commerce, Junior)

An old saying tells us that the pen is mightier than the sword. I believe the pen should help to unite a world that has been divided by the sword. But on the international stage, this may not be possible.

For example, this summer the U.S.S.R. suddenly invaded Czechoslovakia for the reason of stopping her policy of liberalization.

On the other hand, the U.S. has fought in Vietnam since 1960 in order to give the Vietnamese security and welfare.

In this way, big countries have come to interfere in smaller countries by use of arms without taking into any consideration that each of smaller countries is an independent country.

From those two examples, I am afraid big countries seem to believe that the sword is a better way to solve an international dispute than the pen. But everybody knows well that the sword can't bring us to a true settlement of international disputes.

In order to seek a true settlement of it, the United Nations, where almost all nations of the world participate together and discuss many issues, was established in 1945. However, has it been able to function well?

Before the Cuban crisis in 1962, the opposition, so-called a cold war, between the U.S. and the U.S.S.R. occurred. The world was clearly divided into two groups—the free bloc and the communist bloc. Many international disputes were discussed in the U.N. from the different viewpoints of them. In those days, the U.N. helped to prevent war between two big powers and settled many problems by peaceful means—negotiation, mediation, arbitration and so on.

But after the Cuban crisis, the world changed more than one could imagine. That is to say, peaceful co-existence, which had been wished for for a long time, were realized between the U.S. and the U.S.S.R. As a result of it, instead of the conflict between big two, a new conflict between big countries and smaller ones appeared on the international stage. This kind of the conflict can be shown in dual structure of the U.N. as the organ for the maintenance of the world peace—the General Assembly and the Security Council. In the present system of the U.N., the Big Five have veto power in the Security Council, that is, they can reject any bills, if only one of them disagrees with them. The General Assembly, where each member nation has one vote and every vote is equal, can't make any recommendation unless the Security Council requests.

From these facts we can see that the Security Council is attached too much importance in the U.N. I fear that the U.N. can't solve any international dispute caused by the conflict between big countries and smaller ones. In reality, as the Czech problem and the Vietnam war show, it couldn't function well because of the existence of veto power. Actually, we can find in the world no international institution where every member nation has a vote equally and international disputes solved by discussion.

So I emphasis all of the small and middle-sized countries, like Japan and others, should think about it more seriously, because, as I said before, big countries are inclined to solve international problems by the use of arms.

If Japan is invaded by a big country, what can she do? It is clear that she can't defeat the invading country even though she resorts to arms. We can see that we have no place to appeal for help. We are obliged to obey the force of the invading country.

As the situation looks now, it can be said that the sword is mightier than the pen. Therefore smaller countries should cooperate and establish a new place of justice or reform the U.N.

Here, we need to make sure of an old saying again, "The pen is mightier than the sword."

## A Small Slip Which Taught Me A Lot

**JUNKO TANAKA**

(Literature, Junior)

Step into our club room and look around. This is our most beloved home. It is dirty and small, though. In this small room, I have talked and worked with my friends and weeped alone. I really have a lot of

memories in this room. On a sunny day in spring I became a member of W.E.S.S. Since then I have stepped into the room once in a while. In my freshman days, I was afraid of walking into the room, because I could not speak English so well. When I was sophomore I visited the room often. And this year, I dropped in there every day. There many jobs were piled up to be done. They were sometimes joyful but sometimes worrisome, too.

Now my friends, please look around this room carefully. What will you find out? Desks? Chairs? No. Books? A plenty of trophies? No. Then, bulletin-boards? Well, you're getting closer. Look more cautiously, or you will miss what I mean. Can you find a small slip cut out from a newspaper or something at the corner of the speech section's board? It says, "Practice makes perfect." This is what I looked up when I felt uneasy and when I was exhausted and disgusted with something. I love this saying and I really do. I vividly remember the day when a person came here and put it up on the wall. It was one bright day of last spring when we were very busy practicing the Gettysburg Address with a lot of freshmen. The room was overcrowded. "Practice makes perfect." . . . . I murmured it again and again. Since then, this saying became one of the mottoes of my life. I tried to believe in the phrase. At that time I was struggling to make a good draft for All Waseda Speech Contest. I did my best. But all that turned out in vain. I cried and doubted the saying. .

Playing a part as an old woman in the drama was the next work. Since I was quite an amateur, it was almost impossible for me to act a person who was older than me by more than forty years. I had to face the difficulties and sometimes I felt like crying and giving it up. At that time the saying, however, encouraged me and I was confident that the time would come when I could perform as a real old woman. At last, the day really came and I realized that I was right believing the saying.

Now I have finished up all my works. I have to leave my post soon. I feel lonely and find that many works were just of the past to me. They were sometimes very troublesome but taught me something very important. I wonder if I did a good work but I have nothing to regret. These restless days were my own life and now I miss them very much.

And here I am bearing in mind what a small slip has taught me through these two years of my life.

# Runaway

**KOICHIRO HORIE**

(Economics, Junior)

She's sixteen years old and running. Behind her, home, school teachers and parents are dim remnants of a bad dream. The world away from all that, a new world ripe with promises nurtured by television, records, movies and magazines, beckons enticingly. With a little padding and wishful thinking she sees a woman in the mirror as she sets forth intent upon living her life as she sees fit without nagging voices telling her what to do, where to go, and what to be.

She's a runaway. To the police she is a missing juvenile, an object of a search. To her parents, she is a child to be found and once more absorbed into the routine from which she has escaped. To those who take her in, she is a risk.

At the age of sixteen she will have great difficulty in providing herself with the necessities of life. Inexperience makes it next to impossible for her to find any employment, so she must rely upon other people for a place to stay and food. The balloon of independence is punctured before it can get off the ground as the girl finds that she must depend on others. If she is an attractive one and does a good job of adding a few years to her actual age she may find a lover, or as is the case sometimes, several. Of course her lover runs the risk of a contributing to juvenile delinquency charge if the girl is discovered in his company, or even a charge of statutory rape.

Meanwhile backaways at home, the parents have discovered their daughter is missing, so they probably make a series of phone calls to the parents of her friends and finally call the police to request their help. To the parents she is a daughter, to the police she is another job, an addition to a large pile of such cases in which they are involved.

The girl by now may have changed her name, dyed her hair, and obtained false identity by her absence. She is probably moving in a new crowd, seeing very little of her school friends, whom she probably felt superior to anyway. Soon though, the gleam starts to wear off as she once more feels herself settling into a rut. She is also probably aware that the police are after her and begins to feel desperate. Sometime in the lonely hours she might have broken down and in a moment of blinding catharsis told her lover all, her age, her story and watched as the emotions flashed through his eyes.

At this point of seeming no return there are two courses open to her. She can either return to her parents, or leave town. The latter prospect seems far brighter, probably, as she's heard stories about Vancouver and the beautiful people there who will accept her for what



she is. So with a friend she starts out on her journey with her few belongings and her thumb in the air. The chances are, a police cruiser will stop them at least once during their journey and he just might be suspicious enough to run a check on her and her companion.

The game ends here as she is bundled back to her parents, but if she does manage to hitchhike without police interference she will reach her destination. In the meantime the cold will cause her misery at night, as she has probably little more than the clothes she left home with on her back. Without money, she must make do with what hand-outs she can get from those drivers that pick her up. Being a girl she will have no difficulty getting rides, but being young she will not have the sense to pick up rides getting into the first car that she feels will get her nearer to her destination and farther from her home.

She's a cute little thing alright and everybody knows these hippies go! So maybe someone puts a hand on her knee and it slides up a little further until . . . . Well what could she do in the middle of nowhere? She couldn't go to the police, so she has to take what comes as a price for her journey. If her companion is male this situation might not arise but if her companion is a girl she might have problems.

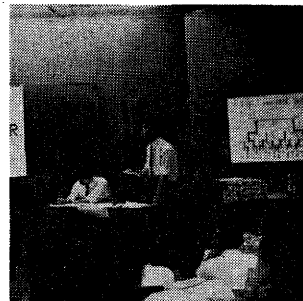
Today the generation gap is widening by leaps and bounds. It is now conceivable that a child at the age of sixteen will have had more formal education than either of his or her parents. School teaches them many things, programming them like so many computers in preparation for a future that they sometimes can't quite see. Through the mass media, they see things that differ vastly from their own experience and situation and they acquire a certain level of sophistication in their own minds by identifying with these things and people.

Fantasy becomes a way of life for many, who becomes alienated through their boredom with their environment. There are so many paradoxes in their lives. They are told to think, yet seem to be stepped on when they try. They are expected to accept responsibility yet somehow seem to be denied responsibility. They are told to be individuals while also being told to conform. So they talk back and their parents yell, more out of desperation at realizing their inability to cope with the situation than anything else. Harsh words lead to harsher actions and soon a point of no return is reached.

THE END.

For your information, this RUNAWAY stuff popped in my mind right in a sudden when I was reading novel, which really occurred during my high-school days at L.A. I mingled some imaginations and thoughts together with this incident. I hope you don't feel disgust reading this.

# **We Won Two Consecutive Victories**



## **T.I.D.L. CHAMPIONSHIP JUNE TOURNAMENT**

**YOHTARO OHTA (Junior)**

**TERUO MASAKI (Junior)**

The W.E.S.S. team represented by Mr. Ohta and Mr. Masaki got the 1st prize after defeating 4 teams in the T.I.D.L. Championship Debating Contest held on June 22, 23.

### **The First Affirmative Constructive Speech**

For some years now the restoration of Okinawa has been cried out in the U.S. as well as in Japan. Both countries agree that Japan has the potential sovereignty of Okinawa. We know that legally it should be restored to Japan and both agree that it shall be restored. The only reason it does not, is that the U.S. believes the present state necessary for peace and security of the Far East. So we would like to examine whether it is really impossible or not.

And we define today's proposition as the feasibility of Okinawa's restoration. Namely we believe the problem of Okinawa is a question of how we estimate the situation now prevailing in Asia and what policy would be most fitting. With these things in view, we of the affirmative stand firmly convinced that Okinawa should be restored to Japan with military bases under the same conditions as now existing in Japan proper.

Now we define the terms of today's proposition. By "Restore" we mean "to place Okinawa under the Japanese administrative power." By the "Same condition as now existing in Japan proper" we mean the application of the Japan-U.S. Security Treaty. Now we would like to introduce our Major Contentions and explain each in detail.

**Major Contention No. 1** Asian situation is changing.

ITEM I. The containment policy has finished its role.

With the outbreak of the Korean War in 1950, the containment policy was adopted by the U.S. as the central power. Seventeen years have passed since, and we can notice the arrival of a new stage in Asia.

This policy to isolate Red China by force, has played its role, and during the past seventeen years the following four changes have taken place, according to the book entitled "Views on Asia", published by Iwanami Publishing Company;

- 1) Seventeen years ago, economic and political instability of post war years prevailed in Asia, but now, it has become more or less stable.
- 2) Newly-born Red China was then weak and unstable and this brought aggressive expansion policy to secure her safety, but now, she has become an established state and nuclear power.
- 3) Tension in those days was caused mainly by instability in Asia and communist expansionism, but now, the problem is caused by Red China's effort to break isolation and U.S. effort to keep the containment policy.
- 4) These changes can best be symbolized in the different nature of the Korean War and the Vietnam War. In the former war, the north side and Red China directly propelled the war and invaded the south. But in the Vietnam War, Red China has not intervened directly, and the war is of nationalism.

Thus we can see that what was an effective policy in the past has now become the center of tension in Asia.

ITEM II. New policy under new situation is necessary.

Under these changes, to pursue further the same containment policy will bring only defects rather than effects. The Vietnam War has brought practically nothing, except a great deficit in the U.S. balance of international payments which has led to the Dollar Crisis. What is more, their efforts have not been met with appreciation. According to the "World", April issue, '69, Tokuma Utsunomiya, a Diet member says that "The international prestige of the U.S. has recently been decreasing everywhere in the world. The only way to restore the lost prestige, is to direct her foreign policy to the diplomatic one."

It clearly shows that the situation has come to a stage where the containment policy itself is the core of tension in Asia. Therefore, in accordance with the change, the following alternatives must be enforced.

1. The containment policy should be changed to diplomatic policy to bring Red China into international society.
2. Direct and immediate military intervention by the U.S. should be refrained.

**Major Contention No. 2** Our proposition is feasible and best fitting to the situation in Asia.

ITEM I. The present state of Okinawa is no longer necessary.

The importance of military bases on Okinawa has been stressed in connection with the containment policy. To put it more concretely, free use of the bases, which enable direct and immediate intervention into Asian disputes by the U.S. is what has been cherished. But, as we

have explained in the first Contention, these elements are no longer necessary. The containment policy itself should be altered by the restoration of Okinawa as its one step. Therefore we find no reason to believe that our proposition is unfeasible.

ITEM II. Our proposition is best fitting to the situation of Asia.

As we have analyzed before, a new policy based on diplomacy must replace the containment policy. Under this new policy, Japan can take more active, independent and autonomous diplomacy to bridge Red China with the U.S. To the opposing nations, our proposition will clearly show the change in the policy, which will encourage further diplomatic policy in those countries. This is supported by the statement of Robert MacNamara, the former Defense Secretary, announced in Monitorial May 18, 1966.

**Quote:** "It is necessary to build a bridge between Red China and capitalist countries in order to avoid the misunderstanding which gives rise to a great danger." (unquote)

For these reasons, namely that (I) Asian situation calls for a new policy, (II) this must be a diplomatic policy, and (III) that Japan must play an important role under a new policy; we of the affirmative stand firmly convinced that it is perfectly feasible and fitting that Okinawa should be restored to Japan with military bases under the same conditions now existing in Japan proper.

## THE 10TH INTER-HOME MEETING DEBATING CONTEST

The 10th Inter-Home Meeting Debating Contest was held on Nov. 10 under the proposition, "Resolved that the Textbook Authorization System should be Abolished". The first prize went to Akihabara team and the second to Johoku team.

### The First Negative Constructive Speech

#### AKIHABARA TEAM

As the first speaker from the negative, I'd like to summarize what the affirmative mentioned in their first constructive speech.

At the first stage of this debate, they showed us the definition of the terms of today's proposition. We of the negative accept their definition, and will develop our arguments based on it. Next, they showed us two Major Contentions. One is that thought control and thought censorship are brought about by the Textbook Authorization System.

They emphasize that the Course of Study was made and is interpreted one-sidedly by the Ministry of Education. The other is that the Textbook Authorization System is against democracy. In order to prove this point, the affirmative picked up these points; secrecy of this system, the appointment system of members by the Ministry of Education and existence of bureaucrats.

Now, ladies and gentlemen, before stepping into refutation, let us consider the aim of education. The aim of education is to cultivate the critical faculty and creative power of pupils. The Fundamental Law of Education, and the School Education Law are the basis of education. And, in education, the textbook has very significant and important role in order to achieve the purpose of education. So the textbook must be written based on truth and fact. Please take these points into consideration.

Then we would like to refute Major Contention No. 1, that thought control and thought censorship are brought about by present authorization system. And they emphasize that the Course of Study which is the standard of authorization was made and is interpreted one-sidedly by the Ministry of Education. But in reality, the Course of Study was made based on the principles of the Fundamental Law of Education and the School Education Law. In order to prove this point, let us show you a bit of evidence. According to the article 20 of the School Education Law, the article 24, and 25 of enforcement regulations of the School Education Law, the Course of Study is only the concrete measure of the purpose of education in each curriculum. Like this, the Course of Study is not unfair. And it has a great power to decide the contents of textbooks.

As for the appointment system, the Affirmative said that it is against the principle of democracy. But as the Affirmative admitted in the question period, the appointment system is carried out all over Japan based on the recommendation of the Board of Education. In actuality, many teachers and men of learning and experience who are recommended by the Board of Education are engaged in the authorization.

In addition, their opinions and interpretations on the contents of textbooks are highly respected. In this regard, the appointment system is not against, but in live with the principle of democracy.

As for the secrecy, the Affirmative failed to analyze why this is being maintained in the present system. So we'd like to explain it to you. Ladies and gentlemen, if the name of the investigators and the result of the investigation are made public, an unfair power of publishing companies and authors will surely intervene in the opinions of examinations. Here we have a very good fact which tells us that we should maintain secrecy. So we show it to you. In 1902, a great bribery scandal concerning the textbook authorization was brought about. And

this incident became the very reason why the textbook authorization system in those days came to be abolished. So in order to keep fairness of authorization, the name of investigators and the result of investigation must be maintained.

Besides the censorship, from abovementioned points, the appointment system, secrecy and so forth, the Affirmative concluded that the present textbook authorization is nothing but censorship. But to our belief, they, the Affirmative, are completely misunderstanding the meaning of censorship. According to the dictionary of law, the censorship means that an official power examines some thought and idea before they are made public. And if the official power regards that thought and idea not good, they are prohibited to be made public. Ladies and gentlemen, please keep this in your mind. When it comes to the present textbook authorization, even if a manuscript can not pass the authorization, that manuscript is not necessarily prohibited to be made public. It is prohibited only to be used as a textbook. So the current textbook authorization is completely different from the censorship.

Standing on these points, we cannot accept their arguments. Therefore we'd like to refute the connection between the thought control and the textbook authorization system in our 2nd constructive speech.

Thank You.

## **The First Affirmative Constructive Speech**

### **JOHOKU TEAM**

We of the affirmative are firmly convinced that the textbook authorization system should be abolished.

Now we would like to define the terms as follows;

1. Textbook; The chief teaching material used in primary, junior-high, and senior-high schools.
2. Educational right; The right to give education to pupils.
3. Textbook authorization system; A system whereby the Minister of Education authorizes the textbook manuscript based on findings submitted by Textbook Authorization and Research Council.

Standing on this basis, we would like to introduce to you our major contentions.

#### **Major Contention No. 1**

Looking back over the present textbook authorization system, it is quite true to say that it has become thought censorship and thought control by the Government. Because the Government controls the contents of manuscripts, it changes the textbooks into instruments of propaganda favorable to the Government. According to "Political Science and Economics Dictionary" written by Mr. Ando and Takano, professors

of Tokyo University, published by "Gakuseisha".

**Quote:** Democratic Education means that we exclude the governmental control of education and the educational system founded on the idea of "individual dignity" by following the principles of democracy. **Unquote.**

Actually, however, the Ministry of Education decides the contents of the textbooks by issuing "the Course of Study" guidelines to which all textbooks must conform. This "the Course of Study" sets the standard for textbook authorization and in reality regulates the contents of the textbooks and consequently the contents of the whole education process.

According to the Asahi Newspaper issued on November 6, the Central Education Council made public its interim report on revision of school education. It goes as follows.

**Quote:** The Ministry of Education has strengthened the binding power against the contents of education of primary, junior and senior high school through "the Course of Study" and Textbook Authorization system. Especially, "the Course of Study" is restricting teachers at school by saying that it is the state standard of education. **Unquote.**

Since the Ministry of Education's "the Course of Study" forces rigid conformity to its standards, it is therefore possible for a textbook which is faithful to the spirit of the Fundamental Law of Education and the Constitution of Japan to fail authorization for use. And these practices of the Ministry of Education are in direct conflict with the Constitution of Japan and the Fundamental Law of Education.

**Quote:** Education shall not subject to improper control, but it shall be directly responsible to the whole people. School administration shall, on the basis of this realization, aim at the adjustment and establishment of the various conditions required for the pursuit of the aim of education. **Unquote.**

Professor Seiya Munakata, of Tokyo University stated in the book "Textbook and Textbook Trial" published by "Kyobunsha" as follows;

**Quote:** In the light of the speciality of educational administration, the Government should not intervene in the quality of education, but it should aim at adjustment and establishment of various conditions required for the pursuit of the Government for education. **Unquote.**

As stated before the Government is doing exactly the opposite of what Article 10 of the Fundamental Law of Education and Article 21 of the Constitution of Japan stipulate.

It is a fact that the Government decides all of the principles and the contents of education on the pretext of protecting pupils from unfair ideology. It is against the Fundamental Law of Education for the Government to force its thoughts and ideology on the impressionably young people on one-sided political grounds. Above all its control of the view of history and morality distorts youths' view of reality.

#### **Major Contention No. 2**

The present textbook authorization system is undemocratic.

Point 1. All the affairs of textbook authorization and discussion of the Council are never announced.

The textbook investigators just tell the author the parts which should be rewritten by him orally and don't tell they are necessary to be amended. So even if the author tries to make a protest that his theory is better, he doesn't have any means to do so with. The author has no choice but to rewrite his manuscript if he's asked to do so. Otherwise, he cannot publish it as a textbook.

Point 2. Examiners and the members of Textbook Authorization and Research Council are all appointed by the Minister of Education.

And these two demerits surely help the Government to carry out thought control to an extreme.

What's more the investigators hold the power in the choice of textbook manuscript, though they are not concerned in the decision of whether or not it's well designed for textbook in the Textbook Authorization and Research Council. They are so-called bureaucrats. This is supported by Mr. Ryukichi Arikura, Prof. of Waseda University. He said as follows;

**Quote:** It is the textbook investigators that hold real power in selecting textbooks, although the textbook investigators are not concerned with choosing textbooks. In reality, they pointed out various kinds of amendment and uniform the textbook. **Unquote.**

Who can admit this unreasonable system? Now, ladies and gentlemen, we believe that all of you understand how undemocratic this system is. For the above reasons, we of the affirmative side have a strong confidence to say that the Textbook Authorization System should be abolished.

ホントに“生きた英語”が身につく!

## 日米会話必携

- グリッグス, ハリス, 須藤著 ¥230
- すでに140万読者に親しまれ、十余年間トップセラーを独走する新時代の会話速修書。「会話上達法」「会話の基礎知識」「会話の実際」の三部にわけ、スマートな標準口語による会話例を豊富に収録。

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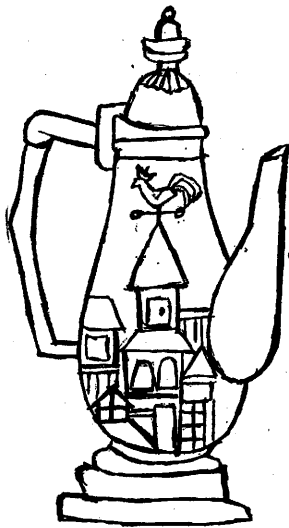
## 現代米語レッスン

- H・M・シャフスマ著 ¥300
- 10のアプローチによるシステム学習で実力養成! 無味乾燥な文型練習本位のテキストと異なり学習者の興味意欲を永続させる内容「読む」「書く」「話す」が、万遍なく学習できる。〔別冊解答つき〕



# *Special Feature*

## **THE STUDENT MOVEMENT**



# The Student Protest Movement

== hope and fear ==

**BETTY SULLIVAN**

(Mrs. John A. Sullivan)  
Lecturer, University of  
Hawaii

Student unrest in America has come as a great surprise to the American public. For many years the people of this country have looked with some approval at student activists in totalitarian states and countries in South America where students have sought reforms essential to progress. We like the spirit of the young protesters in Czechoslovakia. However, it has been dismaying to many of the older generation in America to see their young intellectuals change from passive learners into hostile participants in the social scene. Only a few recognize that the student movement is world-wide. Some Americans regard the student protest movement as an "International Communist Conspiracy", but most feel that it is a result of better education and greater communications which have given the youth more awareness and concern over the great issues man deals with in today's world.

The dissent of the young has further aggravated the problem in America which is called the "generation gap", for parents are shocked not only by their children's protest against the so-called "Establishment" (which is composed largely of the parents of the protesting students), but they are even more deeply hurt by the prevalence of experimentation with drugs by the young and their rejection of traditional values. Students openly oppose the moral, social and intellectual patterns of their elders. Opposition to the war in Vietnam has intensified the generation gap. We in America now face the critical problem of reversing the antipathy between races and alienation of the young.

These are the negative aspects of the present situation in our country. To some extent these problems have always been with man, but in these times the young are affluent, independent and determined to bring about change. The recent national elections in the United States have focused the attention of the whole world on the internal problems in America. There may be no easy solutions to these crises. Possibly the student protesters are the least able to present positive solutions to those issues they so strongly protest. The extremists among them are willing to destroy the present system of government by revolutionary means, if necessary, but they apparently have only vague ideas of what they would do after the revolution. Many of their statements

indicate fantasy in their approach—once the “Establishment” is eliminated, people will live “happily ever after”. Judging from the history of man so far, one would doubt that this could become true. Students say “we’ll change the system, and then we’ll decide what to do next”. Members of the so-called Establishment feel that this is evidence that the young are, indeed, not yet mature.

However, thoughtful adults have recognized much in the student protest movement that is of merit. The young have high ideals, and they demonstrate readiness to live up to these ideals. The ideals are basically those of Democracy and Christian teachings (indeed, the basic teaching of all religions, which the young eagerly study). Peace, love, sharing possessions, ideas and problems, and giving help where help is needed, of changing what must be changed, are all ideals of the highest virtue. The young directly oppose those negative aspects of American society which even the Establishment deplors. Some of these are the existence of racial prejudice in spite of the American ideal of equality of all men, the elevation of material values over spiritual values, the anonymousness of the individual in the cities and the large Universities, and the dullness and mediocrity of middle-class life in America.

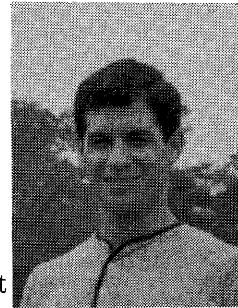
It is partly the student protest movement which has illuminated the moral problem America has in Vietnam. The students are, of course, opposed to war. They have vigorously opposed the present American policies in Asia. Adults criticize the young for their inability or unwillingness to recognize the complexity of international problems and point out that nations have not yet reached the happy state of living in ideal relationships. It may be necessary to support South Vietnam now in order to prevent a large, nuclear war in the future, say those adults. Nevertheless, the protesters, joined and led by some National figures of unquestioned patriotism, have been successful in forcing Americans to re-examine our situation in Vietnam. One must credit the student protest movement with some measure of success, for America has, at last, stopped the bombing of North Vietnam and is working toward a negotiated settlement.

Americans tend to view the young protesters with mixed emotions. It is painful to have youth so highly scornful of the old, while in many cases perfectly happy to accept financial support from their parents. Society is anxious because the young embrace ideologies and patterns of living which seem dangerous. But it is a source of pride that these same young people are the best-educated, most uncompromisingly inquisitive, most active and idealistic group we have produced. As for the future, there is both hope and fear. Fear that the young might carry out their most extreme threats, and fear of physical and psychological damage to the young through their unorthodox moral habits and use of drugs.

But the great hope lies in the fact that the extremists among the young, who receive the most publicity and do the most damage, are a very small group. The majority of Americans under 30 years of age are working very hard to prepare themselves for productive adult life. They are superbly educated, questioning, serious and sophisticated people. They, too, are appalled by the excesses of their contemporaries. Nevertheless, they tend to agree with the ideals and aspirations of their friends, and out of this agreement that life in America must be changed to match the high ideals and goals of America, the young may produce for all of us a new and better American society.

## The Student Movement: Japan and The United States

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To the cursory observer reflecting on this decades rise in the incidence of student protest it may appear that a new Internationale has been forged, not from the ranks of the working class but from that of bourgeois youth. Ostensibly there is a remarkable uniformity which characterizes those expressions of dissent, irrespective of whether they occur in the developed or the developing nations. Unfortunately and too frequently that which is unique in each instance is buried by an emphasis on the similarities. Often contrasts can be ultimately more revealing than comparisons.

In as much as the two nations themselves harbor so many similarities, a comparative study of the student movements in Japan and the United States is particularly vulnerable to such errors. In actuality there are numerous resemblances: both have been concerned with intermural, intramural, and extramural issues, both have a decidedly leftist flavor and both ends. Such observations, however, are superficial and uninformative for not only do they ignore significant factors of degree but also fail to place the movements in a comparative historical perspective in order to acquire some notion of trend.

With the exception of the first two years of the post-war era students in Japan have been actively engaged in political movements while their counterparts in the United States have been largely dormant.

This trend persisted until the early 1960s when national events conspired with an undercurrent of seething discontent on certain campuses (e.g. Berkeley) to shake the American student from his lethargy. In the 1940s and throughout the 1950s there was nothing in the U.S. comparable to the demonstrations at Waseda which in April, 1946 petitioned for the restoration of private education. There are numerous other examples of student activism which has marked Japanese politics from 1946 to the present. In the first half of the 1950s students were in the streets again and again raising its voice against such injustices as the law prohibiting "destructive activities" and the U.S. base at Asama. Meanwhile in my country students were becoming more noted for their passivity than their activism; this trend changed, however, around 1962.

Due to the limitations of this paper I would like to suggest only a few of the principle causes of the time differential in the birth of the two movements.

First, for various reasons educated youth in all countries are one of the first stratum to feel the tension created by social and political upheaval in their state. It is one thing for a society to undergo dislocation and quite another for youth—a stratum particularly in search of the logic and system of their environment—to be subjected to change. Students in post-war Japan, like their predecessors in the Meiji and Taisho periods, responded quickly and dramatically to the modernization process. On the other hand the end of the war meant a renewed quiescence for America. The civil rights movement was still in a nascent state and Vietnam was a non-entity to most Americans. It has only been within the last five years that the racial tensions which have long lain latent have advanced to the surface; this process of adjustment would have been refractory enough without Vietnam, escalation of the war acutely exacerbated the total situation. As a result of these changes in the larger society the process of adolescent metamorphosis became more difficult giving impulse to rise of student activism in the early 1960s.

Secondly, pressures that stem from the educational system are related to student activism. Since the Russian-launched Sputnik of 1957 underscored the American lag in education there has been increasing and unprecedented pressure placed upon high school students to study diligently in order to be admitted to the "best" universities. This is a syndrome which is not at all unfamiliar to the Japanese school child where there has been such social pressure for a long time. It can be argued that this subtle coercion manifests itself in a climbing suicide rate among teenagers and ultra-radical politics. While Japan has known both of these expressions of alienation for some time, it has been only in the past decade that the United States has experienced a dramatic rise in both. Moreover, it is interesting to note that in both countries

the most politically active students are freshmen and sophomores, perhaps indicating that politics functions as a release from the torment of entrance examinations as well as device by which a student facilitates social and psychological adjustment to his new environment.

Besides these socio-psycho factors there is a level at which students are motivated to act out of pure self-interest or because problems on their own merits are seen as substantially pressing. In Japan students have always been sensitive to those problems which directly affect them such as fees, military training and academic freedom. Although there have been numerous and sometimes violent anti-American and anti-military demonstrations, for the most part the Japanese movement has focused upon intermural and intramural issues. In my country the situation has been different. The question of fees has been diminutive while that of academic freedom and military training have been somewhat more salient. It should be mentioned that the current anti-military orientation of American students cannot validly be traced to a deep-seated pacifist strain as in Japan but rather is a direct outgrowth of the general unpopularity of the Vietnam War. As for the war, it has virtually monopolized campus political attention during the past three years, not only because the draft directly jeopardizes their education careers but also because the war policy is considered by many erroneous if not immoral. Second in importance is the issue of black power. Black students, often acting with the sympathy of many of their white classmates, have resolutely and sometimes militantly petitioned campus administrators for the admission of more black professors and more university participation in community programs of social change.

In sum it is fair to say that, unlike Japan, the American movement has shown a greater affinity for the extramural issue. It is significant, however, that increasingly protests in my country have been linking national and international problems to their own university community. For instance, at Harvard and MIT students have been concerned recently with their professor's contributions to national military research programs. Hence in this respect, American student protest appears to be trending in the same direction as the Japanese.

It should be borne in mind that in both countries the protest has been confined to a minority although in Japan that minority is substantial enough to qualify as another difference between the two movements. In the United States a comprehensive study conducted in 1964-65 indicated that there was a total absence of student radicals at 74% of the 849 institutions polled. Of the remaining group there was found to be less than 5% of student radicals in all but .5% of the cases. On the other hand in Japan activism has permeated the student body more thoroughly. Approximately 1/5 of all institutions and about 1/3 of all college students are at least nominally affiliated with the Zen-gakuren. Many examples underscore this argument. In 1960 the "Down

with Kishi" campaign attracted 35,000 young demonstrators while 250,000 participated in student strikes. In terms of absolute numbers American students have never approached this level of activity even though we have had approximately seven fold more people enrolled in our institutions of higher learnings.

Thus far we have concentrated our attention upon the size and substance of student protests, to the exclusion of a discussion of procedure. For manifold reasons the Japanese demonstrations have frequently been marked by willful violence perpetrated by both students and police. The 1960 and 1967 Haneda Airport riots and the recent confrontation in Fukuoka serve to illustrate this point. Unlike Japan, in America, until very recently any violence that involved students had emanated almost exclusively from the police in the process of countering the tactics of passive resistance. The 1968 Democratic Convention at Chicago represented a meaningful departure from this tradition. There, for the first time, a faction of students and hippies prepared in advance to battle the security forces. This may well be a harbinger of future tactics.

So it would appear from this all too brief survey that although the Japanese and American movements are generally quite different, there are palpable trends that portend that the latter is evolving in the direction of the former. The problems that will confront both societies in future will more likely feed than mollify student dissent.

In my opinion the current growth of student political activity has both healthy and unhealthy features. It is healthy in that another stratum of citizens are becoming more interested in playing a role in the governmental process. This interest group has every right to speak for their own interests as well as those of the larger society just as other groups do. Moreover, students by virtue of their education, youthful idealism and relative lack of vested interest in the *status quo* are in a unique position in which they can, at an early stage, call attention to those problem areas which may be overlooked by the adult generation. For instance, in the United States it was almost exclusively a student movement which first began to have doubts about the war in Vietnam.

What is unhealthy and deplorable about student protest in Japan and increasingly in the United States is the violence. Although the problems may be monumental and the political power structure recalcitrant, the use of force serves only the counterproductive end of feeding the seedbed of reaction. If we are to effect a genuine break with the older generation, a generation of violence and conservatism, then we must begin by repudiating their methods and vindicating our own. It is our obligation as an educated elite to recognize that non-violence is not only a moral imperative but a political necessity.

# 学生運動

今日、世界において、日本において、学生運動が、社会の動きの大きな要因になっています。我がE. S. S.においても、「社会問題意識の高揚」を掲げたように、その正しい認識をすることが必要とされています。THE ACE 10号では、特集として「学生運動」をとり上げ、E. S. S.内外の意見を編集しました。個々の社会問題に関するアンケートを作成しましたが、回答者が少なかったので、全体的な考え方の傾向は知り得なかったのですが、ここには、個々の回答された意見を並べるとどめます。次に編集部が分析した見解を載せましたが、見解のニュアンスが異なり、一貫したのものにはなりません。しかし、これを読んで、より広範な論議が起こることを編集部一同、期待しています。

## I 学生運動

学生運動と聞いてどういうイメージを持ちますか？ これは我々アンケートの最初にあるものである。確かに今の学生運動は、四分五裂の状態にあるということは否定できない。各セクトごとの問題設定、現状分析。さらに6—15でみせた、中核と革マルの内ゲバ（内部ゲバルト＝セクト間の武力斗争）のようなありさま。一方、日共＝民青の学園内での斗争。さらには教条主義的な行動、思考方法。このようなことを列記すると、全く暗い面ばかりである。さらには、ジャーナリズム特有の一部学生の行動としてのとらえ方。これらの報道により、日本国中が学生運動に対してどのように見える。

はたしてどこまでが真実か？

### アンケートより

#### 1 学生運動と聞いてどういうイメージを持ちますか

- ◇ 無軌道で過激すぎる。しかし彼らの問題とする点には同感する。その意思表示の方法論についての是非は分らない。
- ◇ 過激な暴力集団

#### 2 東大、日大等の紛争における全学連活動家等の考え方をどう思いますか

- ◇ 要求の内容はまあまあうなずけるが、大衆団交という不合理な方法はゆるせない

#### 3 安保・ベトナム・その他の政治問題に関する

全学連の活動家等のアプローチをどう思いますか

- ◇ 我々は第三者として考えるべきなのか？ 我々自身が周囲にある危機意識を見出す点で、政治問題へのアプローチが始まる

#### 4 言論の自由が保障されていると思いますか？ 又国民の意思が政治に反映されていると思いますか？ 活動家はこれを否定し、議会制民主主義的な方法では解決されないと考えて、その際暴力にうったえようとするをどう思いますか

- ◇ 日本ほど言論の自由が保障されている国は他にないと思う。すべての国民の意思が政治に反映されるなどということは不可能なのであり、現状はわからない。暴力は必要なときに使うのはやむをえない。が、現段階では不必要

#### 5 現在「学生運動」といっても全学連の活動家のみを意味することが多いが、真の学生運動とはどういうものであると思いますか？ 又あなたは、学生運動を否定しますか

- ◇ 残念ながら現在の世界の動いている明らかなある方向を認識し、危機感を感じられる学生は非常にすくない。そのへんから啓発してゆくこと、これが今、一般学生のやらねばならぬことではないのか
- ◇ 学生運動自体、僕は大賛成だ。しかし学生である以上、もっと言論によって自分たちの意見



を社会にうったえるべきだ。現在、社会の人々が、学生運動に同調してこないのは、現在の学生運動に彼らの心をとらえ、同調させるような内容がないからだと反省しなくてはならない

◇ 学生運動という事が話のタネにされ、三者的に批判を加えている現実こそ奇異である。

◇ 否定しない。もっと民衆に密着し、又インテリ層の代表、代弁者としての立場で運動する

学生運動に対して、我々ははた第三者的立場をとり得るのか？

ジャーナリズム等の学生運動のとり上げ方を見ていると、どちらも表面的・現象的な見方しかなく、されていないように思えるのである。いわく、「何月何日、どこで、学生のデモ隊と機動隊が衝突した…学生は投石し、角材をふるい…」という報道である。しかし何故学生がこのように斗争をするのか？ それも、唯一人だけではなく集団として…それに、「一部学生」と「一般学生」という区別。すべて意味するものは、学生運動を表面的に見るといふことから派生してくる現象面のみの理解。そうではないのか？

学生自身が第三者的立場で傍観する。そうして「彼ら」という言葉を使つての批判。では君はどうなんだ？ と聞いたら、「もちろんおれは反対だよ。でも方法論に於て異なるんだよ」とか、「あれはナンセンスさ」と答える。極論かも知れないが、学生が学生の立場からはなれて学生をみると、そこにあるのは自ら学生たることを放棄した一人の人間ではないのか？

学生の立場にあまえていふという人がいるかも知れない。しかし、それらは主として、社会の中で良く言えば他との協調に生きている人々の批判ではないのか？ その人たちが他との協調を主張するあまり、学生として妥協を許さない態度をまで批判するのである。この場で、私個人として以下の三点を確認してほしいのである。

1. 傍観者の態度はとり得るのか？
2. 一部学生・一般学生という分類にメスを加えてみる事。
3. 学生の社会的地位は？

これらのことを土台として、学生運動を肯定も否定も自由に討論されるべきであろう。

(松井 記)

今日、日本のほとんど全ての大学において、大学当局に反対する運動が起り、その紛争はさらに学生の中の分裂をくりかえし、ますます複雑になっているかのように見える。日本に於て大学ができた当初から、社会体制に対する学生の抵抗は常にあったし、理想的な、自由な考え方をすることのできる学生の、それは、普遍的な傾向であるとも言えた。しかし、現在の広範な学生運動をみると、その性格が少なからず異なるような気がする。それは私一人ではないだろう。以前の学生に於てはジェネレーション・ギャップでかたづけられたものだが、今日の学生の求めているものは同時に社会の求めているものになるのである。そう見えないのは学生が先行しているからに過ぎない。

もう少し具体的に言えば、戦後、日本の国民の価値の基準は完全にくずされ、価値の背景となる思想も混乱状態に陥つたまま、今日に至るのであるが、最近（実際は戦後すぐにはあるが最近顕著にみられる）になって、その価値の基準を求めて、大きく二つに分裂したのである。一つは、戦前あるいはそれ以前の価値基準をもち出し、それを国民に与えようとするものであり、他は、新しい価値基準を求めつくり出そうとするものである。前者の動きに対して学生が敏感に反応し反対しているのは当然のことである。新しい価値基準はまだ生まれてないが、それが既存体制、既存思想の悪や矛盾の否定を通して生まれるのは必然であろう。そして学生の理想への志向が現実性と結びついて、新しい価値基準が生まれるべきであり、それに向ふことが人類の発展の歴史の後退ではなくして進歩でなければならない。学生運動をとらえるとき、このような現実の社会の把握をした上で分析しなければならない。そしてこれは日本の学生運動のみならず、世界中で起っている学生運動に関しても、同様に言えることである。

さて、我々学生として、どのような学生運動に従事しなければならないのだろうか。現在学生が「一般学生」と「一部学生」に分かれているかに報道されているが正しくはない。そんな区別がつくのは方法論による相違においてだけであつて、実際に知的教育を受けた真面目な多数の学生が、現体制の矛盾に強く反対し、我々の現実を創るべき社会、価値基準を求めて、ある時は行動し、あ

る時は巨大な権力におじけづいて安易に流れようとしているのである。しかしながら事実、それが大きな団結力となっていないのは否定できない。そしてそれが利用され、「一部学生」と「一般学生」に分けられるかの錯覚に陥いれられている。私は今、我々が真の学生運動（次代を担うべき我々が新しい現実的なそして理想へ志向する社会を創り出すために、それを阻害する悪、矛盾、誤りを正していく）に参加することを主張したい。「現在の学生運動において考え方は理解できるが、方法手段、特に暴力的行為にはついていけない」と言って無関心を装うことはまちがっている。私は別に暴力を肯定するものではない。又、方法、手段として暴力の効果が最大であるとは思わないし、多くの場合、（それがあまりに度々使われる

ことにより）逆効果をもっていることを感ずる。だ忘れてはならないことは、現体制の中から出てたきつつある暴力が比較されるものがないほど巨大で、歴史に逆行する、しかも、目にみえないようにゆっくりとしかし確実に進んでいるということである。それに対して、我々は一致して戦わねばならない。いわゆる「一部学生」の暴力ではとても対抗できないものである。我々はこのことを認識し、団結してもっとも効果のある方法で学生運動に参加していかねばならない。それが、次代を担う学生に与えられた役目であるし、我々の理想と現実を結びつける新しい社会、価値基準を創り出す為の最低の条件であり、かつ最大の条件である。（宮田 記）

## II 安全 保障

### アンケートより

- 1 日本の国防はどうあるべきだと思いますか
  - ◇ 独自の国防は将来必要
  - ◇ 自衛隊で守る。
  - ◇ 無防備中立
- 2 安保条約は日本の国防に役立っていると思いますか
  - ◇ 過去のアジア情勢をみると役立っている
  - ◇ 思わない
- 3 安保条約は戦後の日本経済の発展に寄与していると思いますか
  - ◇ 安保条約は、軍事条約だけでなく経済・政治・文化などを統括した総合条約であり、戦後の発展は安保体制に依るところが大きい
- 4 安保条約の締結により日本が戦争にまきこまれる危険性があると思いますか
  - ◇ ないと思う人はいないだろう
  - ◇ 問題の設定に意味がない。戦争を防ぐために日本はアメリカと条約を結んだのだ。20年間以上日本は戦争に参加したことはない。朝鮮戦争があっても、ラオスでもベトナムでも戦争があっても
- 5 安保条約には「極東及び日本の安全と平和に

- 寄与する」とあるが、安保は「何から」「何を」守っていると思うか。
- ◇ 共産国の侵略から日本を
  - 6 中共、ソ連等の社会主義国による侵略の可能性はあるか
    - ◇ ない
    - ◇ ないとは言いきれないから安保条約など防衛力が必要である
  - 7 非武装中立、平和外交の方針（社会党）をどう考えるか
    - ◇ 大賛成
    - ◇ 甘い甘い。非現実的
    - ◇ ナンセンス。絵にかいたもち

日本の安全保障とは、日本の国民を守り、日本国民の大多数が自由な意志で選んだ社会制度を外部の圧力から守ることである。その達成の仕方については、1970年をひかえ、日本国民がもっとも関心を寄せるべき基本的な問題の一つであり、我々大学生とてもその例外ではない。「1970年に我々は何をなすべきか。」との問いに対して我々は結論を急ぐ必要は決してない。その前にやるべきことがある。自分自身でこの問題を考え、「安全と平和」の問題を掘りさげて行って、それを選挙等の行動を通じて現実の政治に反映させること一

これこそ1970年の安保問題を考えるにあたっての最大の問題であり、かつ最も基本的な問題である。

まず、国を守るといふことはどういうことか。「安全と平和」の維持ということにはまず異論がないであろう。次にその実現方法には二つある。外部からの脅威に備え、侵略を防ぐための軍事的対応を中心とする考えと外交などの非軍事的方法を中心とする考えである。ともに国の安全保障を考える点では無視できない要素ではある。しかし軍事的手段と非軍事的手段を含むといつても、そのいずれに力点をおくかによって、安全保障の構想が著しく分極化してくるのである。一方で安全保障をもっぱら兵器体系の問題としてとらえ、軍事力さえ充実すればすべてはうまくゆくのだとする議論がいまだ通用しているかと思うと、他方では現在の国際情勢、安全保障の軍事的側面を少しも考えることなしに、単に理想にすぎないような論議が行なわれている。

国の安全保障は、一般に他国から自国が攻撃されたり、侵略されたりする危険がないようにしておくことと考えられる。つまり外部からの侵略が、国の安全を危険に陥れるという認識が前提とされている。同時にまた、安全保障の第二の問題として、それにもかかわらず攻撃を受けた場合、その危険をあらゆる手段で排除する行為が安全保障の積極的な面としてあげられる。

「国際政治の現状がパワー・ポリティックス（権力政治）を基本としているという認識から出発して、安全保障政策は『力の均衡』『軍事力による戦争抑止』という考え方を抜きにしては成り立たない。もちろん国際関係の安定等の非軍事的な面も重要であるが、しかし、軍事力がやはり安全保障のかなめなのである。そこで独自に核装備するわけにはいかないから、日米安保体制によりアメリカの核抑止力に依存することが必要である。」との論を唱えざる者がいる。

これに対して「『国家とは互に抗争し、侵略するものであり、従って国家は必ず軍隊を持たねばならぬ。』という考え方は『古い国家観』である。勢力均衡政策は『力』の測定が困難であるため、お互に不安を呼び、これが軍備拡大競争となって戦争をひき起こすなどの理由から、軍事力によらない安全保障の体制こそ平和と安全の道である。」と主張する者がある。

さらに前者においては、その軍事力の必要性を次のように説明する。「軍事力の存在は、他国の侵略行為を実力によって排除するという面と相手の侵略意図を未然におさえるという、紛争抑止的な効果を持っている。それにも増して、軍事力をもっと広い意味では国家利益に基づいた一国の対外政策を背後から支援する潜在的な力となっている。軍事力は戦争という暴力行為それ自体を目的とするものではない。それはむしろ国の対外政策を推進することにより政治目的に奉仕する陰の力である。」と。

つまり「軍事力の重要性を説く者必らずしも戦争賛成者ではない。」ということらしい。しかし、彼らが自分達で主張するように、あくまで戦争を憎み、平和を愛するものであるということであれば、彼らが主張するところの軍備拡張によって現実に戦争の危険が増大しているということはどう説明するのであろうか。彼らのいう「武力を背景とする政治」によって戦争への距離はいっそう縮められてきている。

今日においては政治家や外交官や将軍だけではなく、すべての国民が国際政治とかかっている。このことは戦争か平和かということが「国家利益」追求の手段だけでなく、我々すべての死活問題になってきたことから理解できる。近年、核兵器という恐るべき大量破壊手段の完成によって、戦争はこれまでのように国家利益追求の手段ではなくなった。むしろ全面核戦争がおこらないことが、各国共通の利益となったのである。核戦争が全人類の破滅への道であることは誰の目にも明らかである。このような情勢のもとで、軍備力を背景とした安全保障がいかに危険なものであるかは自明のことである。

「そのような考え方は一つの理想論にすぎない。現実に『国家利益』の為の侵略が起っているし、それには核兵器は使用されず、通常兵器のみで戦われている。従って、軍事力による国際政治を重要視しなければならない。」と言う人がいる。しかし、軍事力で勝負するためには、必ず相手よりも強化な軍備が必要になってくるのである。これは軍備拡張競争をひき起し、結局は核の力に大きく依存する結果となり、人類死滅への道を急ぐことにほかならない。それに、ベトナム戦争を見ても明らかのように、巨大な軍事力を持ってしても

解決できないものである。また現にベトナム戦争で使われている破壊力は第二次大戦を上まわるものでもある。たとえ戦争によって国家利益が追求されたとしてもそれによって失なわれる「人類共通の利益」は比較にならぬほど大きく尊いものである。

日米安保条約は1960年の改正により、双務性が強められ、軍事同盟の性格をもつようになった。バンデンバーク決議の趣旨が盛りこまれ、アメリカは継続的かつ効果的な相互援助を行ない得る国とでなければ相互防衛条約を結んで軍事援助を行わない、ということになっている。今後の状況によっては日本の再軍備や海外派兵も要求される危険性はありうる。しかも、現に三次防衛計画が進行し、防衛関係費も急増している。米側にとって日本の基地は安保体制の故に重要性をましてあり、また安保体制の故に、日本がアジアの他の地域における紛争に日本自身の意見とは関係なく、まきこまれる危険があるのである。このような双務関係が日米安保体制の背骨なのである。この基本的な軍事同盟の上につくられた現状—それは核抑止力という極めて不均衡なバランスのもとでの権力関係—がいかに危かしいものであるかはお分りいただけるであろう。アジアにおいてアメリカが武力侵略と武力干渉をしかけているため、紛争がたえないのであって、アジア緊張の基本的原因の一つにはアメリカの極東戦略と安保体制下の日本政府の政策にあるのである。

私は、平和愛好者なら、この危険な安保体制に日本の安全と平和を委ねることはしないと信ずる。真の平和愛好者ならあくまで非軍事的手段によって国際世論に訴え、軍縮への努力を続けるであろう。「他国からの侵略に対し……。」という者はそこですでに他国を疑っているのである。疑いは不信の念を呼びおこす。このような論を唱える者がいる限り戦争はこの世からなくなるのであろう。他国を信頼できぬものが、どうして他国から信頼されうるのだろうか。

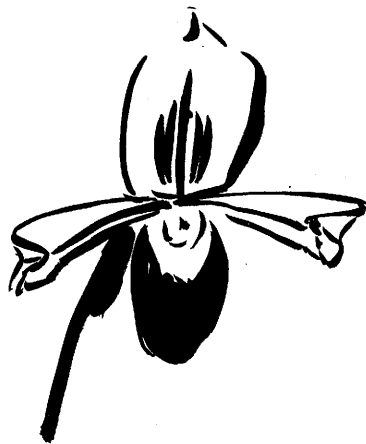
理想論にすぎないと断定して、軍備拡張へと進んでしまうのは誤りである。平和は確かに理想である。だが我々がしなければならないことはそれに向う努力なのである。核兵器全廃をめざす国際世論のリーダーとして日本外交を位置づけようではないか。憲法の本質にしたがい、平和を愛する

諸国民の公正と正義を信頼して、我等の安全と平和を保持し、国際平和を誠実に希求しようではないか。

「戦争は人の心の中で生まれるものであるから、人の心の中に平和のとりでを築かなければならない。」(ユネスコ憲章) この言葉こそ安全と平和への鍵なのである。

最後に国際政治学者フレデリック・シューマン教授の言葉をあげて結論に変えよう。あなた自身で安全保障の問題を考えていただきたい。

「国際政治においては、権力の問題は、次の二つの方法のいずれかで処理するしかない。ひとつは暴力によるものであり、その場合は、めいめいが武力によって相手に自分の意思をおしつけるか、相手を滅ぼそうとする。もうひとつは取引によるものであり、この場合は双方が意見の相違を調整するか、あるいは、とりきめた暫定的協定の枠内で、意見の不一致を認めあう。第一の道は戦争であり、第二の道は外交の道である。戦争あるいは戦争準備の結果が、行きづまりや手づまりということになり、どちらも相手に自分の意思を押しつけることができず、相手を打ちたおすこともできない。かといって力に訴えれば、双方とも滅びるということが誰の目にも明らかになったとき、世界の大国の間で、権力の問題を処理する方法は、ただひとつしか残っていない。それは外交の道である。」(大塚 記)



### III 沖 縄

#### アンケートより

- 1 沖縄の住民が被っている束縛、人権無視をどう考えるか
  - ◇ 怒りに耐えない
  - ◇ 沖縄が本土並みになれば、改善される
  - ◇ 対米政策を変更すべきである
  - ◇ 束縛、人権無視とは考えないが、現状は変える必要がある
- 2 現状の沖縄は日本にとってどういう利益があるか
  - ◇ 特別な利益はない
  - ◇ 本土防衛に役立つ
  - ◇ 経済的利益のみ
  - ◇ アメリカへのゴマスリ
  - ◇ 利益とはなんだ!
- 3 沖縄の基地があるとかえって攻撃を受ける恐れがあり不安だという意見をどう思うか
  - ◇ 実にその通りである
  - ◇ 必ずしもそうとは言えない
  - ◇ ソ連のチェコ侵入から察すると、残念ながらそう思われる
  - ◇ 一見、意味があるように思えるがナンセンス。軍事力のもつもう一つの面がわかっていない
  - ◇ 沖縄の基地がないなら攻撃される恐れが消えるというわけでもない
- 4 沖縄住民の80%以上は何らかの形で日本復帰を望んでいるが、今まで復帰が実現しなかったのはどういう事情か
  - ◇ 日本政府の不明確な態度
  - ◇ 日本人の沖縄問題に対する無関心
  - ◇ 極東の政治情勢のため
  - ◇ 極東におけるアメリカの巨大さ
- 5 復帰後の沖縄経済はhowなると思うか
  - ◇ 現在と余り変らない
  - ◇ 日本政府が援助して建て直すべきである
  - ◇ 円経済に段階的に移行していけばよい。基地経済は新しい産業投資により、解決できる
- 6 日米協議委員会の結果、沖縄代表の国政参加

(但し、表決権のないオブザーバー方式)をどう評価するか

- ◇ 日本復帰へのワン・ステップである
  - ◇ 無意味以外の何でもない
  - ◇ 本土の県並にすべき
  - ◇ 現状より一步前進したと思う。少しずつ、沖縄の日本返還が近づいているような気がする
- 7 沖縄の日本復帰後、日本や沖縄の防衛はどうすべきと思うか
    - ◇ 当然自衛隊が防衛するのであり本土と同じ
    - ◇ 平和条約、同盟等によって保つ
    - ◇ 復帰後は日本が攻撃される心配がないので防衛の必要はない
    - ◇ 沖縄自体が極東に tension をつくっているからそれがなくなれば防衛の必要なし
    - ◇ 今のところは安保条約によるしかない。ないに越したことはないが
  - 8 あなたは沖縄の復帰に関してどういう態度をとるべきだと思うか
    - ◇ 自覚と認識度を高める
    - ◇ 積極的に自分の意見を表明する機会を把握する。アメリカから沖縄返還を勝ちとるという考え方で行動すべきでないと思う。政府がアメリカに交渉しやすいコンディションをつくるようにすべきだ。たとえば国防力強化等
    - ◇ もっと強くでろ。しかし現在の学生運動のように行動したくない
    - ◇ 自分にできる限り、いろんな機会をとらえて、自分の沖縄返還に対する気持を公にしたい
    - ◇ 運動をくりかえす

敗戦と同時に日本国の領土問題がもち上がり、沖縄に関しては、1946年1月、連合国最高司令部マッカーサー元帥により、その詳細についての公文書が日本政府に宛られた。その中には、日本の範囲から除かれる地域として、北緯30度以南の琉球諸島が含まれていた。その後、1949年10月、中華人民共和国が成立し、翌50年6月に朝鮮戦争が発生した。するとすぐに1950年9月、米国防

府は、沖縄の施政権保持の態度を「対日講和条約七原則」の中に示し、その第三項で「日本は米国の施政権者とする琉球諸島及び小笠原諸島の国連信託統治に同意する」とし、日本は国連に対する米国提案に同意する義務を負った。

このようにして沖縄はその地理的位置からして、極東における Key Stone であったため、米国政府によって、沖縄基地の強化がなされるようになった。極東の状況の変化とともに、その基地の性格を変えながらも、その重要性を増していったわけである。

1965年、米第七艦隊の攻撃空母は、初めて北爆を敢行し、米国はベトナム戦争への本格的介入を開始した。と同時に、その日から、沖縄基地は急にあらたに動き始めた。そして、那覇軍港では軍用船が並び、軍需物資が陸揚げされ、上陸用舟艇に積みかえてベトナムへ送り出された。那覇軍港だけでなく、他の沖合でも、兵員や武器を満載して舟艇がひっきりなしに往きかうようになった。ベトナム戦争のエスカレーションに伴ない、沖縄基地はその機能を十分に発揮するようになった。沖縄本島の山岳地帯に対ゲリラ戦学校をつくり、基本的な戦闘訓練を行なった。またこの沖縄の基地において作戦が次々と練られ、戦闘部隊はどんどん派遣されていった。

そして沖縄住民は毎日 B52 の飛びまわるのを見て、常に戦争の恐怖におびえていたのである。日本本土においても、言論を通して、そして行動を通して、ベトナム反戦が、幾度となく叫ばれ続けてきたにもかかわらず、日本本土の人々は、このような沖縄の実状を見ずして、もっぱらベトナム戦争の激化に気をとられていた。

しかし、このような危険な基地を撤廃し、日本へ復帰したいとの悲願はこれよりはるか以前からまわりの政情に伴いつつ、沖縄人民の中より起っていた。1953年4月土地収用令を公布した米民政府は軍事基地拡張のため、安い値段で強制借上げ、無期限に使う軍用地料については、一括払いをすすめる方針を発表した。これに対して、行政府・立法院をはじめとして、住民大会が一斉に開かれるなどし、島ぐるみ闘争がはじまり、本土復帰に連なる民族運動として広まっていった。この軍用地問題に対する反対運動を契機に、日本政府は沖縄問題に真剣にとりくむ態度をせまられた。それが第

1回岸・アイク会談として現われ、今日まで数回の会談が行なわれてきた。しかし、施政権については、いつも「大統領は、米国の琉球住民の安寧と福祉を増進するため一層の努力を払う旨発言し、さらにその努力に対する日本の協力を歓迎する旨を述べた。」という発表だけであった。それではいったい、彼らのいう安寧と福祉の増進とは何なのであろうか。

1968年秋、パリの一角では、ベトナム和平会談が続行され、その中で北爆停止のうわさが流れ、そしてジョンソン大統領の政権交代の置きみやげとして、北爆停止の声明がなされた。このようにアジアの状況が急変しつつあるなかで、沖縄では1968年11月10日に主席選挙が行なわれた。今までの主席は任命制によるものであったが、今回は民主主義を求める住民の根強い要求により、復帰路線の選択権が住民自らの手に委ねられる主席公選が勝ちとられたのであった。

この選挙は、「日米両政府の協調により1970年までに復帰のメドをつけ、その後両三年内に復帰実現を目標とする」とした与党と「即時無条件全面返還」を掲げた野党との間で争われた。そして激戦をもってその幕を閉じたわけであるが、これらのスローガンの単なる二者択一で形がついたわけではなかった。日米両政府は、日米協調路線のもとに、極東地域を守ると同時に沖縄への経済援助を押しすすめると表明している。このことはもし現状を否定して復帰路線を押し進めたなら、日米両国の感情を害すとともに、その後は小さな島々と同じようにイモをたべ、はだしの生活に戻るのではないかという不安を住民に与えた。そして復帰後の経済状態がどうなるか分らないという不安感は、すぐに即時無条件返還を選択することは不利だと思わせる程であった。このように、今回の主席公選は、沖縄住民に自分達の将来を考えさせ、自ら決定させる機会を与え、結局は、野党統一候補に勝利に終わったわけであるが、これから即時無条件返還というものが、どのように、どこまで実現されるかは、今後の沖縄、本土の住民、政府にかかっているのである。本土の与党の応援もなくなり、敗れた今までの与党に替り、新しく与党の位置を占めた彼らにとって、本土政府も米政府も敵しいものになることが想像される。選挙戦たけなわの沖縄にのりこんだ本土与党のお歴々は、

屋良氏の当選が実現したなら、基地経済に大きく依存していた沖縄経済は混乱し、現状よりもひどくなるだろうと言っていた。住民の即時復帰の要求が多数であることがわかって、それを阻害する経済的問題を解決する気が彼らにはないのであるか。沖縄住民を貧困と恐怖から守る事こそ本土政府のそして本土住民の役目となるべきではないだろうか。

今回、沖縄の基地から発した問題に関するアンケートがなされたわけだが、この基地はどのように評価すべきなのだろうか。アンケートの中で沖縄基地の役目について質問した。その答には、何の役にもたないというもの、日本防衛と解釈するもの等色々あったが、我々が考えねばならないのは、本土さえ戦争の危険から守られていれば

いいのかということである。同胞沖縄住民は、戦争という異常な雰囲気の中で日常生活を送っているのか。大多数の幸福ということで、犠牲者が認められてもいいのか。戦争の中の一つの舞台である基地、空中に飛び交う戦闘機、これらの戦争ムードから解放され、自国の政治によって守られることこそ、安定経済のもとで暮せるようにすることこそ住民の安寧と福祉の増進と言えるのではないだろうか。

☆ さらに、ベトナム戦争、プエブロ事件から見られるように、沖縄に基地があることがかえって、報復攻撃を受け、沖縄及び本土が戦争にまきこまれる可能性を大にしていると言えるかも知れない。  
(篠崎 記)

## IV 大学の自治

### アンケートより

- 1 大学の自治とは何を意味するものか そしてそれは必要なものか
  - ◇ 学問の自由を守ること
  - ◇ 学問の独立で、政府の介入はさせない
  - ◇ 学生本来の真理の追求に直接、間接に必要な便宜の獲得
- 2 現在、大学の自治は侵されていると感じるか
  - ◇ 侵されているとは言えない。教授と学生自身が侵しているのだ
- 3 もし侵されているとすると、誰によって、またどのように侵されているか
  - ◇ 外部から大学管理法案等により政府から。内部的には革命的な学生活動家
  - ◇ 国家の介入→体制の連続性を維持するため
- 4 「学生の自治」とはどういうものか。そしてまたそれは守られているか。守る為のデモなどの行動に対してどう考えるか
  - ◇ そもそも「学生の自治」は存在しない。大学の自治と同じであり、区別することはできない
  - ◇ 大学の理事者側から、真の研究、思想の自由を守るものだと思うが、社会の要請を無視することはできないし、学んだ内容を社会に還元すべきだと考える

5 学問の自由は、体制を越える基本的な権利だと思いますか

◇ 現在は抑制されているのではないか。当然そうあるべきである

6 大学の自治に関する学生運動は具体的にどんなものか

◇ 大学の自治への参加が当然である以上、これをこの為の学生運動となす。レッドパージ以後常に学生は行ってきたが、対象は学校当局とせず、社会に対して行う故に重要なのである

大学の自治を考えた場合、その中心になるものは学問の自由であろう。大学の役割すなわち学問研究及び教育ということが変わらないかぎり、学問の自由が大学の自治の中心であることはかわらないのである。そこで学問の自由について考えることから始める。

「学問の自由」とは、「知識の革新を保障するもの」である(朝日ジャーナル 8月14日大学革命の焦点、西川氏)。そして大学の自治とはこの保障するものを具体的に行なうものとして考えられる。この知識の革新とは、既成概念の打破ということである。道徳・伝統というものは、その社会体制にこびりついて存在する。それらの価値体系が、はたしてどの程度普遍性を持つかは疑問である。このような疑問を追求してゆく事を実行す

る中心として学問研究の分野がある。革新とは保守という言葉の対立物ではない。しかし、過去に於てコペルニクスが、ガリレイが、ダーウィンがその当時の社会に投げかけた疑問によって、さらに近代に於ては、一連の社会主義者達が、あるいは原子物理学の発展によって、すべて既成概念を打ちくずすものであった。しかし、体制側に立った人間達は、これが反体制、反政府的であるとみなして圧力を加えていったのである。この圧力によって学問、研究者の存在は抹殺されたのである。これらのことは、学問に対する外的圧力の存在を示している。

国家・軍事・産業の三つの分野から大学は独立しなければならないとよく言われている。が、残念ながら大学の完全な独立は現状においてなされているとは言えない。たとえば、国家又は政府からの圧力といわれるものには、たとえば大学管理法（政府によるすべての大学の管理）、あるいは教育の分野と関連をもたせての思想統制等がある。学問を画一化しようとする思想に対して、我々は学生として反対しなければならない。さらに軍事との関連は、政府を通しての全体主義的教育や、今年の慶大紛争の原因である米軍のための軍事研究等がある。去年にも日本各地の大学の医学部等で、米軍の毒ガス・細菌等のベトナム用と思われるものの研究があり、新聞等にも大きくとり上げられた。あるいは、ベトナムの植物すべてを枯らす強力な農薬の研究がなされていた。さらに産業の分野との結びつきは有名な産学協同である。学問は本来、普遍的なものであって特定の者の所有物ではなく、むしろ人類のためのものなのである。ところが産学協同路線が引かれると、特定の会社と特定の学部あるいは大学全部が相互援助の形をとるようになるのである。

このようにして、大学が、あるいはそこで行なわれる学問が、何者かの圧力の下に置かれ本質を

見失ってゆくのである。

学問の自由を守ることで大学の自治が成立すると何度もくりかえしてきたので、今度は大学の自治の具体的な面を考えてみたい。現在、大学の自治には教授会の自治と学生の自治の対立が見られる。これはすなわち、学問の自由を大学当局側が自ら侵していることに対する反発であると考えられる。これは、レッドページ以後、大学の自治を守ってきた者は常に学生を主力としていたということからもわかるであろう。そもそも当局者と学生が対立することはナンセンスである。もちろん不必要な妥協は学問の府に於て許されるべきではない。そもそもそれら二つの自治は、大学の自治の中の要素にしかすぎないものなのである。ところが大学の自治というと多くの場合教授会の自治を指している。しかし残念なことには、この教授会の自治も評議会に対してはむしろ無力なものであることを認めざるをえない。この評議会がほとんど一方的な意見を持つ圧力団体なのである。我々の学問の自由を、このような圧力の下に置くことができるであろうか？ 結論から言えば、大学の自治に学生が参加してゆくことが必然であり、又、当然なのである。早大総長選挙に関しても、学生の参加は認められなかった。ところが京都の立命館大学他数校には認められているのである。大学当局自らが、学問の自由を放棄しているように思える現在、学問を受ける側の意見をうけつけない大学の自治は、それ自体もう存在を否定されたことになり、又、そのような理由から学生側と大学側の無用な対立を激化させるだけなのである。この対立につけ込んで国家等の圧力が加わることも考えられる。

自治というものは、学生の参加を認めた大学のみ成立つものである。そしてその上に立って、国家等からの自治侵害に対抗してゆかねばならないのである。（松井 記）

## V チェコ問題

### アンケートより

- 1 チェコの自由化をどのように理解するか
- ◇ 肯定する
  - ◇ チェコ人民の苦闘のたまものだ

### 2 社会主義と自由の関係をどう思うか

- ◇ 社会主義においては、自由はとかく施政者の思惟に影響されやすい
- ◇ 社会主義の中には自由がないのか？そんなバカな。もしないなら耐えられない



- ◇ 社会主義は自由を束縛せずにはおかない
- 3 民族を無視したと言われるが、民族自決権をどう考えるか
  - ◇ 地球世界の中での権利の基本的なもの
  - ◇ 議会を通して得た国民の意志によって国の方向を決めること
  - ◇ 民族自決を恐れるものは、主義・体制の崩壊を恐れるもの
- 4 チェコ国民が軍事的な戦いを挑まず、非服従と抵抗の姿勢を示したのをどう思うか
  - ◇ 賢明
  - ◇ 小国民の悲しさであれ以外の手はうてない
  - ◇ すばらしい国民だ
- 5 チェコが自由化を押し進めた場合、資本主義（私有）の原理に戻ることがあると思うか
  - ◇ 思わない
  - ◇ ないと思う。修正社会主義こそ、21世紀的社会主義だと思う
  - ◇ 今の政府はそこまで考えていないだろう
- 6 仮に日本で社会主義の党が政権をとろうとした時に、アメリカが軍事介入したなら、どういう態度をとるか
  - ◇ 自分自身もし必要なら武器をもつ。しかし、その前にチェコのような態度も必要
  - ◇ あり得ない。社会主義政権はかって、アメリカ占領下にも存在していた
  - ◇ 僕は社会主義を好かないから、反対はしない
- 7 ウ・タント国連総長は、ベトナム、チェコについて、米ソ両大国を批判し、米ソに対抗し得る勢力として、「人類の良心を代表し、活発で、はっきり発言できる第三勢力」の必要性を提唱した。日本の果たすべき役割はどんなものになるか
  - ◇ まさにその第三勢力である
  - ◇ 東西両陣営の橋わたしとなり、両国に働きかけて、東京で和平会談を開くように努力すべき
  - ◇ 第三勢力に加わるのも良いが、現在は親米である日本がその立場を利用してアメリカを批判すべきだ

1968年8月20日、ソ連・東欧軍がチェコ国境を突破して以後、国際世論に反してソ連は強圧的に

チェコの自由化を阻止してきた。新聞放送等に関しては再び検閲が始まり、ソ連軍のチェコ西独側への駐留もやむなく承認させられる形になった。

ここで、まず第一に見られることは、ソ連の勢力圏の確保につらなる現状固定の姿勢である。米ソ両大国による冷戦から、緊張緩和へという動きは、「核の共存」といわれる国際関係をつくり出し、この核の共存のもとで米ソそれぞれが勢力圏の維持を計り、そこで大国主義をのぞかせるのである。すなわち、チェコが新しい社会主義の道を進もうとした事に対して、ソ連は東欧の団結がくずれすることを恐れ、狼狽した。その結果、右翼反革命分子により、チェコ社会主義が危険であるからという理由で武力介入を行なった。しかし、安保理事会でチェコ代表が、「ハンガリー事件では反革命が粉砕されたが、チェコでは、社会主義の成果が危うくなっているわけではない。他の社会主義国の安全が脅かされているものでもない」と発言したように、チェコは新しい（方向の善悪は別として）社会主義の道を進もうとしたのである。

各国の歴史・風土・国情にそった社会主義を確立すべきなのであるのにそれを無視し、ただ共産圏ブロック内での絶対的優位を軍事力によって求めようとするソ連の大国主義的・利己主義的な態度は、徹底的に非難されるべきであり、我々は可能な限りの手段をもって阻止すべきである。これは米国のベトナムなどにおける国民を無視した内政干渉と同じで、ソ連はそれを非難する余地を失ったわけである。こういった米・ソの力の理論に立つ大国主義は、人類の進歩の歴史に逆行するものである。

次に見るべきは、ドブチュクらチェコ首脳部の意図する社会主義の問題である。

正しい世界を作るためには、真の国民の意志による政治が行なわれなくてはならない。ここで、真の国民の意志による政治とは、実質的な民主主義であり、多くの資本主義国やソ連の名目だけの民主主義ではないのである。

チェコに於て、ノボトニーにかわるドブチュクを中心とした新指導部は、それまでの経済的な矛盾、国民の意志を押さえる官僚主義など（これらは、ソ連による政治、経済への圧迫、チェコ指導部の事大主義による）による行き詰まりを打開し、新しい自主的な社会主義建設の道を踏み出した。

そしてそれは、大多数の国民に支持され国民の意志にある程度沿ったものだった。しかしそこには大きな危険が含まれていた。それらは、まず彼らの進むべき道の大前提である社会主義（共産主義に向うべき）の理念をふみはずそうとする経済上の誤りである。すなわち、資本主義理論の導入、利潤概念の導入による打開が、資本主義の矛盾にもどる可能性があるということである。次に、真の意味での民主主義が確立されずに進んでいるという事実。社会主義の理念に基づいた国民による政治の体制がまだできておらず、集権的な面が見られる。

しかしながら、こういった問題を含めたまま、

チェコの新しい動きはソ連の強圧的な介入によって後戻りさせられた。

ソ連軍がチェコ人民に対して発砲したことに對する怒りを感じると共に、チェコ人民が武力をもって戦わずに抵抗した賢明さに対して、残念ながら、賛嘆しないわけにはいかない。これから逆戻りの「正常」である状態で進んでゆくだろうけれども、チェコ国民が「力の論理」に属することなく、地道な根強い抵抗を示していくことを望む。又、それと同時に、我々世界の人民が、国連内部や各ブロック内において大国主義に対して一致して、抵抗しなければならない。可能な限りの手段を使って……。（宮田 記）

## VI ベトナム問題

### アンケートより

#### 1 アメリカの南ベトナム介入をどう思うか

- ◇ 帝国主義の肥満体が自分の体重を支え切れなくなって、はみだして来た当然の帰結
- ◇ 絶対に手を引くべきだ
- ◇ アメリカ帝国主義、大国主義の現われだ
- ◇ 政治政策上の規律履行という点では当然だが、人民の為の政策ということを考えると、アメリカ介入には反対
- ◇ アメリカの侵略とは言いにくい。南ベトナム政府がアメリカに援助を求めたからである。

#### 2 南ベトナムの真の代表とは

- ◇ 解放戦線
- ◇ 解放戦線と現政府
- ◇ 南ベトナム人民によって正しく選ばれた政府
- ◇ 現政府。解放戦線はその不明確性の多い点で南ベトナムの代表となれない

#### 3 「ドミノ理論」（東南アジアが共産化されていく恐れがあるという理論）について

- ◇ 必ずしもそうはならない。くだらない考えだ
- ◇ アメリカの共産主義に対する恐れを如実に表わしている
- ◇ 第三勢力の団結によってその可能性は少ない
- ◇ 他の東南アジア諸国をみてもドミノ理論の可能性はある。
- ◇ よく知らない

#### 4 パリ会談に於ける南ベトナムの真の代表でないアメリカをどう考えますか

- ◇ 仕方がないが邪道である。南の政府も出すべき
- ◇ アメリカの大局的思い上り
- ◇ 北ベトナムが南の政府を認めていない以上、当時者であるアメリカが代表となるのは当然

#### 5 アメリカが北爆停止の交換条件を要求し北ベトナムが無条件北爆停止を要求することについて

- ◇ 無条件では過去の例をみても無理である
- ◇ アメリカの一方的な北爆は交換条件とはなり得ない

- ◇ 互いの譲歩が必要である

- ◇ 北ベトナムはもっと素直になるべである

#### 6 日本がベトナム戦争に加担していると思いますか

- ◇ していると思う
- ◇ していないと思う
- ◇ 事実上間接的に加担している

#### 7 日本のベトナム戦争に於ける役割とその理由は何か

- ◇ 安保に寄ってその義務を果たしている
- ◇ 物資供給と後方基地として
- ◇ 利益の為に加担している

#### 8 佐藤首相の渡米、渡南ベトナムと、それに対する学生の羽田の反対闘争について

- ◇ 佐藤首相の行動は外交上当然である。学生の

一人の犠牲者は首相に責任はない

◇ 日本全体が首相の路線に従っていないことを示した

◇ 何かが間違っていると云わざるを得ない

### 9 ベ平連の運動について

◇ 単純に言ってよいが統一理念がないことは、残念である（これが圧倒的に多かった。）

### 10 ベトナム戦争の現実的解決法は

◇ わからない

◇ 何れから形で啓蒙し 反対意思を公けにする

◇ 国連又は第三勢力の強化による

◇ 国際的な多辺的友好化を押し進める

### 11 上記の解決の為のあなたは どうしますか

◇ わからないまま 押し流される

◇ わからないが わかる為に勉強したい

◇ 学生運動をして意思表示する

◇ 国際的友好化の為、インドシナ開発のポランティアのようなものになりたい

ベトナム戦争の発端については色々異論があるが、本格的になったのは1965年のアメリカの北爆開始以来であろう。アメリカはその後、天井知らずにエスカレートし、現在では泥沼に入り込んでいる。アンケートにあるように、アメリカの帝国主義の現われと考える人もあれば、南ベトナム政府の要請による介入と考える人もいる。それはともかく、極く特別な人を除いて、戦争の早期終結に対して異論を唱える人はないだろう。が、人道には戦争終結に問題はないとしても、現実的にいかにするかが現在問題となるのだろう。

確かに1968年10月31日のジョンソン大統領の北爆停止の声明によって、終結に一步近づいたが、その後も、解放戦線とアメリカとの戦いはまだ終結していないし、パリ会談で代表となるべき南ベトナム政府がその出席を拒んでいることもあって、まだ予断を許さない状況を呈している。

次に現在のアメリカのベトナム戦争への態度、考え方を分析してみよう。アメリカは現在「ドミノ理論」というものを使っている。これは即ち、ベトナムに於て、アメリカが今、撤退すると、その後社会主義国の浸透が東南アジア諸国を席捲し、共産化するという現論であるが、これはある程度可能性のあることは認められる。しかしこれは資

本主義的見地から見た一方的なものとは言えないだろう。ここでは資本主義か社会主義かの論議は避け、両主義を越えて見るべきだろう。「ドミノ理論」を他に押しつける点をどう理解するかは個人に任せよう。

現在、アメリカはドル防衛などを見てもわかるように泥沼に入り込んでしまっているが、アメリカにはその威信というものもあり、又これが戦争終結にすぐにならない理由である。民主的解決がやはり妥当であり、武力解決では、本当の解決が計られるということは、絶対といっている程ない。

戦争とは、いつでもそうだが、そのものの是非を殺戮の是非を問うべきである。ただ一つ言えるのは、他の国家等の力によってその国の行動が規定されたり、強制されることは、間違っている。自らが自らの行動を決定するのが当然で、これはドイツ、朝鮮等の問題と同じである。

さてこのベトナム戦争に対する当事国でない他の国々はどうであろうか。まずイギリスの政府ではどういう見方をしているだろうか。イギリスという国はその伝統などから考えて、自国の威信に無関係な問題については極めて第三者的な立場に立って見る。このベトナム戦争については、そのような見地から反対しているようである。ではフランスの場合はどうであろうか。フランスはドゴールの独裁もあって、その力を示す為、米ソと対等の力を目指す為などの点で反対している。社会主義国家については言及するには及ばないと思う。唯、民族主義を盾にしている点は見のがせないだろう。

次に日本政府についてはどうであろうか。安全保障条約に従ってアメリカの政策を支持している。ベトナム戦争が日本の市場となっており、それが日本の経済を支える大きな柱になっているのも事実である。この点は財界に限られたことではない。今すぐにベトナム戦争が終ったら日本の経済はある種の混乱に陥るだろう。また国家としての統一したベトナムに対する考えをもっているかどうか大きな問題であるし、一方、現政府が国民を無視しているとい概に言えるかどうか問題である。

さて我々は単に社会意識を高揚しただけでは意味がない。いわゆる一般学生は行動に移しながらない。どういう意思表示が一番適当で有効かを知るべきである。ベ平連、革マル、中華などの過激

的行動、マスコミを使つての意思表示、いろいろあるが、その効力は問題がある。極めて民主的にやることが民主政治体制に於ては必要だが、それではなまぬるいという批判もある。何故現体制において民主的な行動が弱いのであろうか。要するに、社会のいろいろな問題に対して個人個人が認識し、考えようと努力しないからであらう。

多数の人間の一致した考えが社会を作っていくのである。昭和元禄などといわれ、我々は自らの眠りをむさぼっているのではないだろうか。千里の道も一歩からと言うが我々のこの特集が、読者の社会問題意識を高め、それが行動に移行して、もっと前向きの社会建設につながることを祈つてやまない。  
(安藤 記)

## ある見解

高須 好弘

一商 4年

まず最初に断わっておきたいことは、自分自身、自己批判をしながらペンを走らせているという点である。

最近、「一般学生ついに立ち上がる。」「一般学生のひとりとして……。」という言葉が使われているように、学生運動に関連して数々のレッテルが貼られている。一部学生、暴徒、活動家、良識ある一般学生等々。こうしたレッテルは元来マスコミによって生み出されたものであるが、私はこのようなレッテルの貼り方に対して疑問を持つ。確かに活動的分子とそうでない者がいるし、活動的分子が多数でないことは事実であらう。けれどもこのようなレッテルを貼る裏には、何か意識的にかくされた敵意というか、独善的な考え方が潜んでいるように思える。

つまり、学生運動は、“一部学生”の扇動によるもので、善良で良識ある一般学生は引きづられていくにすぎないという理解、“一般学生”ということによる責任逃れと、自分自身の自覚的でないことと無関心に対する弁明、さらに、一般学生と称することによって、いわゆる一部学生を学生の枠の外に位置づけようとする意識的な策略であると見える。

しかしながら、東大、日大等々全国の各大学において見られるように、強力な運動が展開されていることを見れば、たとえそれがいわゆる一部学生が運動の中心にあったとしても、一部学生は一般学生という枠の外にあるのではなく、内にあることが理解されよう。このようにレッテルを貼ることによって分断しようとすることは独善的である。

このような見方は、社会の内部にも深い根をおろしている。そして数々の社会の批判が投げかけられている。若い者のヒロイズム、破壊主義、無責任、知性喪失等々。確かに私自身、このような批判は、かなりの分野において現実的な根拠を持っていると思う。この点、反省すべき点は多いが、だからと言ってこの批判だけで学生運動を評価してしまい、自分たちとは“隔絶した存在”だと考えてしまうのは疑問だ。そのように考えようとする意識の内部には、自らの無自覚を指摘されたくないという自己護身と、惰性化した思考があるような気がするからだ。

自分自身の体験として言えることであるが、私達は平凡で一見幸せな、そして惰性化した生活の中に埋没してしまっている。このような惰性化に気づきこれを打破しようとする時、私達は意識的・自覚的・能動的にその惰性化を打破しようとする。この点における鋭い刺激として学生運動は存在したし、又、社会的な意味を持っている。したがって、学生運動は“隔絶した存在”として見るということは、自らの惰性化した自己満足的な状況を看破しえないということになる。

「半分あきらめていたが、闘争に入ってから真剣に考え始め……。」という言葉が示すように、社会状況、自分自身のおかれている状況に対して、自覚的であるか、惰性的であるかという大きな違いがある。この点において学生運動は広く社会的意味を持つ。

この“惰性的思考”・“自覚的”という問題が学生運動の基本的な意味であると思う。現実的にさまざまな型で展開されている運動に対して評論家的立場で批判し、対処することよりもこの点に対する自分自身への批判が重要であるような気がしてならない。

学生運動は、我々自身の外に存在するのではなく、自己の内部に鋭く突きささる物であるという

こと。この認識が出发点である事を考えてみる必要がある。

学生運動に対して、良識を説き倫理を語る前に、自らの状況に対する態度、理念を振り返ってみるべきであろう。私自身も含めて、私達、各々この点をまず認識しようではないか、そして、“自覚”から“自発的行動”へと発展させようではないか！

## 学生運動の持つ意義と私達に与えられた姿勢

柳川正光  
— 政 3 年

米ソ二大陣営の対立現在に於て、世界大戦は、まぬがれているものの、いっこうに平和は訪ずれそうもない。これは、米ソが平和を求めようとしなないものばかりでなく、政策が誤っているからである。換言すれば、搾取階級を認めた資本主義や、一国社会主義官僚主義を基とする、エセ社会主義——スターリン主義による政策が、平和を求め得ないということである。私達世界の若人に与えられた任務は、これらの主義を打破し、理想の共産主義を創造することである。そして、この突破口を開きやすいのが、私達日本人であるのだ。

現在、日本は世界一自由の認められている国であり、若人も世界一立派な思想を持っている。それに幸か不幸か、非常に弱い官僚主義（自民党独裁）国である。つまり、理想の社会国建設に最も可能なのである。

現在、日本は民主主義国と思っている人が多い。ところが違うのである。代表議会制をとっているが、これらが、真の国民代表であろうか、代議士の思想、議論を国民が知っているだろうか、彼らの殆どは、現社会の搾取階級と結託しているのだ。それに、なによりも彼らを選ぶ母体の association 自体が、搾取階級を許しているものなのである。つまり彼らは、真の共産主義母体である association の代表なのではない。

具体的に話をしよう。例として、北区をとってみよう。まず私達がしなければいけないのは、北区議会を、北区民の傀儡政府（a puppet Government）にしなければならぬ。そして、区内の少数の搾取階級を認めなくさせねばならぬ。工場の区民の self Government にしなければならぬ

い。現在の日本に於る革命は、このように、市民の市会に対する圧力から始まらねばならない。その為には、市民運動が唯一の方法であり、市民の思想武装が必要なのである。そして、このリーダーになり得るのが、学生を中心とした、若者なのである。

日共員は言う。民主連合政府をまず作ろうと。しかし、こんな議会封じ込め政策ばかりに、つまり、議会での議席を占めることばかりに力を入れて、市民運動のリーダーとなり得ない、裏切り者に、私達は耳をかはしてはならない。スターリニズムにすがりついている彼らが出来るのは、ソ連と同様な官僚主義的、エセ社会主義国建設でだけである。

では言わゆる、反日共学生諸君はどうか。プロレアートの独裁による統治、このことを即座に批判は出来ないとしても、彼らの信ずるところは、議会民主主義打破である。現在の議会民主主義打破の理論は、そのままなずける。しかしながら、現存を無視した革命理論には賛成しかねる。しかしながら、市民運動のリーダーとして（必ずしも、良きリーダーではないが）活躍しているのは大いに賞賛すべきだと思う。

私達に与えられたことは、彼らの行動を傍観することではなく、良いところは、共に行動し、彼らの誤まりは、直させることであろう。その為に、私達は、彼らと共に、行動し同じ目的のもの、ベトナム戦争反対などには統一行動をすべきと思う。

現在、私は、アジアナチ国の、student leader と共にアメリカの大学を廻っているところだが、これまで、ハワイ大、カリフォルニア大、ウィラメット大などの多くの学生と話をしたが、彼らが殆ど、理想社会建設の為の理論をもっていないことに気がついた。それに問題意識も非常に低い。例えば、私達日本の大学生で、ニヒリズムという言葉をしらない人は少ないだろう。ところが、私が話しの中で、この言葉を使っても、分からないのだ。説明してやっと分かるのだ。これが現実である。

日本の学生は、高度の理論を持っている。（残念ながらこの理論を生かそうとしないのだが。）ベトナム戦争反対の理由も、単に、自分達の命が危険だからとか、税金が上がるからということに於ての反対であり、私達のように、国際間のこと、

政策的批判などは出来ないのである。

私は、日本人こそ世界の市民運動のリーダーとなれば日本の大学生こそ、International Student Association のリーダーになれると思う。

私は、私達学生の全てが、私会を良くしようとする為に全力を上げることを望みたい。少なくとも、私が感じたアメリカ人の利己主義的思考をも

って欲しくない。最後に E.S.S. が、真の国際的  
全学連結の一機関となることを望み、個人的にも、E.S.S. 全員が、日本人全体の学生を代表して他国の学生をリードしうようになることを望んで、筆を置くことにする。

(第15回極東アジア・太平洋学生  
代表者計画に参加中)

## 二大方針をふりかえって

### 座 談 会

#### 出席者

戸島 宇一郎 (3)  
佐藤 信二郎 (3)  
磯野 豊 (2)  
三宅 正訓 (2)  
樟山 隆 (2)

大塚 良彦 (3)  
稲村 重信 (3) (スタディ・セクション)  
石川 幸男 (2)  
田窪 節信 (2)  
松井 信博 (2)

#### 司 会

宮田 真 (P.R.セクション)

#### 「一体化・英語力向上」について

司会 スタディに関して、今年は「活動・ホームミーティング・グループスタディの一体化」という方針のもとに勉強してきたわけですが、それについて、昨年との比較で話してもらいたい。まず、Fundamental (月水金の昼休み)に関して。

石川 昨年と比較すれば、活動との結びつきがはっきりしてきたと思う。その点で効果はあったと思います。又逆に活動が恐しくなった人もいます。

田窪 集まる場所があったことは効果があったと思うが、それも出て来る人に限られた。又、二年生がリードしていくことはむずかしい。

磯野 新宿の場合も一応よくやった。しかし、タイトルがむずかしいので、勉強の効果としては一年生からみればあまりなかったようだ。

稲村 僕としては、Fundamental を英語を学ぶ場、話す場としてとらえてほしかった。特に、Spoken American English のメモライズをやって、それを使って話すという場にしたかった。だから、ディスカッションの英語をもってくるのがどうであったかわからない。

戸島 H.M. というもののとらえ方が変わってきた。一年生にとっては、H.M. は昼休みの勉強

の場とし、又さらにそこに仲間を見出す場となっている。前期での不徹底な点は、二、三年生が話すタイトルについて知らなすぎた。だから活動との直接の関係がはっきりしなかった。後期はディベイトが中心になった。

稲村 今年度の反省点として、(1) スタディーの係りのスタディー・カンファランスへの出席率が悪く、インフォメーションがまずかった。(2) 3年生の出席数も問題があった。(3) あまりに盛りだくさんやりすぎた。などがあるが、活動とはある程度結びついていた。

松井 一年生の中で、昼休みに出てくることを E.S.S. の活動だととらえ、ディスカッションに出ていくのは余程、好きな連中であると思うものがいたようだ。

樟山 一年生が Fundamental でやる英語を望んでいたかどうかという点で、その調査が不足していた。

田窪 個人的にやったアンケートでは、入部当時の希望と、水、金の英語がくいちがっていたという結果が出た。

稲村 H.M. 内での英語の勉強に対する盛り上がりの点についてどうですか？

田窪 はっきり言って全くなかった。

**磯野** 効果はあった。活動に対してはなかったかも知れないが、一年生間でも、ライバル意識の様なものも出て来た。

**樟山** 効果という言葉であらわせるかどうか疑問。勉強時間中の緊張感というものが、あまり見られず、慣れあいに陥ったかも知れない。

**石川** 昼休みの勉強は存続すべきだと思うが、慣れあいについては、むしろ各自の態度が問題だ。

**大塚** H.M. 内の慣れあいは、H.M. で勉強するから、ということではない。又 H.M. の孤立化にしても、これは、H.M. 内のスタディをメインの活動に結びつける努力が足らなかったのではないか。

**戸島** 石川の言ったように、二、三年生の自覚によるのである。H.M. 内で勉強してしかも孤いようにすべきである。

**司会** H.M. でのスタディによる欠陥など、その他の意見があったら言って下さい。

**稲村** H.M. で勉強すると孤立化するという意見があるけれど、メインからの多くの活動を通して、切磋琢磨して、いい方向に進んでいると思う。

**磯野** Fundamental が慣れあいだとか真剣味が足りないと言うが、英語は楽しく学んだ方がよい。内容もシナリオなどを使って楽しくやるべきだ。

**石川** 慣れあいと楽しくやることは区別すべきである。

**戸島** E.S.S. のすべてのグループは最終的には英語力の向上の為にある。H.M. もその一つです。しかし現在は多くの活動と Management に追われて、いい活動をやり、又その基になるスタディをする余裕があるかが問題である。だから時間の合理化をして、スタディと活動と Management を一本化させる以外にない。

**樟山** 話が外れますが、英語力の向上がさかんにいわれているのに、学館の一階で三年生自ら日本語でしゃべってる。つまり三年生の英語に対するアクティブな態度が見られない。

**大塚** 学館の一階を部室とみる前に、部室を部室とみてないのではないか。実際、部室に来ているのは三年生の一部だけである。又、ディスカッション、ディベートでそんなに難しい英語を使っているわけではない。だから、活動を通じて、スタディを通じて、一年生をひっぱっていき、彼らの望んでいる英語と同じだということを知ら

すべきである。現在、あるものを先ず使うべき。

**戸島** 大塚の意見に賛成する。しかし、部室、学館で英語をやろうとするムードがないのが問題である。その原因として、その人間のやる気とやる気を起させる組織の問題がある。後者において活動を通じて英語を学ぶというらえ方が浸透されてない。又毎年入ってくる新入生に浸透させるのは不可能にも見えることがある。もし実現できないのなら、English Learning を基調とする英語会にもっていき、活動を勉強の後の発表の場と少なくともすべきだ。それとももう一度、活動を通じての勉強にトライするかである。又その場合にも今年のやり方ではだめだ。ディスカッションの P.D. にしても、その過程で発音が矯正され、よい英語が聞け、自分の英語が直され、かつ必要な知識を得られるようにしなければならない。そしてもう一つの組織の問題は余りにも英語に関係のないやらなければいけない Management が多くて忙しすぎるということだ。そこで英語と活動と Management がハーモナイズされることが必要である。

**司会** 次に Intensive について話をしていきたいと思います。

**稲村** 前期は活動を理解してもらうために30分間活動の話をしようということだったけれども後期からはリーダーの特質を生じた勉強をしてきた。Spoken American English の使い方に関しては、内容がよくなっていると思う。Fundamental で暗記をやったし、リーダーズ・スタディをやってリーダーの勉強もやってきた。

**磯野** 英語力のあるないは、いかに多くよい英語に接したかによると思うのですが、Intensive は Spoken にかたより過ぎているような気がする。もっと色々な材料を集めてきてよいと思う。

**稲村** それは、あの英語をどれだけ真剣に勉強しているか考えて欲しい。確かに他の材料は必要だけれど、あれを見なおす必要があると思う。

**司会** リーダーである三年生の英語力、又 Management で忙しく十分に勉強してないところに問題があるのではないですか。

**磯野** 暗記してないと出られないので出席率も悪いのではないか。もっと自由な形で準備なしに出られるものはどうか。

**大塚** よい英語に接するのに、あれは最低限

のものだ。又暗記は必要だ。リーダーに関してはリーダーの勉強不足がある。なぜやらないのだろうか。ただ今年のリーダーズ・スタディはよかった。そしてやる気のあるリーダーは出席率も良い。

**戸島** 去年より確かによく来たと思うけれども、三年生でリーダーになれる人は実際は30人もいない。だから外人や英語の教師によって補われるべきだ。

**三宅** 勉強の仕方についてですが、今、Intensiveでは、最も短時間で最も効果的な方法をとっていないと思うんです。(1) Dis., Speesh 等の英語 (2) Spokenを使うような英語 (3) 考えることぬきで簡易な間に速答するような Basic training があって現在 (3) を全然やってないのではありませんか。考える英語はある意味で負担になります。

**稲村** 僕自身、よい英語を覚えることすなわち repeat だけをやったんだけど、語学においては先ず、覚えてそれから考える活動に出るべきだと思う。前期によい英語を摂取して、そのよい英語をもった人が活動に出ていくということがいいんじゃないか。英語自体と活動を離すのはまずいと言われるかもしれないが、先ずよい英語を得る場所が必要だと思う。

### アンケートより

上記の問題についてのアンケートでは、Fundamental が活動と結びついてたと考える人が多いが、一方、タイトルのむずかしさを述べている人もいる。又、上級生の出席の悪さ、慣れあい、多くを要求しすぎるなどがあった。しかし、慣れあいによる欠点はみられないとの意見もあった。月曜日のメモライゼーションでは賛否両論。H.M. 内での英語の勉強に関しては、もちろん、全員賛成。

Intensive では、内容がつまらない、variety に欠ける、などの他、チーフによって違うようだという意見が多数あった。又内容に関して、英字新聞を使ってほしいとか自然に頭に入る(簡単な英語のくり返し?)などがあったが、全体的には一応現在ののが適当であるという考えが見られた。

### 「社会問題意識の高揚」について

**司会** 去年以前の反省から今年は「社会問題

意識の高揚」という方針を掲げました。E.S.S. では Discussion や Debate などの活動で社会問題を取り上げ英語で勉強をやっているにもかかわらず自分自身のものになっていないという反省だったわけですが、先ず今年やってきた“The WESS”について言して下さい。

**三宅** 読んでいたのはやはり一部の人であった。

**石川** 全体的にいては僕は楽しんでみていたのですが、実際にそれがつくられた反響はなかったように思います。ただ去年などに比べて充実していたし、おもしろいという声は聞きました。問題の取り上げ方はよかったように思います。

**磯野** 社会問題が“The WESS”によってH.M.の人、特に1.2年生に伝えられたかどうかは疑わしい。読む人も少ないし、読んだとしても読み捨てる程度で、発展して Discussion を待つというようなところまでは行かなかった。

**司会** P.R. セクションとして発言させてもらいますが、始め“The WESS”を1ヶ月に2回出して、社会問題を色々とり上げようとしたのですが、実際にやってみると非常にたいへんなんですね。そしてあゝという問題を書くには我々が前もって勉強しなければならない。それから、機関紙として出すからには、英語とか、活動の報告なども必要です。それで社会問題は2ページ位になりました。はっきり言って社会問題意識の高揚という意味では失敗で、あまり効果はなかった。来年も“The WESS”は続くと思いますが、もっと充実させてほしいと思います。

**石川** 活動の報告は、単なる報告に終り、記事が興味をひくものではなかった。それから、今、失敗だったと言われたのですが、僕はここにE.S.S.としての本質的な問題があるように思うんです。

先日のアンケートにありましたが、要するに知識は増したがそれが意識、認識までに致らなかったということが問題です。

**司会** 次に“WESS文連”の方についてはいかがでしたか?

**松井** “WESS文連”に関しては4・26, 28, 6・15, チェコ問題, 10・19, 21の問題をとり上げました。いかがでしょうか?

**大塚** 確かに目立った進歩はなかったとは思いますが、そのかわり皆の中に素直にそのような問題がとけ込んでゆけるようになったと思います。



残念ながら問題すべてが、単発的に終わってしまったと言えるのではないのでしょうか？

**三宅** 城北 H.M. では、4・26, 28, 6・15 に関しては話し合いの場を持ち、行動にも出た。このことは偶然興味のある者が集まったのか、それとも E. S. S. のスローガンがあったからなのかかわかりませんが……。

**石川** 目白の場合も、6・15 の時は城北と共に日比谷にいったりしました。ただ確かに、一年生の中に個人的な興味を持つ者が何人もいたということで、E.S.S. のスローガンとの関連はあるのかは、はっきりしていません。

**司会** 活動との結びつきがあまり深くはないのでしょうか？その点についていかがでしょうか？

**戸島** 活動自体が社会問題とはなれてはいけないものだと思います。

**司会** 方針のとり上げ方自体はいかがでしょうか？特にこれについては春にだいたいぶもめたと思いますが、E. S. S. に入ってくる人間が、びくくりしたのではないのでしょうか？

**石川** とまどうということは、おかしいのではないですか？さらに、忙しすぎてその様な問題が考えられないということは、疑問です。

**樟山** 活動、特に英語に関する方針と、問題意識の高揚ということが相殺しあっているのでは？

**大塚** 自分なりの把握が必要なのであってそれが問題意識の高揚ということになるのである。だからもしとりくんでいないということがあったら、それは主体性が欠けているということになるのではないか？

**三宅** 英語の活動自体がうまく消化しきれていないのである。だからそれ以上に社会問題なんかは、入りにくいものになるのです。

**戸島** いろいろな活動があるが、もし今年のような方向をとるならば、今年のようになる。

**石川** 社会問題に目を向けようというスローガン自体が、上から何から与えたり、横からつ

かれたりしなくても問題意識を持つというところがけとくいちがう面が出てくる。内的なもので自発的に高揚させるならスローガンはなくてもよい。スローガンとしてとり上げるということは不必要である。そしてこうすれば上から与えられたことを遂行することになる。自発的に考えてゆくということはスローガンがなくてもできる。

**田窪** 問題意識を持っている者は、なくてもいいでしょうが、持っていない人は全く参加していくことにはならないのではないのでしょうか？その点で、機会を与えられたということはよかった。

**樟山** 問題意識の対象を与えないと動かないということ。そして活動になるべく多く参加するというクラブの気風。この点では石川君の意見に賛成です。

**大塚** 今年目標としては、トピックを選んで下からの盛り上がり待つ方法と、上から与えるという形でやっていくことと二本立てにしたわけです。

**樟山** E. S. S. の態度が中途半ばである。

**司会** それでは時間もないのでこの辺で引きあげます。

**戸島** 今日話合ったことをよく考えて来年もやっていってほしい。

**司会** どうも有難うございました。

### アンケートより

上記の問題についてアンケートを取ってみると、まず社会意識の高揚について、会員は下からの押しつけと見ており、種々の問題提起はあまり心よく受けとられないようであった。意識というよりもむしろ知識が増加したに止まってしまった。P R セクションや文連については上記のこともあって、理解はされているが、興味を持っていない人も多く、社会問題のとらえ方もわからない以が多かった。しかし大勢は、このような活動を歓迎しており、続けるべきだとの意見が多かった。

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# 稲門英語会の欄

## 挨拶

稲門英語会会長

潮田 定一

明治35年創立以来、早稲田大学英語会の伝統は「国際的視野に立つ」ということであります。会員学生諸君は英語の勉強を通じて、この伝統を益々光輝あらしめるため、各部門の学問にいそしんで居られることと存じます。

政治・経済・文化の各方面とも国際化はいよいよ促進されて参りました今日、その体制、能力を備えることの緊要は申すまでもありません。諸君はその先覚者となって、国際的視野を持つ人物となり、将来世界に雄飛して下さい。

現に稲門英語会の先輩諸君は国の内外に於て大いに活躍して居られることは御承知の通りであります。

尚、来春卒業の会員諸君も挙って稲門英語会に入会して、同会の発展に寄与されんことをお願い致します。

## 稲門英語会だより

富田 広

常任幹事の時代から引き続き稲門英語会の副幹事長として長い間実質的に会務の運営事務処理に当たっていた昭和24年度商卒の中瀬正一氏（三菱商事株）が本年2月アメリカ三菱商事会社ニューヨーク本社 の要職に転勤となった為、同氏の留守の間をピンチ・ヒッターとして私が稲門英語会の連絡員を務める事になりました。キャリア不足と生来の無精が重なって、同氏のような精励恪勤振りとは程遠い次第ですが、今後、会に対するご要望・ご注文等ご遠慮なくお寄せ頂きたく存じます。

昭和43年度の会としての連絡事項は下記の通りです。

### 1. 総会 5月27日（月）開催 於大隈会館

明治42年卒の大柴亀太郎大先輩始め潮田会長以下多数出席、無事総会終了後親睦会に移り、ゲスト・スピーカーとして鹿島建設株、富沢慎哉氏の「宮殿造営工事よもやま話」と題する講演があり、平素聞く事の事来ない皇居内、両陛下のご生活振り等、よいお話を聞くことができました。現役の学生幹事諸君からはギター外の余興があり、英語だけでなく、音楽にも強い最近の学生の姿が浮き彫りにされました。

なお総会の決議により副幹事長中瀬正一氏の後任に富田広（昭和22年・明治屋）、会計幹事佐々木猛氏（昭和27年・日本冷蔵イタリア在勤）の後任には大野巧氏（昭和34年・近江屋写真用品）並びに長房正義氏（昭和34年・石川島播磨重工業）の両氏が選出されました。但し実質的には昨年10月イタリアに転出した佐々木会計幹事の後を受けて横尾督雄氏（昭和33年東京海上火災保険）が会長から委嘱を受けて会計幹事の実務を担当されていました。

昭和43年度新入会員の中からは常任幹事として館野修郎氏（前川製作所）、幹事として岸栄洋氏（I.C.U. 大学院）が指名をされました。

会費については本年度より年額500円に値上げをすると共に、従来集金の為の経費が嵩む関係から2年分以上の一括払いを出来るだけお願いすることに決めました。何卒ご協力の程お願い致します。

### 2. その他の行事

例年の通り All Waseda Speech Contest 春秋2回の入賞者に対する稲門会盃（レプリカ）の贈呈、2月18日大学英語会 Fairwell Party、4月21日同じく Welcome Party、4月26日の大学4年生に対す

る就職懇談会の開催、8月の野尻湖合宿参加等行ないました。

3. 最近の稲門英語会の総会には現役の学生幹事を除くと例年40~50名位の会員が常連として出席している程度で若干淋しさを感じさせます。総会の運営としては今後柱となるべきもの、何か盛り上げる気分が必要のようです。

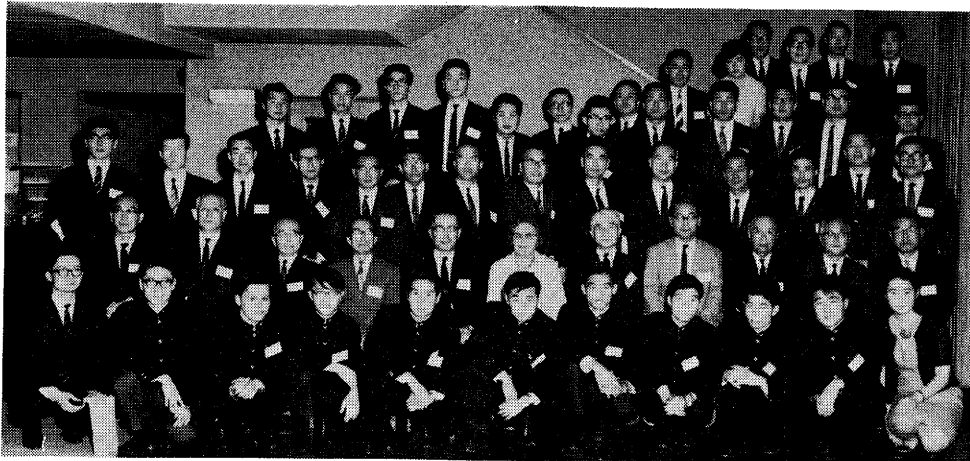
これに引き替え、この二、三年下記のような同期会が夫々催されており、これ等の会の出席率は大変よいようです。ご参考までに判っている範囲でご連絡します。

| 卒業年度  | 会名  | 卒業年度  | 会名  |
|-------|-----|-------|-----|
| 13~15 | 百年会 | 18~22 | 野尻会 |

|       |           |       |      |
|-------|-----------|-------|------|
| 22~27 | 千五会       | 33~36 | 四金会  |
| 37    | タイガーズ・クラブ | 38    | エイト会 |
| 39    | 和竜会       | 40    | 40年会 |
| 41    | 早馬会       | 42    | ガキの会 |

上記の外にも夫々有名無名の横の連絡会を持って活発に親睦の実をあげています。年に一回の総会も規約通り実施すべき意義がある集会ですが、学生時代からの思い出、心の繋がりとして肩の張らない会の楽しさの中に融け込める同期会が今後も益々盛んに催されるようお願いいたします。

なお、昭和42年度会計報告、下記の通りです。監事十時尚秀氏(昭和13年・三井農林)の監査を受け、相違のない事を確認されております。



## 会計幹事代行の弁

ピンチヒッター拝命

41~42年度会計幹事佐々木猛氏(昭27,日本冷蔵KK)が42年末にイタリーに急に赴任されることになり、一方、長い間稲門英語会の大きな推進力であられた中瀬副幹事長(昭24,三菱商事)もまた年が明けた43年1月急にニューヨークに赴任されるという、まさにピンチの時期を応急に埋めるためでなければ、およそ不適任の小生が、会計幹事代行に引張り出されることもなかったと思う。43年度総会(5月)までの短期間であったが、どうやら無事次のバッテリーに打順を廻すことができたらしいのでホッとしている。会員諸氏ならびに現役幹事諸兄(就中稲門会担当幹事)の御協力に心から御礼を申し上げたい。ふところぐあいの淋

横尾 督雄 (昭和33年卒)

しい稲門英語会、会計の仕事と共に名簿編集にもタッチすることになったので稲門英語会が、会員1100名を擁する一大勢力であることを知った。ところが、稲門英語会の資金はきわめて乏しい。昭和42年度は、会費の徴収がおくれ43年度にかなりずれ込んだので、それを考慮に入れる必要はあるが、予算規模は、せいぜい年間拾数万円であろう。これでは、残念ながら大した活動はできない。現役諸君のWESSの方は年間予算百数十万円に及ぶというから、稲門英語会から現役諸君の活動資金の補助といってもあまりたいしたことはできない。幸い昭和43年度総会においては会費の値上げが承認され、年会費1人500円になったので、ささやかながら改善は見られようが、さらに前進

匡を計りたいところである。

会の活動の充実

また現役諸君の活動に対するささやかな補助と、年1回の総回開催だけでは、稲門英語会の存在意義もやや影が薄いように思われる。稲門英語会の活動が、現在諸君に対しても、OB諸氏に対しても魅力的であるためには、いろいろな形での集まりがひんばんに開かれ、しかもその集いに参加することが、参加者にとってきわめて有意義であるということが一番の基本となろう。活発なビジネスマンが自発的に夕食会、中食会、レクチュア・

シリーズ等を計画した視野を広げている例なども近頃は身近に例が多いと思うが、稲門英語会はそのような活動の核となるべく恵まれた、人的背景を持っていると思う。このような、日常活動が盛んになれば、会としての経済的な基礎も自から固まって来よう。ひるがえって小生自身は、精神的余裕なく、この面でなんら貢献できなかったのは残念であるが、より想像力と行動力ある着戸OB諸兄の積極的参加をお願いしてバッテリー交代の弁とさせていただきます。

## 稲門英語会昭和42年度会計報告

### I 収支決算書 (昭和42年5月31日から昭和43年3月31日まで)

| 収入の部                 | 円        | 支出の部                 | 円      |
|----------------------|----------|----------------------|--------|
| 前期繰越高                | 52,797   | ESS 寄付 (スピコン・レプリカ代)  | 3,100  |
| 現金                   | 26,083   | 報告費 (ESS Ace 発送費用一部) | 12,520 |
| 振替貯金                 | 26,714   | 文具費                  | 3,140  |
| 会費収入 (昭和40.41.42年度分) | 21,695   | 通信費                  | 330    |
| 現金 ¥300×2            | 600      | 交通費                  | 1,020  |
| 郵便振替 ¥300×76         | 22,880   | 雑費 (明41.浅川栄次郎氏逝去供花料) | 5,000  |
| 〃 手数料                | (-)1,705 |                      | 25,110 |
| 名簿代金 (郵便振替 ¥400×36)  | 14,400   | 支出計 (注)              |        |
| 42年度総会剰余金繰入れ         | 8,123    |                      |        |
| 預金利息収入               | 3        | 次期繰越高                | 74,208 |
| 寄付 (明40山口堅吉氏)        | 2,300    |                      |        |
| 合計                   | 99,318   | 合計                   | 99,318 |

(注) 本年度支出の一部が次期会計年度に繰越されたため本会計年度においては支出額が少なくなっております。

### II 資産現在高表 (昭和43年3月31日現在)

|                  |         |
|------------------|---------|
| 現金               | 4,696円  |
| 普通預金 (第一銀行丸の内支店) | 5,003円  |
| 振替貯金 (東京 9538)   | 64,509円 |
| 計                | 74,208円 |

昭和43年5月27日

以上の通り相違ありません。

会計幹事臨時代行

横尾 督 雄

## 思い出すこと 気になること

田崎 徹  
(昭和38年卒)

現役の皆さんから毎年送られてくる通信物を通して、益々発展する早大英語会の様子を知ることができ、心強く思っております。

私が在籍した頃は、岸内閣の安保改訂問題、浅沼稲次郎暗殺、ロバート・ネネディ司法長官、ガガーリン宇宙飛行士来校等、色々と話題の多い時期でした。昭和36年度の英語会は、伊東克己先生を新会長に迎えて、その2年前の居城先輩、続く西原先輩のスケールの大きな両時代を継いで、小粒ながらも、なかなかの役者揃いでした。幹事長の東後勝明氏(目白女子短大)は実力ナンバーワンで、東京はおろか関西一円にも早稲田に東後ありと恐れられた男でしたが、その膨大な語彙力と共に借金の額も人後に落ちぬ大物でした。副幹事長の奥田斐規氏(日経)は、純情そのもの、几帳面そのものの人柄で、今でも夏の合宿には毎年欠かさず参加して後輩の面倒をよく見ているので、現役会員の皆さんもよく御存じのことと思います。この年はじめて選ばれた女性の副幹事長である小作昭子さん(旧姓高橋)は素直な性格と大きなヒトミで女子会員の支持厚く大活躍をされました。会計は酒豪の阿部達氏で、ドラマの舞台監督も兼ね、最も多忙な幹事の一人でした。その他ISAの青沼浄氏(マニラ大)、ディスカッションの大駒勲氏(アカイ電機)、H.M.の紫原宣雄氏(日本楽器)等いずれも個性的な人物ばかりで、いちいち紹介するにも、到底スペースが足りません。卒業後は全員それぞれの分野で活躍され、在学中から予想された通り将来を嘱望されています。当時は狭い部屋に700名からの会員をかかえ、マスプロ教育の縮図の悩みを如何に解決するかが最大の課題であった様に覚えます。現在もこの問題は未解決のままではないでしょうか、これからも英語会の発展のためには悩みは尽きないと思います。何時の時代も苦しみのない時代はなかった様ですね。60数年という長い間、先輩の努力によって築かれた伝統です。現役の皆さんも大いに頑張ってください。英会話流行りの昨今では、英語がしゃべるだけでは稀少価値も薄れてきました。我々の時

代もすべてにそうでしたが、英語会会員に対しての外部からの批評は必ずしも芳しいものばかりではありません。単なる英語使いよりも、立派な人格も備えた日本人世界に通用する国際人となるための基礎勉強の場であることを忘れずに進みたいものです。たとえ英語は少々まずくても、内容の充実した者の方が、美しい英語で軽薄な話しかできない者よりも世の中の役に立ちます。これは、明らかに一船常識ですが、英語の勉強のある面ばかりに熱中するあまり陥りやすい落とし穴です。老婆心ながら一言申上げる次第です。

## E. S. S. に国際性を

田中 久雄  
(昭和40年卒)

“The world speaks to you in English and you to the world”

この大言壮語な文句は、1963年度の我々幹事が、英語会はもっと国際的な活動を行うべきであるという見地から設定した、当時の英語会のモットーであった。翌年に、東京オリンピックをひかえていた事もあって、当時は日本中にある種の英会話ブームといったものが充満していた時期であったから、新入会員の勧誘という幹事の初仕事も至極、楽に済んだ。新入生の教室で英語会への勧誘を行う際には先ず、このモットーを大声で教壇から喋り、次に翌年のオリンピック東京大会開催について二言三言云えば、勧誘効果はてきめんあった。この年に入会した新入会員は600名を超えた程であった。

然し、このモットーを実際に、英語会活動に如何に反映させていくか、或いは、国際性をもった活動をどの様にして創造していくかは、幹事が最も苦心する処であった。数十年に渉る、早大英語会史の底を流れるものは、結局、何時に変わらぬ、この国際性にあるのであり、活動自体の規模の拡大が、現実の活動から、国際性を消滅させつつあったのが実情であった。

当時、上智大学を中心に、日豪交換学生連盟設立の話がもち上がり、早速、英語会としても、その年の国際的な活動の一つとして、連盟に加盟する事になった。当初、早稲田、一橋、上智の三校が中心となり、早稲田の代表は英語会がその任望に当たった。日本とオーストラリアは、今でこそ

日豪新時代と云われる様に、その関係がようやく確立されつつあるが、当時は、今ほどの認識がなかった。地理的に両国は北半球と南半球に位置している関係で、学生の夏休みが丁度逆であったから、日本の夏期に連盟から20数名の学生がオーストラリアを訪れ、一般家庭へ民宿し、各自の選んだテーマを探究し、冬にはオーストラリアの学生が日本の正月を家族と共に暮すという事になった。当時、英語会からも、この連盟活動を通じて数名の会員が、オーストラリアを訪れ、貴重な体験を積む事が出来たのである。小生も来日したオーストラリアの学生二人と真冬にも東北一周旅行を敢行し、この旅行を通して、彼らの持つ、アメリカ人とは又異なる合理主義や（考え方）と次代のオーストラリアを任ずる学生の考え方に出会い、オーストラリアを再認識したのであった。

実現しなかった計画だが、英語会の Debate Team をアメリカの各大学に派遣し、本場で今までに先輩が蓄積してきた、本当の意味での英語会の英語力を試そうという一大プランがあった。当時、デベイト・セクションチーフであった石塚君を中心としてアメリカの各大学に費用先方持ちというむしのよい条件で、数十通の手紙を送り、我々の意図を説明したのであった。好意的な返事が数多く来たがやがて活動が軌道に乗るにつれ、日常活動の多忙さに結局この計画はうずもれてしまった。

小生のごく短期間の英語会に対する認識からであるが、英語会は各氏によって運営方針が異なる為、常に試行錯誤のくり返しを行っており、依然として充分にその伝統と実力を活動に活かしきってはいない様に思う。その活動の源流にある国際性を完全に活動に反映するのは困難であるが、ある程度各氏の活動の継続性を保持しつつ、より大きな国際的視野から、早大英語会ならではの実現出来ない計画を今後実現すべく努力すべきであろう。

## 思　う　こ　と

板　津　道　生  
(昭和43年卒)

早稲田を、E. S. S. をさってから、もう半年。「ダメだ、ダメだ」とデスクにどなられながらも、楽しい毎日を送っている。不規則な生活という点では E. S. S. 時代と変らない。あわただしいこ

とも同じだ。ただ、どんなことがあっても朝7時頃20分に起きなければならないこと、きょう一日何が起こるかわからない点は今までとは大違いである。

仕事、仕事であくせくしていると、大学時代がなにか遠い昔のこのように思えてくる。またその反対に、ドラマの合宿に顔を出したり、会合の案内状をもらったりすると、今はちょっと休んでいるだけでまだ E. S. S. の会員のような気がしたりする。

とにかく、今のところ E. S. S. のことを考える余裕はない。しかし、夕方、原稿を書き終わってホッと一息つくころや、三日に一度回ってくる夜勤のため、記者クラブのソファにひっくりかえってたばこをくゆらしている時、「今ごろ、ディベイトのコンスト作りで徹夜してるんじゃないかな。」とか、「学館の一階でダベっている連中もいるだろうなあ。」などと、E. S. S. のことをフツと思ひ出したりする。

実社会とはまた違った意味で、大学時代はいいものだと思う。今までにたくさん先輩たちから「学生時代は貴重だぞ。大切に使えよ」と何度も聞かされてきたが、今になってやっとわかった気がする。本当に大学時代はよかった。

今の仕事で英語を使うわけでもないのに、英語を勉強してよかったなどは思わない。しかし、E. S. S. を生きてきたことが、今の自分に大きな力となっていることは確かだ。別に変わった四年間をすごしてきたわけではない。ディベイトで負けた時はみんなと同じようにくやしかった。真青い野尻湖の水面をボートでこぎまわった時は実に痛快だった。ドラマ練習のために文学部まで運んだテレコは本当に重かった。クロパで「サヨウナラ」をいったときは悲しかった。ただそれだけである。そういう苦しさ、うれしさ、悲しさをいだきながら、四年間生きてきただけだ。

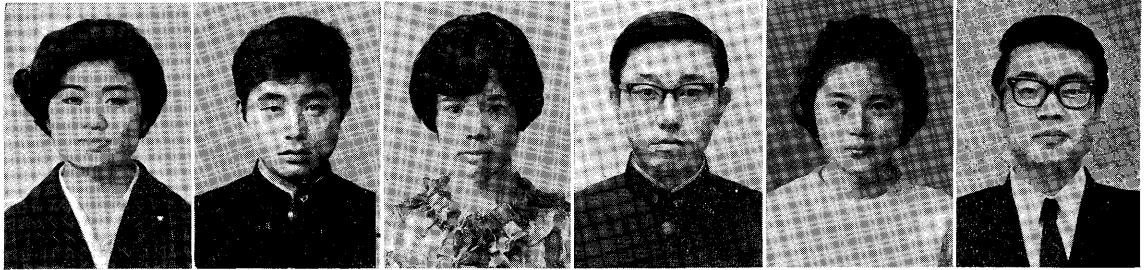
どんなことがあってもとにかく E. S. S. の四年間を自分なりに生き抜いてきた、ということが大きな自信になっている。一本の道を堂々と生きつらぬくこと、それがオレの人生なんだ——と、わからせてくれた E. S. S.。そんな意味で、私の大学生活は意義があつたのじゃないかと思うのである。

# 四年生の欄

## 英語会四年生名簿

|       |     |          |             |       |     |             |                    |
|-------|-----|----------|-------------|-------|-----|-------------|--------------------|
| 秋葉富美子 | 一 文 | スピーチ     |             | 島田万千雄 | 一 法 | P. R.       | 西友ストアー             |
| 朝倉輝明  | 一 商 | ドラマ      | 日本 I. B. M. | 杉崎建男  | 一 商 | G. S.       | 米国留学               |
| 石拔寿美子 | 教 育 | P. R.    |             | 鈴木和男  | 一 商 | レク・セク       | 大学院                |
| 井出好亮  | 一 商 | Deb.     | 東亜工機        | 関口憲三  | 一 商 | Dis         | 依田忠                |
| 稲生由美子 | 教 育 | 会計       | 鹿島建設        | 高須好弘  | 一 商 | 総務          | 講談社                |
| 井上恵一  | 一 法 | P. R.    | 千代田化工       | 高橋憲子  | 一 文 | H. M.       |                    |
| 井上 武  | 一 商 |          | ナショナル金銭登録機  | 田中春夫  | 一 商 |             | 第一実業               |
| 猪熊信彦  | 教 育 | G. S.    |             | 長尾和彦  | 一 商 | A. V. A.    | 兼松江商               |
| 今井信子  | 一 文 | I. セク    | 文化服装出版      | 中山知子  | 一 文 | I セク        |                    |
| 漆 畑 保 | 一 商 | 稲門会      | 日清紡績        | 野田宏一  | 一 商 | P. R.       | 東洋綿花               |
| 大野 弘  | 一 商 | I. S. A. | オズマ P. R.   | 久村 研  | 一 文 | スピーチ        | 数研出版               |
| 岡崎昌之  | 一 商 | 文連       |             | 深沢一恵  | 一 文 | T. I. D. L. | 米国留学               |
| 奥瀬善隆  | 一 商 | G. S.    | 東洋火熱工業      | 古屋雅子  | 一 文 | G. S.       |                    |
| 片川喜代治 | 一 商 | Dis      | 三洋貿易        | 堀 公雄  | 一政経 | ドラマ         | 鐘淵化学               |
| 河井隆雄  | 一政経 | 幹事長      | 帝人          | 堀江 聡  | 一政経 | H. M.       | 三和銀行               |
| 川島京子  | 一 文 | P. R.    |             | 堀越 博  | 一 商 |             |                    |
| 川名陽之介 | 一 商 | 企画管理     | 住友商事        | 松岡二三子 | 一 文 | レク・セク       |                    |
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| 木下嘉久子 | 一 文 | 文連       |             | 松木 隆  | 一 商 | スピーチ        | 日航                 |
| 久保田謙之 | 一 法 | ドラマ      | 丹青社         | 万代幸子  | 一 文 | 総務          | 日本 I. B. M.        |
| 小坂 晋  | 一政経 | ドラマ      | 安宅産業        | 水野ますみ | 一政経 | レク・セク       |                    |
| 児島和夫  | 一 商 | A V A    | 日産自動車       | 三寺昭雄  | 一政経 | 会計          | 日本 I. B. M.        |
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| 小谷野俊夫 | 一政経 | Deb.     | 日本勧銀        | 宮崎義治  | 一 商 | 4 大学        | 日製産業               |
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| 佐藤陽一  | 一政経 | I セク     | 三井銀行        | 山本雅司  | 一政経 | T. I. D. L. | 富士銀行               |
| 佐藤庸子  | 一 文 | Deb.     |             | 吉住正晴  | 一 商 | I セク        | New Orient Express |
| 里見嘉彦  | 一政経 | Deb.     | 丸紅飯田        | 吉田秀夫  | 一 商 | 企画          | 日立システムエン<br>지니어リング |

昭和四十三年度卒業生



秋葉富美子

朝倉輝明

石坂寿美子

井出好亮

稲生由美子

井上恵一



井上 武

猪熊信彦

今井信子

漆畑 保

大野 弘

岡崎昌之



奥瀬善隆

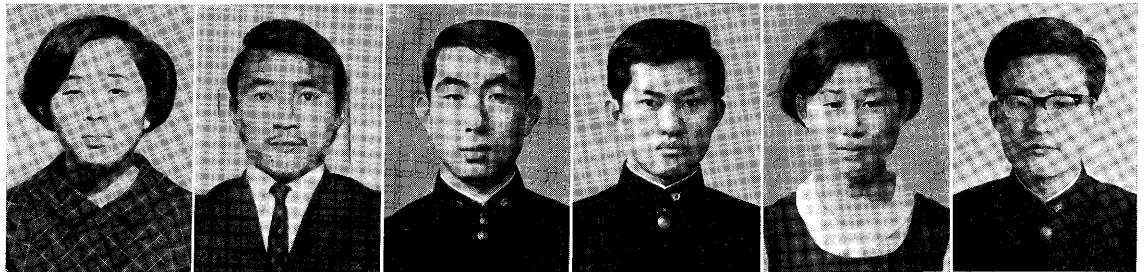
片川喜代治

河井隆雄

川島京子

川名陽之介

北代耿士



木下嘉久子

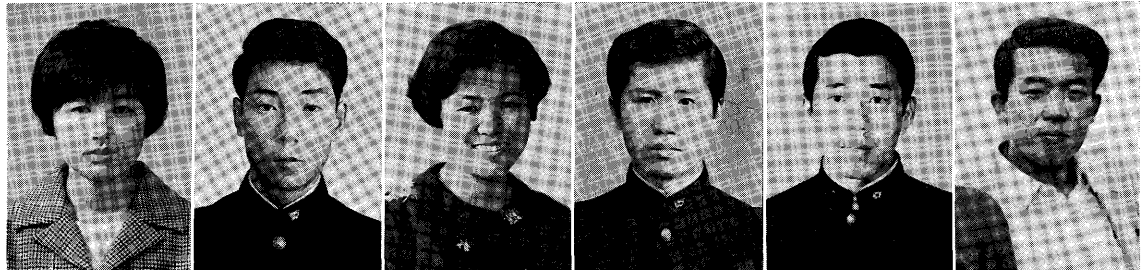
久保田謙之

小坂 晋

児島和夫

小林恵美子

小谷野俊夫



斎藤和歌子

佐藤陽一

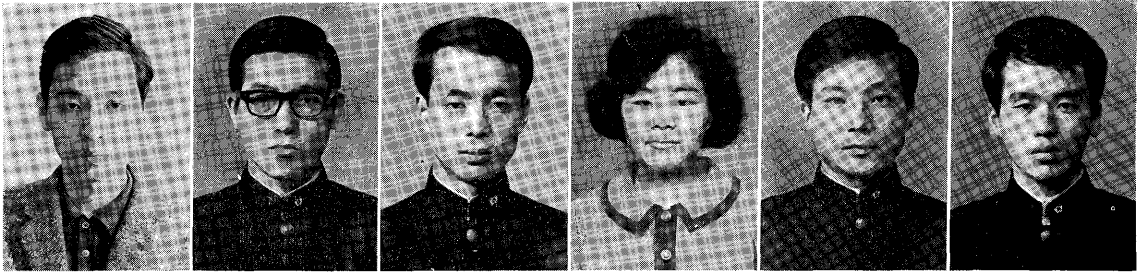
佐藤庸子

里見嘉彦

島田万千雄

杉崎建男





鈴木和男

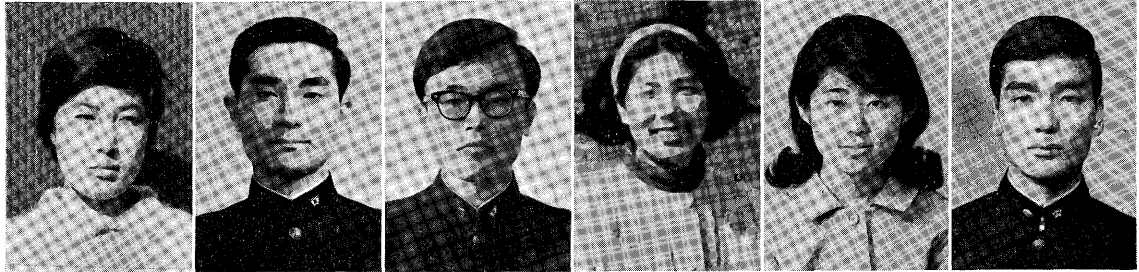
関口憲三

高須好弘

高橋憲子

田中春夫

長尾和彦



中山知子

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深沢一恵

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堀公雄



堀江 聡

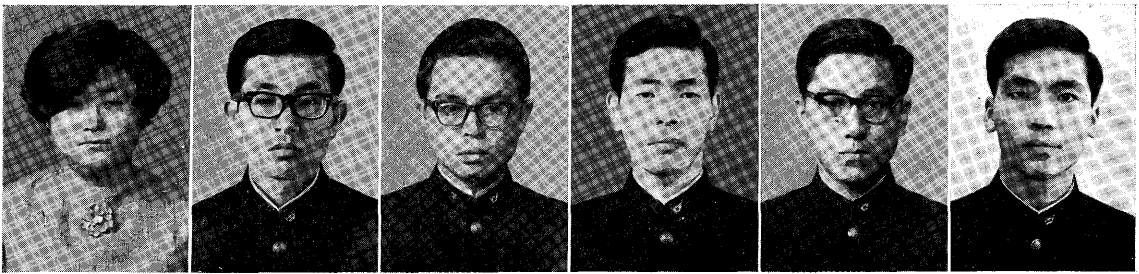
堀越 博

松岡二三子

松岡美恵子

松木 隆

万代幸子



水野ますみ

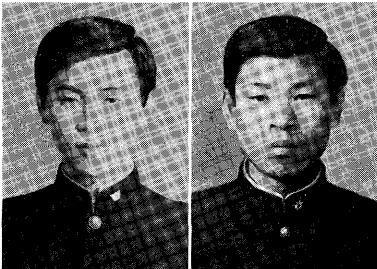
三寺昭雄

皆川哲男

宮崎義治

森 郁夫

山本雅司



吉住正晴

吉田秀夫

昭和43年度卒業生の今後の御活躍をお祈りいたします。  
 そしてここにその新しい門出を祝し、P. R. セクションより  
 写真と名簿を掲載いたしました。

## AFTERWORD

\*Special Feature in THE ACE Vol. 10 is one of the results of the slogan set up this year. I hope you will come to be interested in the social problems. Each person has his own view on this kind of problem, but we must look for the common place to understand each other. I believe that mutual understanding will help our W.E.S.S. go forward.

\*Anyway, the long period is over. I would like to ask the committee members of next year to offer your articles as soon as possible. This year, because of their business or idleness, the committee members were late for the deadline in putting forward their articles.

\*At last, I am through!

First I thought the publication of THE ACE was not so hard. But in process of it, I found it so difficult and exhausting. Once in a while, I felt it impossible to issue this magazine within 1968.

I, however, endeavored to make haste with layout and proofreading.

Oh! I got tired.

I cut many classes for this job. So, now I eagerly want to study.

\*I was interested in raising donation under the conditions that we are, in return, running their advertisement. So, I accompanied a friend of mine to the big companies. There, I could taste the actual world which is severe and vivid. In spite of my all-out efforts, I couldn't raise enough money. And I found the great difference between big actual world and the small world of W.E.S.S.

In addition, in the big actual world, I'd say, I felt like a child.

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## THE ACE VOL. 10

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# さわやかに磨きつづける 大型歯みがき!

コップに立てると倒れそうな130g入り。3割も増量です。しかも内容充実。デラックスな成分を配合しています。歯のヤニや黒ずみを溶かすようにきれいにするブロックポリマー。味もぜいたくをしました。お口をさわやかに一変させます。



新しい清潔をつくりだす 資生堂ファミリープロダクツ

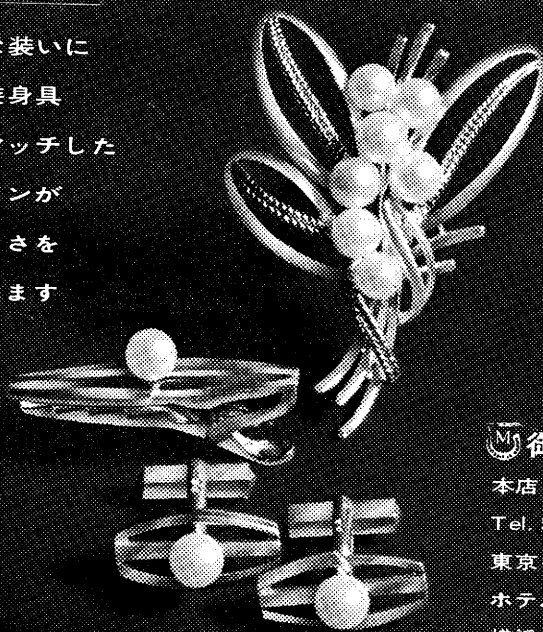
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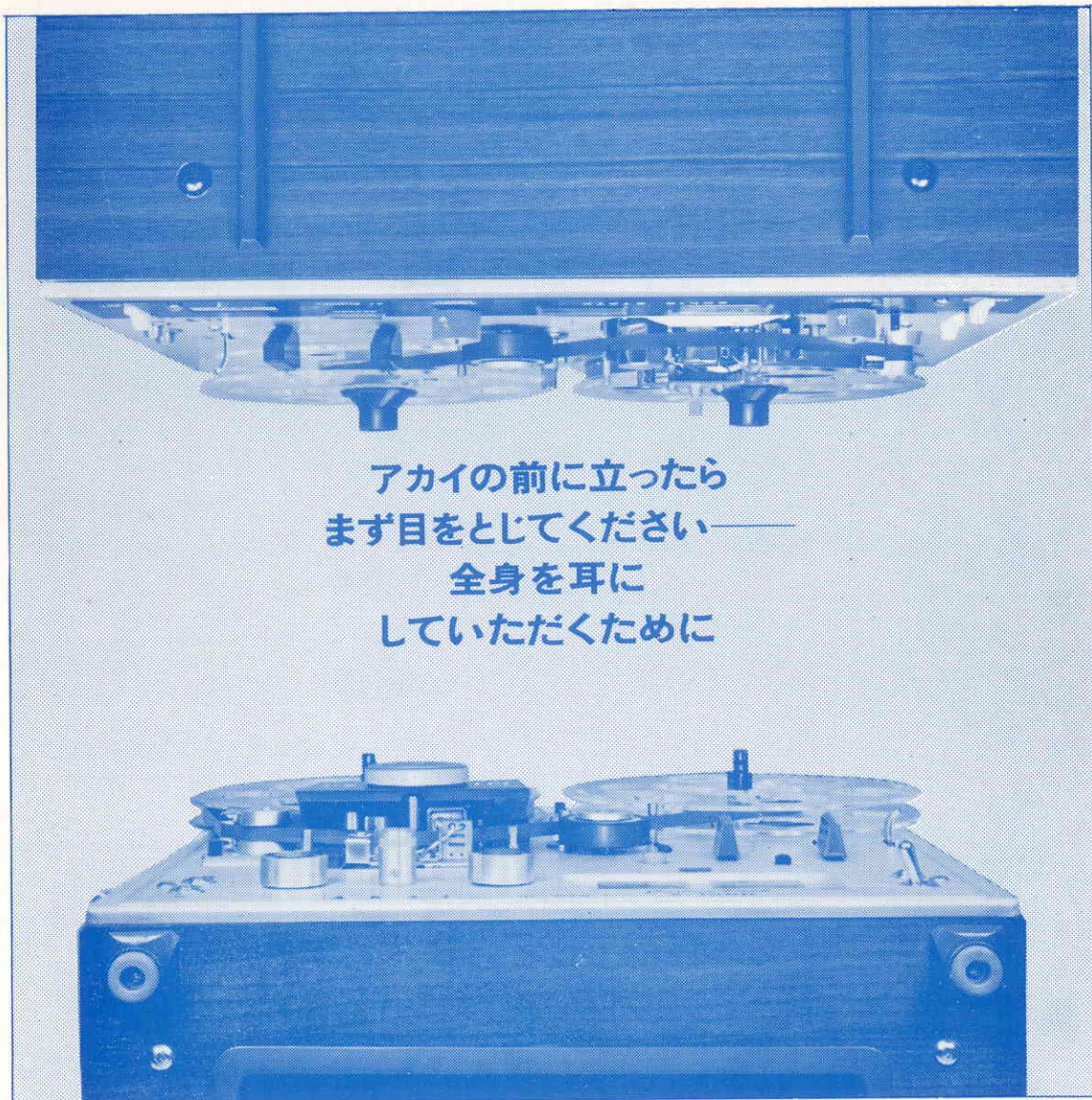
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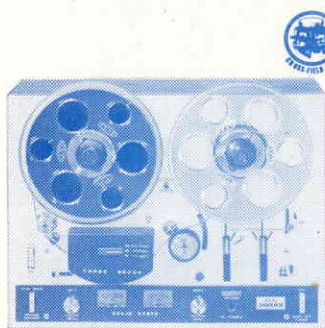
横浜—シルクセンター

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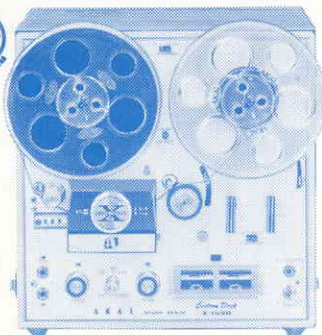




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■シールドされた3ヘッド3000D  
 もう一つは録音と再生が別々のヘッドでおこなわれる3000D。録音しながら再生音をモニターできるのが特長です。

**AKAI**