

The Ryokkyuities

NO. 1

OTARU UNIVERSITY OF COMMERCE

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Creative, Independent Thinking

The goal of our University's educational philosophy.

President Giichi Kamo

It is our great pleasure to have an English student newspaper for the first in the Otaru University of Commerce. The Otaru University, thanks to a policy of limiting its undergraduate admission and selecting its graduate students with equal care, is one of the smallest universities in Japan. As a result, there is a high ratio of teachers to students

here. Many classes can be small. Students can get to know one another and the faculty. And the outstanding qualified man, (the man for whom our University exists) need not be lost in the crowd. Smallness, the Otaru University believes, has some advantages, too. There can be the close friendships that flourish when men are engaged in worthwhile pursuits together. The smallness of our University means that only a small portion of the total number of high school men who apply to the University each year, can be admitted to the freshman class. But our University believes strongly that its type of university education cannot be mass-conveyed. And those who do meet the requirements and are admitted to the class can receive, as a result, an education that might not be possible in a student body of larger size.

The Otaru University's philosophy is to develop men who can think creatively and independently. Creative, independent thinking is the mark of the truly educated man.

Concurrent with this development, a man's integrity should grow. Character growth is a primary aim at our University.

The Otaru University aims to prepare a man for his life's work; to provide him with the ability to earn his way in society, to be a useful member of society, and to make a worthwhile contribution to society's moral and material development.

In working toward these goals, our University strives to educate its students for contributing to the peace of world.

Finally, it is our great pride that our University has a very strong, intimate relationship with its alumni.

After Coming up a Long Slope Called "Jigoku - Zaka"

You will stand in the garden of our college "Shodai" that commands nearly half the view of Otaru City. When I was a freshman, I felt it rather hard to go up the slope. But it has gradually become so familiar with me that I cannot think of our college without it. I came up and down the slope sometimes feeling gloomy, but it is beyond description how happy and bright I felt, especially when descending it after final exams. This means that I have not been a good student. As a matter of fact I don't know what "Shodai Spirit" is, our college life begins with an address from our president that we'll be treated as gentlemen.

Anyway it will be all right to say that the slope will be one of the things that inspire the "Shodai Spirit" in us.

Most students as far as I know are so smart to seem unlike students. They never try to do anything without estimating the results beforehand. Of course such a tendency which seems rather egoistic will not be bad, if not to excess. Where does it come from? Perhaps, from today's society I guess. But I cannot tell exactly from where.

Anyway, it will be true that it is far from "Shodai Spirit". And I hope it is. Because co-operation which needs mutual understanding and mind even to sacrifice oneself for one's fellows will be destroyed by it. I think we should remember that more co-operation of all the students is wanted now to overcome Shodai's depreciation.

ally materialize, but seems to keep eluding people. Why is this so? It is because all these ambitions spring out of the love of self, or egoism. The world offers many enticements, but they are like the fabled fox that entices travellers from the path into danger.

There have been others who were inspired by another desire, and that was to help others. Love of self was mastered by a stronger love, the love of God and of their fellow men. In a sense, men come alive as human beings when this love is born in them. It fills them with a sense of adventure, and life rewards them with constant fresh discoveries of new meaning and new friends. The fruits of their lives go on increasing long after they have passed from the scene.

Some Personal Experiences in the United States

— A Contrast between the 1930's and 1960's —

Mr. Eisaku Kiso

My first trip to the United States was rather an old story. It was in 1937. My boat "Haruna Maru" — sunk in World War II left Yokohama on July 30, 1937. I landed in San Francisco where I stayed three days and through Los Angeles, Long Beach, New Orleans, and Washington, D.C., I got to my final destination, Philadelphia on the Atlantic Coast.

Nobody met me at the station. While I was walking through the station, I was stopped by a shop clerk. His first question was: "Where are you from?" I said, "I'm from Japan." Then he seemed to be interested in me, and to my surprise, his next question was: "Are there trains in Japan?" I replied, "Of course, there're." He looked rather surprised, and asked again, "Do you have radios in Japan?" I said, "Yes, we do." He murmured: "Japan has everything we have." Frankly speaking, I was rather surprised at these queer questions. I felt some Americans had little or no knowledge of Japan.

My trip to the United States was made soon after the Sino-Japanese Conflict which occurred on July 9, 1937 in Manchuria. I remember several events I saw on my way to Philadelphia. The general feeling toward Japan among Americans was rather unfavorable. Americans

seemed to be sympathetic toward weaker nations. Some American women university students dared to burn their silk stockings in their campus simply because these stockings were made of silk imported from Japan.

My two years at University of Pennsylvania were however spent rather calmly and peacefully though I was the only Japanese graduate student in the Business Administration course. Americans, as others, are quite generous and considerate toward students. I spent one year at the International Students House of Philadelphia which was run by private funds. Every Wednesday afternoon tea was served and university students gathered there. Every Friday evening this House sponsored a special social gathering.

However, so far as the political relations were concerned, things went from bad to worse. Newspapers severely criticized the Japanese Government policy toward China. Americans seemed quite excited.

In contrast to this American atmosphere in the 1930's, Americans' general feeling toward Japan during my re-

cent trip made in 1960 was found quite different. This time I landed in Seattle where I stayed a couple of days with several Japanese professors who visited America with the same mission. I found everything was quite favorable toward us Japanese. When my train got to a lonely station called Ann Arbor where University of Michigan is located, I was met by an American with a car. Ann Arbor is a medium-sized college town, but its atmosphere is found quite peaceful and quiet. In the town I met several Americans who had ever been in Japan. World War II seemed to have lessened the psychological gap between Japan and the States. I found some Americans spoke Japanese a bit. In the University campus I happened to meet a student reading Japanese classics. Several American families invited me to dinner and they were interested in listening to my experience and things Japanese. My trips to Detroit, Chicago, Niagara Falls, New York City, Philadelphia, Grand Canyon, Los Angeles, etc. were quite pleasant and unforgettable.

One of my personal fruits gained from this recent trip to the States is the conviction that Japan has firmly established its international position in the United States, in other words, in the world.

Looking Across the Sea

Mr. Ian MacLeod

Otaru: what a wonderful place to study and to live! From the college, as from my house, a person can gaze out over the blue waters of Otaru Bay to the mountains beyond, never tiring of the magnificent view, dreaming of what the mountains yonder are like. The sea fills you with strange longings to cross it, to find adventure on the ways and on the other side.

How many people in how many places have stood gazing out across the sea, wondering and longing? How many have just stood, and how many have boarded a ship and set out to sail across and find adventure and discover new worlds? Khubilai Khan once looked across the Japan Sea, dreaming of conquest, as many years later did Napoleon and Hitler, gazing across the straits of Dover. Columbus gazed out across the broad Atlantic, dreaming of a new route to India, but found instead a

whole new continent. Livingstone looked towards Africa, the dark continent, and dreamed of the day when a new light of freedom should shine for its millions and the chains of slavery be broken. He not only dreamed, but worked and gave his life bring that day nearer.

What different dreams men have as they gaze across the sea! And what different dreams young men have as they gaze forward across the sea of life, stretching out before them and beckoning them to cross it! "Boys be ambitious," said William Clarke, and how varied are the ambitions that stir the minds of young people.

Some are beckoned by the dazzling prospect of fame and popularity. To see one's

own name and picture in newspapers and magazines, and to hear on all sides the praises of the public tastes sweet indeed. Others feel the pull towards power. To wield authority over many others and see them run to do your bidding assures you of filling an important role in the world. Others again aspire to the satisfaction of great achievement, of leaving to society some concrete benefits from their labours. Many are willing to settle for physical pleasures, desiring to taste to the utmost possibility the titillations of the body.

Epicurus, the famous Greek philosopher, said that most men are deceived by four mistaken ideas, that happiness comes as the product of four things: power, fame, wealth, and pleasure. History and the examples of many who are close to us prove that the satisfaction expected from these various pursuits does not actu-



The Ryokkyuities

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We are very happy to circulate the first number of the Ryokkyuities, through which we heartily wish that our mutual friendship would continue for ever, and with which we eagerly anticipate your kind cooperation and assistance.

The Importance of English

Today, we are convinced of "The Importance of English". In every day life, we have many chances to speak or read English. Even when we are walking along the street, we are often talked to by foreigners. On such occasion, if we can not speak English or don't have any other method of communication, not only can we do nothing with those people but also we will lose many good chances to become intimate friends with aliens. And also we see many English words in many advertisements and also in the labels of many products. Some people will criticize this tendency as follows. "The Japanese have lost their nationality. And all of them are Americanized or Europeanized." Yes, it may be true when we observe it from one point of view. But I will present another viewpoint.

"In the future, the language of the world will be only one. And that one is English." Next I will show you very sound reasons. At first I must say that most of the people in this world are speaking English, for instance, Englishmen, Americans, Australians, Indians, Canadians, Filipinos and some Japanese. Next, English is the easiest language in the world. All the students of our college are learning French, German, Spanish, Russian, Chinese as the second language. But most of you will have the feeling that those languages are more difficult than English, and the last reason is that nowadays more than one hundred different languages are spoken in this earth.

But in the near future, we must take only one language as the means of communication in our daily life. Because of the development of transportation day by day many people who have various kinds of nationalities or habits or languages, are coming and going between different countries more frequently. And if they speak their individual language there would be to much confusion.

So there is the strong necessity for one language. Since the creation of the world, human beings have invented discovered many things. Language is one. But we find that we have an international language. That is "Esperanto". But I can not agree with the people who will support that. Because I think "Language" has to have "Spirit". It is very difficult to explain in words, but every language that has been made by many generations through very long ages, has inexpressible feeling. On the other hand, the language that was made only a few years ago Esperanto has not any spirit. It is true that such a language is very simple and easy to learn, but we must express ourselves in every kind of situations, not only explaining the superficial state but also our mental feeling. And when we meet such cases we can not reveal ourselves by means of the language which was made only a few years ago.

In conclusion, I will insist that in the future one language must be chosen as our method of communication by all people who live in this world. That must be English.

Finally, I would like to end with this comment. To know one language means that we will be able to become the intimate friends of the people who speak that language and know everything about that country. And especially, when it is English that is acquired, we communicate with a larger number of people because English is being spoken in so many countries today.



Far Away, Speaking Near

Mr. Masatomo Ugaji

Memories come crowding into my head when I think of the happy time I spent in Ann Arbor, the site of the University of Michigan. The persons I came into contact with, the class rooms and the university buildings which it was my joy to visit everyday, and the four seasons of the year with their rich variety, helping my life abroad become pleasant, all these memories are equally tender to me. Yet there is, above all, a man whom I love to recall to mind best.

I was one of a group of seven who went over to Ann Arbor under the joint sponsorship of the Ford Foundation and the Fulbright Commission. It was the early morning of September 14, 1961, that we got off a jet plane at an airport near the campus. It was raining that morning, raining relentlessly, and I remember my spirits did not rise when I knocked at the door of the house where I was to spend the year and was welcomed by my landlady with a smile.

Registration for the new courses had already begun and everywhere on the campus students were buoyantly walking, holding their new

text books tightly against their breast as if they were valuable treasures. Gradually I got used to the new circumstances. One afternoon, not many days later, I hurried to a class-room to attend Professor K. L. Pike's first lecture, expectant and excited. Before I left Japan, I had in mind two aims to fulfil in Ann Arbor, and one of them was to get first-hand instruction concerning Professor Pike's linguistic theory directly from him.

When I entered the class-room, I noticed a tall, somewhat slender gentleman standing in the corner, dressed in a neat grey suit. I found a little difficulty in persuading myself that he must be the man, because his image which I had long cherished was different from the man standing before me. I cannot say I remember all he said that afternoon, but I witnessed two things which impressed me greatly and which I shall never forget. One was his remark to the effect that good theories must be so constructed that they can be put into practical use, and the other was a little incident and this interested me more. In the middle of his lecture, he suddenly stopped talking and took out a

small brown folder from his right waist pocket. He drew a sheet of small white paper out of it and hurriedly wrote down something with a red ball-point pen. Evidently some idea struck him and he put it down before he forgot it. He was doing two things at the same time—to think while speaking. I marvelled at it.

Towards the end of the first semester, students in his class were invited by him to his home. After we had introduced ourselves to him, he told us about his own career. He had long been engaged in providing some of the uncivilized American and Mexican Indian tribes with the Bible written in their own native languages. Generally these

Indian tribes have no letters in which to write down God's Words, so he first faced the problem of devising letters from their spoken languages, and for that purpose he went deep into the primitive forests to record their speech directly from their mouths. His linguistic theory had gradually been formed through such field work over a long period. When I heard this, I understood his insistence upon the importance of a solid theory based on sufficient data and its applicability. His linguistic theory, which is not without its critics, has behind it a huge pile of data to support it.

Now he is far away in a distant country, yet I think I hear his speaking near by.

English Drama Ended Successfully

The 51st Shodai Festival since we celebrated the "Jubilees" on July 6, 7, 8, 9, and 26, 27, 28 and 29 of 1962. This Festival was the first one to find a clue to the new de-



velopment of Shodai with fifty years' history.

In this Festival, which Shodai E.S.S. takes part annually, we put on the 48th annual play. The first one was performed in November of 1913, directed by Professor Washio Nakamura, who was just back from his study abroad in England. He directed then the plays "Julius Caesar" and the "Blue Bird". And he used to pride himself that our school was the first to perform the "Blue Bird" in Japan.

We put on the play "The Man In The Bowler Hat" on October 28. It is dramatized by A. A. Milne, who has won fame in at least three different worlds. His first success was gained by his delightful articles and sketches in "Punch", of which he was the assistant editor. He then turned to drama, and his "Mr. Pim Passes By" was distinguished success. Mr. Milne's one act plays reveal great versatility.

The entire cast performed their roles well, especially Miss Seiko Hashimoto and Miss Shizuyo Endo, Seniors of Hokusei Women's College, each of whom gave magnificent interpretation of her own, were so kind as to help us perform the play, and were rewarded with a standing ovation as the curtain fell.

Welfare and my Ideas

It is not my concern to solve the problem of the ultimate happiness of humanity. Such a matter properly belongs to the sphere of religion or philosophy. What I would like to consider is the problem of man's happiness as it pertains to its life, or in other words, the problem of social welfare.

The term Social Welfare includes certain question of immediate economic concern, such as family planning and certain other problems of vital importance related to moral standards. It is doubtless true that welfare, while it embraces everything that can be of benefit to society, brings more prominently to mind the idea of the material welfare of the poorer classes. As a matter of course the scheme of social welfare must be discussed from various aspects not only economic but political, educational, cultural, medical and so on.

I will call these factors—elements, which more or less influence social welfare, then

I'd like to illustrate what is called "social welfare function" $W = W(Z_1, Z_2, Z_3, \dots, Z_n)$ (W = Welfare degree; Z_n = elements defined above.)

In Z_n there can be found such elements as have nothing to do with economic welfare. Remember in analyzing the principles on which an ideal society must be found, economic Z_e is of the most importance.

In this respect I expect you to learn the unemployment and low earnings under the present state of working in industrial system.

It is my view that social welfare is to be achieved from a unified state of process to progress, various developments and the exploitation of our own environment; human exertions with a view to creating and giving life to society. Its progress rests not only on theirs but on public enthusiasm and co-operation.

To my mind everything depends upon the complete and energetic co-operation of everyone.



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