

If You Lived In Russia

BORIS GLOVINSKY IS YOUR NAME

The lobby of Klara Zetkin Motherhood Home, woman's hospital, where Anna Glovinsky gave birth to her son last night is decorated with pictures of Lenin and Stalin, and bright with slogans: "Motherhood is the Social Function of Women," and "Glory to the October Revolution!" When Boris Glovinsky is four weeks old, his mother is forced to send him to nursery while she works with her machines. It is necessary for Soviet Mothers, Lenin once said, to be freed from "house-roid works", so that they can work for the Five Year Plan.

Boris and his nursery mates ask teacher for a story. "At the same time as the sun," the teacher relates, Stalin rises in the Kremlin. He will wash himself with water from the Moscow River, go on the balcony and admire how Moscow is growing. He will start puffing his pipe. When he takes out his pipe, a golden ring will rise from it and move all over the country. The whole country will look up at the golden ring and say, "Good morning, Stalin."

Three-year-old Boris now enters kindergarten, where he will spend practically all his waking hours until he reaches the age of seven.

PRIMARY SCHOOL

"***** to destroy him"

At seven, Boris is admitted to primary school. He is assigned to an early morning class, lasting from eight to nine. Older boys and girls must attend afternoon and evening classes, because "the fascists wrecked so many schools".

During his first school year, Boris spends many hours learning the Russian alphabets with the official Soviet primer. His arithmetic lessons deal with such problems as "a Red Army man had ten bullets. He used up four bullets. How many were left?" Then he goes to The National Language, the first Reader. It starts with the national anthem. On page two is a short poem which proudly declares, "We---- are ready to give our lives for her (our motherland)---- for red banner!" Boris' history book teaches him "not only to hate the enemy of Socialist society, but also to struggle with him ---- and finally, if he does not surrender, to destroy him".

Such questions- and- answers take place:

Q: What is the only genuinely democratic constitution in the world, and why?

A: Stalin's Constitution. Because only in the USSR have all political freedoms been realized.

Q: List these freedoms.

A: Freedom of speech, of the Press, of meetings. Freedom of Conscience, and religion. Inviolability of the home, the person, of correspondence. "A Soviet schoolboy's duty is to prepare himself for the defence of



The Kind Of Life You Would Lead If You Were A Soviet Teenager.

his motherland," the teacher stresses, "because the capitalist world, jealous of Stalin's Constitution, tries to wreck it!"

During summer term, Boris Glovinsky and his mates have to receive twenty days of intensive maneuvers and weapon training. Here is a paragraph from "the Teacher's Gazette," the teachers professional paper in the USSR.

"The most important task of the school is the cultivation in the Soviet people of patriotism, national pride, and self-respect, the overcoming of the remnants of humility before the reactionary culture of the imperialistic bourgeoisie."

INDUSTRY IN SOVIET RUSSIA

At the time of nationalization, the Soviet Government inherited very few manufacturing establishments from the czarist regime, most of which were textile factories. The idea of planned economy was developed and has been in practice since 1923. Russia has an abundant metals of many sorts in her own land, with water power as its another important natural resources. Russia is still a farming nation — more than half its population engaged in agriculture.



VIEWPOINT

EFFORT ON THE PART OF EVERY MEMBER NEEDED

It is, indeed, a matter of congratulation that the Old System English Speaking Society and the New System English Study Society were successfully unified last September. The unification marked a great step forward, and will, we believe, do much to uplifting English level in this university. The consequent changes in the executive structure set the society in better working order. And now prospects are that members will have a better managed society.

At this juncture, when the unified society is on the threshold of its new era, we call our readers' attention to this fact:

Skilful management alone could not bring about improvement of the society. By 'improvement of the society,' we mean the improvement both in management and in English ability of the society as a whole.

It cannot exist independent of the effort on the part of every member to advance himself in English. English level of the society as a whole is nothing but the aggregation of English ability of each member.

We, therefore, request that members lend to their study of English as much time as they possibly can. Then, and only then, skilful management can work to the full, and the improvement of the society, in the true sense, can reasonably be expected.

Pen and Ink

With the signature of the peace treaty, Culture State, which had been the pass-word of the Japanese at large, seems subduing its tone. And the explosions are likely to be heard in its stead.

The current tendency of thought which regards everything solely in connection with the 'burning problems of the day' is permeating into our school life. We are, of course, members of society we live in, and we can never live away from it. However, can't we study at least while in school for study's sake? Art for art's sake, beauty for beauty's sake, and truth for truth's sake.

Late Lord John Maynard Keynes retrospectively informs us in his *My Early Beliefs* 'how he had spent his Cambridge days with his friends — men like E. M. Foster, Lytton Strachey, and Leonard Woolf. Their doctrine in those days was Living for oneself. That is, foremost among their beliefs was this: that it is much more important to be good than to do good.

CAN ESPERANTO BE

Now, let us consider well what 'The World Language' means. We have had and have, indeed, many a so-called world languages either artificial or natural, such as Latin, French, English, Volapük, or Esperanto. But they are all of them nothing but more or less international 'help-lingvoj'. There has never existed 'The World Language' worthy of the name. Some may assume that the English language as it goes in the present time, is a world language. Indeed, it is most world-widely spoken or used anyhow by so many people as if it could even preclude any challenge whatever to replace its lordship. We, nevertheless, cannot but contradict such an assumption, not so much because we advocate Esperanto as because, by 'The World Language', we mean 'The One Sole Language' to be spoken in 'The One Whole World', which must be realized by all peaceful means conceivable by us all humanity, irrespective of our different nationalities, mother-tongues, beliefs, vocations, etc. In attaining this goal, English may be quite helpful; but it is another matter whether it could lord it over the world to come, too.

Honorable every one of national properties may be, and yet, however hard we may cudgel our brains, we can not understand what the miseries of human kind could really consist, if on a fine day there exist no more nations, no more national tongues, but a human family with a human language, 'The World Language'.

That all nations, all men of however various and distant lands, be bound together into a brotherhood, a family, it is the old, yet ever-modern dream of earth. To some people it may still remain the same dream, as good as a fancy. But alchemy, a fancy, served its greatest turn in developing chemistry, now a very ambitious science striving for creation of life itself and with growing success. Moreover, a child nowadays cannot play in a by-street without more or less getting entangled in the international scheme of livelihood. How much more our daily life, our civilization, our culture, our way of thinking and understanding, our hope and fear, fortune and misery; everything of ours is being internationalized! A bomb once thrown, it will cost not only mankind but also the very existence of the earth itself; man now sways the universe. How could it be a mere dream to-day, too, that one human race have one human tongue common and equal to all its members?

Well, the time is come around us, when everyone sees and feels every thing, realizing it to be his own affair, but 'foreign' languages!

Hereupon, however powerful a nation

and her language may be, they have proved to be able to smother up the weakest neighbor or his feeblest tongue, neither by force nor by 'politics'; we have seen only too flagrant precedents established both in the Nazi policies against the Jewish people and in the Japanese vandalism over Asiatic nations, especially Koreans. Therefore, it would be far more desirable, if every national language, great or small, could stand on an equal footing with any other, so that it may freely or fully evolve itself to its utmost; because this means democracy, peace, the most preferable policy to be taken also in international affairs, not only in national life.

To bring about this happy situation, we would have no better practicable remedy than to usher in another language, an internationally one, into the linguistic mêlée of the world and let it act as intermediary there. An exceedingly flexible language, because it is sure to come across the most versatile nuances of modern life in its most imaginable phases. It is an easiest language to learn, because it is less for the élite of society, scholars, diplomats, etc., than for people in general, even the most unlearned who have neither money nor time to spare for studying 'foreign' languages, but love the world none the less dearly. The language should be of a most logical structure with no exceptions, that is, highly artificial.

These considerations do not imply at all that all languages but the artificial should be buried into oblivion. On the contrary, owing to the latter's neutral interposition, the democratic evolution of the former will be secured against possible intrusions of greater and powerful languages upon smaller and weak ones. This being effected, all the languages will flourish of themselves. But none will outgrow the international mediator, because its flexibility allows it to take in what good is found in every language that comes into contact with it, growing more comprising and ever more internationalized, and its essential easiness, reasonableness, and neutrality will make it accepted by all the peoples in the world as the sole international language.

By and by, the interlingua will be taking an ever greater part of national tongues in their national life, which will be, then, no more national than international, i.e. universal. 'The World Language' is nothing but 'The Universal Language' that will come out of a neutral auxiliary language which is highly artificial. We have nowadays no other than artificial language

WORLD LANGUAGE ?

than Esperanto, which is sufficiently flexible, easy, and neutral, and is daily used by more than 1,000,000 persons in and outside organized bodies out of every corner of the whole world. In short, it is through Esperanto that 'The Universal Language' will be brought about. However, our gravest concern is peace, not a mere matter of the language. Without 'World Peace', what is the use of 'The World Language'? Dear English readers, let us work together on this language in the name of the former.

by Y. Nuki
 ŉef-komitatano de Kobe
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We all agree, I presume, that the human race through the many centuries has been severely punished for its foolhardy attempt to build a "tower whose top may reach into heaven" on the "plain in the land of Shinar" (Genesis II: 1-9). You recall that it was there that the Lord threw the whole lot into confusion by giving each small group a different tongue and scattering them abroad "upon the face of all the earth". Even until now we are floundering about trying to bring order out of chaos in our disordered and divided world.

I never have been able to understand just what there was so awfully bad about the attempt to build a city and a tower unless it was the motive back of the whole undertaking. It may have been a misguided and selfish ambition that the people had in wishing to make a "name" for themselves and in trying to make themselves all powerful so that they would not be scattered. In other words it may have been that they were just ordinary human beings like us at present. I have noticed when an individual or a group of individuals become so egotistical that they think they can invade heaven with brick and mortar made of "slime" that the Lord usually confounds their language and the result is Babel. Or if they are egotistically and selfishly trying to build themselves a city, they are likely to fall to quarrelling among themselves and to get all split up and scattered just as the world is today.

Therefore, a great deal may depend on why we want a world language. Even if some wise persons devise and offer us a new language, such as Esperanto or Volapuk and we start out to make ourselves a name, the Lord (or may be the Devil) would come among us and our wonderful, regular language would become all shot through with exceptions, short-cuts, slang, and localisms, so once more we would be

confounded and the result would be Babel.

It is my conviction that the more widely used a language is throughout the world, the more likely it is to become divided into dialects, or even into separate languages. A very good example is the English language. There is no such thing as a standard would English. I have this strongly impressed upon me now and then when I try to converse with some of our friends from "down under" in the land of the rabbit and kangaroo. But if I wished to commune with a native of that Southern world, I believe I would prefer to try to overcome the differences in our tongues rather than to learn a whole new language and expect him to do the same.

When I finally mastered the Australian language I would at least be able to talk with some millions of people in that country and not only with possibly a few hundred scattered throughout three million square miles.

That brings me to my second point (if we may consider what I have said above as worthy of being called a point). Anyhow, my second idea is that if I feel limited in the use of the languages that I already know and wish to get onto speaking, or writing, terms with a larger portion of the human race, I would prefer to learn a language already known and used by from ten to two hundred million people rather than to learn a new artificial language used by only a million, or so persons throughout the world.

Suppose I landed from a plane in any one of the capital cities of the world early some morning and wanted ham and eggs and coffee for breakfast, I would prefer to take chances with any of a half dozen national languages than with Volapuk or Esperanto. I fear that by the time I found a restaurant keeper who could understand either of those two languages it would be already too late for luncheon.

Is it not better to learn a language that millions of people already know and use daily and one that has behind it a great literature than to learn a new artificial language so limited in its circle that it is difficult to find even a dozen or so persons in one locality who can understand and speak it? Yet, it was some 70 or 80 years ago that Dr. Zamenhof invented Esperanto and Dr. Schleyer gave to the world his Volapuk.

If any one of the invented languages succeeds too well, is there not a probability that other wise doctors would wish to invent other "ideal" languages to make names for themselves, and the Babel we

A LOS ANGELES MAN MADE NEWS THE PROVERBIAL WAY He Bit A Dog

He was attempting to capture a four-pound chinuhua after the pooch escaped from the city animal shelter. He grabbed the dog but it bit his fingers and refused to let go. But the man was the master of the situation. He clamped his teeth on the dog's nose. The dog gave up. The man was treated for dog-bite at a hospital. The dog was treated for man-bite at the animal shelter.

This dog was originally distributed by the United Press, and was broadcast over the AFRS at six o'clock October 9 1951. The ESS Times obtained the copy of this story by courtesy of Mr. Robert Meister, editor for the Tokyo AFRS NEWS Room.

HE WAS THE 'DO-NOTHINGEST' MAN IN THE WORLD

How long could a man live, doing really nothing at all? This question was answered recently in a strange contest in a show-window of a Hollywood department store. What Mrs. Santander and Mr. Klein, who were the sole contestants, had to do was "nothing". The one who could stay longer without doing anything at all would win the contest plus \$3000 prize. Mr. Klein and Mrs. Santander had magazines, a radio-set, and, of course, plenty of the sponsor's cigarettes. But if they touched any of these things, or spoke to each other, or to their guards, or to the spectators on the other side of the window, they would lose. They could smile, but were not allowed to laugh. You are apt to believe that the woman had won. But it is not the case. When Mr. Klein and Mrs. Santander had sat for five days side by side in the window, Mrs. Santander discovered that she had lost one of her ear-rings. She should have

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now have would become even more chaotic? Perhaps I can do no better than to rest my case with the student readers of the E. S. S. Times, who have been struggling to master one foreign language, and ask them whether or not they wish more languages invented to add to their torment.

by Prof. Roy Smith
 Kobe University.

ARTICLE

ON MY READING

I am very fond of reading and read many kinds of books. When I read novels, I usually read the works which were written before the middle of the last century and seldom read the modern novels. That's because I agree with professor Takeo Kuwabara's opinion in connection with selection of books, which we can find in "The Primer of Literature". He says in this book, there must not be any originality without through universality. New senses of literature should come through some classic works and then we can criticize a modern novel properly through these classics. My purpose of reading is to take pleasure in it, to see many kinds of human life widely and then construct my own view of life. For that reason, I read books of philosophy besides the books of other literature, that is to say, I am unable to be satisfied with only polite literature.

As for pleasure of reading, I think that reading is more delightful than seeing movies. In reading, we can stop in the midst of a story to think how this story will end, or to think: if I were in such circumstances, how should I do? But when we are looking at pictures, we can not do so.

In reading, we can imagine as many scenes as we like, but in movies on the contrary the scenes are always settled. We can hardly use our brains in the cinema-theatre. As for the way of my reading, I approve of the Alain's Opinion which we find at "Avec Balzac, N.R.F. 1937". He says in this book, I am a reading-man and read books over and over again. I believe that a second reading has a higher value than the first reading. A man who can't grasp the destiny in the sound of turning a page is not a true reader". And he continued "When some business interrupts me, I make it a rule to begin my reading again a few pages back".

When I finish my reading, I always write down my opinion and some instructive parts of the story in a note-book. I think that this is an important action for a reading man.

When I am disappointed or have a spare time, I always read such note-books. They give me a great pleasure and I always find my good friends in them.

I am very fond of reading and it is necessary for my life.

by Osamu Mano
Kobe Club
Kobe University

INTERVIEW

"We have FSS, GSS instead of ESS."

Thirty minutes with Mr. Hocking.

"In Australian universities, there are societies for French, German, Latin, and so forth. A student from France can teach his fellows in the French Studying Society," Mr. Colin Hocking told this reporter at the Institute for Commercial Research (Rokko Heights) this summer on his goodwill visit to Japan under the auspices of Rotary International.

"No lectures on Wednesday afternoon and so there is a lot of time for extra curricular activities. We have art societies, science association—almost all kinds of societies that you have in this country," this Australian University student continued.

Examinations, he said, are held once a semester in universities, and no great emphasis is placed on the marks. "Of course, if you are very brilliant, you get honours," he smiled.

In Australia, school is from Monday through Friday, with each period lasting fifty minutes. Vacations of universities amount to fifteen weeks a year, while those of high schools etc. aggregate ten weeks per year, he said. "Students in Australia make the best use of their time to make money by themselves, Mr. Hocking explained. Cleaning buildings, selling newspapers are two typical examples of after-school jobs. In the vacations, some students help farmers with harvest, picking fruit or bagging wheat, while others work in city stores as salesman, or as waiters at restaurant, he continued.

Then Mr. Hocking critically put his opinion, "I do not think Australian student let pride stand in their way, but I felt that a Japanese student may be too proud to work as a peasant for example". When this reporter asked "Your opinion about coeducation on Australian campuses," Mr. Hocking declared, "Campuse" is an American word, and is not used in my country. He, then, emphasized that it does not make any difference whether you are a male or female in the respect that you are in university seeking "truth and knowledge".

"Our people," this Australian youth said, "show great interest in the Japanese way of life these days. It is a common topic for discussion". Mr. Hocking, then, asserted that Australian attitude toward Japan was becoming better, and that Australia was not anxious to see Japan take up arms again. He, however, frankly expressed his fear that he had detected during his stay in Japan "some militaristic and expansionist tendencies" in this country. Mr. Hocking definitely told this reporter his country had come to realize

READER TO EDITOR

FREE SPEECH

Dear Editor of the E.S.S. Times:

You may remember the International Student Conference 1951, I participated with some friends in this summer. Imagining it may be equally interesting for you to know of the conference, and expecting you will work for its greater success, I sit down to write to you.

I am very happy and proud every time I think back over our big success, which was undoubtedly the fruit of the self-sacrificing efforts of all steering committee.

I wrote "big success". But, in fact, we did not get any definite conclusion on "Way to One World," the theme of our conference. It is true that we were not able to ease the unusual tension between "two worlds," or to make the world united and peaceful. "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." Peace is the peace among men and it can be realized if individual works for it.

We met many friends here of different nationalities, with different backgrounds and different opinions. We talked to them and listened to them. By discussing in English we could understand, to some extent, how they think and how they work for peace. Studying languages is sometimes said "Open a door of our soul." (Naomichi Korenori)

through her own experience that socialism is nothing but a complete failure.

"Majority of Australians are against it (socialism). In any community there live so many lazy people, that it is felt that private enterprise gives the highest standard of living."

Brief personal history of Mr. Colin Stanley Hocking is

Born 1926

Educated Prince Alfred College
University of Adelaide
Cornell University (USA)

President of Adelaide University
Science Association
Member of International Cooperation Club

Now broadcasting speeches in Australia to help promote better Japanese - Australian relations. Soon to leave for England to study at Cambridge.

(Miyoshi)

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put it out of her mind. During her next ten-minutes rest, she forgot the rule and asked a guard if he had found out her ear-ring. Poor Mrs. Stantander! All was over. Mr. Klein appeared delighted when informed that he had finally won.