

Short Stories of the Bible: Viewpoints on International Relations

Daniel B. Kasten

The short story as a literary form is not, as sometimes supposed, a nineteenth-century development. The Bible contains several examples of short fictional pieces, all written more than two-thousand years ago, which by virtue of their well-crafted plots, complex characterizations and significant themes must certainly meet the criteria of any short story definition.

The four narratives considered in this study, Ruth, Jonah, Esther, and Daniel, all deal with the perplexing subject of international relations between the Hebrews and their neighbors. The stories reflect two completely different opinions among the post-exilic Jewish community. While the authors of Ruth and Jonah plead for tolerance and brotherhood among all peoples, the writers of Esther and Daniel stridently reject the corruptions of the outside world and express the need for solidarity among the Hebrews and for unflinching dedication to their God.

Whatever their points of view, however, these stories are eloquent testimonies to the artistry and significance of Jewish literature in Old Testament times.

<要旨>

聖書の短編小説——その国際関係論

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文学の一形態としての短編小説は19世紀の所産であるとする向きもあるがそうではない。聖書には短編小説として通用する作品が数編ふくまれている。2000年以上も昔に書かれたこれらの物語りは、巧みなプロット、複雑な性格描写、そして意義深いテーマをもっているが故に、短編小説のいかなる定義を適用しても短編小説として認められると思われる。

小論においてとりあげられる4編——「ルツ記」「ヨナ書」「エステル記」「ダニエル書」——は、いずれもヘブライ人とその隣国の人々との国際関係というやっかいな問題をあつかっている。これらの物語りは、バビロニア捕囚以後のユダヤ民族に全く異なる二つの考えがあることを示すものである。「ルツ記」と「ヨナ書」を書いた人たちは、すべての国の人々が寛容と兄弟愛の精神をもって互いに接すべきであると訴えるのに対し、「エステル記」「ダニエル書」の

著者たちは、外部の世界の腐敗を声高に拒絶し、ヘブライ人の団結と神に対する確固たる献身の必要性を説いている。

しかしながら、作品が明らかにする見解がいかなるものであれ、小論で考察した物語りは、旧約時代におけるヘブライ文学に芸術性と深い意義があることの説得力あるあかしとなるものである。

Resümee

Erziehung und Weltanschauung

Takashi Matsuda

In unserer Zeit haben wir sehr viel Wissen vom Menschen. Aber sie sind fast nur Fachwissen vom Menschen als dem Teil der Natur und der Gesellschaft usw. oder dem Teil des Menschen, deswegen ist es heutzutage beinahe unmöglich, das ganze Bild des Menschen zu entwerfen oder die "Stellung des Menschen im Kosmos" zu finden. Also hat die Erziehung unserer Zeit auch das bestimmte Menschenbild als Erziehungsziel fast verloren, so daß sie keine eigentliche Bedeutung mehr haben könnte.

Im Hintergrund dieser Situation gibt es zwei gegensätzliche Standpunkte. In einer Seite behauptet man, daß die Weltanschauung oder das ganze Menschenbild nicht als ein wissenschaftliches Thema zu diskutieren ist, weil sie nur eine private Sache ist. In der anderen Seite wird sie für eine allgemeingültige Wahrheit gehalten und daher stehen Weltanschauungsgruppen wie Feinde gegeneinander. Für jeden Standpunkt hat eine Weltanschauung keinen gemeinsamen Boden mit der anderen, wenn auch aus ganz verschiedenen Gründen. Aber diese Standpunkte haben beide die gründliche Meinung, daß die Wahrheit von jedem als ganz dieselbe d.h. in derselben Gestalt, in derselben Qualität usw. aufgefaßt werden soll. Ist diese Meinung wirklich wahr?

Im *Dialog* kann man einander reden und bereichern trotz der Verschiedenheit der Weltanschauungen. Der *Dialog* setzt voraus, daß die Wahrheit nicht immer als dieselbe aufgefaßt zu werden braucht, und daß gegensätzliche Weltanschauungen also auch nebeneinander bestehen können im Ganzen, das jeder allein nie besitzen darf, und er bewährt diese Voraussetzungen. Deswegen kann und soll man sich mit der Weltanschauung im gemeinsamen Ort beschäftigen und zwar auch in der Erziehung.

Aber in der Erziehung gibt es noch das besondere Problem, ob ein Lehrer den Schülern seine Weltanschauung mitteilen darf. Denn das Zwingen zu einer bestimmten Weltanschauung stört die Bildung derselben durch Schüler. Aber nach meiner Meinung bedeutet die Hinweise seiner Weltanschauung durch den Lehrer keine Unterdrückung der Subjektivität der anderen, sondern die Beförderung derselben, indem

er gemäß der Entwicklungsstufe der Erzeugenen *dialogisch* sich verhält. Unsere Zeit bedarf dringend solcher *dialogischen* Erziehung zum ganzen Menschen.

Summary

An Annotated Translation of Selected Letters of Miss Julia E. Dudley

Haruko Wakayama

The documents treated here are four manuscript letters of Miss Julia E. Dudley, one of the founders of Kobe Home (now, our Kobe College), sent to Dr. Nathaniel G. Clark, one of the corresponding secretaries of the American Board of Commissioners for Foreign Missions, between February 14, 1878 and August 30, 1880. Previous letters dated since December 24, 1872 and others from December 3, 1872 till July 5, 1880 by Miss Eliza Talcott, her collaborator and the principal founder of our College, were published in *Kobe College Studies*, Vol. XXIV-No. 3, Vol. XXV-No. 3 and Vol. XXVIII-No. 3.

As regards these texts, through the courtesy of Professor Mr. KAWAMURA Daizen of the Kwansei Gakuin University, we have been permitted to copy from the microfiches that he had obtained from Hawthorn Library of Harvard University, and we have handled every page very carefully.

"These manuscript letters written with pen and ink" explained the late Professor Mr. SUZUKI Tsuneya, in the Introduction to "An Annotated Translation of Selected Letters of Miss Eliza Talcott (I)" (*Kobe College Studies*, Vol. XXIV-No. 3), "are very difficult to decipher: in the course of a hundred years, the ink has faded away; we had to decipher at times letters or lines written on both sides of a piece of paper, sometimes the writing on the back page appears through the leaf and other problem of such nature. After the decipherment and typing by WAKAYAMA Haruko, they were examined and checked by Miss Marguerite Giezentanner, who was on her way back home to America, after having terminated her service as a librarian of the University at Izmir in Turkey. In spite of our best efforts, there are still a good few words which we have not been able to decipher and also there are some words about which we have different views, as a result of which we have not come to a mutually agreed decision. In such cases we did not dare to translate them and have indicated these facts in the notes."

I have adopted a similar method with regard to the present letters.

And further, in making these documents public, it has been proposed to dig out evidences that justify their description and to make circumstances more clear: the annotations undertake to substantiate this intention.

Music Education as a Principal Way for the Cultivation of Aesthetic Sentiments: A Consideration of Music Education Founded of Plato's Theory of Education

Koichi Tajima

This essay tries to argue that Music Education is a principal way for the cultivation of aesthetic sentiments in the following manner: Before the opening section, I have explained that sentiments is continuous feelings for things.

In the first section taking the point that the purpose of education is to develop one's ideal humanity, I have argued that the purpose of education as envisaged by Rousseau and Pestalozzi is fundamentally similar to Plato's ideas on this subject. Rousseau's idea of "the natural man" and Pestalozzi's of the refinement and uplift of the "inner feelings" together measure up to Plato's belief that virtues and the highest human values could be achieved through a cultivation of pure feelings.

According to the abovementioned arguments the common objective as seen by the three philosophers is the proper cultivation of one's sentiments so that it would lead the development of aesthetic sentiments.

Next, I have come to the conclusion that early education through arts is the best, means of cultivating aesthetic sentiments. According to Herbert Read's view, Art is a crystallized expression of creator's feelings, and according to the view of "empathy (Einfühlung)", we must have rich and sharp feelings in order to appreciate works of art. So that Aesthetic Education is a principal way to accelerate the progress of character formation.

Lastly, according to the view of J. L. Mursell "Sounds have most concern with feelings". So it would seem that music is the best among arts for bringing up feelings. I have therefore come to the final conclusion that the best and principal way for the cultivation of aesthetic sentiments is through music education.

Summary

A Study on the Interpretation of Chopin's *Ballade*, No. 1, Opus 23 in G Minor

Nobumi Tachikawa

In Section I, I Classify 'the ballade of poetry, and 'the ballade of music, and take a look at the their respective history.

In Section II, I demonstrate that various *Ballades* of music appeared in the romantic period in conjunction with narrative poems and legendary or fantastic subjects. As examples, I give Franz Schubert's *Erlkonig* as a masterpiece of artistic musical *Ballades* and, the programatic, narrative *Ballades* or works similar to those, by Schumann, Liszt, Brahms and Tausig for piano.

On the other hand, there were pure instrumental (absolute music) *Ballades* that had no connection with literature. These are Chopin's *Ballades*. Here, I compare and examine the various kinds of *Ballades*.

Why are Chopin's *Ballades* absolute music?

As Chopin said "Music is an art in which thought should be expressed by means of sound." He never sought the motives for composing or the sources of creation in literary works. Chopin developed his own free expression and opened up a new genre of *Ballades*.

I discuss those things in Section III; focusing on—*Ballade* No. 1, op. 23 in G Minor.—

The most important things about this first *Ballade* is when it was composed and its historical background. I would say that he built the foundation for his compositions in his poorer days—when he left Vienna and began to live in Paris.

I want to re-consider how one can play Chopin's *Ballade* more beautifully while studying in detail the points of interpretation such as tone color, dynamics, phrasing and form and scrutinizing the scores carefully from a performer's point of view. That's the purpose of this thesis and I feel it has some significance.

Summary

A Traditional Local Industry in a Changing Environment

—A Case Study of the Banshu District Soroban Industry—

Michio Yamada

The soroban industry is now faced with more and more difficulties on account of overcompetition in an ever decreasing market.

The Banshu and Unshu Districts are famous for the soroban industry and now share control of the market.

And yet, the Banshu District retains a wholesale subcontract system, contrasting with the modern manufacturing system of the Unshu District.

Relating to this paper, I did a case study of a local industry, from the industrial point of view of the Banshu District's manufacturing system as a traditional local industry.

I am of the opinion that the most important and effective task for the soroban industry is to successfully promote positive cooperation among the business groups to modernize the soroban industry.

Summary

Masakazu Toyama and the University of Michigan

Hisa Akiyama

Masakazu Toyama was a student at the University of Michigan from 1873-76 and received the honorary degree of Master of Arts from the same institution in 1886. It is said that he was the first Japanese student at the University of Michigan and that he studied chemistry there. However, according to student records in the offices and the material at the library of the University of Michigan, he was not the first Japanese student. Besides he did not take chemistry courses, but other natural science courses.

Although he did not study social sciences at the University, he was inspired by Herbert Spencer's thought which had become very influential in America during Toyama stayed there. The sociological ideas of Spencer influenced nearly all the intellectual people in America, because his theory of social evolution explained very

well the American industrial society which developed rapidly at that time.

In our country, Spencer's theories of social organism and individualism were separately supported by academic scholars who agreed with the national policies, and by promoters of political movement who insisted upon giving individual rights to people. Toyama, who was a professor at Tokyo University after Professor Fenollosa lectured on sociology, attached great importance to the theory of social organism as Spencer developed it by his scientific method.