#### 19 1月日本田武本(上市)

8 THE

+当までは利害の対立ということが、お知やけでRes

E支出民法以与。つまり"越航學会"である。

こしかし、いくら、"減私"を増えてみたところで、下の

- 成できるおけがない。しかも転車が「悪」とされる。
   せなんとかことつけて公的なものに魅びつけまうといった。それおけく公的なものの中へ、私的なものが終 れこんでしまうことになる。のだ。それが「京」と「も、「現人的」なものと「制度的」なものを、「政治的」ない。
  - 他的、なものを認識をせてしまうことになる。そしてコ をおおり「我認のたてまえが報気アイアイ主義に、これ いう。

それは「水の塩人の関係をよりやりは塩酸の機能は しても、やり方だ。一方では投入の機ごこん、塩りだ を 現れ場の収慮、ことから生まれてくる物分で(アイル して、これような日本独特な政治の性格を到底的な影響 も生まれる観点が支えてきた。だから、異の意味があり をなく。

"Accessors workersen and

## 8 満座の中でお笑い下さっても……

成後、日本のものは何でも思い、封理的な、といって否定し たとかがあった。その対象となった一門は世間様である。

「たい人は、世間ははかりを問題にする。後し合う男女が家 親を使んでいるのか、本名の結婚生活でしょう。たのは、私が 。 好きな人は高校しか出ていない。大学出の私がそういう人と結 時すると、世間外が書い、といって向親は許してくれません。 正成な人力と思うのに会ってもくれない。という様さん。

「手がものしつけに近人は世間様はかりを開端にします。私 計画いているので、それのお話さんに手だもの守りをしていた。 だいているのですが、おばあちゃんは、そんなことをするとお 様々さんがおこりますよとか、そんなことをするとみんなに来 あれますよ。という教え力をします。この間、子供が処を担っ で帰りました。どうしたのと聞くと、公園の総をとってきたと いうのです。現りましたら、だってお話やさん取りにこないも のこと暮るました。心配なのですが、お話さんに関身に推議し ていただいているし、何もい人ないのですけれど。という思い お唱さん。

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# **Modern Japanese An Advanced Reader**

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