

THE PSYCHOLOGICAL EVALUATION OF DEPRESSION

Haruyo Horiuchi

In view of the fact that in Japan but little progress has been made in psychological studies of depression, owing to various circumstances that make them difficult, e. g. the scarcity of hospitalized patients, their symptoms being subject to rapid changes, etc., the author has made use of the Minnesota Multiphasic Personality Inventory (MMPI), which has been used with no small success in the United States in cross validation studies of depression. The purpose of the present study to evaluate in terms of the D scale of the MMPI the characteristic Japanese clinical depression and to make a comparative evaluation with that of patients in America. A Japanese translation of MMPI was made for this purpose. Depressive patients numbering 30 were selected for the experimental group, of whom 13 cases were manic-depressive, 8 cases psychotic depressive, 7 cases neurotic depressive, and 2 cases involuntal depressive. For the control group 80 college students, 40 males and 40 females, were used. The experimenter made personal interviews individually with the experimental group and administered the MMPI, using the card method. For the control group the booklet method was adopted. The findings were summarized with various methods including item analysis and profile pattern analysis, etc. The MMPI profiles of our two groups are similar to those made hitherto in America. The MMPI code for the mean profile of the experimental group was as follows: Code: 2*7''8643/10-59 F'-LK/? The code for the mean profile of the control group was as follows: Code: 2863475-910 F-KL/? The profile pattern of the group presented the typical configuration of a depression profile in the two high points of the D and Pt scales, as had been the case in the U.S.. This has led the author to conclude that the MMPI is the most effective measure for evaluation of

clinical depression, in spite of the fact that the MMPI contains some items that tended to make a different appeal to Japanese in general from what is made to Americans due to the different cultural backgrounds.

NATIONAL PREJUDICE AMONG STUDENTS OF ONE JAPANESE COLLEGE

Kiyoshi Akita

This is the first attempt to show the national prejudice among students of one Japanese college through the general tendencies of their attitudes and belief or stereotype concerning 12 nationalities.

The attitude has been measured from (a) the order of like or dislike, and (b) the order of preference in marriage. Belief or stereotype was studied by the verbal response to a limited method of association with each nationality.

Tables 1, 2 (p. 32) and Fig. 1 (p. 34) show the attitudes toward 12 nationalities. Both attitudes for (a) and (b) seem to be divided into four categories as follows: <Japanese> <American, English, French, German, Italian> <Hindu, Russian, Chinese, Jewish> <Negro, Korean>. The order of national preferences was almost the same as the above order.

Upon our inspection of both results it seems to me that there is an identification of the above-mentioned results with the result of the method of association, which is shown in Table 3 (p. 39).

I have discussed some problems concerning the orders of national preferences, and it appears to me that my conjecture has been well verified by the study of the students' beliefs.

One of the good ways for an elimination of national prejudice would be to promote the acquisition of the right information. In order to do this, we must undertake on the actual conditions of national prejudice, and account for the cause of its irrationality. Accordingly, I have pointed out further problems for a better method of forwarding the study of national prejudice.

DIE ENTSTEHUNG DES BEGRIFFS DER ÄSTHETISCHEN NATUR

Tamio Kaneda

Die Natur ist im 18. Jahrhundert als die ästhetische begriffen. Freilich schon in der Renaissance-Periode betrachtete man die Natur als schön. Aber der Begriff der ästhetischen Natur entstand erst im 18. Jahrhundert: in der „Zeit des Geschmacks“ oder der „Epoche der Ästhetik“. Der Begriff der ästhetischen Natur war auf dem Selbstbewusstsein des ästhetischen Gefühls als des Geschmacks begründet. Er wurde auch von der klassischen Kunst-Strömung und der Philosophie des Organismus beeinflusst. Aber das ästhetische Gefühl selbst entsprang aus der Betrachtung der ästhetischen Natur. So kann man dasselbe Gefühl als ein Natur-Gefühl bezeichnen. Und die von diesem Gefühl geschaute Natur ist die ästhetische Natur. Daraus dürfte man schliessen, dass der Begriff der ästhetischen Natur als das theoretische Selbstbewusstsein des ästhetischen Natur-Gefühls entstand.

EAST AND WEST

Nakao Sakazume

There is a big physical difference between Eastern and Western world, of their natural circumstances, of their human races, of their cultures and civilizations, of their ways of thinking and their common behaviors, responses for their stimulus of all sorts of things. Big unpassable natural barricades, such as the Gobi desert, the Himalaya mountain ranges, roofs of the world, and the Malay Peninsula, separated the East from the West at the beginning of the world history. Perhaps it would only have been since the neolithic age the cultural exchange of both world has begun, when the invention of either travelling by camel in the desert or the one by ship on the sea has been accomplished. As in historical age the Christianity has influenced fundamentally upon the mass of people in the Western world, so the Buddhism upon the Eastern world. There is indeed a precise difference "the thing" from "the spirit", originated from the Greek philosophy, mingled with Christian thought. But according to Buddhism cyclic turn of souls (Rinne) adhering to the body, the material, is possible. The modern art, moral and philosophy of both world built on this quite unconnected foundation make us often perplexed profoundly and hinder us the approaching each other. We must understand each other and try to search the way leading to the gate of eternal Peace in the future.

A COMMENTARY OF THE
KITANO-TENJIN-KONPON-ENGI (北野天神根本縁起)

Masaaki Kasai

Many legendary tales of Kanko (菅公) have been told since the Fujiwara (藤原) Era, and they were compiled in the form of a history in the Kamakura (鎌倉) Era.

This historical story was painted in a scroll painting for the first time between the year 1219 and 1221. Kitano-Tenjin-Konpon-Engi, the scroll painting is often called, means a fundamental text of History of Kitano-tenjin Shrine.

This legendary history consists of many episodes that have been told since Fujiwara Era, the author of this commentary intends to trace the history of its compilation by picking up each episode, and through a comparative study of each of them, to trace the changes of the form of worship to Kitano-Tenjin.

The source-books of Kitano-Tenjin-Engi are Kenyō-taikairon-jo 顯揚大戒論序, Kanke-bunsō 菅家文章, Takusenki 託宣記, Jōzōden 淨藏伝, Nichi-zōsyōnin-Meido-ki 日藏上人冥途記, Honchyo-monzui 本朝文粹, Gōdansyō 江談抄, Kanke-gyoden-ki 菅家御伝記, Ôkagami 大鏡, Kojidan 古事談, and Fusōryakuki 扶桑略記 that cites some of above-mentioned books.

STATISTICS IN THE FOUNDING AND GEOGRAPHICAL
DISTRIBUTION OF ORDINARY TEMPLES OF
THE JODO SECT THROUGHOUT JAPAN

Chōshū Takeda

At present there are efforts being made to study how and when a great many temples which are widely distributed in villages and towns in Japan were founded and also what local regional character they have had. These temples usually do not have old documents but instead, they often have legends about their origins. By the folkloristic study of them we can grasp the general outline of their founding by type. The older the legends are, the better sources they are for study. The *Renmonshōja-kyūshi* which was thought to be edited at the end of the seventeenth century has recorded the legends of the establishment of six thousand Jōdo temples throughout Japan. According to our study we find most of those temples still existent. So initially I extracted out of the legends of those temples concerning their foundings and made a list of them by classifying and arranging them geographically.

By the legends in this list the temples of the Jōdo Sect were mostly founded in the latter half of the sixteenth century in all regions. These are, of course, not historical facts but only legends. The period mentioned, however, is the "sengoku jidai" ("the period of civil war") and it is the reorganizing period in the feudal system. Therefore, though legends, it means a great deal that common temples that many have existed until today were founded in this period.

For the sake of convenience in dealing with the historical materials, I began my study with the Jōdo Sect.