

W. U. S. C. SEMINAR, JAPAN 1955

We arrived in Vancouver via The Canadian, and made our way to Acadia Camp at the University of British Columbia. The number of delegates to the W. U. S. C. Seminar in Japan was now 21 and the First leg of our journey was over. The pre-orientation session which was held at the University of British Columbia, served two purposes, both of which were very much needed for a seminar such as ours. The first purpose was the gathering together of the Canadian delegates in an effort to let them get to know each other and exchange ideas and problems of North American students. The second and most important purpose of the session at U. B. C. was to give the students a broad general knowledge of Canada. This was done through talks and discussions on Canada policies, especially those relating to the Far East.

On Thursday, June 27, we left Vancouver by Canadian Pacific Airlines for Japan. Our plane refueled at Cold Bay, Alaska, and after 10 more hours in the air, during which we crossed the International Date Line, we landed at Haneda Airport at 4 a. m. A group of approximately fifty Japanese students were on hand to greet us. Our reception at Haneda left an impression on me that I will never forget. The thought of so many students coming, during their summer holidays, to an airport at dawn to meet twenty-one foreign students with whom they never had any previous contact, certainly surprised us. The enthusiasm and eagerness to learn they brought with them banished most of the fear I had of the Japanese people. I hope that the impression that the Canadian delegates left with this first group of Japanese students was as good as the impression they left with us during this first meeting. We spent the first day in Tokyo, resting and walking about the streets.

The orientation session took place at the Fugenin Buddhist Monastery on Mt. Koya, approximately a 12 hour ride by train from Tokyo.

The Mt. Koya session was certainly successful. It allowed the participants to gather together informally, get acquainted, and discuss everything from politics to baths. The lectures, of course, were essential and through them we obtained valuable information concerning Japanese history, religions and other national institutions. These lectures became more and more valuable to us as the summer program grew older. It also brought us into full contact with Japanese life, every-day habits and food. While on Mt. Koya we tasted for the first time the Japanese food which we became so fond of by the summer. We also became accustomed

to the Japanese. We heard hearty cheers

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to the Japanese bath which is a necessity for any person living in Japan. We left Koyasan, six days after our arrival, amidst the hearty cheers of the villagers.

After the Mt. Koya session we traveled through the Osaka, Nara and Kyoto districts; this was a unique experience. I did not think I could have visited so many temples in one day. The Japanese are proud of their temples but we could not see the need to visit them all. At Kyoto, we stayed at the Doshida Women's College which for the first time opened its facilities to men students. One of the interesting things about our stay in Kyoto was a tour of the city with a group of local students as guides. They showed us every monument and park in the city, and also every part of it. Their questions varied from: "how many people live in Canada" to "do the Canadian students eat rice?" While in Kyoto we also attended a Rotary luncheon in our honor.

From Kyoto we split up into four groups to tour four different sections of Japan. I was in Study Tour group D which toured the southwest of Honshu Island. Our first stop, after an eight hour train ride, was in Kurashiki, a small town where we stayed overnight. In the evening we visited a museum and art gallery and it certainly surprised us to find such evidence of culture in a small town of 10,000 people. The next morning we had the opportunity to visit a primary school. I found it very interesting to find the school was modern and well staffed. We toured the different class-rooms while morning classes were going on and found that the methods used, and subjects taught were very similar to those in Canadian primary schools. During recreation period we sang several Canadian folksongs and played games with the little tots. All seemed to enjoy themselves enormously.

Hiroshima was the next city on our itinerary. I must admit that I had been very anxious to see this city ever since I arrived in Japan. Most of our group were disappointed with our visit to Hiroshima because they would have liked to look around and see things for themselves. We were greeted at the station by a number of mixed students studying at Hiroshima University, and taken directly to the Atom Bomb Casualty Commission Hospital. After a short visit there we drove by bus to the Hypocenter (the zero point of the Atom Bomb) to visit the museum there. Then we visited the Peace Memorial of Hiroshima where we saw the tomb of the unknown soldier (inscription: "May we rest in peace, never again to repeat the same mistake.") After spending a short time there we were taken by bus to the Island of Miyajima, which is Japan's equivalent to Niagara Falls for newlyweds. The next morning we returned to Hiroshima University for discuss-

ions on "Peace and Co-existence." We left Hiroshima without seeing any more of its famous Pacific War scene.

Yamagouchi was our next stop. Here we had the opportunity to visit the site of the first Christian church in Japan built by St. Francis Xavier in the 16th century. We continued our discussion on "Peace and Co-existence" with Yamagouchi students.

At Totteri, we visited a typical fishing village. Here we saw Japanese women sorting out the fish while the men repaired their nets and boats. The fish caught in the Japan Sea are of all kinds, but squid and shrimp are the most popular. We also visited a Japanese farm in this section of the country. We found that most of the work is done by hand machinery. The average farm has only two acres of land in Japan and farm animals are rare. Rice and soy beans are the principle crops.

Back in Tokyo, we began our work camp. This consisted in digging up the topsoil to a depth of five inches from the playground at the Umejima primary school, sifting out the stones and other foreign matter, and then replacing the clean topsoil. The size of the scholyard was 2000 square meters. By this time our group consisted of about sixty students from nine countries and it was an amazing sight to see these strangers working side by side with picks, shovels, and baskets, in the humidity of mid-summer. At one point the temperature reached 98 degrees but the work was continued. The week of work camp also gave up the opportunity to talk over our recent study tours and compare with the other groups. We made a vivid impression on the people of Adachiward. They soon became used to seeing up around the school, in the streets and even in their public baths. We became, in a sense "good-will ambassadors" wherever we went.

On August 2, the Seminar proper was formally opened. The participants moved to the International Christian University in Mitaka-Tokyo. During the twenty day seminar we heard lectures by several prominent Japanese and American professors who were all experts in their fields. These talks included everything from agriculture to atom bombs. Both the formal and private discussions on these topics proved very fruitful to the participants. We had the opportunity to hold discussions and ask questions on any of the topics which were brought up. One afternoon we had the opportunity to speak to representatives of the Zengakuren, the national Japanese student organization.

Two evenings a week were spent as social evenings. This gave us the chance to learn folksongs and dances. Canadian folk songs were the most popular.

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An August 21, the seminar was over and the participants were left on their own. Two of us bought some mountain climbing equipment and set out to practice our newly learned language on the people who live on Mt. Fuji, Japans highest peak, (12,395 ft.). Four days later we were back in Tokyo nursing our blisters but nevertheless proud of our unusual feat. The rest of the week was spent touring Tokyo. The Canadian delegates will long remember the parting ceremonies at Haneda airport on August 27; we left Japan and its small people amidst the tears of our new found friends, the cries of W.U.S., W.U.S., and the refrain of Old Lang Syne.

DICK WEDGE' 56

SEAT OF WISDOM

The Litany of thee Blessed Virgin contains many inspiring and poetic titles bestowed by the Church on Mary Immaculate. These many titles under which Mary is invoked unfold before us Mary's exalted privileges, her holiness of life, her amiability and power, her merciful love and queenly majesty. To compile a complete list of all the titles bestowed upon our Blessed Lady would be a different task, for the love and devotion of Catholics have prompted them constantly to invent new ones. The Church and the faithful, the saints and the poets have vied with one another in lavishing upon her terms of endearment and of honor.

Of all the titles with which we adorn Mary, the title of the Mother of God is the most magnificent. Here we touch the source and cause of all her sanctity. All the mysteries of our Lady's life, all the titles by which she is addressed, all the prerogatives which are hers, find their principle of synthesis in the one great truth. This truth was enunciated solemnly by the Council of Ephesus—She is Mother of God.

But comparatively few Catholics, except those who work at the hard business of studying, invoke Mary by her radiant title, Seat of Wisdom. We readily see how she is the Mother most pure, the Cause of our joy, the Refuge of sinners. But why she is called Seat of Wisdom?

Mary is the Seat of Wisdom because, as the Mother of the Incarnate Divine Wisdom, she possessed and practised wisdom in the highest degree of perfection. "Wisdom is considered the most perfect of all the gifts, the one which embodies all the virtues." This heavenly wisdom protects against the wisdom of the world,