
AT ST. ALEXANDER'S ON THE GATINEAU

Imagine, if you can, a small French Canadian liberal arts college of some three hundred students situated serenely alongside the Gatineau River about four miles from Hull, Quebec, and six from Ottawa, the country's capital. Imagine this little college with its convent and seminary at the beginning of the month of August. There are no students. The fathers of the Holy Ghost are quietly preparing for the new college year while relaxing from the activities of the one not long completed. You would catch them offering Holy Mass in the morning, playing tennis in the heat of the afternoon or bridge on the verandah in the cool of the evening, or welcoming visitors daily.

You have the picture? There is an aura of peace and contentment. The greatest disturbance is the sound of the falls as the Gatineau goes roaring on its way. Suddenly the place becomes a bee-hive of activity. English replaces French as the common tongue. And, if you pass through the numerous groups of people, you will notice more languages being spoken, Dutch, Flemish, Yiddish, German, Urdu or Hindi. You would observe, too, that there are different customs, characteristics, and even colors of skin that distinguish these invaders. And if you could understand their conversation you would learn that among them there are numbered Protestants as well as Catholics, Jews, Moslems, Hindus, Atheists, and Agnostics.

There you have the setting for the Fourth Annual International Summer Seminar sponsored by International Students Service of Canada. The site, as described above, was College St. Alexandre at Limbour, Quebec. The time was the month of August. The Seminar, or, if you will, a group of students engaged in original research, was the first ever to be held in Canada. Previously Seminars took place in Germany, Holland, and France.

The purpose of these Seminars is the same as the one great ideal of ISS, to foster international understanding through the medium of the world university community. They are based on the understanding that each and every student should be permitted to freely express his or her views on any topic in an atmosphere of genuine tolerance. There is no intention to come to any decisive conclusions on current problems or resolve any of the many difficulties facing man. All that is hoped for is a free exchange of ideas among students of different countries and an honest attempt on their part to understand the other's point of view.

Here it is appropriate, and even necessary, to mention that the splendid attitude everyone at the Seminar exhibited accomplished this latter ideal in a highly satisfactory manner. Our theme was: "Contributions and Needs of East and West." Such a topic was ideal for the diversified group at the Seminar. Those of us from North America and Europe admitted great ignorance of Asia, its culture, its people, its needs, its problems, and its ideals. So we were forced to learn. And we did learn first hand from lecturers who had spent many years in Asia, and who had spent much time considering Asian problems, as well as from natives of India, Pakistan, and Ceylon. In return, Canadians, Americans, and Europeans, expounded on their cultures, their needs, their problems, and their ideals. Such reciprocal relationship could not but engender interest, enthusiasm, and a willingness to understand on the part of all.

In order for these ideas to be expressed some form of organization was necessary. So it was that the morning and afternoon sessions were devoted to a lecture by either one of the permanent staff or by a speaker from the outside. After the lecture we would break up into small groups to discuss the lecture. Then, after having threshed out some ideas and questions, we would return to the lecture room for a general session with the lecturer. There would be days when instead of an afternoon lecture we would have a panel discussion on a topic pertinent to the main theme. Often, usually because of necessity, evenings were given over to guest speakers. Indeed, it was in the evening that we were treated to stimulating talks by the High Commissioners of India and Pakistan.

The lecturers themselves were people recognized as experts in their particular fields and who, of course, represented many different points of view. Those lecturers who were with us permanently also acted as leaders in the discussion groups. One of the most interesting was a Mr. Bruno Lasker from New York who is considered an expert on Southern Asia. He was interesting, perhaps, because he was anti-everything, which state of mind made his theories attractive if not too accurate. Another permanent staff member was Miss Miriam Farley who holds a key position in the American Institute of Pacific Relations. She lectured on China, Japan and on American Foreign Policy in the East. Probably the most popular lecturer and discussion leader was Rev. Mr. Puxley an Oxford man and an Anglican minister who had lived fifteen years as a missionary in India. He had some very solid opinions concerning current problems in India to offer and clashed more than once

with Mr. Lasker on the question of British imperialism in Asia. Lastly, we should mention Dean Lachance, professor of Philosophy at the University of Montreal. As a St. Dunstan's student, it was thrilling for me to hear this Dominican priest expound the theories of St. Thomas Aquinas.

Every bit as important as the permanent staff were the people who would come to give one or two lectures. The topics of these outside speakers ranged from Canadian art to the problems facing the World Health Organization. They were certainly people of varied opinion and occupation. One day Professor Whitmore of the University of Manitoba gave a lecture on Atomic energy then returned the next day and gave one on the necessity for World Government. We heard Mr. Blair Fraser of McLean's Magazine state that Canada had no foreign policy of which to speak and Mr. M. J. Coldwell leader of Canada's C.C.F. party compare the American Congressional system with the Canadian Parliamentary system. One of the most appreciated of these outside speakers was retiring Principal Wallace of Queen's University. He gave a remarkable analysis of Canadian higher education and of the Canadian college student.

Of course, the Seminar did not end with lectures and discussions. Supplementing these main features were groups in comparative religion, literature, and political science, as well as many bull sessions and panel discussions. On the social and recreational side there were tennis, swimming in the Gatineau, ping pong, softball, bridge, picnics, and dances. A regular weekly feature, which was both educational and recreational, was the Thursday tour of Ottawa and surrounding district. On this trip we visited such places as the National Art Gallery and Museum, the Houses of Parliament, the Supreme Court Building, The Archives, the Royal Mint, the Dominion Experimental Farm, and the International Pulp and Paper Company and its divisions.

These many activities were what may be termed the mechanics of the Seminar. Taken together they constituted the main activities of the more than seventy five people from thirteen nations who attended the month's sessions. These men and women represented Canada, U. S., England, France, Belgium, Holland, Denmark, Germany, Finland, Israel, Pakistan, India, and Ceylon. They were strange people from strange lands when viewed, that is, in

comparison to Canada and Canadians. They represented personalities and places about which many of us knew little. We learned through each other and with the help of our leaders; and at some future date RED and WHITE will bring you a close up of these people, their hopes and difficulties.

DOMINIC MacDONALD '52

MUSIC, MUSIC, MUSIC

On this planet, known to us mortals as the earth, much entertainment has been afforded by humanity. The Greeks and Romans were entertained by the gladiators and chariot races. Knights and archers electrified the audiences of the Middle Ages. In our own age of machines, atomic energy, and rumors of war, we have many sources of amusement and diversion. The motion picture industry is working twenty four hours a day for the purpose of keeping us occupied and for the painless removal of loose change from our pockets. Sport magnates, too, act for the same purpose. They provide us with games of baseball, football, hockey, basketball, tennis, and golf. They appeal to the animal in us with boxing matches, wrestling, bull-fights and other quasi-barbaric practices which they bodily catalogue as "sports."

The greatest form of entertainment does not arise from these diversions, however. No, it comes from the pen of the so-called poet and the musical mind of the composer. Indeed, no generation has been without this form of amusement. Orpheus, Thomas Moore, Stephen Foster, and John MacCormac have held audiences spell bound; for it has been said, and quite truly, that music hath charm to soothe the savage beast. There is quite some difference, however, in the merits of musical artists who have risen to fame in this particular field of entertainment. The evaluation of each may be justly judged on the fact that a song or musical composition, if it is good, will remain in the hearts and on the lips of each succeeding generation.

Now the songs of Foster and John MacCormac, the inspiring hymns of the thirteenth century, the musical compositions of Beethoven and Straus, have endured the test of time. These musical endeavours are true masterpieces; they are works of art. They are remembered by everyone who really knows and appreciates their value.