

"Acadia", the fair lady said with sorrow in her voice.
"Too bad they won the football championship this year."

"Yes. Now, as I was saying, **Red and White** is a magazine which..."

"I wonder why they don't get red and white jackets or sweaters or something for the coeds? After all, the boys have them."

"Yes", I said, with a tired note in my voice.

"Well, I guess I'll hurry along", she said.

"Be seeing you".

— O'FLAHERTY.

JUDO — WHAT IS IT?

Judo is primarily a sport, secondly a form of self defence. Most people have the idea that judo is some sort of oriental mayhem usually committed in a den liberally strewn with bent and broken bones. Any **judoka** (person who practices Kodohan judo) will point out that judo is about the only body-contact sport that hardly ever sees an injury, much less a serious accident. The word "judo" comes from two Japanese words, "jud" meaning gentleness and "do", the way or principle. Literally, "The way of gentleness."

The false idea entertained by the average person about this fast growing sport arises from the confusion between the words judo and jujitsu. In our lazy western manner of speech we shorten the word jujitsu to judo. For example, Army or Combat judo, should be Army or Combat jujitsu. There is a big but not too well known difference between the two. In judo you use your opponent's movements to your own advantage, and throw him to the mat with a sudden push or pull of the hands and or feet. Judo differs from boxing and wrestling in that no blows are struck and no great muscular strength is required.

In jujitsu the object is not necessarily to kill but to incapacitate your opponent momentarily, with bone breaking or by paralysis-inducing holds or chops. There is a counter movement for every twist, wrench, pull, push or bend. The expert **does not** oppose such movements. He yields to them. He even aids them to a point, and then with an artful move he causes his adversary to put out his own shoulder or break his arm, neck or back.

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Now people wonder, "Why study judo when you can study jujitsu?" Judo is not only a satisfying recreation, but it is the most scientific form of unarmed combat known to man. Judo is like all things; to become proficient in it requires hard work. Practice and more practice. A judoka properly clad for practice, wears a heavy cotton jacket, calf length trousers, and a belt or sash around the jacket tying in front, and is in his or her bare feet. The clothes are called a judo-ji. The practice area is a mat or mats about 16 sq. feet in area at minimum. Each practice time, 1½ to 2 hours, is divided into different exercises and drills. First there are warm-up exercise to loosen muscles and joints, particularly the ankles, waist, neck and wrists. Next, break falls are practiced in four eight directions. Then each person practices his or her favorite throws on every person present on the mats. Once a month a new throw grip, or hold-down is demonstrated by the instructor. For example in Jan. one new throw, in Feb., one new hold or lock, in March one new hold down, etc. Each throw is practiced for about three months, or until one is proficient in it. Then twice a month jujitsu is practiced in a formal system of pre-arranged exercises, called Kata, which includes all the arts of throwing, grappling and attacking the vital points, together with the tactics of cutting and thrusting with dagger, sword and club.

On the other six nights a month Randori or free practice is done. Randori includes the throwing, and strangling arts, etc. The two combatants may use, contrary to Kata whatever art or form they wish provided they do not try to hurt each other. Randori has a 2 or 5 minutes limit for each pair of combatants. One great value of Randori is the abundance of movements which it affords for physical development. Another, is that every movement has some purpose and is executed with spirit, while in ordinary gymnastics the exercises and movements lack interest.

In the official text book of Kodakan judo, (among the objects of the school) is the following passage about Physical Training: "The object of a systematic physical training in judo is not only to develop the body but also to enable a man or woman to have perfect control over mind and body and to prepare him or her to meet any emergency, whether it be accident or an attack by others." The main objectives of the mental training of judo are too numerous to allow anything but a summary of them: To follow the desires of the heart without transgressing what is right; the maximum efficient use of mind and body, a physical and moral

education that can be used in everyday life; to work for improvement in his or her daily life and the lives of their associates by word and deed; to strive, each in his own way, towards a world of peace and harmony. The mental or moral training advances along with the physical training. There is no clear cut line between the two. One of the first things a student learns after the hard way, is: "Do unto others as you would have others do unto you." If you throw somebody, to twist an arm extra hard, his turn is coming to throw you.

Judo is based on the traditional jujitsu or jujutsu of old Japan. The origin of jujutsu is lost in the mists of antiquity. Some people, mainly Chinese, claim it started in China. Other people, mainly Japanese, claim it started in Japan. Once Judo gains its rightful place in sports, maybe a certain northern European country will claim it started there. In "The Chronicle of Japan", a history written in 720 AD refers to a tournament of Chikara-Kurobe (the contest of strength) held about the year 230 B.C., some historians state that this contest consisted of Japanese (Sumo) wrestling, others claim it was a form of jujitsu. However, both sports are similar as far as form or ways of throwing are concerned.

Before the advent of fire arms in Japan the only class of people allowed to possess arms, (short swords, clubs, etc.,) were the military class. The common people needed some means of protection. Jujutsu filled the need and came into its own. As time passes the scope of jujutsu widens and and is adopted by the soldiers as a means of attack as well as defense. Many schools of jujutsu sprang up and we find it at the same level as pro-wrestling of today. The main difference is the loser of a match more often than not was either killed or crippled for life. In 1868 the feudal system in Japan collapsed, followed by the rapid decline of all martial arts, including jujutsu.

Nine years later we find Jigoro Kano, an eighteen year old young man of no sizable physique, a student at Tokyo Imperial University, being bullied by larger and older students. He decided to do something about it. He heard about jujutsu and began to study the exercise. After studying for five years he opened his own school calling it "Kodokan Judo". Even while teaching he found time to study the ways of the few other schools still in existence. The main idea in Professor Kano's opening lecture to each class was that in yielding is strength. He insisted on moral training as well as physical training. The principals of Ko-

dakan Judo were admired by every one, but its practical merits in combat were doubted and held in suspicion and even in contempt by some. In a ground tournament in 1886 held under the auspices of the Tokyo Police, the practical merits of Kodakan Judo were decided once and for all. The Kodakan Judo school sent fifteen men against a rival school. All the bouts except two were won by the Kodakan School and those bouts each ended in a draw.

From that day in 1886 until now there have been millions of students following the principles of Kodakan Judo.

G. M. GRIFFIN.

THE CURRENT SITUATION

"Oh, nobody reads it anyway!" "What purpose does it serve?"; "The only enjoyable part in **Red and White** is the Nonsense Section, and sometimes that wouldn't raise a smile on a fool's face." Such are typical examples of the deriding received by **Red and White** during the past several years.

What is wrong with our magazine? It's a known fact that about one quarter of our students do not even go to receive the magazine (for which they have already paid) when it is being distributed. A growing loss of interest in the whole idea of **Red and White** seems to have pervaded the campus; instead we find high hopes and forever-reviving dreams (and dreams they will remain) of a college newspaper. At the present time such an idea is utterly preposterous. How can we possibly hope to publish a newspaper when it is only by the skin of its teeth that **Red and White** is surviving? Even if it were possible to publish such a newspaper, the same thing would happen to it as has happened to **Red and White** — interest in it would slowly but surely die. And whereas a newspaper cannot possibly survive where interest in it is almost dead, it seems that **Red and White** can, dull and uninteresting as it sometimes is.

But **Red and White** can be interesting. There exist on the campus a great number of students who definitely have the ability to write for the **Red and White** but who put off submitting contributions by saying "Oh, I'll write for the next issue", "I'll write after Thanksgiving", "I'll write after ----" until they forget about it. In other words they are