

INTER-FAITH SERVICE (cont'd from Page 11)

Choir for their neighborly gesture and the choirs of the local churches and schools who took part. Giovanni Cebrario was Schreiber choirmaster with Miss Brenda LaLonde as pianist. Father Cano said such a service is an inspiration to all who follow different paths to the same God "Let us have mutual trust and understanding, and be of aid and comfort to each other."

The following groups attended with their leaders: Cubs, Scouts, Brownies, Guides, CGIT, and Explorers of the United Church, the Girls' Auxiliary of the Anglican Church, and the Catholic Girls' Club of the Catholic Church.

The Schreiber Library Board made an exchange of 375 books with Co-Op library van in charge of Frank Obljubek, also taking paintings and sculpture. Due to changes made governing library board, (appointment by town council) the new board has not yet been named. The present board will act until decision is made by town council.

Local March of Dimes program will be carried out February 4 with Mrs. J.R. Rummery as Chairman.

The regular meeting was held January 25 with Mrs. Bern Whent, Nobel Grand and Jean Fisher Vice Grand presiding, for the Rebeccas.

Mrs. Fisher gave a sick and visiting report stating that rose bowls had been sent to sick members and hospital visits made. C.P.&T. report by Mrs. Victoria Winters stated the recent penny auction was successful. Licorice allsorts are on hand for anyone wishing to purchase these.

The Pilgrimage for Youth Committee are currently circulating a travel basket to raise money to send a delegate to the United Nations.

Many thank you notes and letters were received. A letter from Lodge 244 I.O.O.F., Port Arthur notified members of a curling bonspiel March 10, 11, and 12. Any members wishing to enter are asked to contact Beth McAdam for application forms.

Mrs. McAdam gave a reading commemorating Thomas Wildey, founder of the Rebecca degree.

Following the meeting February 8, a Valentine and card party will be held. Members are invited to ask friends.

By Glen May**A way of life**

With the collapse of the feudal system in the late 1860's, the islands of Japan cast to the wind most of the traditional arts of hand to hand combat.

An ordinance, prohibiting the samurai (knights) from wearing swords in 1871 started a fast decline of all martial arts, and ju-jitsu was no exception.

Jigoro Kano, who was to become the founder of judo, was at that time a student at Tokyo Imperial University. A man of no sizeable physique, he found himself being bullied constantly by larger students.

After hearing about ju-jitsu, an exercise by which a small man could defeat an opponent of herculean strength, he made up his mind to learn all he could about this form of defense. However, owing to social conditions at that time, most of the ju-jitsu masters had turned to other occupations, and he encountered difficulty in locating a suitable teacher.

Finally he met Teinosuke Yagi, an old master, who initiated him in the rudiments of ju-jitsu. He later studied at other schools and finally in 1882 he established his own school calling it Ko-do-kan, "school to study the way."

There he taught his own exercise, calling it judo, instead of Ju-jitsu. He continued to study at other schools to improve his own exercises until he attained a height unknown to ju-jitsu.

Although Kano found ju-jitsu interesting and realized its effective training of the body and mind, he did find that it was not devised for physical education or moral and intellectual training. It was exclusively devised for winning by most any means.

By taking all the good points of the various schools, he added his own innovations, and actually founded a new system for physical culture and mental training. This new form of unarmed combat was called Kodokan Judo.

Kodokan Judo has wider aims are different, although it is generally based on ju-jitsu. Where

than ju-jitsu and its techniques ju-jitsu is often violent and dangerous, the emphasis in judo is on gentleness. The word judo, when translated, means "the gentle way."

The Kodokan made fast progress and won wide public recognition, and in 1886 it gained undisputed leadership in its field. With social conditions in the country improving the old ju-jitsu schools were making a comeback, and Tokyo Police took an active interest in the revival of ju-jitsu, as well as other martial arts.

The new Kodokan Judo was the centre of attention. Everyone admired its slogans and high idealism, but its practical merits in combat were looked upon with doubt, and even contempt.

The rivalry began between the two arts.

In 1886 the Tokyo Chief of Police arranged a grand tournament between the two systems. Defeat would have meant an end to Kodokan.

There were 15 men picked for each side. Kodokan won all but two fights, and these ended in draws. This victory decided once and for all the supremacy of Kodokan Judo, not only in principle, but also in technique.

The technical formula of Kodokan Judo was completed in 1887 while its spiritual phase was gradually built up until it was perfected in 1922. From there it spread all over the world. Today judo clubs are located all across Canada.

Judo, which is actually a social movement, carries the following slogan: "Maximum efficiency with minimum effort and mutual welfare and benefit."

Gene Doerrsam, one of Canada's leading judo instructors, summed it up by saying, "To know a technique is not enough, but to understand it and its principle or philosophy, is the ultimate desire of the true judoka or student."

"Judo cannot be taught in 10 easy lessons for it is a way of life."