

THE CAULDRON *by Jim Goring*

From far across the sea, Keio University, Tokyo . . . (The Mita Campus) . . . was honored to hear Dr. Arnold J. Toynbee lecturing on the study and writing of contemporary history. "Be cautious when dealing with official documents," he says, "for they are calculated to produce some effect on action; to make something happen, to prevent something from happening, or to give a particular impression about something that has or hasn't happened. The last thing they would think of doing is disinterestedly telling the truth for future historians." But, he makes no mention of it being a 'woman's world.' It is though, by the appearance of several campi simulating Sadie Hawkins Week. At Mount Allison . . . (The Argosy Weekly) . . . the winsome wee things are proving that the American male is and always has been completely subdued.

U.B.C. . . . (The Ubyssy) . . . The Mardi Gras, one of their mammoth festivals is fast receiving the finishing touches.

Toronto . . . (Varsity) . . . Finian's Rainbow was performed by the All Varsity Revue in Toronto for the benefit of Crippled Children.

University of Manitoba . . . (Manitoban) . . . An appeal was sent out for stage crew to finish the production of Gershwin's "Girl Crazy."

Queen's University . . . (The Queen's Journal) . . . This year's revue production at Queen's will be an original—"Daddy—Oh!"

A seminar on the future of Canadian art has been organized by six universities. Mount Allison, McMaster, Toronto, the University of Montreal and Laval gathered in Montreal for the Discussion. *Model Parliament Hill* . . .

The Ubyssy and the Varsity state that interesting and lively participation ensued in parliamentary sessions held in January. The Gazette from The University of Western Ontario looks forward to the sittings scheduled for afternoon and evening of the 6th of February. A third party, the Social Democratic Party has sprung up on the Carleton campus in Ottawa. Queen's is to hold mock Parliament February 7th.

Now turning to Sports . . .

The Manitoban reminisces the glories of yesteryear when the thundering Bisons from the University of Manitoba with their herd of 1931 not only swept the Allen Cup but walked off with global honors—winning 39 and tying 2 of their 41 overseas matches. At McGill the story is a little different. The Redmen made an impression on all at the hockey tournament, held this year at Troy, New York, and sponsored by the Renasseler Polytechnic Institute. They copped themselves 2nd plac.

And at Toronto, spectacular swimming has hit the headlines with Joe MacInnis shattering his own Canadian College Swimming Association records.

And to close this week, Canada advances swiftly to narrow the gap between the supply of scientists and the demand for them by Canadian and foreign industry. McMaster, it is reported, is to get \$200,000 to assist nuclear research, and an expansion of present facilities from Westinghouse who are interested in their technician and post graduate students.

LIFE IS A SWALLOW

Marco Polo, it is rumoured, liked to travel . . . Joseph Stalin did not and the world has paid much for the difference in taste. What struck the Western visitor to the Soviet Union, under and immediately after Stalin, was the natives' ignorance of life in other countries. "It is true," a young girl at Moscow University asked me in the early winter of 1953, "that there is still child labour in Britain?" Ten minutes in the United Kingdom would have dispelled her fears, but she had as much opportunity to visit the moon.

Fortunately, the student in the west has never been so inhibited. Provided only that he can afford it he can visit most of the world outside the communist bloc, and even there his chances are—or at least until very recently were—increasing. There are several reasons why every use should be made of the opportunities. In the first place, a merely academic understanding of other countries is likely to yield only stereotyped pictures, and since, as Mr. Tawney has it, life is a swallow and theory a snail it is not even likely that the stereotypes will be up to date. I vividly recall Sir William Hayter, the British Ambassador, telling me how he had read some forty books on the Soviet Union before he was appointed there, but how that he had learned more in twenty minutes in the Minsk Railway station than he had in all his previous reading. Nor is there reason to believe that actual contact is fruitful only behind the Iron Curtain. It is, for example, extremely difficult to understand the French attitude to Germany without having visited France.

In addition to being a valuable corrective to our understanding of other countries, foreign travel throws fresh light on our own national values and customs. Many of these we absorb as naturally as we do the air, and it is only when contrasts are pointed by foreign experience that we realize that they are not natural and are deserving, therefore, of critical examination.

Nor, of course, is foreign travel all sobriety and education. It can also be, and usually is, terrific fun. This is especially true in retrospect, and my happiest memories are of being arrested by a drunken French policeman in Paris, of being shadowed by the secret police in Poland, and of travelling cattle class all the way from Spain to the Black Sea.

One word of warning is necessary. Travel, in itself, does not guarantee a better understanding of other countries. It seems to me for example that one of the most widely travelled of contemporary American politicians has the least understanding of what is happening outside the United States. Experience, as Aldous Huxley has said, is not what happens to a man, but rather what a man does with what happens to him. Thus travel provides opportunities rather than guarantees, and for full exploitation requires thought and planning. So finally, if your editor will permit it, a plug: the NFCUS Travel Department by its foresight and experience can do much of your planning, and consequently deserves your support. The wider, too, its support, the greater its opportunities.

—JAMES PICKETT.

What Does WUSC Do?

by Pat Fownes

Through a jointly planned "Programme of Action", World University Service each year aims at co-ordinating the efforts and contributions of innumerable students and teachers from all continents of the world in a united enterprise toward the greater well-being of university communities everywhere. It comprises an inter-related group of basic material assistance projects and essential associated activities. The common objectives of all projects and activities are: to help meet the basic needs of universities and other institutions of higher learning and their members, to promote the mutual sharing of knowledge and experience in seeking solution to practical university problems, and to foster the development of international understanding and co-operation between the university communities of all nations.

Each WUS National Committee, in addition to its active participation in the international programme, carries out a programme designed to fulfill the aims and tasks of WUS in its own country, in consultation with the international organization. While fulfilling the three basic concerns, the particular orientation of national programmes varies to meet different situations of the national scene. In some countries, projects to help meet material needs occupy a large part of the programme; in some, aid to refugee students requires concentrated effort; and in others, special attention must be devoted to stimulate and develop self-supporting educational projects, such as seminars, study tours and conferences.

The total programme of WUS is made up of a Central International Programme and the programmes of the various branches. The Central International Programme is the core of the total programme. It is the outcome of a genuine desire to work for the mutual assistance and understanding of students, rising above differences of race, re-

ligion and creed. It is the means by which the individual efforts of countless students and teachers can combine to help where needs are greatest. This year's national and international work in the service of the university community calls for a total expenditure of over \$1,300,000.00. In North America, in addition to holding conferences and seminars and organising educational activities taken up in connection with fund raising, national programmes include service for refugees and foreign students, scholarship offers to students of other countries through connection with their national committee, gifts such as medicine, books, food, clothing, and equipment, and emergency aid in cases of need. Projects and activities may be classified under two headings, Mutual Assistance Projects and Associated Activities.

Mutual Assistance Projects:

University needs comprise a large range of concerns, varying from those facing the freshman and his education to those concerning the specialist, teacher and administration as a whole. Since an attempt to tackle all would reduce contributions in specific areas of need to a negligible amount, thus achieving little but a dispersal of energy, WUS has concentrated on those urgent problems that have been receiving relatively less attention than others from the university administration and government and that are not already being tackled in some form by other international organizations. The implements of projects of mutual assistance adopted by WUS calls for the combination of international and national action to secure the essential material aid and ready access to knowledge and experience already gained in meeting similar needs in other parts of the world. As ventures of inter-university action, these projects are also a valuable means of promoting international understanding and co-operation. They are undertaken in the follow-

ing categories of need, **Student Lodging and Living** — which includes assistance in the development and equipment of hostels, common rooms, canteens, and aid to student co-operatives, **Student Health** — which involves assistance in the establishment of health services, clinics, and sanatoria, and the provision of medical supplies and equipment, **Educational Facilities and Equipment** — which implies action to overcome the shortage of text books, laboratory and other study materials and problems of educational techniques, including exchanges of experience, **Individual and Emergency Aid** — which through grants or scholarships emergency aid including food, medicines and clothing, and counselling services, assist a refugee and other individual students in completing their studies. Special efforts are directed toward enabling refugee students to re-integrate in a new environment with an adequate opportunity to become useful members of society.

Associated Activities:

To meet material needs, Associate Activities have always formed an essential complement to Mutual Assistance Projects. By drawing on the knowledge and experience of the organization's total constituency, these activities contribute to the enrichment and development of its work. Such activities are taken up in a direct response to problems faced in the conduct of Mutual Assistance Projects in each of the four fields of action, and are concerned with fundamental university problems of contemporary significance, an appreciation of which is essential to the successful growth of inter-university collaboration.

The structure of WUS is designed to provide for the fullest possible participation in its work on the part of all university constituencies both staff and students. No student is so poor that he has nothing to give, nor is there one so rich that he has nothing to receive.

THE MEDICAL COLUMN *by Yale Kanter*

Modern civilization owes an immense debt to ancient Greece. Almost everything that contributes to the interest and happiness of life originated in Greece. Philosophy and history, poetry and drama, sculpture and architecture, mathematics and astronomy, science and medicine; all had their roots there and indeed attained in some instances a level of excellence which has never since been equalled.

Medicine, separated from magic, became inspired by the spirit of scientific enquiry which dominated all the work of Hippocrates, the Father of Medicine, whose leadership, undimmed throughout the centuries, remains unchallenged to the present.

The practice of medicine, though dominated by empiricism and superstition, had, by this time, already attained a high standard. There can be no doubt that Babylon, Egypt and even India, handed on to Greece the torch of learning. Herodotus himself furnishes proof of this.

It was in the Greek islands that this knowledge was collected and amplified in the pre-Hellenic period. The Minoans, a race of obscure origin had their headquarters in Crete, and the beautiful frescoes and statuary which adorned the Palace of Knossus show that their arts had progressed far. Unfortunately there are no records of medicine of the epoch which extended from 4000 to 2000 B.C.; but the serpent, symbol of healing, is depicted on the statuary and baths, and sanitary arrangements have been brought to light.

On another Aegean island one may still find records of the sources of the healing art in ancient Greece. Delos, an island in the Cyclades group, was the reputed birthplace of Apollo, the god of health, from whom arose the current of medical thought which passed on through the oracle of Delphi and the cult of Aesculapius, through the Homeric heroes, and the philosopher - physicians of Greece, to reach at last, yet another island, that of ces, where Hippocrates, the master physician was born.

From Greek mythology one learns that Delos, once a floating island, was raised from the bed of the sea and anchored by Zeus to provide a resting place for the goddess Leto, who there gave birth to the twins Apollo (Phoebus) and Artemis (Diana.)

Tradition reveals that Apollo did not remain long Delos. He must have been very young when he was transported to Delphi, because it was there that his umbilical cord separated, a fact commemorated by the "omphalos", a large sugar loaf stone which may still be seen near the temple. According to another tradition the omphelos is said to have been set up to make the centre or navel of the earth. The exact position of this spot had been determined by Zeus, who had released at opposite ends of the earth (as then known) two eagles, which flew towards each other and met at Delphi.

Upon his arrival at Delphi, the first act of the infant Apollo was to slay a python or monster, where presence rendered the site un-

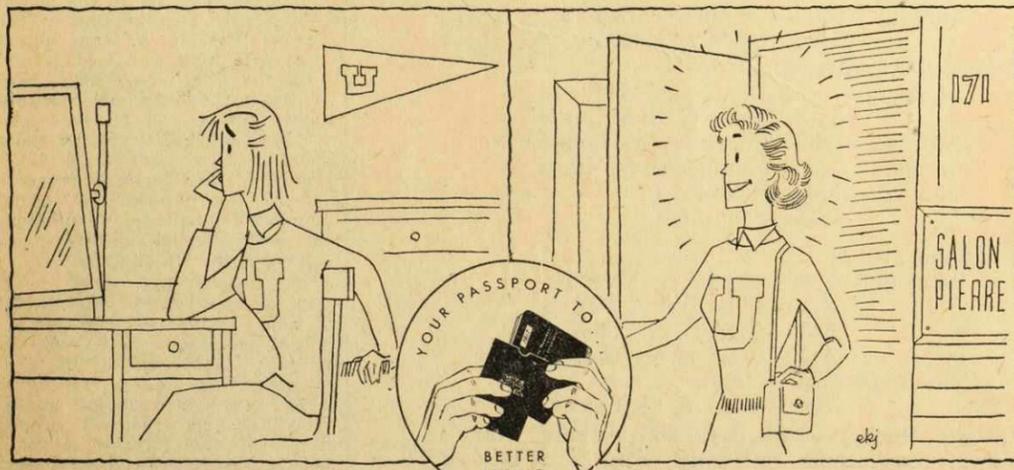
rable. Delphi thereupon leaped into flame, and for centuries remained a shrine for the worship of Apollo, the most sacred spot in all Greece. Here arose the famous oracle which made Delphian household work.

There can be no doubt that many problems submitted to the Delphian oracle there were some concerned with health and sickness. In those days, prognosis was quite as important as treatment, a principle elaborated by Hippocrates, and even respected today, when a patient desires reassurance even more than he desires treatment. Yet therapeutic advice may have been given at Delphi, as one cannot imagine that the astute "brains trust" established. They would neglect so obvious an opportunity of raising their prestige as that afforded by treatment of disease. The oracle of Delphi was almost certainly a centre for medical advice, although its influence is often neglected.

It is only a step from Apollo and the Delphian oracle to Aesculapius and the cult of "temple healing" associated with his name. Appollo taught the healing art to Chiron, the gifted centaur, who is sometimes regarded as the god of surgery, and Chiron in his turn instructed Jason, Achilles, and Aesculapius.

Aesculapius was a shadowy figure who may have had an human existence. Whether myth or not, he is supposed to have lived before the Trojan War (1200 B.C.) to which his two sons went as surgeons to the Grecian Army. In all events it was at Delphi that he performed miracles of healing, even restoring the dead to life. So well had Aesculapius learned the art of medicine that he was accused by Pluto, the ruler of the underworld, of depopulating Hades. Pluto, with the fear that Aesculapius' skill in healing would make the children of earth immortal, appealed to Zeus, who promptly slew Aesculapius with a thunderbolt. Nevertheless Aesculapius reaped his posthumous reward, for he became a god and was worshipped in hundreds of temples throughout Greece.

To these temples or Asklepia come many sick persons for the healing ritual known as "incubation" of temple sleep. On arrival the patient was expected to make a sacrificial offering, and to purify himself by breathing. Then he lay down to sleep in the abaton, a long colonnade open to air at each side. During the night Aesculapius appeared in a dream and gave advice, or in certain cases performed an operation, and in the morning the patient departed cured.



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