

pax romana



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NUMBER 1,

Truth and the Bases of Academic Freedom

"Birth-control and The Yellow Menace"

Cuba, The dictatorship is over, the revolution begins

"New Insurance Agency" for Africa

pax romana journal

International Movement of Catholic Students (IMCS) International Catholic Movement for Intellectual and Cultural Affairs (ICMICA)

Editorial

The Pax Romana paper enters a new phase of its development with this number. Typographically, it is new from cover to cover and about time. Regular readers will concede that the content has been improving with the years, but it was bursting through the seams of its skimpy format. It was like a school-boy who has grown out of his old uniform.

Growth and renewal are the usual laws of a living organism. Twelve years ago, in 1947, the Pax Romana paper rose like a phoenix from its ashes. The pages, newspaper size, which before and after the war, had sporadically appeared for a congress or some other manifestation of the Movement, became a regular publication and took the place of the old *Folia Periodica* of the early years of Pax Romana's existence. Under Bernard Ducret, and since 1955, under his successor, Thom Kerstiëns, the Journal has always appeared regularly. In 1954, the format of the paper was cut by half. We had hoped that this change would encourage contributions and stimulate interest, but, in the end, it proved unsatisfactory. The newspaper layout, which was fine on large sheets, now shackled the paper, and hindered its development.

Today we are attempting another solution, and are aware of the fresh responsibilities which it means for the editors. We want to get closer to the idea of the paper which the General Secretariat has always had in mind — that is to say, above all, a means of liaison with those who work in Pax Romana, and in the national and local groups, a means of information on the activities of the Movement, without forgetting the formative side to a periodical which is destined for intellectual workers and Christian lay people who are engaged in university life and the professions.

We shall try to keep, rigidly but not too rigidly, to the sections we announced in the last number of 1958. We ask you to help by sending in material for the different columns. Tell us too in how far we satisfy you. Don't be afraid of criticism. Quite frankly, that is what we want. Indifference is the only thing which horrifies us. It is to overcome indifference in every milieu that we count on you to bring the message of the Church.

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Truth and the bases of academic freedom

by Prof. L. J. Rogier
University of Nijmegen,
Holland

At the request of many participants, we are publishing Prof. Rogier's lecture at the Vienna World Congress. The echo it found proves that the meaning and love of freedom is not dead among Christians, and that it is not incompatible with love of the Church and filial submission to Her teachings. If we are publishing this text, it is precisely because we know the author's profound attachment to the Church. Perhaps a theologian might have worded a statement here and there differently, to prevent its being taken to mean the opposite of what Prof. Rogier intended. But our readers will not make this mistake, and will be grateful to Prof. Rogier for having broached the subject of his lecture with such frankness.

PART I

(Part II of this lecture will be published in Journal 2, 1959).

If the only task of Science were to foster and discover the Truth, and if the University were only a workshop for this research, then there would be no problem; any assault on the freedom of this noble enterprise would be condemned of itself. In any case, the Church would be the last to make such an interference. She who proclaims the word of God, the eternal Truth. St. Augustine has rightly exclaimed: "What else could the soul desire more than the Truth?" This instinct has been given to man, and consequently, the discovery of Truth must itself be in conformity with the will of God. This is the very reason why the Church, and this also applies to the State, to which God's will should be equally law — is qualified to correct research only where it uses immoral means.

Everybody will certainly justify this one limitation of freedom; in fact all will consider it indispensable. Biologists and doctors, who want to know the reactions of our body, of our brains, for example, to a certain lesion, have not an absolute freedom to provoke that lesion in a human being for the sake of science. The fact that there were doctors, who violated these principles in the Nazi concentration camps, is one of the most abominable instances of moral decadence. So long, however, as the research does not rouse any moral

objection, then it must be free for the very reason that it looks for Truth.

Let me say it again: it would have been much easier if Science had no other task, if its only pursuit were Pure Mathematics. In that case, it would have been completely wrong to speak of the relation between Faith and Science, and the expression "Christian Science" would have been meaningless. In fact, I believe this is not so. Theology is what would I will call a "Christian Science", because to those who do not accept Divine Revelation, theology is essentially impossible. That is why theologians are often refused the right to be considered scientists. Those who define Science as the acquisition of knowledge attainable only by human capacities (!) will exclude Theology. Faith is an act of the reason, in so far as faith represents the acceptance of a postulate by reason, without evidence of the essence of that postulate (?). It is an error to base Faith on apologetic reasoning. The certainty of Faith has a pre-scientific origin: one does not acquire it, one receives it: it is the work of Grace in us. Knowledge can be acquired through methods of learning, so can theological knowledge e.g. knowledge about the Bible, the History of the Church, Canon Law. But we cannot learn Faith, because Faith springs from God's call, to which the free assent of the faithful is the answer. Thus Faith takes the opposite direction to Empiricism; in this light, the expression Faith seeking understanding acquires its full meaning. A human being could never discover the dogmas of the Church as men discovered the tubercular bacillus and the splitting of the atom. "Faith in God,



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that is the gift I received", said Erasmus. All this is in harmony with St. Paul's words to the Corinthians: "It is only through the Holy Spirit than anyone can say, Jesus is the Lord". I fear there are still Catholics who forget these apostolic words when they judge their brothers outside the Church.

If this is the position of Theology, then why do we still give it a place of honour in our universities? There are several reasons, one of which is the experience that we have a host of concrete facts in the field of Theology which believers and non-believers can, and sometimes must, use: we have a Bible, the Church has a history. Here the sacred science which is Theology links up with the earthly disciplines; more than that, she often listens humbly to them, to learn the technique of research. Whether one takes the Bible for the word of God or just the partly mythical history of the Jewish People, this should not change our methods of studying the texts; this historical study is a task for paleographers and philologists. It would be unjust to apply one method of research to the Scriptures and another to profane writings. The same applies to Church History. It must apply the same methods, make use of the same instruments and follow the same dialect as profane history. It was a fatal weakness of the nineteenth century theologians that they realized this fact so late. Only since then has the promotion of free research been valued in the emperic branches of theology. It is noteworthy that out of this meeting with the profane sciences a much better relation between Faith and Science should have arisen.

Let me come back to the point after this short digression. Theology, however, is not the only science to which one could hardly attribute the title of "pure research". We have always had a number of other intellectual activities, which are the object of assiduous study, and recently there are others which have been added to them. Of all these sciences we can say that according to their nature, being at once research and application, they are essentially ambivalent: Science of Law, Economics, Sociology, Psychology, Political Science. For these too, the rule applies that, within the limits imposed by ethics, they are free in their research. Anybody who tells a scientist: "You are not allowed to undertake this or that research" is always wrong.

In discussing this important question, one must beware of a confusion of concepts which to my mind is rather frequent. Declaring the freedom of research does not imply supporting the unlimited application of its results. Thank God, medical science has found a way of making a man unconscious. But would you want to forbid anaesthetics because a wicked man might employ them to injure another? Is the production of knives sinful because so many murders have been committed with a knife? This should also be our answer in facing the fearful question of the splitting of the atom. Whenever criminals use the fruits of science for immoral ends, the authorities should take steps against those criminals, not against those who made the scientific discoveries, against the abuse, perhaps eventually against their use whatsoever⁽⁴⁾, but not against the discovery. Thus no one should prevent or even condemn the experiments to produce lie detectors and the so-called truth serum, but only their application in criminal proceedings.

It is possible and not at all disquieting that Catholics should be divided over the application of scientific discoveries; but this division should not make the subject of academic freedom so ticklish as it apparently is among us. Perhaps it is one of those old stories which are always new. Today, however, this seems a burning question because the answer will decide our position in the present world and our attitude towards modern culture. Cardinal Faulhaber once called the nineteenth century a "long night when the nets

were cast in vain"⁽⁵⁾. He thus depicted the tragedy of the Church which, through its sterile protests against the spirit of the era, lost all influence over modern culture, and was proud of the fact.

It was the heresy of the fideists of the romantic era only to praise the childish faith that ignored all the profane sciences. Thus they fed the misunderstanding that those who were intellectually grown-up, those who according to St. Paul had outgrown "the things of a child", had likewise outgrown religion. Nervously closing one's eyes to events in the scientific world, fearing that knowledge would harm the Faith: this seemed an honourable, even heroic, attitude. In actual fact, it was more like the fear of men of little faith. Several sciences were born and deemed a perilous risk to the Faith. This applied especially to biology. But what is the value of an orthodoxy which seeks to assert itself under the cloak of facile ignorance? What else could a vigorous Faith desire if not further scientific discoveries? Doesn't such Faith know that Truth makes man free, and that all the conflict between Faith and Science must have been based on a transitory misunderstanding?⁽⁶⁾ When the result of scientific research is true, it is sheer absurdity to contend that the Church teaches something else.

It is true that the laboratories of the biologists, the chemists and the physicists were the counterpart of this narrow-mindedness. In the golden age of Positivism, many earnest natural scientists "sold" their discoveries like hawkers, and declared with the fullness of authority that their discoveries were irrefutable proofs against faith in God. These people reigned nearly undisputed in university laboratories so long as parents and priests kept their faithful sons from these temples of disrespectful atheism. Thus a haughty dictatorship developed out of mere professional authority. I think that in history there has hardly ever been a narrow-mindedness so fatal as that of the masters who made a religion of Empiricism, and who called hollow the nostalgic cry of the soul towards its divine origin, a cry which has sprung spontaneously from man's heart since Plato's time. These were the people who boasted of their freedom from preconceived ideas, but they themselves started from the hypothesis that nothing exists which cannot be discovered by human means.

How the intellectual atmosphere has changed since then! Nowadays Science is far from being so autocratic, so arrogant. It has rediscovered the meaning of Mystery⁽⁷⁾ and experienced that "at the Rubicon of the spirit, concepts and methods of research are in vain" to use Jozef Kálin's striking expression⁽⁸⁾. Alas, we have reason to wonder whether the Christian world has recognised this rebirth fully enough. Fideism, the nervous counterpart of short-sighted Materialism, is far from being wiped out among us. There are still preachers who use expressions like "atheistic science", and pious literature in which Science is the hereditary enemy of religion. Take Biology: for the scientist, it is now certain that "a genetical link between human life and a pre-human form of life" is undeniable⁽⁹⁾. For safety's sake, I again quote the expert Kálin. However, judging from the vocabulary and tone of many newspapers concerning discoveries which again raise doubts and uncertainties on the subject, we may often conclude that there are all kinds of people who breathe a sigh of relief, because they think that the old safety and therewith the Faith is saved.

The most devoted scholars of other sciences are often threatened by the criticism of a latent Fideism. Experience teaches the Catholic historian that he is often frowned upon for having pointed out the seamy pages of Church History. Apparently there are still people who think that the aim of Church History is to propagate the honour of the Church, if necessary by lying. There are still people to whom the words

of Pope Leo XIII, "Do not dare to lie; do not dare not to tell the truth" have been spoken in vain (10). These retarded monophysites (11) do not understand that the Church, according to God's will, is divine and human at the same time. They are under the illusion of being able to explain its divine nature, one day, by discoveries in archives, and they will not admit that such a thing is impossible per se. Worst of all, desire sometimes leads them to subjective interpretation and a cloak of misplaced shame is carefully thrown over the sins of the high priests. This is a distortion of the Truth.

There is a second misunderstanding: the harmful exaggeration of the general assumption that God's Glory should be the guide of all science. It is a pious commonplace for faithful souls, that the scientific explorer shall undertake everything for God's Glory and that, in the scholar, there can be no separation between Science and Faith. It is a fine expression but since we are in Vienna, let us quote Metternich and call it "a loud-sounding nothing". Thus you cannot separate the barber's haircutting and shaving from his Faith, because we know that the Christian barber cuts our hair in prayer and meditation, *sub specie aeternitatis*. His work to improve our good looks is for him a means of getting to heaven, of applying to himself the redemption of Christ. Thus the baker bakes his bread, the miller grinds his corn, the shoe-shiner polishes my shoes, the architect builds his bridges, the surgeon operates on his patient. However, it is very refreshing if they don't make such a lot of fuss about it. Marriages are made in heaven. Therefore, the young man may be quite right if he assures the lady of his choice that he is following a divine inspiration. But if he simply said that he is madly in love with this charming girl because of her blue eyes and slender figure, then I would have more confidence in him. I am not so keen on terribly pious people. Please don't begrudge me the joke. Bombast harms holy things.

Concerning Science itself, I have found the guiding line in Cardinal Mercier's words: "One should not start to tackle the problems of physics, chemistry, biology and history, with the preconceived idea of seeking in them a confirmation of our religious beliefs" (12). And

I do not need to assure you that I am nevertheless convinced, and have learned from experience, that Science and Faith influence each other; the devout scientist prays that his Faith may shed light on his research and finds from time to time that his science deepens his Faith. To the bane of humanity, Positivism did not understand this. That is why the second half of the nineteenth century was as arid and as miserable as a God-forsaken desert. This is the desert of freedom from preconceived ideas which to a fascinated generation seemed to be the Elysium. This generation had to realize that those who deny Mystery kill life itself, and that he who closes heaven, makes life a hell. There is no stupidity like this autocratic, narrow attitude which thinks itself above hypotheses, while in fact it works from the idea that there can be no Mystery. Now that this pride is cured, the duty of a mission in keeping with his time appears more and more clearly to the Christian scientist.

Notes: The original German text of Prof. Rogier's speech is available, price 2 fl., from "Urbi et Orbi", Herengracht 170, Amsterdam, Holland.

1. W. P. J. Pompe: Open Neutrality (Pax Romana Journal, February 1958).
2. G. Kreling, O.P.: De theologische faculteit en de universiteit (in: Beschouwingen over de Katholieke Universiteit Nijmegen 1949) 12.
3. 1 Cor 12, 2-4
4. G. E. Langemeyer: Aspects of Freedom and Restriction in the Sciences (in: Freedom and Restriction in Science and its Aspects in Society), The Hague 1955, 66.
5. Quoted by G. Krüger: Das Papsttum. Tübingen 1932, 155.
6. G. E. Langemeyer, o.p. 67.
7. A. G. M. van Melsen: De wijsbegeerte der exacte wetenschap. Groningen-Djakarta 1954, 21.
8. J. Kälin: Evolutionstheorie und katholische Weltanschauung (Divus Thomas XXVII, 1949, S. 16)
9. J. Kälin: Das Menschenbild der neuen Anthropologie Jahresbericht der Görres Gesellschaft 1956, S 9).
10. Acta Leonis XIII P.M. III, pp 259 ss.
11. La liberté de l'historien catholique (in: Liberté et vérité: contribution de l'Université Catholique de Louvain à l'étude du thème proposé à l'occasion du bicentenaire de Columbia University, Louvain 1954), 126.
12. Quoted by L. de Raeymaeker: Verité et libre recherche scientifique (in: Liberté et vérité, vide supra), 23.

"Birth-control and the yellow menace"

Storm in Swiss academic circles
by **Roger Pochon**, former
President of Pax Romana

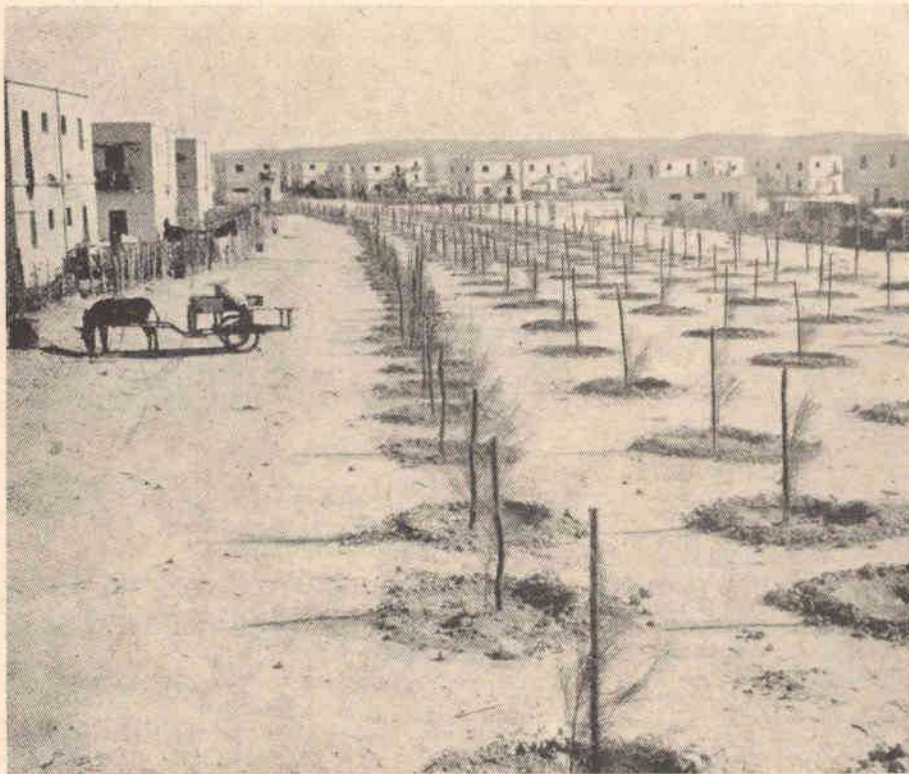
On November 20th, Professor Robert Matthey, zoologist, pronounced his Inaugural Address as Rector of the University of Lausanne, Switzerland. His Address caused stormy protests in many circles. We are happy to reproduce Mr. Pochon's reply which makes the tone and content of Prof. Matthey's speech sufficiently clear.

EXTRACTS FROM PROFESSOR MATTHEY'S ADDRESS

What are the causes of over-population? The main cause is undoubtedly the triumph of scientific methods based on Pasteur's discoveries, which are at the root of progress in hygiene and medicine today. Yet, these methods which are so important

for the individual, would only serve mankind if they were used in the service of human all-embracing eugenics. Such eugenics would fix the number of annual births per country, forbid defectives from having children, and pursue a long-term policy which would aim at bringing man's swarming reproduction down to a maximum of two billion people....





In the Negev desert in Israel, Beersheba village comes to life.

UNESCO

One European for four Asians: Over-population is a general phenomenon whose rhythm in Asia, Africa and South America is a rumbling threat to Europe. In the next century, according to the last report of the Economic and Social Council of the United Nations, there will be four Asians to one European.

Certainly the idea of the innate superiority of the white race has no solid scientific basis and we are well aware of the fact that civilizations are flowering or have flowered among the Egyptians as the Mayas, among the Chinese as among the Athenians. Still, the fact remains that in recent centuries no gigantic strides have been made in the world of creative thought or technology, except in Europe and its cultural fief, North America. Surely it is a duty for us Europeans to preserve our human community and save ourselves from being diluted by the tide of peoples whom the ancient Greeks would have called "barbarian". Is it really our role to offer ourselves like resigned victims and prepare our succession? Genocide is hideous. Autogenocide, or collective suicide, would it not also be hideous and stupid?

So, two thousand years after the Christian revelation, one hundred years after the message of Darwin, the thinker must choose between the scientific law of struggle, and the moral law which, for us Europeans, means our progressive eviction from the world scene

Roger Pochon's reply

In his Inaugural Address as Rector of the University of Lausanne, Prof. Matthey did not advocate birth control alone. Obsessed, like other scientists and economists, by the danger of over-population which he links with the yellow menace, Prof. Matthey went so far as to deplore the success of the scientific methods initiated by Pasteur, and to incriminate medicine, hygiene, social legislation. Losing all sense of human values, Prof. Matthey even laments the fact that a growing number of the population is taken off the "productive circuit" to care for the sick and the old who refuse to die. His monstrous logic brings us back to the hitlerism which we thought had gone forever. The Rector reflects caustically on the "idiotic joy" which exploded in Switzerland on the birth of her five millionth citizen. Finally, Prof. Matthey condemns, in the name of Science, the influence of the "soft" religions which "inculcate love of one's neighbour" and "a code of ethics whereby victory is given not to the strong, but to the peace-loving". A scientist lost in his specialization for want of a solid religious anchor, Prof. Matthey rejects this teaching of Christ, though he claims to be a Christian and "not without human feelings".

NO NOVELTY

Prof. Matthey's demographic theses have not the attraction of novelty. They have already been developed and refuted many times in learned reviews. Indeed, scientists for the last ten years have been sending up periodic cries of alarm. They consider that there is urgent need to stop what they call the "stupid" geometrical progression of births because, according to Darwin's law, it can only bring war, famine and death.

ENDEMIC HUNGER

There is certainly endemic hunger in the world, while demographic expansion soars in the under-developed countries. World population now stands at 2,528 billion people of whom, according to J. de Castro, 85% are under-nourished. This specialist in hunger has drawn up a crushing inventory of the food shortages on our planet. At the same time, the surface of the earth covers 145 million Km², of which only a tenth is cultivated. Hence, world food production, already badly distributed, cannot follow the rhythm of demographic growth. It is not possible to solve the problem which occupies economists, scholars and technicians of all kinds in the light of scientific theories based on the observation of animals, for man does not necessarily obey the same laws.

Since the end of the war, the United Nations had no choice but to develop an extensive programme of aid to the under-developed countries, not only as a natural duty towards peoples in misery but as an economic and political necessity. The anxiety of the privileged nations is becoming more acute because of the unrest of those peoples who are often hungry, and for whom, according to Pandit Nehru: "What is new is not the misery, but the awareness of that misery and the determination to shake it off."

BUT HOW ?

Like Prof. Matthey, some believe that the only decisive measure is a campaign to reduce the fertility of the under-developed countries. Such a means is condemnable in the name of human dignity, of the natural law and ethical requirements. Besides, it is of doubtful efficacy, as was shown during the debates on the World Population Congress in Rome, 1954. The fertility of peoples diminishes as their social and cultural life improves.

But as many United Nations surveys prove, it is quite possible not to exhaust world resources, and to allow human beings to satisfy their hunger. Thanks first of all to a better distribution of wealth and revenue by putting an end to the scandals of an economy based only on profit. It is inconceivable that while thousands of men die daily of hunger, surplus food should be stocked or destroyed; that millions of dollars are spent on the launching of artificial satellites while money, which could easily be provided internationally, should be devoted to the struggle against hunger, and while an economy based on gift should be set up on a world scale to develop the less-favoured countries.

WORLD FOOD STOCKS

The report of the Food and Agricultural Organization for 1954 showed that surplus cereals caused grave concern. At that time, stocks of wheat in the United States, Canada, the Argentine and Australia, came to 500 million hundredweight, and North America alone had 350 million hundredweight of secondary cereals. The report also contained an estimate of world supplies of the main food products — wheat, secondary cereals, rice, sugar, oil, butter, cheese, powdered milk. These stocks would provide 500 calories a day for one year to a billion and a half people. Is it not terrifying to see that in many Western countries, a good harvest is considered a calamity, that governments try to reduce the amount of cultivated land, to lower milk output etc, while famine reigns a few days' distance by ship or a few hours by plane.

"All human beings are born free and equal in rights and dignity".



ABANDON CLASSICAL FORMS OF ECONOMY

The only way of putting an end to this scandal would be to abandon classical forms of economy. An international body for the collection and redistribution of surplus food is essential. It would be financed by contributions from the member states of the United Nations, and would take the most urgent measures. The setting-up of such a pool would not only be a salutary shock to the malthusian behaviour of the rich peoples, but it would also provoke a more and more harmonious expansion of world food production. The distribution of these surplus food supplies would not upset liberal economic laws. International control would ensure the despatch of the collected goods only to those countries too poor to buy them through the normal channels.

THE REAL PROBLEM

Feeding hungry peoples by the regular distribution of surplus food is only one of the methods envisaged. Indeed, an over-all policy is taking shape so that none of the multiple aspects of this vital problem for humanity will be overlooked. What the under-developed countries call for is less a foreign contribution in the form of food-stuffs than help which will allow them to use their own resources better and nourish themselves. Now, in the first stages of their economic development, technical assistance is of primordial importance. Capital is essential for certain basic investments — energy, irrigation, transport etc. This double technical and financial contribution would be directed to those countries who realize that they must help themselves, but who cannot get going without this initial boost. Modern methods of production and industrialization will provoke a rupture with the past and a social revolution. There are risks involved, of course, but the West cannot ignore the moral imperatives which bind it to such a collaboration.

The moral, political and economic imperatives of help to the under-developed countries naturally call for the creation of new structures. This help cannot be based on the principles which guaranteed prosperity to the Western countries, because the absence of infrastructures, of con-

munications, of mechanized factories, of public services etc. puts a damper on private investment from abroad. Still, the carrying out of such an international plan presupposes that we cease to declare *a priori* that it is impracticable politically and economically. This is not true. The transfer of capital under such a plan would be very modest indeed — an annual total of 2½ to 3½ billion dollars. Of this total, a relatively low proportion would take the form of gifts. If we stop to think that in 1954, the cost of rearmament to the United States and NATO exceeded 85 billion dollars, then we might conclude that the effort required to save humanity is not excessive.

Distribute the surplus food supplies of the favoured countries, ensure financial and technical assistance to the others, intensify the programme of fertilization and recuperation, irrigate the deserts (is not the example of Israel conclusive?) exploit mineral deposits, build roads and dams, in other words equip the poor countries adequately — *all this is possible* provided we break away from the selfish policy of immediate gain.

HUMAN SOLIDARITY

If this plan is to be put into effect, then it will have to be guided by a deep feeling of human solidarity. And to achieve such solidarity, whether Prof. Matthey likes it or not, we shall have to think of others, to suffer because of their unjust misery. There can be no true civilization when men allow others to die because, as Raoul Follereau says: "We have too much of what they need to live". In the words of Pius XII, the first thing is for "men to learn again to love one another".

Now, if it has not become a mere guarantee against eternal punishment, Christianity, that "soft" religion, turns the law of brotherly solidarity into an act of love. It is Revolution by Charity, a charity which cannot be confused with simple almsgiving. When love of one's neighbour has conquered the world, then everything will be possible. No one will go hungry; human dignity will not be trampled under foot, and will not be the pawn of pseudo-scientific controversies.

CUBA *the dictatorship is over; the revolution begins*

*Rebellion and Revolution
historical background
Fidel and the students
the future of Cuba.*

After the triumph of the rebels, like every alert Cuban, I alternate between joy at the overthrow of the terrible Batista régime, and deep uneasiness for the immediate future of my people. That is why, in this attempt to describe public opinion on the matter, I believe I am expressing the profound anxiety of many of my countrymen.

Let us first get the facts straight. In March 1952, Batista organized a coup d'état which smashed the democratic system in force since 1940, did away with the legally-constituted political and social institutions, abolished the most elementary and sacred rights of the individual and society, through a régime of police terror often found in communist sta-



Fidel Castro with Jorge Perez to his right and other rebels known to the author.



tes. Many sections of national public opinion, especially the university students, voiced open protest. The general dissatisfaction gradually turned into hatred of the régime, and the discontented banded into revolutionary groups for civic resistance etc. with the backing of all the representative elements in the country. When these groups turned from mere protest to attacks, first on isolated, organized pacific resistance, and finally the military operations of a rebel army, then it was a rebellion against the régime which had usurped the will of the people.

The struggle was not just to get rid of a dictator, but to direct the country along better paths towards the fulfilment of its destiny. This task of speeding up the evolution of a country, by transforming at a given moment, its political, economic and social structures, this is what I call „the revolution.” And it is the revolution which worries me most, because it is the all-out drive a people makes for the good of the community, and because the hour of revolution has struck for Cuba.

History repeats itself

To middle-aged Cubans, it must seem as though history were repeating itself, because they recall how a group of supposedly heroic students and university professors overthrew another dictator, Gerardo Machado, in 1933. These respectable citizens governed democratically from 1940 to 1952, while robbing all they could from the National Treasury. Dr. Ramón Grau San Martín alone (former Professor of Physiology at the National University) is accused of having appropriated more than 174,000,000 dollars, during his term as president. After this blighting experience, the people lost faith in the moral standards of its most capable leaders, and cleared the way for Batista's coup d'état in 1952. Hence the

terrible question which most Cubans are asking today: Will history repeat itself?

An answer?

The only elements with which I can form a judgement and reply to that question are:

Fidel Castro, leader of the victorious movement of July 26, is now the boss in Cuba. He proved very efficient in leading the rebellion, but many believe he is incapable of leading today's revolution. Besides, it must still be seen whether large sections of public opinion have faith in him. The university leaders, for instance, refused to fight with Fidel. They turned the "Federación Estudiantil Universitaria" into the "Directorio Estudiantil Revolucionario", and opened a second front in the centre of the island, in the Escambray mountains. The reason for this disagreement is that Fidel violated pacts made with the University students during the war.

However, Fidel has named a provisional government formed mostly of well-known, upright and gifted men, like the Prime Minister, Dr. José Miró Cardona, and the Minister for Finance, Dr. Rufo López Fresquet. But there are also fellows like José Pardo Llada, Minister for Transport, who many feel is a mere demagogue.

My only hope for Cuba is that honest men abandon their former abstention from political life under the pretext of endemic corruption in political circles, and that civic and religious bodies, worker and student organizations etc. maintain the united front of national public opinion formed under the dictatorship. In this way, they will keep a watch on the government and orientate the country, preventing reckless adventurers from playing with power-politics. The future of Cuba depends on such representative bodies.

Raúl Gonzáles Simón.

Feast for two million!

7th March, Pax Romana Day Feast of St. Thomas Aquinas

Our bet is that the Feast of St. Thomas Aquinas is the most crowded in the year. For besides the Thomas's, Thom's and Tom's, it caters for the two million student and graduate members of Pax Romana.

A feast day often means a family get-together, a chance to delight over the success of an elder brother whom you haven't seen for years, to admire the latest nephew or niece, to lament the waywardness of a cousin twice removed, to drink the health of Uncle Abel right down to Aunt Zofia. However, in Pax Romana, it would take more than all the jet planes of the USSR, England and the United States to unite its two million members physically on that day. But as Catholics, we have the powerful weapon of spiritual unity, and Pax Romana Day is nothing more nor less than the Day when the Movement calls on its two million members to proclaim their unity in Christ by joining their fellow-Catholics in spirit all over the world.

Theme for Pax Romana Day 1959 (1)

The subject "Student Unity in Christ" was chosen as the over-all theme for Pax Romana Day 1959. Somehow as Catholics, we get so used to stupendous truths being expressed in simple language that we don't realize they are prodigious, breathtaking and revolutionary. We are all brothers in Christ. Yet how often, indeed — have we ever, worked out the implications of the idea of mankind as a single family with God as its Father? Barbara Ward writes: "The idea of mankind as a single family under the Fatherhood of God is so much a foundation of Christian thinking that, like many other fundamental ideas, it is simply taken for granted and not thought about at all".

(1) A brochure entitled "Student Unity in Christ" is available free of charge from the General Secretariat of Pax Romana, Fribourg.

Paix et Liberté

Can we learn from the French communist writer in *Paix et Liberté*: "The Gospel is a much more powerful weapon for the renewal of society than our Marxist principles. And yet, it is we who will finally triumph. We are only a handful of men, and you Christians, you run into millions. We communists, we do not play with words. We are realists, and because we have decided to achieve our aims, we know how to find the means of accomplishing them. We only keep the strict minimum of our wages, and we sacrifice the rest for propaganda. We devote our free time and some of our holidays to that propaganda. You, on the other hand, devote little time and little money to spreading the Gospel. Who will therefore be led by your conduct to believe in the superior values of the Gospel, if you do not practise it? Believe me, we shall win, because we are convinced of the truth of our communist message, and we are ready to sacrifice all, even our lives, to make social justice triumph. But, you, you are afraid to dirty your hands".

Let us be realists for once. Let each Catholic society and federation decide what student unity will

mean in practise locally, nationally and internationally. The local groups and federations will see whether they unite or dis-unite; whether the Catholic body takes in all the Catholic students and is known for its participation in university life, for its loyalty to the rest of the students, for its cooperation with other student organizations, for its generosity in giving time and money to student welfare etc.

Internationally

The international side of Pax Romana comes into its own on Pax Romana Day. "Our Christian duties and responsibilities in this modern world, which becomes ever smaller, more one and more interdependent, must expand; instead of the parish orbit, we must get used to the orbit of the Universal Church". Pax Romana is a means of extending our preoccupations beyond national boundaries, to include ALL Catholic and fellow-students throughout the world. On Pax Romana Day, we try to forget our own worries, to pray for the other two million members, to study a problem affecting the Movement, and if possible, make a contribution to the International Entraide Programme.

Suggestions for celebrating Pax Romana Day

I. Where possible, the Day should begin with Mass celebrated for the intentions of Pax Romana: that your own group, federation and all the federations of Pax Romana may be permeated with an

Is the Church in Asia giving a positive answer to social problems?





Will Asian Catholics go forward to meet fellow-country, men of different religious and cultural backgrounds?

UNESCO

understanding of the University apostolate, with the need for spiritual formation, with the need to build student unity

- that there be an end to victimisation of students and contempt for human rights
- that the international meetings of Pax Romana may meet the needs of its members.
- that the first Interfederal Assembly to be held in Asia, planned for December 1959, may be successful.

II. Lecture, discussion, debate, and PLANS FOR ACTION on the theme "Student Unity in Christ" with reference to the local and national set-up, and the international programme of Pax Romana. Lectures and discussions might well include reference to Asia in view of the forth-coming Assembly.

Is there not some simple, practical gesture which your local group or federation could make on Pax Romana Day to prove that you believe in, and don't just talk about, Student Unity in Christ e.g.

- towards your fellow-Catholic students?
- towards your fellow-students in general?
- towards Pax Romana members throughout the world (see III and IV below)?

III. If possible, a talk on Pax Romana by someone who has first-hand experience of Pax Romana on the international level, someone who can describe not just the structure, but the spirit of the Movement.

— Ask the General Secretariat of Pax Romana for back numbers of the Journal for display. Show sample copies of Pax Romana publications.

— Take out a subscription to the Pax Romana Journal, if not individually, then at least for your local society.

— Take out a subscription for a student in Poland, Asia, Africa or Latin America.

— Write up the Pax Romana Day in your student magazines, and in the Catholic press. Give the students a chance to know what Pax Romana is, what it does etc.

— Send the General Secretariat of Pax Romana a lively account of the Pax Romana Day activities with photos, if you have any.

IV. Make a collection for the International Entraide Programme. The General Secretariat is anxious to use

the money to send Asian and African students to the 1959 Interfederal Assembly.

WHY ASIA?

People are already buying up land on the moon and moon property is soaring in price. Artificial satellites will soon be two a penny, and trips into outer space will be commonplace (for our grand-children). It's O.K., don't worry. Pax Romana is not off to the moon, but the international organs of the IMCS decided it was time the Movement held an important meeting in Asia. The 1959 Interfederal Assembly will therefore take place in Manila, Philippines, at the end of December. Theme: "The Social Responsibility of the Catholic Student".

Word or deed?

Is our universality one of word or deed? If it is of word, then we might as well stay smugly at home in our respective countries; if it is of deed, then the international meetings of Pax Romana must take in the different continents in turn. Such international meetings are a tremendous boost to the Catholics in the region in which they are held, a confirmation of the belief that their fellow-Catholics are aware of their difficulties, and are prepared to help them. A student once said he went to Pax Romana meetings "to become infected". He meant "infected" by the spirit, enthusiasm, devotion, of the other delegates, "infected" by the experience and solutions tried out elsewhere.

You may ask whether the Asian members of Pax Romana need the backing of the world Movement. Here is a sketchy attempt at an answer.

It is a commonplace that the Asian continent and the Church with it is facing gigantic problems.

Social problems: Is the Church in Asia (and the same applies to other continents) giving a positive answer to social problems? Are the Catholics doing



Off to a feast.



Embassy of the Republic of Indonesia, Berne

more than condemning birth control? Or, are they in the words of an Indian: "still lying under the palm-trees while men are dying of hunger"? Will the students and young graduates of Asia become aware of the Christian principles which should guide them in tackling over-population, hunger, industrialisation and the break-up of traditional social patterns....

Religious/cultural co-existence: Will Asian Catholics go forward to meet fellow-country men of different religious/cultural backgrounds? In this context, the experts' meeting which Pax Romana-ICMICA, under UNESCO sponsorship, is organizing the week after the Assembly near Manila is of the utmost importance. (This meeting will be discussed in succeeding Journals). Its theme is: "The impact of the great religions on the modern world". Here will be proof that Catholics are not afraid, but are happy, to meet believers from the great Eastern religions.

The Liturgy: How can the cultural wealth of Asian Catholics be woven into the fabric of the Liturgy? "The Liturgy can play an evangelizing role only if it is understood by the people; only if they participate in it in a personal and intelligent manner, in a language they understand, with actions and gestures and songs that have a meaning for them, in surroundings familiar to them — briefly, if it is adapted in a certain measure to the people" (Mgr. Malenfant). Here is a challenge which Asian Catholics must solve themselves.

Not to be a minority, or in the words of the Asian Secretary in Pax Romana, "not to be a minority, while being very much in the minority!" By which he meant — not being on the defensive, not acting as though Catholics were a particular class in society, but ready to take one's place in public life, to serve one's country according to one's station and abilities. Incidentally, Catholics in Asia are a drop in the ocean. (See statistics with this article).

But the Asian federations do not only seek the help of the Movement. They want to answer questions like: "What have we done for Pax Romana? Have we brought Asia into the present Pax Romana, or do we get the traditional Pax Romana into our present Asia? This is our task: to bring Asia into Pax Romana and enrich, enlarge, improve the latter."

The Philippines is a long way off. It's a mighty long way off, but Peking must have seemed in the next world to Marco Polo. It's a long way off even for the Asian

federations which have to send delegations from Ceylon, India etc. (2,000 miles away). The distance will be a test of the generosity of the members of Pax Romana. It's worth holding the Assembly in Asia; so it is worth seeing to it that the Assembly is not just an Asian get-together, but a meeting representative of most of the Pax Romana federations from ALL FIVE continents. This will only be possible if all the federations give generously to the collection on Pax Romana Day. \$ 30,000 is needed to send 5 delegates each from Africa, North and South America, Europe plus a few members of the General Secretariat. (Return air-fare to Asia from most parts of the world runs from \$ 1,000 to 1,200). Money must also be found for Asian delegates and some from Oceania. It would be splendid if the Pax Romana Day collection ensured representatives at least from the Asian and African federations. It's a big undertaking, but not too big for Pax Romana.

Remember

The Interfederal Assembly in the Philippines, at the end of December 1959, will be
 — really representative
 — well prepared
 — a tremendous success
 if every member of Pax Romana remembers the slogan on his feastday:

STUDENT UNITY IN CHRIST.

B. O'M.

THE CHURCH IN ASIA			
Population of Asia		1,500 million	
Catholics		14 million	
(excluding Philippines)			or 1%
Philippines			
Population		21 million	
Catholics		17 million	
Proportion of Catholics per 1,000 of population			
Japan	2	Hongkong	24
Formosa	4	South Vietnam	122
China	6	Philippines	817
Indonesia	14		

Ladies on Camera

The role of womankind throughout the world is being felt more each day. Pax Romana wanted to get some facts and opinions about this "role" and therefore, questionnaires were sent out to forty individuals, members of Federations on five continents, both men and women.

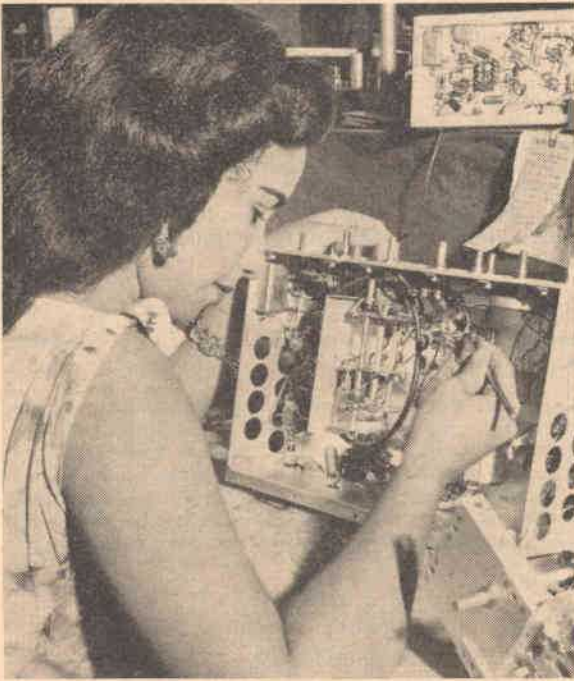
Just half the questionnaires were answered and the Editors are sincerely grateful for the time and trouble — and interest in a current affair — devoted to them. Naturally enough, more women than men received questionnaires; they answered in comparable proportions.

The wealth of information provided in this way left us with the problem of how to present it to our readers. It was decided that a series of three articles would appear

in the first three Journals of 1959: the first utilising the answers of women, the second, those of the men, and the third, consisting of a general article by the Editor. The following are some answers from women, preceded by the corresponding questions from the questionnaire. (A full report will be prepared and mimeographed about Easter next).

Q. Give a short account of the traditional role of women in general in your country.

Vietnam: Woman's role was to practise these four virtues: good manners, modest speech, an agreeable per-



Porto Rican girl. Gentlemen, your radios are more complicated than our ear-rings!

sonality and a talent for household tasks. She had to obey three rules of obedience ... father, husband (and in the case of widow)... eldest son... A well-bred woman never expressed her opinion in public... In exchange for her efforts in these matters, she enjoyed the respect of those about her.

India: (Formerly) a girl... grew up in an atmosphere where she was made to realize her inferiority... She learned from the older women... everything which would enable her to become a good wife;... Woman lost all individuality when she married. (Today) our society has not as yet been revolutionized to the extent of destroying our traditions. Our women are very conservative and the inborn respect for elders and obedience to society is the cause of it.

Sierra Leone: (Twenty years ago and before) nursing and teaching embraced all the girls who wanted to work... Now almost every profession has been thrown open to women. She can widen her field of activity well beyond the home by playing her part in the social, economic as well as political patterning of her community. She can now choose a husband after her own heart and expect her opinion to be consulted for the proper running of the home.

Indonesia: From ancient myths and legends we know that women in our country have always been respected, that they were even considered to be better than man. In these myths, evil comes from man. In the qu'oran we find that it is not Eve who gave the apple to Adam, but vice versa. In general, we may say that although Indonesia is an Islamic society, woman has been respected there more than in other Islamic countries... traditionally, girls were not supposed to get secondary education. However, R. A. Kartini (daughter of a nobleman) and Dewi Sartika fought these ideas. The first primary school for girls was opened in Java in 1913... After the revolution when our women fought against the Dutch, they acquired the same right to study as men.

Q. Do you feel the women in your country are putting their new opportunities to the best advantage? To the best advantage of whom? In what fields?

Sierra Leone: Some make good use of them and others abuse them. Women satisfy their mercenary desires... they seize this opportunity to prove to men that they can work as well as, and even better than they... a means of "making men of themselves" i.e. they are so obsessed with their newly acquired independence that they refuse to marry on the grounds that they can support themselves... want to retain their freedom.

Ghana: The girls who do post-secondary studies are responsible people who make the most of their training for the good of the community.

England: Not putting their opportunities to the best advantage in that in striving for equality and equal pay they have forgotten what it means to be a woman.

India: A traditional social attitude towards women — that they belong to the weaker sex and should be kept down as much as possible. Educated women are taking their places in all the professions... the integrity of these women has helped to change public opinion... envied positions women hold as teachers, nurse and doctors... in politics.

Portugal: Does not make the most of opportunities, because of traditional mentality. Parents do not understand the issues which face women today. The University provides girls with insufficient humanitarian and cultural formation.

India: They make excellent teachers, but in their professions, in their colleges or society, there are very few indeed who have taken an initiative towards making their voices heard whether for women's rights or any other cause. We do not have to look far for the cause of this lethargy. All too often in our Catholic convent or secular schools, the education given demands an almost slavish obedience to authority. There is little spirit of freedom where topics can be discussed from all angles and not just those of the churches. When the girls come out of school and even college, few can think independently.



School dentistry in Ghana.



Ghana Information Services

South Africa: African women, I suspect, are working in education and industry in a far more effective capacity than European women... constitute an inspiring and vital force among the people working for the liberation of this country.

Vietnam: Women must overcome many obstacles in a society which only recently, and begrudgingly, has granted her "a place in the sun".

Q. What sort of influence do, should, women exercise through their work?

Sierra Leone: A good many working women exercise a peculiar type of influence — they unconsciously put a soft touch to everything they do and exercise an "unasked-for" but "longed-for" patience and understanding.

Portugal: Just as the attitude of men and women towards the same values is different, so the work, the contribution is different.

England: Women are naturally more interested in people and should bring this interest into their work, particularly into the large impersonal firms of modern times. Most important, they should bring in the idea that you don't work merely to get something for yourself, but to give to others. Woman is never really happy unless she is giving to those she loves.

India: In spite of her reserve, the Indian woman brings with her into her work, and into society, a family atmosphere... The prejudice that woman loses her identity when she takes up a career is to some extent based on fact. This is due to the intolerance of man-made society, which requires a woman to adapt herself to its way of doing things, which it considers the only way — neutral, clear-cut, assertive. There can be no doubt that many of the essential qualities of woman can be destroyed in this mad competition to equal man on his ground... woman... accepted not far competing with men, but for typical womanly contribution. This can be set up to by woman today accepting her sex and her qualities self-consciously and self-confidently and not fighting against the odds that she is born a woman.

Porto Rico: Woman's influence should be to moderate, to ease, to temper, to smoothe human relations in which the most important traits are tact and charitable understanding of others.

Q. In what fields are women doing their best work?

Indonesia: Women are doing the best work in the social and educational fields. They should not be *actively* working in fields which are specifically for men.

General answer: Teaching, nursing and social welfare, psychology decorative arts, clerical work, therapies. Perhaps more women should write scripts for television to give us something worth looking at.

Q. Do you think the "emancipation of women" contributes to the break-up of the family?

Sierra Leone: Some women let family life suffer because of their work, but some succeed in striking a bargain between home and work.

England: Wives are too occupied in earning extra "pin money"... desire emancipation... think it foolishly feminine to be interested in a house and family.

Portugal: The young Portugese woman usually manages to conciliate her profession with her family life, and after marriage she stops working. (personal opinion).

Porto Rico: The "economic emancipation" of woman makes her forget that the man is the head of the family (Christian concept) and then everything goes upside-down.

Vietnam: One must attribute deficiencies to a lack of organization and coordination between professional life and family, and not just to the fact that a woman has a profession... there are women who do not work and whose children are uncared for... The profession can be a source of enrichment for her mind. It becomes a danger when woman seek in it, by material independence, the way to emancipation.

Q. What can Pax Romana do?

England: Purpose and aim in life affected by participation in the Apostolate.

Indonesia: Pax Romana could organize seminars on the spot; issue a monthly with articles written by women from several countries. In this way, women from Asia, for example, could learn what women on other continents are doing, developing — with a chance of using these experiences in their own countries. Pax Romana could also grant scholarships for study tours to girls.

★

WOMAN'S PLACE IN THE MODERN WORLD

April 6-13, 1959

Pax Romana Meeting for Women Students organized by the Union of Catholic Students of Great Britain, at the Convent of the Holy Child, 11 Cavendish Square, London W.1.

Further information from the General Secretariat of Pax Romana, Fribourg, Switzerland.

*Miss Lai, Vietnam:
Femininity and professional competence.*





"New Insurance Agency For Africa"

First meeting of the Economic Commission for Africa

by Prof. Jan SZULDRZYNSKI, observer for
Pax Romana,
Professor of Social and Political Science,
University College, Addis Abeba, Ethiopia.

(Prof. Szuldrzynski's report has been slightly
abridged).

The Economic and Social Council of the United Nations which works through nine Functional and three Regional Commissions (Europe, Asia, Latin America) enlarged its frame of organization by adding a new Regional Commission for Africa (E.C.A.) which held its first session in Addis Abeba — its permanent headquarters — from December 29, 1958 to January 6, 1959.

Represented were:

1. All independent African States (nine) with the exception of the Union of South Africa which did not apply for membership;
2. Six European countries having colonial territories in Africa (Great Britain, France, Belgium, Portugal, Spain, Italy);
3. Eight dependent African territories admitted as associate members without voting right (Nigeria, Gambia, Kenya and Zanzibar, Sierra Leone, Italian Somaliland, British Somaliland, Tanganyika, Uganda).

Eighteen non-African countries (including U.S.A. and U.S.S.R.) sent observers, and representatives of eight U.N. Specialized Agencies and of fifteen international non-governmental organizations attended the session; two Catholic organizations were represented: Pax Romana and Catholic International Union for Social Service.

The delegates made full use of the broad approach given to the conference by its agenda, permitting a comprehensive survey of all African needs. In fact, the conference touched upon all fields of African life and reflected very distinctly the new trends characteristic for this continent; it was a kind of an African Parliament discussing very freely all problems involved in the revolutionary changes of Africa.

The leading ideas and the general climate of the conference may be illustrated under the following points:

1. Priority of Politics

A clear distinction between European and African countries revealed itself right at the start of the conference with regard to the delimitation of its scope. Whereas European delegates appealed for excluding references to political problems and for keeping strictly to the economic character of the conference, the Africans emphatically stressed the interconnection of the economic development of Africa and its rapidly changing political frame. For the Africans economic and political problems cannot be separated. The aim of E.C.A. is economic emancipation of Africa and economic emancipation is conditioned by political emancipation. Therefore, the conference must also have political atmosphere.

E.C.A. will dare to undo the colonial barriers and artificial frontiers, will have to work out an integrated economy of the African continent; this requires a political reshuffle. E.C.A. must take cognizance of political factors otherwise it will be in conflict with Africa. The economy of Africa was wrongly orientated to serve as an appendix for European industrial interests — not for Africans. Only when all African territories will have achieved independence will a full economic development of Africa be possible.

2. Integration of the African Continent

Great stress was put by Africans on the unity and distinctness of the African continent. Never before did the particular African countries or the metropolitan European countries work out an economy for Africa as a whole. There is no place for dividing Africa. Even the Sahara is not a division but a link and does not break the oneness of the continent. The postulate of an integrated African economy in continental scale was heralded by all Africans. It means a diversified economic development (agricultural and industrial) so as to make out of the different parts of Africa a complementary economic unit able to stand as a separate entity competing with other continents. This is how Africans today understand freedom and parity. Therefore strong opposition was voiced against the inclusion into the European Common Market of African colonial territories. A special resolution directed the Secretariat to report to the next session in Tangier in 1960 on the effects on Africa of the European Common Market organization. Integrated economy of the African continent is regarded by Africans as part of the make-up of "African Personality".

3. Panafricanism

African delegates very often referred to the two 1958 panafrican Accra conferences, the first representing governments, the second political and social organizations. Both these conferences, limited to Africans only, received wide recognition of representing truly the African voice. It appeared very clearly that the strong African solidarity is growing fast, based on the overwhelming common interest to exclude Europe from Africa and let Africans be masters of their own. The pan-african movement seems also to satisfy the need for a kind of collective security for the new independent states who are scared of being left isolated. The sense of responsibility for helping each other was very apparent. A striking example of this trend are two resolutions passed by the conference: one of a general character charging the Secretariat with giving priority in help for countries which acquire independence; a second one calling upon the Secretariat to give immediate and full support to Guinea. Both these resolutions aimed at manifesting a kind of common pledge of support for any country which



in future will choose independence. The point in view was to strengthen and encourage among Africans the desire for independence. E.C.A. will have to act as a sort of insurance agency for all new independent countries to surmount difficulties arising from their separation from metropolitan countries, at least in the first transitory period.

4. The Arabic Bloc

The five Arabic-African countries referred often to the necessity of linking up E.C.A. with the Arabic League as one of the great economic planning centres. Also, they tried to introduce Arabic as an official working language. This motion was withdrawn after negotiations behind the scene. Apparently the rest of African countries made it understood that such privilege, in the absence of any other African language which could possibly claim the same right, would be regarded as imposition of Arabic influence. A compromise resolution was passed recommending the largest possible use of all African languages in the future publications destined for general public, keeping English and French as official working languages. It appeared that antagonistic tendencies between Africans were carefully kept under control in the presence of European countries which cemented African solidarity.

5. Nationalism

The necessity to develop from tribalism into nation-states was accentuated continuously by all African speakers. Practically, it was taken for granted that nationalism is the main leading idea in present Africa. But it wasn't clear what shape this nationalism should take or what will be its characteristic features — race, culture, common ways of life, religion or economic interests. It appeared that in many parts of Africa, English and French languages will have to be kept as means of communication between the different tribes. The English language was referred to as becoming a sort of national language for East-Africans. The growth into new nation-states will receive its full swing only after colonialism has completely disappeared and the people will be free to reorientate their life. The danger of a "balkanization" of Africa by creating too many independent states was pointed out. The idea of federal states seems to appeal to African leaders. But not federations created by Europeans — like the one of Rhodesia and Nyasaland — which are dictated by European interests. Speakers seemed to assume that there exists among African tribes a sort of natural bond of regional affinities, but this term was not given precise meaning. National sentiment, it was stated, should domineer in politics, in economics, in education and should permeate all walks of life. Life in Africa must assume a national character.

6. Communism

The observer-delegates of the U.S.S.R. and the World Federation of Trade Unions (Communist) stressed the necessity of closer links between African countries and those with "socialistic economy". They demonstrated the great development in the U.S.S.R. and the possibility of receiving help from there — without infringement of sovereign rights. The speakers made European colonial powers responsible for "African backwardness". But these were the only voices of Communist orientation which did not produce any response among the audience. The African speakers never mentioned Communism or the necessity of looking for help in

the U.S.S.R. Yet, they did mention the necessity of keeping friendly co-operation with western European countries.

7. Afro-European Relations

Although words of appreciation were said on behalf of European countries for their readiness to co-operate in the frame of E.C.A., it was quite clear that in principle the Africans do not want any European membership in E.C.A. It should be an institution entirely for Africans, just as the European Commission is entirely European. When, after the election of the Chairman and of two vice-Chairmen — all Africans, it was suggested by a European country to elect a third vice-Chairman, the Africans opposed in order to prevent a possible election of a non-African. Participation of European powers in institutions destined for Africa is resented by all Africans. Italy was pointed out as an example to be followed by other colonial powers. By giving up in 1960 its trusteeship over Somaliland, Italy declared its withdrawal from direct influence and responsibilities in Africa.

A dangerous point of friction which came up in the debate was the creation of the European Common Market coming into force on January 1st, 1959. The Africans strongly opposed the inclusion of Africa colonial territories in the European Market. This goes against the new ideal cherished by all Africans — Africa, one common market competing with other world markets. On this point of separating Africa politically and economically from Europe, on the point of "African personality", so dear to African minds, there is intransigent firmness. This point of the European Common Market was discretely behind-the-scene manoeuvred out from the debates in the first session of E.C.A., but it will certainly come up in a near future when the real effects of the European Common Market upon Africa will be ascertained. Under this point, France was the main target of attacks, for defending the European Common Market. During the debate the French delegation seemed to avoid any commitments or engagements pointing to the fact that the French Commonwealth is in a transitory phase of constitutional reorganization which will last for some months.

The fiercest attack against European countries came

- a. from Guinea, criticizing the colonial aspirations of France and the way it let her down after Guinea had chosen independence.
- b. from the representative of the International Confederation of Free Trade Unions (Tom Mboya, Kenya) against Great Britain for the unjust parliamentary system in Kenya which favours European settlers and Indians. He also appealed to E.C.A. to investigate into the way in which economic benefits are distributed by colonial governments which tend to favour interests of European settlers and discriminate African population.

There were also friendly gestures from Africans on behalf of Europeans. Nigeria and Italian Somaliland expressed gratefulness and appreciation for what Italy and Britain had done for them. The Nigerian delegation emphasized that it will never be forgotten that Nigeria was granted independence without bloodshed; they are also grateful for having been trained in parliamentary government, which they want to continue. Tunisia stressed that European powers deserve gratitude; Africa needs the

help of Europe; friendly relations should be maintained — but no limitation of African sovereignty.

The conference gave the impression that once colonialism has been removed, Africa and Europe will have much in common and that a common civilization binds the two continents — yet some allowances must be made with regard to different African countries; State initiative, state planning, State guidance, State investment are necessary in Africa. Private investments seek quick profit and are not capable of reorganizing economic and social structures. Therefore, African countries will have to work out their own forces of democratic, parliamentary government which will differ from the European pattern in its authoritarian tendencies and greater state intervention in economic, social and cultural life.

8. Education

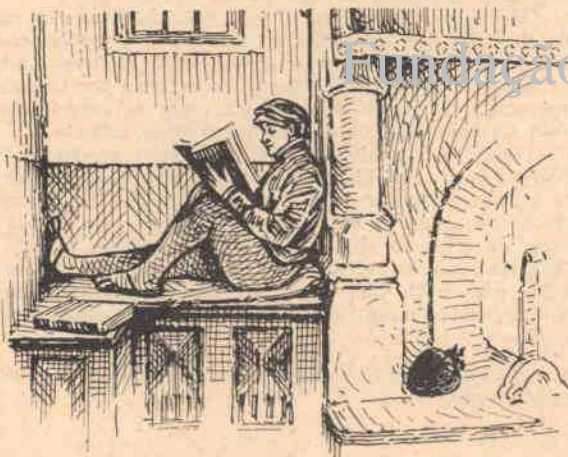
The integration of African life needs reorganization of existing educational systems. Community education in villages and towns was stressed. Education is often in hands of persons who do not understand social realities of Africans. The delegate from Guinea pointed out that excellent studies of social life in Guinea have been published — but their value is purely academic; their practical implications are wrong because of the lack of understanding of the African milieu. Africans have now special need to

be stimulated in the invention of new forms of social life. They need a creative imagination to shape new political, social, cultural environments. Therefore, education in social sciences, in law, and in political government is in great demand. African democratic citizenship can't come automatically, but will result from a purposeful process of education. The assimilation of new legal concepts is at the basis of African development. The awakening of Africa requires a new intellectual climate, new minds, new mental atmosphere. Contact of E.C.A. with African universities would be desirable.

To conclude, the following summary may be made: The conference proved the uncompromising will of Africans to be masters of their own fate. Dependence on Europe has come to an end. African emancipation is understood not only as liquidation of colonial governments, but also as integration of European or Asiatic immigrants or settlers into African society on the basis of equal citizenship. Great confidence is put in African solidarity and also in the mechanism of the United Nations. The conference can be regarded as a success. It achieved its target in creating E.C.A., which will strengthen the unity of African countries, their role in international affairs and their development to full independence.

E.C.A. can easily become a centre for dissemination of new ideas for a continent of great opportunities.

BOOK REVIEW



Bilan du Monde 1958-1959. Catholic Encyclopedia of the Christian world. Published by the *Centre de Recherches socio-religieuses* (Brussels) and the *Centre „Eglise Vivante”* (Louvain). Vol. I. — Paris, Tournai: Castermann 1958. 407.8°.

A glance at the chapter of *Sources* in the *Bilan du Monde* shows how necessary it was to publish such an Encyclopedia. Previously, we had no great work of synthesis, no complete, up-to-date documentation with figures and statistics, which accurately reflected the state of Catholicism in the world. Without wanting to rival the statistical year books of the United Nations, the Catholic Church had no complete guide comparable to the *World Christian*

Handbook, the *Jewish Year Book*, or even the *Annuaire du monde musulman* (published, incidentally, by Catholics).

The editors of the *Bilan du Monde* had the courage to tackle this monumental work, and we must say that they have made a magnificent job of it — at least in this first volume which views the Church from a world angle, and from the angle of the great geo-cultural regions. We look forward eagerly to the next volume which will testify to the Church's presence in every country.

The great value of the *Bilan du monde* lies first of all in the breadth of views which guided its planning. Since the Church is by definition Catholic, that is to say, universal, it seemed impossible, and rightly so, to deal with the Church without dealing with the world, without dealing concretely with the men who inhabit the universe. The Church has the mission of bringing these men to God. Hence the need to present the social and cultural state of a given area, before mentioning the presence of the Church. Thus the *Bilan du monde* is something much more than a year book of the Catholic world. It is the Catholic encyclopedia of the modern world.

The *Bilan du monde* is not an alphabetic but a systematic encyclopedia. The book is divided into three main parts: *the world*, *geo-cultural groups*, *the countries*, of which the first two sections alone fill the 400 pages of the volume under review. The same plan is followed for each section, first the social and cultural state of the region in question, then the presence of the Church.

Sociological aspects, precise information, even historical and doctrinal question — we find everything which relates to the implantation of the Church in the world. The description of the world includes, for example, demographic problems, urban concentration, migration, the drama of the under-developed countries and attempts at a solution, the political evolution of Asia and Africa, the working and rural worlds, the sciences and technology, the clash



of cultures, the international organizations, and an overall view of all the great religions, as well as pseudo-religious phenomena and communism. (The six columns devoted to birth-control, pages 11-13, are a model of a well-presented, well-developed and well-resolved problem, according to the teaching of the Church.

To this section of 150 pages correspond another 150 pages which give a phenomenological description of the Church in today's world and on a world scale. The last pages describe the geo-cultural regions of North and Latin America, Africa south of the Sahara, the Arab world, Western Europe, the communist states, Asia and Oceania. For each of these regions, the first half of the section is a succinct account of the geography, history, population, economic, cultural and religious situation. The other half contains the response of the Church to these different questions by its living presence. Detailed indices of institutions, initials (the bane of newspapers today!), maps and graphs, and tables of contents, make for easy handling.

I have only one regret — that the information contained in a work of this nature dates so quickly. This is certainly not the fault of the editors, but a result of the present accelerated rhythm of history. It was still less a reason for not undertaking this publication. Let us rather thank Father François Houtard, director of the Centre for socio-religious research in Brussels, for his courage and exemplary diligence.

R.S.F.

THE ARTISTS IN PAX ROMANA

The International Secretariat for Catholic Artists

by Giorgio Colarizi, President

Before the Holy Year in 1950, a group of Roman artists thought it would be strange if the artists who truly mirror the disquiet of today's world, were missing from among the pilgrims. Catholicity and Art, one universal by definition and the other by language, ran the risk of not meeting on this unique occasion.

The Romans found to their astonishment that till then no one had ever thought of a world meeting for Catholic artists. The Union of Italian Catholic Artists (UCAI), in the name of Pax Romana, organized the first Congress which met with unexpected success. It brought

to Rome a large number of artists from countries as far away as the Americas and Japan.

It was then that, for the first time, the late Holy Father addressed a long allocution to artists as professional people. These words which I might call the Holy Father's "safeconduct" gave spontaneous birth to an initiative which aimed at preserving the results of the enthusiastic first meeting. This initiative was the SIAC. Its aim is to transpose on to the international level, the problems which other Catholic associations have dealt with nationally, that is to say, the religious formation of the artist, culture as a meditation between priest and laity, liaison with the cultural institutes for graduates etc.

But the special aim of the SIAC is to tear the artist away from the social isolation which paralyses and breaks his spirit, despite the illusion built up by the orchestration of the press, the critics, exhibitions, hollow official recognition, in a word, the outward show which hides an immense emptiness. We feel that this emptiness can only be filled by Christian charity, helped by the lively intelligence of a truly integrated culture.

Till 1958, the Secretariat was in Switzerland where Mr. Ferdinand Pfammater, an architect from Zürich, devotedly guided the Secretariat through the first years of its existence. Madame Hélène Koller-Buchwieser, also an architect, has now taken over the new headquarters in Vienna. Its Presidents so far have been Mr. Gino Severini, painter, Brother André Rossion, Director of the Fine Arts Institute, Tournai, and Mr. Giorgio Colarizi, musician.

The Third International Congress was held in Innsbruck (Austria) from 27 August to 3 September 1958. Without going into the programme approved by the Assembly, we must mention the decision to associate the SIAC with the UCAI and so many artists in supporting the cause of Fra Giovanni da Fiesole (Fra Angelico), popularly known as "Beato Angelico".

The Committee (which will meet in Fribourg in March 1959) has been enlarged to include a representative of the Tyrol for Austria, two from Holland, and a Congolese for Belgium. Our member from the Congo represents, as it were, the SIAC's reply to suggestions from Catholic milieux concerning African cultures.

However, the aims of the Secretariat remain unchanged since 1950. The firm, constant attachment which its members have shown finds an echo in the spirit which encourages us to continue along the lines already traced. I refer to that "family spirit" which, in the Christian sense, is perfectly suited to the big family of artists who, with God's help, are getting to know one another, and making themselves known throughout the world.

(1) Abridged text of a talk given by Mr. Colarizi on the Italian Radio, 1958.

Faculty work in the FUCI

In this article, we wish to describe the work which the FUCI, our Italian federation, has been doing for some years and which may interest those federations undertaking faculty activities. Faculty work is considered part of the cultural task which the FUCI Circle (local unit) should carry out for the integral formation of its members, and in view of its apostolic duties.

The content of the FUCI faculty work has been developing slowly over the years. At first, Catholics were engaged in winning back a rightful place in the University. Their work, which was on a strictly scientific basis, justified the study of one-subject, all-embracing themes. Today, however, people are aware of the fragmentation of modern culture and its inadequate philosophical bases. This

awareness has suggested another method of finding a possible objective solution to faculty problems. This lies in an investigation which, accepting specialization in a particular science, establishes the bases for going beyond its limitations and inserting it in a general cultural vision. In this vision, specialization would be a necessary, but not necessarily complete, aspect.

The FUCI keeps two fundamental aims in mind when it marks out the various problems of faculty work. The first takes into consideration the bonds between the University and Society. Here a careful sizing-up of the present situation of the University is necessary, comparing the structure of the faculty with the task for which it is destined, and which society requires of it today. Such study implies an analysis of the problems, defects and possible evolution which students in a faculty face and to which they must give an answer.

The second aim of faculty work is the relation University-Culture. People are alive to the critical fragmentation of contemporary culture in which it is very difficult for the professions to find their rightful place. This crisis prevents an organic cultural growth, and constitutes a serious obstacle to the organic growth of society. To overcome this problem objectively, (it involves an attempt at synthesis which cannot be left to a single individual), there is need to place every form of knowledge into a more general order. Within that order, each branch of knowledge loses its absolutism, and no longer pretends to exhaust the knowability of an object, but just determines one aspect of it.

This type of reflection can be broken down into three stages: a) the determination of the end proper to a science, the possibility of its being linked to other disciplines; b) what is the method proper to a science and c) on which

principles it is based. The clarification of these facts, within each science, lays the foundations of philosophical research. This research, which orders the facts in a general perspective with a scale of values, overcomes the incommunicativeness and absolutism of the isolated sciences and refers them back to unifying principles.

The study of these different levels can be tackled in two ways. First, one can reply directly to questions like: what is the object, the method of a science. And secondly, one can deal with an important, internal problem of the faculty. Such study leads inductively to reflection on the basic theories which are a first clarification, the basis of ulterior effort to overcome scientific absolutism and fragmentation. In this order of problems, we can include research into those aspects of the sciences which may create apparent conflicts with higher truths.

The National Secretariat of the FUCI publishes a yearly handbook for the use of its "militants". Part of the book is an introduction to faculty work, and gives ideas on how to run a study group.

Each year, the National Secretariat proposes a model theme for every faculty and study outlines which can be used for any theme by a faculty group. Every outline has its bibliography. To give an idea of the subjects proposed for this year, here are titles for some faculties:

Economics: "Christian trade unions from their origins till the present day".

Medicine: "The Medical Schools in Italy today".

Architecture: "Architecture and Society".

For further information about FUCI faculty work, you may write to Miss Maria Teresa Salvemini, FUCI, via della Conciliazione 4, ROME, Italy.

J. C.

Fundação Cuidar o Futuro

NEWS IN FLIGHT



ICMICA IN FOCUS



COUNCIL MEETING

The Council of Pax Romana held its XXVIIIth Session in the University of Fribourg from 28-30 December, in the presence of Monsignor Charrière, Bishop of Lausanne, Geneva and Fribourg, General Ecclesiastical Assistant to Pax Romana. The meeting was chaired by Professor Ramón Sugranyes de Franch, President of Pax Romana.

The Council members, members of the international professional secretariats of Pax Romana and observers from the student branch of Pax Romana, represented the following countries: South Africa, Austria, Belgium, Canada, Cuba, Spain, France, Great Britain, India, Indonesia, Italy, Kenya, Netherlands, Philippines, Poland, Sweden and Switzerland.

The Council concentrated on drawing up a three-year plan for the Movement, of which the general title will be, "Christianity and the great cultures today". The theme will be treated under two main headings: a. "The Unity of the Church and the Plurality of Cultures"; b. "The Christian message in a technical civilisation". The first step in the programme will be the Plenary Assembly in Louvain (Belgium) end July 1969, which will be devoted to the theme: "Life of faith in a technico-scientific world". Later in the year (end December-January) an experts' meeting,

sponsored by UNESCO, will be held in the Philippines on "The impact of the great religions on the modern world".

The Council also studied in detail the best way of promoting, within the framework of Pax Romana, the work of the Secretariats of the different professions- engineers, lawyers, pharmacists, doctors, artists, scientists, etc.

ENGINEERS

The VIIIth General Assembly of Engineers is being organized by the International Secretariat for Engineers from 7-10 May 1969, at Royaumont, France. The theme of the Assembly will be, "Spiritual and religious life of the engineer today". This Assembly will be followed in 1969 by the IVth Congress on the theme, "Technical Progress and Christian Life". The work done at both meetings will give an orientation to future studies and help define various aspects of a moral code for engineers which has been discussed for some time.

The Secretariat will henceforth publish four bulletins a year, each one in a different language. The first bulletin appeared in Spanish last December; the second is scheduled for April and will be in German.

Information etc.: SIIAEC, 18 rue de Varenne, Paris 7, France.

AFRICA

"Pax Service" for Africa: "The Pax Service" which is being sent from the General Secretariat of Pax Romana to its African federations and groups, is essentially the provision of study material. The service intends to provide information to help students approach their problems from a Christian angle. The first issue, prepared by Mr. Ekinu, African Secretary at the General Secretariat, was sent out December last. It dealt with the development of the Church in Africa, the obstacles to this development and the role the laity can play in assisting the clergy to overcome them. The General Secretariat would welcome documents on political, economic, social and religious problems in Africa.

Uganda: The Society of St. Augustine, Makerere College, runs several study circles of which the Education Group is doing especially well. This Group is studying the teaching of Religious Knowledge in the Secondary Schools to see whether the knowledge acquired is adequate to equip a Catholic student for the future. (Peter Semakula, Secretary for International Affairs).

Sudan: The St. Augustine's Society, University of Khartoum, has both faculty and student members. Its activities include lectures on subjects of religious and social character, Bible study and occasional group discussions. There are some permanent non-Catholic members.

ASIA

Vietnam: On 23 November last, the Pax Romana group in Saigon celebrated the opening of the Academic Year on the occasion of the feast of the Martyrs of Vietnam. A greater number of non-Catholic friends, Vietnamese and foreigners, professors and students, were present than in previous years. Before Mass, a general meeting was held for the Catholic students, when the programme of action and study was read. Then the international secretary spoke about Pax Romana, stressing the need for a truly Catholic spirit and its practical consequences, on the need for participation in the world university apostolate. (Miss LÂI, Pax Romana Secretary, Saigon).

LATIN AMERICA

Costa Rica: The prayer and study week organized by the Juventud Universitaria Catolica (JUC) planned for the first week of February will now take place from 15-21 of that month.

Haiti: The Cercle des Etudiants has elected officers for the current academic year. Mr. Benito Crespac was elected President, and Mr. André Jean-Pepiste, Secretary for International Affairs. Various commissions have been made responsible for carrying out the different aspects of the regional programme of action for 1958-59. The Cercle has also promised a contribution to the Pax Romana Entraide Programme.

Brazil: In a recent account of its activities, the JUC (Juventude Universitaria Catolica) reports that during 1958 the federation extended its activities, and now exists in 37 university cities throughout the country. As a result of this extension, the federation has set up 7 regional coordinating committees. During the traditional International Week, the JUC will treat the programme suggested for Pax Romana Day 1959.

PAX ROMANA ENTRAIDE IN LATIN AMERICA :

In response to the appeal launched by the General Secretariat that the Latin American federations should make at least a symbolic contribution to the Entraide Programme, the AUC in Chile has already made a donation.

THE PAX ROMANA Latin American Assistant, Mr. Raúl González Simón (Cuba) left Fribourg on January 18th for a visit to Central and South America. The aims of his trip are as follows:

1. **Field work.** Mr. González will especially concentrate on the federations in Venezuela, Colombia, Ecuador, with more limited attention to other countries.
2. **Push the Programme of Action 1958-'59.**
3. **Make known and encourage study of the Latin American Plan of San Salvador (1957-'61).** Collect the suggestions of the members and leaders of affiliated federations, and review what can be accomplished before the end of the Plan.
4. **Gather information and provide a direct exchange of experiences.**

Mr. González's itinerary takes in Geneva, Paris, New York, and several Central and South American countries. He represented the General Secretariat of Pax Romana, as an observer, at the VIIIth International Student Conference in Lima (Peru) 15-25 February.

Calendar Pax Pomana,
IMCS and ICMICA 1959

March	ICMICA. First week of March. Meeting of the Committee of the International Secretariat of Catholic Artists, Fribourg.
Easter	IMCS. Directing Committee meeting, Fribourg.
6-13 April	Pax Romana meeting for women students, London.
7-10 May	ICMICA. General Assembly of the International Secretariat for Engineers, Royaumont, France.
End July	ICMICA. XIIIth Plenary Assembly on "Life of Faith in a technico-scientific world", Louvain, Belgium.
Early August	IMCS. Meeting for the European federations in Geneva. Meeting will deal with problems of European unity.
September	ICMICA. Third International Congress of Catholic Lawyers, 10-14 September. Theme: "The Law and Peace".
December 20-24	Business meeting of the Asian IMCS Federations, Manila.
26-30	IMCS. Interfederal Assembly, Manila.
28-30	ICMICA. Asian Graduate Meeting, Manila.
1960 January 2-8	ICMICA: Experts' meeting, sponsored by UNESCO, on "The impact of the great religions on the modern world", near Manila.

THE FUCI MEETS IN SALERNO

From 27-30 December last, the FUCI (Federazione Universitaria Catolica Italiana) met in Salerno for the leaders' Convention and the Federal Assembly. There were 500 participants from all parts of Italy. The meeting was led by Enrico Peyreti and Elisa Bianchi, National Presidents. Don Costa, the chaplain, was present. Mr. Jaime Cordova, General Secretary of the IMCS, took part in the meeting at the special invitation of the FUCI.

The Leaders' Convention was intended to be a meditation on the intellectual and religious work of the FUCI, and a study of the best way of continuing that work. The Convention took the form of four lectures followed by discussions and meetings to interest leaders of the different branches of the FUCI's work.

The first lecture dealt with "The intellectual commitment of the Christian", which analysed the competence required of a Catholic university man vis-à-vis contemporary culture. The discussion brought out the need for the constant improvement of the Catholic student's general culture if he is to make a positive contribution to culture today.

The second lecture was entitled "The religious commitment of the intellectual". It dealt with the mission of the FUCI as an organization which offers an integral formation to the student both on the temporal and spiritual levels.

The third lecture tried to see "How the FUCI should be present in the University in order to carry out the mission of Christian witness which falls to her, as part of the Church". The discussion brought up the need to give that Christian witness through personal contact in the university, and in a broader, more forcible way on the cultural level.

The last lecture which summed up the previous ones, showed "How the FUCI is formed". It studied how the Circle, the basic unit of the FUCI, brings its unitary, varied life to bear on religious, moral and cultural contingencies, paying close attention to topical problems.

One afternoon was devoted to meetings for the FUCI leaders on the different aspects of the Federation's work — Theology, Liturgy, federal life of the FUCI, University Activity, etc.

The second part of the meeting was the Federal Assembly, highest body in the FUCI, which decides on the annual work programme. Its main preoccupation this time was to gauge the university student's reactions to the activities of the local FUCI Circles, to correct any defects in the Circles' programmes, and thus have a Federation capable of stimulating the full development of university life in Italy.

J. C.