

Pax Romana



Fundação Cuidar o Futuro

journal



NUMBER 2, 1959

Truth and the Bases of Academic Freedom

Getting Christianity across to Modern Man

Argentinian Dilemma: its private universities

Fighting Discrimination

pax romana journal

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

Editorial

In the structural life of Pax Romana, the international movement as such has specific tasks. It has an activity independent of that of its members, and besides, it is part of its rôle to act as a motor, an all-pervading stimulant, with the dynamism proper to a "movement". But — and this is a point which we sometimes overlook when we are evaluating the work of Pax Romana — it is quite as true to say that the international movement only lives by the elements which compose it. The power and effectiveness of its apostolate depend on the vitality of the groups from the national level to the local societies.

It follows that the life of Pax Romana should consist in an uninterrupted flow of ideas between the international movement and its members, and between the members themselves. This is the only way of genuinely living the meaning and ideal of our community.

Is this really the case? The leaders of Pax Romana have often raised this question during their meetings, proving thereby that they are fully alive to their responsibilities. It was the main subject of discussion during the last session of the Council of Pax Romana-ICMICA (graduate branch). The Movement has grown considerably in the number of its affiliates; international professional secretariats are developing all the time, and the graduate Movement has given birth to the International Federations of Catholics Doctors and Pharmacists respectively. The task facing the Council was to find a focal point for all these energies, to prevent their dispersal, thanks precisely to this focal point, or to a kind of "major project" capable of winning the cooperation of all, without distracting them from their specific tasks, in their countries and in their professions.

This is the idea behind the three-year plan approved by the Council, and its general theme is: "Christianity and the Movement of Contemporary Culture". The Council was obviously guided in the choice of this "major project" by the desire to stimulate reflection on the tasks facing Catholic graduates in today's world. The fact is that, from the cultural point of view, our world is changing rapidly, and Christianity, now as at every point in history, must be ready to integrate itself with the present situation, to enlighten and raise it up. The Church, transcendent in time and in space, placed above cultural eventualities, lives through men who, themselves, live in the midst of this changing world. Christians must pursue and deepen the life of faith in milieu won by materialism and the immediate advantages of modern techniques, while others are charged with implanting the Church among men who only see in Her a foreign cultural power. Graduates must have a sufficiently clear view of these problems to be able to adjust their behaviour accordingly.

The project has thus been set in motion, and the first stages are already mapped out. The first one will be a study on "The Life of Faith in a Technico-Scientific World", of which we speak elsewhere in this Journal. The second will take place in Asia at the end of this year. The third will be organized, probably in Africa, in 1960 on the theme, "Unity of the Church and Plurality of Cultures". We want to wind up with a sort of synthesis in 1961, if possible in America.

The reactions we have heard so far are very encouraging. The "major project" will really be the pivot of our activities, for those of the national federations and the international secretariats on the professional level during the next three years.

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Truth and the bases of academic freedom

by **Prof. L. J. Rogier**

University of Nijmegen, Holland



PART II

(Part I of this lecture, which was delivered at the XXIVth World Congress of Pax Romana, Vienna, was published in the Pax Romana Journal, Number 1, 1959).

* * *

The Catholic scientist has a mission in keeping with the times, and here we are finally at the heart of the matter. We should not fear freedom in any way. The Catholic scientist who takes part in research and exchange of thought has a duty to adopt the stand-point of freedom, and to let his colleagues choose between faith and the refusal of faith. He must do so without *arrière-pensée*, without saying to himself (because that would be a mental reservation) that it is a temporary situation, and that as soon as Christian society has become sufficiently powerful, quite other circumstances will come into play. He must base his stand-point on fundamental considerations, notably because he recognizes freedom of conscience as a right of the individual, not as an evil to be tolerated and which he intends banishing at the first opportunity. If this were not permissible for a Catholic, he would not be able to take part in the intellectual exchange of contemporary society, unless he wanted to delude himself and others.

Let us try to put the question as clearly as possible. Must a Catholic admit that atheism can be professed in the University as in public life? And in certain cases, for instance if he is a Cabinet Minister, Rector of a University, or member of the academic board, must he even tolerate this state of affairs? I say "yes", but only on condition that everyone has the right to combat this atheism. It is in this respect that, as far as I understand, the authorities fail so miserably behind the Iron Curtain. Here you must allow me to object that when Catholics call for a ban on the propagation of atheism, their conduct seems to me to reflect the communist method which they denounce. The other day, a Dutch Protestant wrote to me: "You Catholics play with the meaning of Freedom as the Communists play with the meaning of Democracy." It is no use protesting that the Church and She alone defends truth and that error has no rights. The apostles also knew this but they

did not conclude that they had a duty to restrict freedom. Such behaviour would not have got them very far.

Apart from this capital problem of atheism, there are still plenty of specific questions about which we can make the same remark. Whenever they crop up, like for instance with regard to birth-control or sterilisation the neutral University must guarantee the freedom of all the ideologies represented, provided the right to combat them remains intact. Naturally, in all these instances, the Catholic University refends Catholic teaching and fights the theories of those who think differently, thought it always recognizes their right to think as they do. Because, I must say it again, the very fact that I start a discussion with another scientist, means that I recognize his freedom, his right to have a personal opinion. By saying to a colleague: "Since I must combat your point of view, I have also the duty to silence you", I am acting against the basic law of scientific thought. A Catholic University which would take part in scientific exchange of ideas without recognizing this freedom, would be no true university.

I sometimes wonder whether among Catholics, at least in Europe, the romantic nostalgia of an idealised Middle Ages, transformed into a fanciful myth and therefore contrary to historic reality, does not live on. We must question ourselves seriously: "Could Christianity have risen, progressed triumphantly through the ages and enjoyed God's blessing if it had chosen that way?" Was it not the task of the apostles to make the Christian doctrine of salvation understandable, accessible to an astonished, defiant, and hostile world? Today, the Church faces the same task. If we wish to glance backwards, let it not be towards the Middle Ages, but towards Christian antiquity. It is indeed a question of bringing Pax Romana once more to the world which has become a stranger to Christ.

Now we come to a ticklish question but we cannot avoid asking it: since the French revolution, has the Church ever come to terms with modern society? This is a society in which the rights of man are so commonly accepted that in many episcopal pronouncements, and even in some allocutions of His Holiness Pope Pius XII, their natural character is recognized. I wish I could believe it. It seems

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to me that too often still we Catholics are fearfully anxious to keep an escape route open. It is awkward to have to note this, but it would be cowardly to elude the question. Once upon a time, young Catholics decided that they would get the better of the Revolution by baptising it, but the Encyclical *Mirari vos* of 15th August 1832, cast a cloud over this way of thinking, and branded their dream an error. Henceforward, it was considered a Catholic duty to be anti-revolutionary. The loyal son of the Church thought he had to oppose Freedom. In Gregory XVI's Encyclical where the Pope speaks of shedding tears over the spirit of the century, the Catholic read that the age of freedom must necessarily lead to the age of incredulity. That is why action in favour of freedom of conscience was considered absurd, and freedom of the Press was the scourge of mankind, the curse of the earth, the mother of countless monstrosities which in post-revolution Europe were all leading to the destruction of the world.¹⁾

Here we stumble against something hybrid, which marks the European Catholic even today, something which has an unfavourable influence on, and even weakens his position in the scientific world, because his non-Catholic colleagues do not know exactly where they stand with him. Distinguishing between *thesis* and *hypothesis*, he tries to thrust his deliberations into a hazy background. It is this theory which gives him a chance to go on believing that the rights of man are contrary to the teaching of the Church; while he is free to enjoy daily those conditions which, thanks to "heresy", have become common-place at least in the civilized world. I refer to freedom of conscience, of religion, of education, of the press, of association, of meeting, of constitutional monarchy or republic. And yet it is difficult to reconcile all this with *Mirari vos* and *Quanta cura*.

So far we have only touched indirectly on the relations between Catholic universities and Catholic professors on the one hand, and the Church on the other. There is no doubt that a Catholic cannot teach a doctrine which has been condemned by the Church. That is quite simply impossible, for the moment he does such a thing, he ceases to be a Catholic. But with this proviso, he retains the right, frequently even the duty, of acquiring a wide and complete knowledge of these condemned doctrines and their apologists. For educational reasons, the Index of forbidden books can still be justified; for the scholar as such, it is meaningless. It seems to me an anachronism when special permission is still required in Catholic University libraries for the loan of these books.

Unfortunately, we have not said everything by stressing these negative claims. The Catholic scholar and the Catholic theologian too need freedom for the research which is their daily duty. God has left man many things to discover about His own nature and the doctrines of the Church. He has entrusted us with life on earth and the faith, like a capital which must bear fruit. The teachings of the Church are not a slab of reinforced concrete but a tree in flower. It has not burst forth on the world like Athena who, at the blow of an ax, emerged fully armed from her father's skull. In His wisdom, God made his revelation to man in the form of a seed, which would be both the object of his care and the food of His reason. If He had willed it, God could have revealed everything to the man He had created. Not only would there then be no more mystery, but nothing would have remained of the wealth and excess of enigmas which human intelligence has striven and will strive to solve little by little through the centuries. Could we find a more wonderful task, a more fascinating vocation than this slow inroad into Divine Revelation? Surely it is here that man shows he is a child of God.

However, in that case, to quote Leo XIII, we must run the risk. Every exploration and breaking into new ground

implies a survey and frequently leads to false tracks. We should not mercilessly reproach the researcher for his error nor still less doubt his good intentions. There are many who have stumbled on the road to truth, and it is inevitable. But we may well ask whether suspicious on-lookers, moved by a very holy zeal, have not too often succeeded in blinding the ecclesiastical authorities, thus causing harm, and sometimes committing an injustice towards those whose destiny it was to perceive the truth sooner and more accurately than the rest of mankind. Truth naturally triumphs in the end, but an injustice once committed cannot always be repaired. For centuries, the unfortunate case of Galileo has been a classical example of the dangers involved when science is submitted to suspicious vigilance. It is moreover a very old phenomenon. There are always the pharisees who get up, tear their garments when an innovator makes known a truth he has discovered, and let out the piously indignant cry of: "He blasphemous God". But which is it better to be a Pharisee or to be such an innovator?

We are not exaggerating the Pharisees' fault. The history of the profane sciences is full of unrecognized geni who whom humanity now hails as its benefactors. And if it were not for the personal suffering involved, there would often be no need to regret this lack of recognition. On the contrary, one should rejoice at the scepticism which is the researcher's best weapon. When they first appeared in the world of science, neither Descartes, nor Newton, nor Jenner, nor Pasteur, nor Semmelweis, nor Koch, nor Freud, nor Einstein, none of them was greeted at first with applause. They all met hostile resistance, suspicion and even calumny on the long and painful road which precedes the recognition of a work.

Let us add too that it is very difficult to find a second Galileo in the history of the Church today. The scandal of this sensational and obviously unforgettable mistake has naturally led Church authorities to be more circumspect. Sentences of excommunication have become the exception, even against the most daring scholars. But unfortunately, a "whispering conspiracy" is sometimes organized round a suspect who is bound to silence. We shudder at the memory of the years preceding the first world war, when a harmful integralism flourished, like an epidemic of unreflecting and pitiless zeal.

It is as though such diseases never quite cleared up; they remind one of the old Adam who cannot make up his mind to die. When the climate of thought is favourable, the old plant soon raises its ignorant head above the refuse of cut branches. The life of the scientific researcher is made still more difficult when he is not given the rightful opportunity of explaining himself. It is a harsh trial for the believing scholar to go on living in silence under the weight of a suspicion of which he knows neither the origin nor the foundation.

Still, it would not be fair to blacken the picture too much and forget that these painful trials also have their blessings. They can lead men of science to sanctity. More serious is the fact that such rigid attitudes paralyze research. They leave young workers without the heart to begin work. In this way, we might see a repetition of the tragedy of the XIXth century when believing scholars stayed away from laboratories. In those days, they acted from fear of an anti-religious materialism. Suppose that in the future, they must try and avoid suspicion of fellow-Catholics, what would be gained thereby? In both cases, it is the devil who leads the merry game.

1) S. Mirbt, *Quellen zur Geschichte des Papsttums*, Tübingen 1924 (4), 583 ff.

Getting Christianity across to Modern Man

XIIIth Plenary Assembly of Pax Romana-ICMICA,
Louvain, July 1959.



As we said in the editorial, the graduate branch of Pax Romana wants to focus its studies, during the next three years, on a fundamental theme, "Christianity and the Movement of Contemporary Culture".

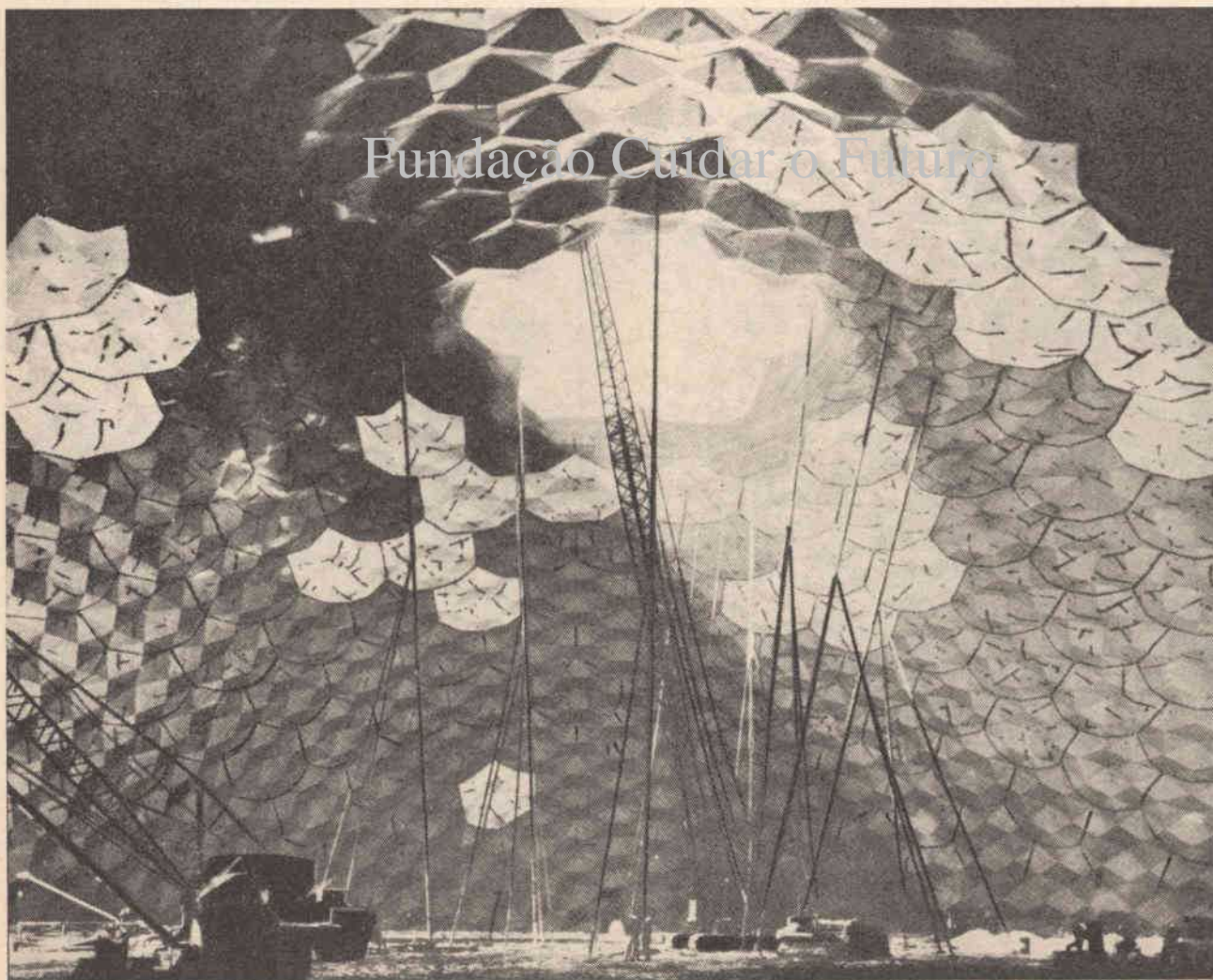
Now, the most obvious factor in the transformation of the modern world, the one which hits the eye from the start and which contains in itself the germ of several other factors of evolution, is undoubtedly the quickened development of the sciences and technology. This technical revolution began in the West, in a West which had already entered upon the phase of its civilization which Toynbee calls "post-Christian". But the mark of technology, as of all cultural values, is its power of expansion, heightened by the tools which technology itself creates. Having risen in the West, the technological revolution now confronts all existing cultures. Therefore, apart from being a factor in this transformation, technology is also a powerful unifying element in today's world.

As the etymology of the word and its characteristic func-

tion indicate, technology is a means, a tool, or better still, an assortment of tools. But in our time, technology has burst this narrow framework. It began by enslaving science, and making it work for technical ends. Then science and technology, hand in hand, invaded the world. The first stage in this transformation lay in the creation of entirely new material conditions of life. Consequently, man's approach to the forces of nature became radically different from that of preceding generations. The prestige of science has brought new intellectual formulations in its train. Scientism, positivism, materialism in all its forms are so many attempts at explaining the world. By attributing an absolute value to experimental results, or to the postulates of the physical sciences, these attempts tend more and more towards the negation of all transcendental reality.

The influence, more or less explicit, more or less acknowledged, of these ideas in the world today is enormous. It has spread to social concepts, especially in the form of marxism or the utilitarian empiricism whose basic dogma is productivity. It has inevitably spread to the religious

The new landscape of technology. Geodesic dome fabricated entirely of steel in the USA. (USIS Photo)



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Shaping our future ?

(USIS Photo of a North American scientist)

field. For the twentieth century man in the street, the life of faith is secondary. God is not necessarily absent from his vision of the world, but the relationship between the creature and his Creator and Saviour is at the most on the level of sentiment. For many, religion is a thing of the past, belonging to pre-scientific civilizations. When it is not effectively combatted, as under Communist régimes, it is too often scorned or unknown. For others, prayer has a value and meaning quite different from what it had for our ancestors. Let us take an example which may seem unimportant: for how many people today, even those who consider themselves Christians, do liturgical prayers for rain have meaning ?

The dangers of technico-scientific development for the spiritual life are only too well known. What we have just said is not new to anyone. We know how science and technology monopolize man's attention. Drunk with his power over nature, man is ready to renounce every vestige of spiritual life for the immediate advantages which material progress can procure for him; pride in his power blinds him. On the other hand, deprived of horizons which surpass the temporal and proximate, he does not know what to do with the freedom which technology has brought by liberating him from servile work. At the same time, the frightening prospects of new means of destruction, of which the hydrogen bomb is, alas, only the most terrible example, paralyzes him with fear. Furthermore, the attention of men of action, politicians, economists, sociologists, etc., is centred on increasing material goods, although a materialistic outlook prevents science and technology from increasing these same goods sufficiently to allow all men to benefit from them, particularly in the so-called under-developed countries.

Nevertheless, the progress made by science and the admirable conquests of technology are a fact. What is more,

this is a fact of positive value, a real possibility of freeing man from the servitude of brutalising work and the limitations of individual strength. Progress cannot hide the dangers of materialism run wild, or of Pride. Is it not our task, as Catholic intellectuals, to bring out the human values in technology and re-establish among our brethren the true hierarchy of these values ? Man collaborates with God in the work of Creation. From the first chapters of Genesis, all Creation, represented by the Garden of Eden, is placed in man's hands so that he may "cultivate and care for it". What is more, is not scientific invention, the source of progress, essentially a fruit of the mind and soul ? Apart from any religious consideration, the conquest of the material world today awakens in all reasonable people concern for at least the parallel progress of moral and social Conscience. They now realize that the world cannot be built on a foundation of material progress alone. Likewise, according as the most up-to-date scientific work (as much in Physics as in Chemistry or Biology) penetrates the secrets of life and nature, it discovers with wonder the undeniable traces of a providential finality which reveals the Thought of a Creator.

Therefore, it was necessary to begin the study of the cultural transformation of the world by that of the influence of science and technology. Whatever our responsibility in the development of a technico-scientific civilization, by the fact of our Christian vocation we have to live our Faith and bring the message of Christianity to this civilization. That is to say, we must first of all safeguard our spiritual life and by our rôle as witnesses and by our apostolate, we must help to give technology its proper place in life. We must restore the sense of God to the world, and the sense of liturgical prayer too (without for all that scorning the work of the weather forecasters !).

Are we prepared for this task ? Can Catholic intellectuals present the eternal message of Christianity in a manner adapted to the actual conditions of the world ? Have we elaborated intellectual formulae capable of giving an

XIII Plenary Assembly of ICMICA Louvain, Belgium

PROGRAMME IN BRIEF

July

- 25 Statutory Assembly.
- 26 Morning: First lecture on the study theme, "Life of Faith in a Technico-Scientific World".
Afternoon: Symposium by representatives of different professions and different countries.
- 27 Morning: Second lecture.
Afternoon: Commissions.
- 28 Excursion to Antwerp.
- 29 Morning: Third lecture.
Afternoon: Commissions.
- 30 Morning: Information Session on the work of Pax Romana in relation to other international organizations.
Afternoon: Closing Session. Conclusions.
- 31 Morning: Meetings of the international professional secretariats, and of the chaplains.

Afternoon of July 31 and morning of August 1:
Optional excursion to Bruges and Ghent.

adequate reply to the painful questions which torment man today? These are the sort of questions we shall ask ourselves at the Plenary Assembly in Louvain in July of this year, under the title, "The Life of Faith in a Technico-Scientific World".

To help prepare the meeting well, a questionnaire was drawn up and sent out some time to all the ICMICA federations and a fair number of our friends. Those who are interested in it, may obtain copies from the General Secretariat in English, French, Spanish and German. But let us be absolutely clear about one thing, right from the start. The meeting in Louvain will not put technology or atheistic science "on trial"; rather we ourselves shall be "on trial", examining our responsibilities as Catholic intellectuals, and studying the best way of facing up to our duty. So, we must first of all know what is happening in various coun-

tries, and know the attitude of intellectuals towards religious problems in professional milieux. We should find out the behaviour of Catholics, study the ways in which today's intellectual chooses to live the life of faith, take stock of the apostolic work being undertaken for the Christian formation of scientists and technologists in all disciplines. Finally, from all this material, we must draw valid conclusions for our work.

It is certainly a splendid, and very ambitious programme. We need the collaboration of all if we are to carry it out. The aim of this article was to call insistently for this collaboration from all our members and friends, or from all the regular readers of the Journal — which amounts to the same thing.

R. S. F.



Argentinian Dilemma: its private universities

by **Rev. Jean Sonet, S.J.**, Dean of the Arts Faculty,
Catholic University of Cordoba, Argentina.

Father Jean Sonet, S.J., is the former Rector of the University Faculties of Our Lady of Peace in Namur, Belgium. He is a Doctor of Philosophy and Letters of the Catholic University of Louvain, graduate of the School for Higher Studies and the Institute for Oriental Languages at the Sorbonne, author of philological works on the Middle Ages and of literary studies on modern authors, former chaplain to the Belgian Army and the French Forces of the Interior in 1944. Fr. Sonet took up his post at the Catholic University of Cordoba in February 1958.

The National Constitution, voted in 1853, modified by Peron in 1949, and fully re-established in 1957, proclaims the freedom of primary secondary and higher education.

At the higher education level, Argentina has eight state universities. Here are their names and dates of foundation: Cordoba (1613), Buenos Aires, San Miguel de Tucuman (1912), the Litoral University with its seat at Santa Fé and an affiliate at Rosario (1920), Cuyo (1939) which includes Mendoza, San Juan and San Luis, the University of the South at Bahia Blanca (1955), the University of the North-East (1956) for the provinces of Corrientes, Chaco, Formosa and Missones. As you will see at once, most of these universities have been founded recently although some of them started out by incorporating older institutes.

Apart from this state university education, there were no private universities in Argentina. There was an attempt at a Catholic University in Buenos Aires from 1910 to 1920. It failed both for internal reasons and because of state refusal to grant recognition. The Jesuits and Dominicans as well as some secular colleges tried to fill this gap, as for instance in Buenos Aires, Cordoba, La Plata, Santa Fé, Rosario, Tucuman, Mendoza, San Juan and Santiago del Estero. So Catholic Faculties, Institutes and Schools of higher learning opened and multiplied, without any orga-

nic relation. They made a courageous attempt to remedy the grave chronic defects with which the official universities were reproached: chaos in the study programmes, political pressure, methods of instruction, examination system, nomination of professors, overcrowding, rights of student factions etc.

Immediately after the anti-Peron revolution (1955), the Provisional Executive Power abolished the Peronist laws which had considerably accentuated the political enslavement of the universities; it re-established the Avallaneda law of 1885 which gave autonomy to the universities. On the same day, 7th October 1955, all the teaching and auxiliary personnel of the national universities were automatically dismissed. Their posts were considered vacant, and every case of reintegration into the new administration had to be examined by the commissions specially set up for that purpose.

On 23 December 1955, by decree-law no. 6403, the Provisional Executive Power set out the regulations concerning the autonomy and organization of the national Universities. Article 28 of this decree is of capital importance in the history of private higher education in Argentina. It reads as follows: "Private initiative may establish free universities which will be authorized to confer diplomas and professional qualifications in so far as they conform



to the conditions determined by a regulation which will be established in due course." On 23 February 1956, another decree-law no. 3218 set up a commission charged with preparing the regulation pertaining to article 28. Under the pressure of public opinion which had been quick to seize upon the importance of this article, apparently laconic and dilatory, the national consultative Assembly met and during a long, impassioned debate, called on the Minister to give details about the meaning of article 28, and the spirit in which it would be applied.

In a speech broadcast on 2 March, the Minister described his intentions in detail. The regulation would be inspired by the following principles: no State subsidies; State control of the sources of revenue of the private universities; State control of diplomas in professions touching on public health or security. The regulation would take care that these universities were of great scientific value and respected republican and democratic institutions.

Another difficulty arose. In May 1956, a violent campaign was whipped up throughout the country against the Minister for Education on account of article 28. Student groups attacked and occupied the different national universities; the Catholic students organized a successful defense. A compromise was reached; the Minister resigned, article 28 remained, but the commission nominated to establish the regulation suspended its work.

In the beginning of May 1958, Arthur Frondizi, leader of the Intransigent Civic Radical Union (UCRI), the victorious party in the elections of 23 February, acceded to the Presidency. Article 28 of decree 6403/55 of the Provisional Executive Power still remained and the Catholics hoped to see it implemented. It was the Rectors of the State Universities who met in Mendoza in mid-May, and threw the fat into the fire. They published a project for a university law. This project contained an article 19 (it later became 15), which gave State Universities the exclusive right of awarding legally-recognized diplomas giving access to the professions. In a project which aimed at increasing the generous autonomy which had been granted the state universities by decree 6403, this article 19 was aimed at sapping all the effects of article 28.

The private Universities of Buenos Aires, Cordoba and the University Institutes reacted by public declarations, lectures, articles in newspapers and reviews, information sessions.

At that time, there were three possible solutions:

1. Maintain article 28 and give the private universities the right to grant legally recognized diplomas under the same conditions as the official universities;
2. Put the Rectors' scheme into effect — the degrees of private universities would have to be validated by the official universities to give access to the professions;
3. The official and private universities would only give academic titles. The State, using its supervisory powers, would give specific recognition to professional titles, where the good of the community was directly concerned.

The whole affair took place between 27 August and 30 September. Let us follow the chronological order of events. On August 27, in an inspiring message, President Frondizi reaffirmed his desire to guarantee the freedom of education, and recalled his previous declarations of 25 June 1957 and 13 March 1958. He informed the country that he was studying the juridical means of putting the principle of freedom of education into effect.

There was an immediate reaction. It was led by Mr. Risicri Frondizi, brother of the President and Rector of the University of Buenos Aires, and was made public in a four-

point declaration, larded with irony, double meanings and contradictory statements.

The Independent Association of Alumni of the Arts and Philosophy Faculties of the University of Buenos Aires had no trouble in replying to him point by point, and this pertinent reply was widely diffused throughout the country.

The FUBA (the university student federation in Buenos Aires) got excited and took the debate into the streets:

September 4: Meeting of the FUBA, chaired by Risicri Frondizi, in the Faculty of Applied Sciences. After having pathetically announced that the gravity of events forced him to postpone a visit to Moscow, he declared: "It is with deep sorrow and burning anxiety that we abandon the haven of the lecture-halls, the laboratories and libraries to go out to defend the freedom of culture which, today, is threatened by transitory political compromises." Thereupon, he led a street manifestation which broke into anti-religious and anti-clerical cries and went to the Congress to voice its protests.

September 5: Further street manifestations led by the FUBA — disorders, pillaging, stone throwing, wounded etc. The secondary school pupils began to play a greater part in the incidents. Delegations visited the President to demand a vote on the Rectors' proposed law and the rescindment of article 28.

September 6: Vigorous radio message by the Minister for National Education, Mr. Louis MacKay. The government would not stand for any ultimatum, for any pressure. The Minister reprovved the violence campaign and condemned, without mentioning it, Mr. Risicri Frondizi's attitude. The legislative would make its will known, the executive would decide.

September 15: 100,000 people manifested in favour of freedom of education. It was a dignified, imposing and enthusiastic manifestation in which thousand of provincial people who had come to the capital in special trains took part. President Frondizi received a delegation and reiterated his declarations.

The agitation spread to the whole country: student and secondary school strikes, occupation of universities and colleges, street fighting with sticks and batons, stones, firearms, tear-bombs, cavalry charges, wounded everywhere.

September 19: Grim day throughout the country.

— in Cordova, violent and disgraceful disorders. The students of the State University tried to occupy the Rector's House, the Law Faculty and the Normal School (Escuela Normal). They were repulsed by the pupils, but there were some seriously wounded.

— in Buenos Aires, more than 100,000 people manifested against freedom of education. The manifestation was violent, charged with hate, and portended the worst.

— On the same day, the bloc of deputies and senators of the UCRI (the President's Party) voted 49 for and 25 against, the suppression of article 28. There were 56 abstentions. People felt that the party might be lost because it no longer seemed to be following its leader.

September 23: The Commission for Education in the Chamber of Deputies counselled the rescindment of article 28.

— The UCRI bloc met to discuss its position. It was a long-drawn out meeting at which leaders of left-wing students were allowed to speak. At the end of the meeting, a majority of the Frondizi deputies approved the **Domingorena Project** which one of their members had introduced in an attempt at conciliation. The Project was conceived as follows:

Art. 1: Article 28 of the decree no. 6403/55 is suppressed.

Art. 2: To replace the said article 28, the following text is approved: Private initiative will be entitled to establish universities which may award titles and/or academic diplomas. The right to exercise a profession will be accorded by the State. Examinations which give access to the exercise of the different professions will be public and in charge of organs designated by the state authorities. These universities may not receive State subsidies, and must submit their statutes and curricula to the prior approbation of the administrative authority which will determine the other conditions of university organization.

On the same day, the UCRP bloc (minority radical wing) met and decided unanimously (except for one vote against) to call for the rescindment of article 28, but also rejecting article 2 of the Domingorena Project.

To understand the rest of the story which took place in parliament between 26 and 30 September, we must remember two facts:

1. In the beginning of September, the two Chambers, by their vote, converted into law, the decrees-laws of the revolutionary government. Decree 6403/55 is therefore a law, and article 28, an article of law. Its implementation depends solely on the executive power. Obviously, this law can be rescinded by parliament before its implementation. By what mechanism?

2. If the Chamber of Deputies takes the initiative of calling for abrogation, the Senate can approve or reject its vote. In this event, the Chamber may insist for a first time; if it insists for a second time, then $\frac{2}{3}$ of its members must go to the vote.

September 26: By 108 votes for and 52 against, the Chamber of Deputies voted for the abrogation of article 28. The majority of $\frac{2}{3}$ was acquired. The tribunes and the winning deputies gave vent to noisy demonstrations - the adversaries of article 28 cursed and insulted the Hierarchy. But what about the Senate?

On the same day, in Cordoba, after a meeting of left-wing students during which a communist trade-union leader had excited the crowd, the State university was occupied to cries of "Lucifer, lang live the devil, death to God, death to the priests", etc. On the following day, the police turned out the occupants by force. During the violent street manifestations which followed, fire-arms were used and 20 police and 10 students seriously injured. The army had to occupy the University in order to establish order.

September 29: The Senate rejected the vote of the Chamber of Deputies and its 32 members unanimously approved the Domingorena Project mentioned above.

September 30: The Chamber of Deputies insisted, by 92 votes against 48, on the straight-forward abrogation of article 28.

The same day, the Senate maintained its position, with the unanimous vote of 36 members.

At 11 p.m., the Deputies insisted once more but with 102 votes against 63, that is, without the required $\frac{2}{3}$ vote of its members. The project of the Senate therefore became law. There was general uproar, with shouts, curses, fist-cuffs and coins thrown in all directions. In the streets, there were manifestations, pillaging, arson of cars, but the army had been called out, the Marine was protecting the private schools.

That is the stormy history of article 28. The Catholics and supporters of private university education won the day. They want to consolidate this success which they won at the price of so much moral and physical suffering by bringing their young institutes into line with legitimate governmental requirements. The executive power has reiterated its desire to implement the Domingorena law. Will the academic year which starts in April mean a cooling-off or a recrudescence of academic conflicts? Can we dare hope for academic peace in a country so potentially rich, so bruised by internal struggles, and which has such need of stability, guaranteed by the peaceful collaboration of all shades of thought?



Raúl Gonzáles Simón,
Pax Romana
Assistant for
Latin America,
at the VIIIth
International
Student Conference,
Lima,
February 15-25.



Ladies on Camera

In the first issue of the Journal this year, we offered you women's answers to various questions regarding the rôle of women in the modern world. Despite understandable reticence in writing about so personal a matter, and some difficulties with expression in foreign languages, those girls who were kind enough to answer our Questionnaire gave an interesting, subjective picture of Woman's Rôle.

Just as the women's answers came from all corners of the world, so the men's replies, though only four in number, came from four Continents. In their case we did not categorize them. We found among them more objective

and thought-provoking passages than in the women's answers, so we decided simply to let you read the more outstanding points.

* * *

Indonesia: Women are rushing into all kinds of activities where muscular capacities are not relevant: schools, organizations.... but the majority (of women's activities) is on the social action level....

The presence of women.... always gives charm to the atmosphere and makes work much more pleasant for the men....

Women exercise a different kind of influence than men because the work of a woman is never a function, never dry.... woman in work is always a full human being in work, and one cannot get her out of it. The total devotion of a woman to her work easily makes her an extremist, over-active and unsupportably assiduous.

There is nothing Pax Romana could do better than help them to become more and more conscious of their existence as women. The girls we have met in Pax Romana are quite normal girls. Whether they are better than others or not, is something quite different. Better for what? To run the activities of Pax Romana yes; to run a comfortable and homelike house, it depends.... Pax Romana cannot do anything for this, the girls have got it from home or not. The girls in Pax Romana are so taken up and fascinated by something immaterial outside their own existence (apostolate, social action, the "rôle" of the woman, etc.) that they seem to forget the most important feature of their own existence: to be taken up by the personal well-being of others, and to find force and value in their own personal nature. I think it is a great loss if women are



Contrast in skills
Vietnamese girls on Ladies' Day in Saigon, etc....

going to live for something impersonal.... The emancipation of women will destroy and break up the family as soon as there is an individualistic spirit in it. This spirit will make the house and the family just an hotel. Only if we keep the social sense of all, can we "emancipate" in any direction.

Ghana: Time was when the African woman was considered subservient and inferior to the man.... Today Ghana can boast of a number of successful women in high positions of trust. Alongside with Education, Christianity has played a major part in the emancipation of African women. In general, women are taking more to Christian teachings and way of life, in that they feel more secure when they contract marriage in the Christian way.... I have never been overseas and so cannot give an accurate account of European and American women; but the few I have met in Ghana strike me as persons who are well informed, open-minded and good "mixers".

Portugal: Many fields in Portugal are closed to women because of a certain mistrust which Society has of them, with regard to public activity. Women are as much responsible for this attitude as are men, for the women do not make enough effort to overcome prejudices, neither in the sense of fighting for their rights, nor in that of "educating" men to accept them.

.... At our Universities, a woman student is nothing but a woman who studies. She does have a certain amount of influence, but it is not always a desirable "feminine" in-

fluence.... Girls whom I have met in Pax Romana are "different" from others, for they have a happiness rarely found elsewhere, and have a way of looking at problems and situations with the eyes of true Christians. They know what it means to be actively engaged in the Apostolate, and give the impression of being destined to be exemplary mothers, enlightened Religious, and competent professional people.

The emancipation of women does not explain evils in the family; rather, the relaxation of family ties is responsible for mistakes in matters concerning the emancipation of women.

The sphere of the University should profit from the union of male and female elements in the field of Culture, just as these join naturally to create a family.

Women's specific vocation is to be a mother, and this fact is so neglected (today) that one forgets to prepare the University woman for her future properly.... In the end, what is most necessary is that men understand that women can never be their rivals in Society, but will always be different and complementary.

Canada: The New York Times, in comparing men and women, found the following: women outnumber men numerically, have greater endurance, have keener senses, have superior mechanical aptitude, are saner, more studious, read and write faster, have a higher vocabulary, have superior judgment, have keener intuition, are more adaptable, more purposive, can deal better with the public, and are more careful investors.

.... It has been estimated that as many as a third of (Canada's) female undergraduates drop out because they feel there is a much better chance of getting married outside of the University.

.... Although one out of ten executives in Canada are women, they occupy a rather unique position in that they are duplicating male rôles rather than achieving and demonstrating a female contribution.... On of the diffe-

a laboratory assistant in Porto Rico.



rences that women can bring to aspects of the masculine business and political world is their greater feeling, emotion and humanity. From early years they have been taught this, and this is one of the keys to their greater longevity, mental health and personal satisfaction. Men can and will profit from this if a concerted effort is made to demonstrate its effective contribution by dedicated, trained women in Canada.

Socio-economic pressures exist for both the man and the woman. Perhaps women feel this more because our business, professional and labour markets are geared for men.... However, women must face the problem and decide whether they wish to compete with men or find a separate place for themselves. In the present situation, women can lose some of their femininity through competition.

* * *

As you see, the men are more outspoken. Perhaps because the effect of the rôle of women is very important to them....?

A few very clear principles are obvious at the ends of all the various lines of thought expressed in the replies to our Questionnaire. The answers will be reviewed and analysed, and the concluding article in this series, which will appear in the next issue of the Journal, will combine a summary of the answers with a report on the Pax Romana Woman's Meeting: "The Rôle of Women in the Modern World", in London from April 6-13.

The Editors, and the Secretariat of Pax Romana, sincerely thank the following persons for their conscientious help and their enlightening replies to our questions:

AFRICA: Florence Dillsworth, Sierra Leone; Josephine Mensah, Andrew Botse-Baidoo, Ghana; Margaret Barker, South Africa.

ASIA: Agnes Fonseca, India; Thérèse Lâl, Vietnam; Kaptin Adisumarta, Carla Theong, Indonesia.

LATIN AMERICA: Carmen Deli Santana, Porto Rico.

NORTH AMERICA: Walter Zhorowsky, Canada.

EUROPE: Flavia Montserrat, Joao Carlos Vaz Serra de Moura, Portugal; Moira Reynolds, Great Britain.



Fighting Discrimination



Fundação Cuidar o Futuro

As we write these lines, the Sub-Commission on the Prevention of Discrimination and the Protection of Minorities has finished its eleventh session in New York.

Perhaps it will be helpful to sketch the history of this body whose activities may have lasting effects on the future development of international protection of minorities.

In June 1946, the Economic and Social Council of the United Nations (ECOSOC) authorized the Commission for Human Rights to set up two Sub-Commissions to study a) the protection of minorities b) the struggle against discrimination (Resolution 9/II of the ECOSOC). The Commission only set up one, the Sub-Commission on the Prevention of Discrimination and the Protection of Minorities.

This sub-commission is composed of twelve people chosen by the Commission in consultation with the Secretary General, subject to the consent of the governments of the people concerned. The members of the Sub-Commission sit as private individuals

and not as representatives of their governments.

The mandate of the Sub-Commission, which incidentally has been changed since its inception, is as follows:

a) to undertake studies, notably in the light of the Universal Declaration of Human Rights, and to address to the Commission on Human Rights, recommendations dealing with the prevention of discrimination of all kinds, violations of human rights and fundamental liberties, as for instance, the protection of racial, national, religious and linguistic minorities;

b) to carry out any other function which may be entrusted to it by the ECOSOC or the Commission on Human Rights.

The first four sessions of the Sub-Commission were mostly devoted to the protection of minorities. Studies on different aspects of the matter resulted. They are certainly useful but because of their theoretical nature, they cannot be put into practice immediately. Doubts were subsequently entertained about the usefulness of the Sub-Commission and the interruption of its activities was seriously considered (decision of the ECOSOC in 1951). However the General Assembly of the United Nations, considering "that the struggle for the prevention of discrimination

and the protection of minorities were two of the most important aspects of the positive work undertaken by the United Nations" declared itself in favour of the Sub-Commission. Now, the Sub-Commission meets once a year in New York.

What is the present scope of the Sub-Commission? We mentioned above that the Sub-Commission was competent to make studies on discrimination which violated human rights. In fact, the temporary impasse which awaited the projects for Pacts on Human Rights due specially to the attitude of governments, encouraged the organs of the United Nations to undertake some long-term activities, of which the study of discriminations in the world, is certainly one of the most useful. For, alas, we know only too well that the number of these discriminatory measures is impressive.

To combat discrimination effectively, the facts in law and in practice must be assembled. How has the Sub-Commission gone about this study? It has done so by establishing the order of priority in which certain kinds of discrimination will be studied; by choosing from its members, special rapporteurs who have the delicate, and often difficult, task of collecting all the facts and then, if possible, going further, that is to say, making suggestions on the most

effective way of combatting existing discriminations. In this kind of work, the non-governmental organizations have a most positive role to play by providing the rapporteurs with very accurate information which may opportunely supplement information from government sources.

The first study on discrimination in education is finished. Apart from the considerable amount of work he put into it, the rapporteur, Mr. Charles Ammoun from the Lebanon, can be praised for having done some prospection, which will ease the task of succeeding rapporteurs. Among other non-governmental organizations, Pax Romana collaborated very actively in this study, and even drew down on itself the wrath of certain members of the Sub-Commission.

On the agenda of the session which opened January 5, we find four studies of discrimination a) work and profession b) freedom of religion and religious practices, c) political rights and d) the right which every person enjoys to leave any country, including his own, and to return to his own country.

As far as discrimination in work and profession is concerned, a big step forward was taken when the last International Labour Conference adopted the Convention and Recommendation concerning discrimination in work and profession (June 1958). This fact has been noted with satisfaction by the Sub-Commission which called on the competent organs of the United Nations to invite the governments to ratify this Convention. During the debates, remarks were made on the

right of stateless people to find work, a right which, perhaps, the Convention does not sufficiently safeguard.

The study on discrimination in the matter of political rights is progressing slowly. Its rapporteur, Mr. Hernan Santa Cruz (Chile) has so far presented a report in which he indicates the plan he intends following in his study. Furthermore, he has outlined his ideas on the meaning and scope of the expression "discriminatory measures" in the field of political rights. However, as the rapporteur has not yet received any information from more than 30 Member States and no vital information from the specialized Institutions, his report has still a long way to go before it is complete.

Mr. José D. Ingles (Philippines) has been charged with making a study of the right whereby every person may leave any country, including his own, and return to his country, in accordance with paragraph 2, Article 13 of the Universal Declaration of Human Rights. Mr. Ingles has submitted a preliminary report to the Sub-Commission. In the first part of this report, Mr. Ingles gives his views on the scope of the study, on the nature of the concepts in question and the methods and procedure to be followed in carrying out the study. In the second part, he analyses the history and meaning of the pertinent clauses in the Universal Declaration. However, here again, this is only clearing the ground for the work which must be done.

Therefore, the study of discrimination against religious freedom and religious practice is the most important item

before the present meeting. The special rapporteur is Mr. Arcot Krishnaswami, India. The report is not finished yet and this time, the Sub-Commission must consider a supplement proposed to the draft report which already exists. We must mention the great change in Mr. Krishnaswami's attitude since his first text two years ago. The last draft shows much broadmindedness. It also proves that even someone who probably had no frequent contact with religious problems in the world today, can become rather well acquainted with them, if he sets about his task in a spirit of comprehension and tries to be well informed. However, we must make a general remark which applies to Christians, and we feel that **mutatis mutandis**, the same problem exists for every truly religious man: religion is based above all on a man's vision of the world and the nature of man, and on an affirmation of transcendence. Therefore, to approach religion as an aspect of culture, is to condemn oneself from the outset not to make allowances for the true values involved in the debate. Let us underline this basic fact (which is no reflection on the person of the rapporteur) and we shall realize everything this study lacks.

The non-governmental organizations took an active part in this study and the International Catholic Organizations provided the rapporteur with abundant, complete documentation. It has certainly been used although the reports for each country which Mr. Krishnaswami has drawn up within the framework of his document, do not seem to make sufficient use of them, and documentation from government sources predominates. This was precisely the intention behind the intervention of the Pax Romana representative at the last meeting of the Sub-Commission. It was a somewhat agitated intervention in that the Chairman thought it right to interrupt the speaker; it seemed that the former feared details about governments which might be the subject of attack. However, this was not at all the intention of the Pax Romana representative who was allowed to finish his intervention the following day and to draw the attention of the Sub-Commission to the enormous gap there would be in the study if only governmental sources were used.

Finally, we must mention that, at the suggestion of the Rapporteur the Sub-Commission considered that the procedure of triennial reports to be presented by governments, procedure instituted by the Commission for Human Rights was a good one; it was an appropriate manner of allowing governments to indicate the progress made in the struggle against discriminatory measures, specially in the field of freedom of religion and religious practices.

T. S.

GENERAL SECRETARIAT NEWS

1. The General Secretariat of Pax Romana celebrated Pax Romana Day on March 4th. The aim of the Day was to make the Movement better known to the Swiss and foreign students of Fribourg University. Evening Mass was celebrated in the University chapel by Fr. Dominique Louis, O.P., chaplain to the University and to the General Secretariat. Fr. Louis gave a sermon on the theme of the Pax Romana Day "Student Unity in Christ". Later in the evening, a 5-Continents Session attracted about a hundred students. Members of the Secretariat staff, representing the different continents, described the university situation in their region, and the work of the Catholic student federations. The speakers were:

Mr. Jaime Cordova, General Secretary-IMCS, for Latin America;
Miss Evva Jarmicki, for North America;
Mr. Günter Remelé, German-language assistant for Europe;
Mr. Robert Ekinu, African assistant, for Africa;
Mr. Richard Kaptin Adisumarta, Asian assistant, for Asia.

The session aroused such interest that there was an immediate request for a similar evening in the summer term.



Assistants' Office in the General Secretariat of Pax Romana. Robert Ekinu, Uganda, and Günter Remelé, Germany.

2. Dr. Richard Kaptin Adisumarta, Asian Secretary, has been recalled by the Indonesian Government to take up a teaching post probably at the State University of Djakarta. Dr. Adisumarta left Fribourg on March 6, and after a series of lectures in Germany and Holland, sailed from Amsterdam on 15 March. He has been replaced at the General Secretariat by Mr. Francis Selvadorey, former President of the All-India Catholic University Federation.

Les Tricheurs ¹

But who cheated anyway?

It is fashionable to ask the question, and almost impossible to reply briefly if we want to take into account the very diverse, sometimes conflicting opinions coming from the countries where the film has been launched, generally with resounding success.

We know that it is one of the most controversial films of the 1958-59 season — by reason of the theme, which is sufficiently known to dispense with a description here; by reason of the producer, Marcel Carné, whose every film is an event in the film world, and of the boldness with which it paints an "emancipated" youth.

Carné wants his film to "mirror a period". He declares: "I know these young people inside out... they exist and I have painted them in the raw". He points out that, on the whole, these boys and girls do not belong to the student milieu; that if they studied at any time, they have almost always given up their courses before the end.

Carné wants his film to alert parents who are too credulous, too weak or too selfish, who find it more reassuring and easier to ignore or to let live. We read: "If, out of 1,000 spectators, a single parent suddenly discovers that his son is selling his soul for a Jaguar, or that his daughter is tearing her heart out so as not to hear it beat, then "Les Tricheurs" will have succeeded better than a vain and brilliant picture of obstinate J3's".

Has Carné succeeded in this two-fold undertaking, and has he, thereby, produced a work worthy of his past achievements?

Are the young people in "Les Tricheurs" true to life?

Most of the French critics find that they only represent exceptional types of a kind of youth which hung round St. Germain des Prés five or ten years ago. In that case, the film has already been dated by the new wave of young people in the district.

In Belgium where it would have been tempting to think of the film as a foreign product, worrying, yes, but unrelated to the local situation, some educationalists and young people who were questioned on the subject, consider that similar bands of misguided youth do exist, even in the provinces. Others, however, affirm that the young people who swarm to see the film, do not recognize themselves in it, not in the slightest.

Even those who admit that the facts are accurate or plausible blame the film for generalizing, and hold that it would be farsical and odious to make it the yard stick for a generation. They usually blame Carné for having "cheated" in his presentation. They say that he cast the distant, languid glance of his fifty years over the characters; that the film has been fabricated, it rings hollow, that it suffers from "a shallowness which makes it incapable of portraying the only thing which mattered for those boys and girls: the difficulty of being, of reconciling themselves with life".

Has the film a moral intent?

Let us not refer to the producer but to what the spectators see and take away with them.

The general opinion is that the film is right off the mark in those aspects which aim at telling a moral. This applies to the elder brother who is an honest worker (incidentally his private life is pretty "free"), to the surgeon who plays at being a moralist, and to Bob's final return to his books and the family.

What about the indirect moral content? For young people, this means the impasse where those who cheat themselves



Alain, the gang leader (left) with Mik (centre) and Bob, the bourgeois outsider. (Mercury Photos, Brussels)

and life end up; for parents, it means the excesses of which their children are capable if they are left to themselves.

But it is to be feared that few young people will be capable of learning, on their own, the lessons of this film, despite its excesses and lacunae. If the pictures are, in general, relatively restrained, the dialogues and situations depict a rare crudity and cynicism. And the author yields to the easy temptation of excusing all the errors of youth on the absence or inconsistency of the parent, the selfishness of society and the absurdity of the world in which we live. Besides, hardly has the page of this drama been turned over, when the last scenes indicate the inevitable "next one" round the corner.

As for the parents, perhaps some of them will receive a salutary shock. But a Belgian educationalist remarks that others may find in the film an easy alibi for their undue severity or mass condemnation of present-day youth, and the remedy would be worse than the evil". While a young girl comments: "The parents who might benefit from this film won't go to see it, or else won't grasp its meaning."

"Les Tricheurs" was forbidden in the Canton of Vaud, Switzerland, by the unanimous decision of the Commission for the Control of Films. The reasons for this decision were as follows: "Unhealthy film, demoralizing in the extreme and dangerous for youth. Is of a kind to influence social behaviour unfavourably, and to wound the sensibilities of the greater part of the population."

Is "Les Tricheurs" a great film?

Some people think so, but on the whole, the critics are severe. They talk of failure, of not recognizing the great Carné, or else they reproach him with not being able to disentangle himself from the familiar myths, in order to treat this new subject. Some critics however speak of "pieces of an anthology", but these are sometimes the very passages most harshly criticized by others... Where they are all in agreement is on the value of the young actors, chosen and directed by the master's hand.

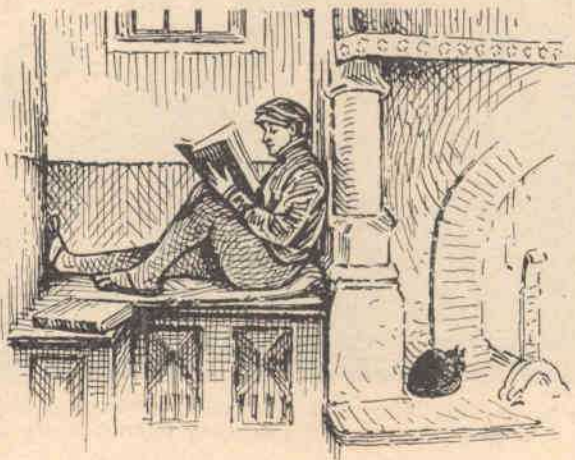
Whatever way we look at it, it is undeniable that the film will not go unheeded, even apart from the rather noisy publicity which surrounds it. Whether it irritates, worries or pleases, it leaves no one indifferent — which gives us the right to say that if it is not a great film, it is at least a worthy subject. But we must add that no one who goes to see the film is allowed to cheat.

Y. H.

¹) The original title of "Les Tricheurs" (The Cheaters) has been retained in this article, as in the English-speaking countries where the film has been shown.



BOOK REVIEW



Pensée chrétienne et communauté mondiale, proceeding of the XIth Plenary Assembly of Pax Romana-ICMICA, Rome 1957. Published for the Centre Catholiques des Intellectuels Français in the series "Recherches et Débats" no. 23, by Librairie Arthème Fayard, 18 rue du Saint-Gothard, Paris XIV, pages 232. Price 500 French francs.

The dominant ideas in these proceedings are: the duty for Catholics to be present in the new world community with ways of guaranteeing that presence, and a vision of what Christianity could mean as the unifying principle in this community.

The late Holy Father addressed the participants before the meeting got under way. This address, along with the letter He sent to Pax Romana to the XXVth World Congress in 1950, form a sort of charter for the Movement and specially for the international aspects of its work. The Holy Father states that Catholics cannot stay on dry ground and refuse to be engaged in the powerful and legitimate aspirations of man today: "A Christian cannot remain indifferent in the face of world evolution... he not only can but must work for the realization of this community still in the making." The Pope goes on to point out that "the cooperation of Catholics is desirable in all institutions which in theory respect and practise the tenets of the Natural Law." He refers even to those institutions "where God is not explicitly recognized as the author and law-giver of the universe."

L'Université d'aujourd'hui et les requêtes de la liberté

Acts of the
**XXIVth World Congress of
Pax Romana,
Vienna (French edition)**

Available from
General Secretariat
of Pax Romana, Fribourg.

Cost: 400 Fr. Frs., \$ 1; 6/— (sterling)

Published in the series "Essais et Documents du Centre d'Etudes et de Recherches de l'Enseignement Catholique", Lyon

Five aspects of the new world community are treated in five lectures: Culture in a World seeking Unity (Mr. Joseph Folliet), Science and Technology in the Service of Man (Prof. Hugh O'Neill), World Political Structures (Mr. Rudi Salat), Problems of the Under-Developed Countries (Mr. Raymond Scheyven), and World Community and Christian Universalism (His Eminence Cardinal Lercaro). The lectures are followed by debates of equal brilliance.

Apart from his analysis of the crisis of culture today (necessity for specialization, and prodigious growth of human knowledge), Mr. Folliet asserts that in Catholicism "there are forces which can bring about the *tour de force*, the birth of a new and genuine human culture". Mr. Folliet elaborates on this explosive, breath-taking statement during the debate: "Today it is not a question of re-building the christianity of the past, no, it is a question of giving to a world which is in formation, the spirit on which it can erect a culture. And the only spiritual force which can give this spirit is Catholicism." Those who take the trouble to read the lecture will see that Catholicism has not tapped, as it were, half nor quarter of its human possibilities; that, with the grace of God, we are on the verge of a world-wide Catholicism whose splendour is beyond conception.

How can we hasten the growth of the world community? Prof. O'Neill shows the unifying power of science and technology, while Mr. Salat deals with the political structures, regional and international, which tend towards a universal community.

"They would care it they knew, and know they shall." Do these words really apply to us in connection with the under-developed countries? We know all too well about the plight of these areas, so well that the facts are becoming impersonal; they do not concern US directly, at least we think so. Mr. Scheyven's lecture has the merit of making facts speak impassionately, of bringing out the moral, political and economic imperatives of developing these countries, and of showing realistically how it can be done.

The book also contains a history of Pax Romana-ICMICA since its foundation in 1947, by Prof. Sugranyes de Franch, General Secretary, now President of the Movement. There are interventions by the Presidents of Pax Romana, since retired, Prof. Willem P. J. Pompe (ICMICA), and Miss Pintasilgo (IMCS).

Pope Pius XII defined our mission as Catholic students and graduates as one of "bringing hope and peace, through unstinted devotion, to the world community". The proceedings of the XIth Assembly of ICMICA are a moving challenge and call to do our duty.

B. O'M.

"REPERTORIUM 1857—1957"

CIVITAS — Repertorium Generale (editor: Civitas - Zürich 7/32, Zürichbergstr. 20), 150 pages. Price 12 Swiss francs. In 1857, the Schweizerischen Studentenverein (Swiss Student Federation, now affiliated to Pax Romana) published its first periodical with the poetical name of "Monat-Rosen" (Monthly Roses), which was later changed to "Civitas". "Civitas" has always maintained a very high standard in its articles and reviews.

To mark the centenary, the editorial board has published "Repertorium 1857—1957". It is a bibliography containing all the contributions and authors of the last hundred years. This 150-page book is a mine of information for students and graduates. The Sciences, Education, Church, Army, Pax Romana, Politics, the Universities — these are only a few of the subjects listed in this register of German, French and Italian articles. We come across famous names like Urs von Balthasar, Hugo Rahner, Friedrich Dessauer, Gonzague de Reynold.

G. R.

Letters to the Editor

Pius XII College,
Basutoland.
12th February 1959.

Paris, 16th March 1959.

Dear Sir,

I want to say how good I think the December '58 issue is — perhaps the best Journal I've seen: contemporary, central, "militant", readable — a real achievement.

James Stewart.

Barcelona, February 1959.

Dear Sir,

In Journal 6, 1958 you ask readers for their criticisms. Here are a few ideas on the subject.

The contents of your Journal are certainly orthodox in their principles, but I don't like the way they are presented. The Journal gives me the impression of wanting to insinuate more than it says. Take for instance number 6 of last year. The rights of man... all very well, but did Our Lord put us on earth so that we would remind him of our rights? In what part of your Journal do you speak of the duties which flow from these rights?

Another example taken from a preceding number: the sub-title of a photo speaks of students struggling against tyranny or people defending themselves against autocracy, and I ask myself — is all this really constructive? Have you sometimes written that the Catholic must be the best citizen? Have you said anywhere that we must give to Caesar what is his due, by reason of God's will and the need for men to live in society?...

Yours etc.

Juan Miralles de Imperial.

Catholic Chaplaincy,
Belfast.
14th March 1959.

Dear Sir,

Congratulations on the new Journal. It is a vast improvement. Layout is very good — variety of type helps appearance. One suggestion: a small photograph of author of each article, plus short write-up on author.

Michael P. Kelly,
Chaplain.

Dear Editor,

I have just received the Pax Romana Journal.

1. Do not call a publication of this format a "Journal".

2. The article by Mr. Pochon is of interest perhaps for Switzerland, but you are doing an honour to Professor Matthey in replying to him in an international publication.

3. The article on Cuba. I am not well informed on the question, but I think Gonzalez Simon is right. Still, it is a political article, and I think that Pax Romana must keep away from all questions touching on political régimes. If not, where shall we end up?

4. I am sorry that the new Journal does not give more news of direct concern to Catholic students and graduates, and the organs linked to the two movements.

With apologies for these negative remarks,

Michel Charpentier.

74 Tritonville Road,
Dublin, Ireland.
15th March 1959.

Dear Sir,

Let me congratulate you on the new style and format of the paper and the general excellence of the contents. I sincerely hope you will find it possible to continue as you have begun.

Secondly, a few suggestions. The news items and calendar of events on pages 19 and 20 are of more interest to me personally than almost anything else, and I would like you to ensure that this sort of material is always given plenty of space. Incidentally, I was disappointed to find that the Calendar does not list the Student Technologists Congress to be held in Spain this year from 26th July to 1st August on the theme "How would you handle the underdeveloped countries?"

Yours etc.

Brian J. McCaffery.

NEWS IN FLIGHT

IMCS Summer Meeting, Geneva,
August 6—13, 1959

The IMCS is organizing a meeting of special interest to its European federations, though non-European delegates are cordially invited. The meeting will be divided into two parts as follows:

Part I: Informative meeting on the work of the United Nations and agencies. Place: Palais des Nations, Geneva.

The subjects listed for lectures and discussion are: Critical Moments in International Affairs — the Role of the United Nations; United Nations Technical Assistance; The Refugee Situation in 1958; The International Labor Organization; The World Health Organization; The Work of the Research and Planning Division of the Economic Commission for Europe.

Part II: A Seminar on "European Unity and the World Community". Place: The

Information Centre of the Catholic International Organizations, Geneva.

Programme: Historical Aspects of the Movement for a United Europe; Europe and Culture; Does European culture enhance unity or is it rather an obstacle to it? European unity and politics; The Council of Europe; Europe and NATO; The Common Market; Euratom, the European Coal and Steel Community; European Catholicism and European unity; Why unite Europe? How is it to be achieved?

Those interested should apply as soon as possible to the General Secretariat of Pax Romana, Fribourg, Switzerland. After this meeting, the Presidents and one delegate from each of the European federations will meet for the European Regional Commission meeting.



His Grace the Archbishop of Onitsha with officers of the Pax Romana Federation of Catholic Students of Nigeria, during the Federation's Second Annual Congress, end 1958.



Cuba: Death of a Pax Romana leader on the eve of liberation. The General Secretariat of Pax Romana has just received news of the death of Javier Calvo, International Secretary of the Agrupación Universitaria Católica (Pax Romana affiliate). Mr. Calvo was killed by Batista's police during street fighting in La Habana on December 28. Mr. Calvo attended the 1957 Interfederal Assembly-IMCS in San Salvador, as representative of his federation. Prayers are asked for the repose of his soul and of the other students killed on the same occasion.

South Africa: In a recent report to the General Secretariat of Pax Romana, the President of the National Catholic Federation of Students (IMCS affiliate) gave the number of active Catholics in the various universities of the Union: Witwatersrand 80; Capetown 100; Pietermaritzburg 40; Durban 30; Rhodes 40; Stellenbosch 20; Pretoria 20; Fort Hare 10; Roma 60.

The first five are English-speaking universities where the Catholic Societies (groups) are recognized as constituted student organizations, and from which the majority of the Federation members come. Stellenbosch and Pretoria are Calvinist-dominated African-speaking universities which do not recognize the Catholic Societies, which consequently only exist unofficially. Fort Hare is a university college for Africans where the Catholic Society is also not given official recognition and Roma is the Pius XII Catholic University College in Basutoland which has 116 students of whom about 60 are Catholics.

Discrimination: Commenting on the possibility of organizing a Pax Romana

regional meeting in South Africa, the President of NCFCS goes on to say: "It does not seem feasible for the meeting to be held in the Union of South Africa itself because of the racial legislation in this country. The best place to hold the meeting in the Union would probably be the University of Witwatersrand but even there White and non-White delegates would not be able to sleep in the same quarters or to travel in the same busses and trains, for instance. And African delegates from other federations would probably experience great humiliation at the hands of government officials and the White population of South Africa generally....."

Vietnam: Miss Lâl, International Secretary of the Pax Romana group in Saigon, has reported on Catholic events in Vietnam.

"The Têt, the New Year - a modest innovation, but with incalculable repercussions. A decree of the Holy See allows priests in Vietnam to celebrate Midnight Mass, when Buddhist and Confucian rites are celebrating the end of the old year and the beginning of the new. Our country alone in the Far East enjoys this innovation, which proves the anxiety of the Church to adapt itself to the mentality of the people in question, and the desire to take unto itself genuine natural values (customs and traditions)."

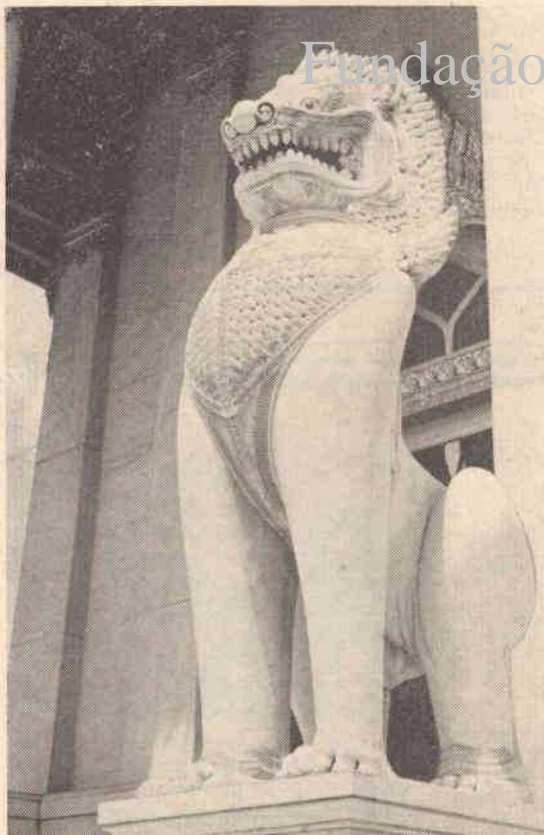
First Marial Congress. "A week after the New Year, on February 15th, the first Marial Congress was organized to commemorate the tricentenary of the Church in Vietnam, and the two pioneer bishops, François Pallu and Lambert de La Motte.

A WEDDING TO NOTE

The Secretariat of Pax Romana is very happy to announce the forthcoming marriage of Mr. Thom Kerstiëns, General Secretary of ICMICA, and Miss Hanneke Smeets in Roermond, Holland, on May 2nd. We are sure all the members of Pax Romana join with us in wishing Thom and Hannie every happiness and blessing.

The Pope sent His Eminence Cardinal Agagianian as Pontifical Legate to preside over the different ceremonies which grouped 300,000 faithful, a third of the Catholic population. The joy of the Vietnamese Catholics was shared by the French, American, Indian and Chinese communities which gathered round the bishops of all nationalities invited to the Congress."

Ethiopia: About 30 Catholic students in the University of Addis Abeba have formed the Abuna Salama Association, and are now in contact through their secretary, Mr. Sahle Sellassie, with the General Secretariat of Pax Romana. Two of their members were delegates from the University to the VIIIth International Student Conference which took place in Peru last month. The chaplain to the group is Father Tito Lepissa, and the association has the blessing of His Lordship Mgr. Haile Mariam Kabsay.



Fundação Cuidar o Futuro
Fly East with Pax Romana

SPEND CHRISTMAS 1959 IN THE PHILIPPINES

The General Secretariat of Pax Romana wants to organize a charter flight to bring participants to the series of Pax Romana meetings which will take place in Manila (Philippines) December 1959 — January 1960:

- | | |
|----------------|--|
| 1959 | |
| December 20—24 | Meeting of IMCS Asian Federation leaders. |
| 26—30 | IMCS Interfederal Assembly; First meeting of Asian graduates |
| 1960 | |
| January 2—8 | Specialists' meeting, UNESCO-sponsored, on "The Present Impact of the Great Religions on the lives of men in Orient and Occident". |

CHARTER FLIGHT

Dates depart Geneva December 18, return January 10.

Cost return fare and three weeks' living expenses in the Philippines — 4,500 Swiss francs, approx. \$ 1,600 or £ 330 sterling.

THOSE INTERESTED

Please contact the General Secretariat of Pax Romana, Fribourg, Switzerland, as soon as possible.