

Pax Romana

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



Fundação Cuidar o Futuro

Journal

NUMBER 4

1 9 5 9



In this issue

- Religion Means What For Polish Students?
- Life In A Kibbutz
- Asian Kaleidoscope
- Diego Fabri or The Unquiet Conscience

Editorial

CONTENTS

Religion Means What For Polish Students?

by Thom Kerstiëns . . . 3

Life In A Kibbutz,

Interview with Nurith
and Gabriel Cahansky . . . 6

Asian Kaleidoscope

by Noel Ross 10

We Exist in Pax Romana

by R. K. Adisumarta . . . 13

The World Refugee Year

by Bridaine O'Meara . . . 17

Diego Fabri or The Unquiet Conscience

by Michel Bavaud 19

The Scientists in Pax Romana

by Claude Picard 20

An American missionary has remarked that "Africa sees only through the eyes of her educated children". The priest's judgement might as easily be applied to Asia.

What do those children see as the major problems of their countries? How do they tackle them? The social and economic problems of the Asian countries are so vast and of so overwhelming a nature as to make the faint-hearted fall out before battle is engaged. But considering the question from another angle, we might say that the big problem is how the Asian countries can develop their resources so that they may take their place as equals among the nations. By equals, we mean equals economically and technically speaking, because as many writers from the so-called under-developed countries point out: in today's world it is an unfortunate fact that economic and technical power shapes the political and cultural power of a nation, and that until a nation can pull its weight in these sectors, it will not receive all the attention it deserves internationally.

If the Asian countries are to be able, therefore, to stand on their own two feet, they will have to find answers to the problems of the chronic hunger which is the lot of the majority of their peoples, to the shortage of capital which prevents the long-term answers to the development of natural resources, to the need for education for all and not for the few . . . One could go on for ever, gnawed by the knowledge that these nations, whose populations are growing at an unbelievable rate and whose problems are becoming twice as great every five years, need leaders of prodigious courage, and breadth of vision, Will the economic achievements of the mammoth, China, make the non-communist leaders decide to take the Chinese way?

Great men are needed. Are the Catholics among the great men, the men of moral integrity, with qualities of leadership, of high professional competence, of burning loyalty to their countries, so thoroughly Catholic that they are one with their people and one with the Church of Christ?

The Asian student and graduate leaders of Pax Romana who meet in Manila next December will try to see in how far they, as Catholics, are finding Christian solutions to the problems of their countries, and in how far they can make these solutions acceptable to their peoples.

They will also face religious and cultural problems. In the religious sphere, how can they be fully Asian (Indonesian, Indian, Malayan . . .) and fully Christian? We, in the West, are tired of hearing that Christianity is often considered an European import in Asia and Africa, one which is not of universal value, one not adapted to the needs, the mentality, the cultures of these continents. But there is no doubt that Christianity has too often been dressed up in Western appendages. Speaking at the Liturgical Congress in Assisi in 1956, an Indonesian bishop commented: "The thought has often occurred to me that many a difficulty might have been prevented if the Catholic Oriental rites similar to those of the "Thomas Christians" had penetrated into the Far East and had become the norm there".

Can Pax Romana help solve some of these burning problems? That will be seen during the meetings for Asian students and graduates, in the meeting for the chaplains, and during the Interfederal Assembly of the IMCS. Moreover, the experts' meeting, organized by ICMICA under UNESCO sponsorship, "The present impact of the great religions on the lives of men in Orient and Occident" will show the students and graduates gathered in Manila, of whatever continent, that Catholics must respect believers of other religions: all must put their hands to the wheel together.

The Manila meetings will be a great East-West meeting. But let us not forget that, in the words of John Wu, "The true East and the true West are only to be found in Christ". That the true East and the true West be found in Christ, either explicitly through the witness of Christians, or implicitly by the respect of Christian principles even by those who do not know Christ — this is the challenge facing the members of Pax Romana.

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Published six times a year in two editions (English, French) by the General Secretariat of Pax Romana, Fribourg, Switzerland.

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RELIGION MEANS WHAT FOR POLISH STUDENTS ?

by Thom Kerstiëns

In an article published in the last number of the Journal, we tried to analyse the concept of socialism which reigns among Polish students in Warsaw. Our material was taken from a sociological survey held among 725 Polish students by the Sociology Department at Warsaw University in 1957. Parts of this survey were published in different Polish papers. In this second article we should like to analyse the attitude of the Polish student towards the student organization, as it existed before October 1956, as well as their attitude towards religions questions.

In Poland, before the October Revolution of 1956, there existed only youth organization — the ZMP (Union of Polish Youth). This kind of organization, characteristic of all the Communist countries, was state-controlled and its main task was to form the youth in Communist ideology. It was a monolithic set-up to which all youth should adhere, with a special section for the students. After the October Revolution, it disappeared practically overnight — which is already an indication of its "popularity". 80% of the students covered by the survey had been members of the ZMP for a longer or shorter period. Of these, 10.5% declared they had been very active at one time or another, 28.2% more or less active, while 55.1% stated that they had been completely passive members. In view of the fact that 40% declared they had been militant members of the ZMP, it is worth noting the answer to the question:

"Was your work for the ZMP a source of personal satisfaction ?"

Positively yes	7%
Rather yes	17%
Rather no	32%
Positively no	40%

A big gap therefore exists between the activity undertaken and the personal satisfaction derived from it. This may be explained by the reasons which the students give for having adhered to the ZMP.



The Siren of Warsaw



- | | |
|---|-------|
| 1. Personal political and social opinion | 8.2% |
| 2. Need for some social activity which could find no other outlet | 14.0% |
| 3. Desire to continue one's higher studies in peace | 28.1% |
| 4. Pressure exerted by the organization at secondary school level | 17.9% |
| 5. Influence of environment (parents, friends) | 1.8% |
| 6. Example of friends | 18.3% |

It is obvious that the majority of the ZMP members had adhered to the movement for para-ideological reasons and that the strongest motive was the fear

of not being able to continue their studies. The attitude of the student members towards the organization and the ideology it tried to foster comes clearest to the fore in the answers to the following question:

"If you can remember your social and political beliefs before the XXth Congress of the Communist Party * of the USSR, give the one which was most characteristic".

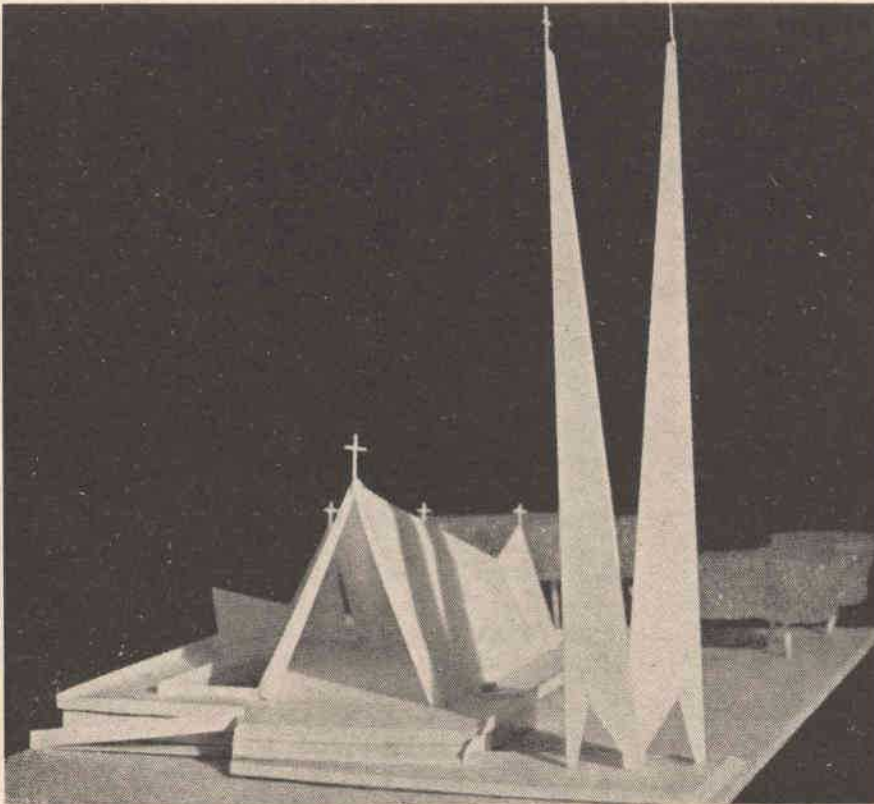
- a. Active and ardent partisan of the political line at that time. Absolutely convinced of its rightfulness 2.7%
- b. Active partisan of the prevailing political line but with some private reservations 10.8%
- c. Entertaining some reservations in principle, but all in all partisan of the political line 11.9%
- d. Apparently active for the sake of conformity, but formulating serious objections 10.9%
- e. As little active as possible, constantly looking for a compromise between the need for conformity and one's political opinions 17.9%
- f. Avoiding activity in social spheres because of serious objections, all the while taking care not to show one's real opinions 21.4%
- g. Known opponent of the political line at that time 10.6%
- h. Little interested in this kind of problem 12.6%
- i. No answer 1.6%

Better than a long article, these answers explain the failure of the communist youth organization before October 1956. At the same time, it shows up the problem of a youth forced to enter an organization in which they do not believe, and in which they are constantly confronted by the ambivalent attitude of not daring to express their own opinion and not wanting to adopt blind-folded the party line.

A great part of the sociological survey was devoted to religious problems, as they were considered to play a predominant role among students at Warsaw University. It was impossible to make a simple division between believers and not-believers. The surveyors therefore drew up the following scheme:

Religious beliefs**	Number of cases	%
Deeply believing and systematically practising	65	9.0
Believing and systematically practising	143	19.6
Believing but practising irregularly	225	31.0
Believing but not practising	69	9.5
Having an interest in these questions but without definite opinion	54	7.7
Not believing, but sometimes practising out of respect for the environment	41	5.7
Not believing, not practising	90	12.4
Resolute enemy of religion	20	2.8
Without interest or opinion on religious questions	18	2.3
TOTAL	725	100.0%

Given the high percentage of students who believe, it is interesting to see the high degree of tolerance among them. The majority consider religion a personal affair which should not be propagated under pressure. Only 0.6% are willing to use pressure. The other side of the story is that the apostolic sense among the Catholic students does not seem particularly great. Only 18.6% feel they should propagate their religion. However, this attitude is characteristic of a country where the greater part of the population is Catholic. That Catholicism is taken as a vital issue is shown by the following. 42% of the students answered in the affirmative to the question whether they should engage their lives in the defense of the faith. However, among the 502 students who stated they were believers, religion was not the only or first cause for which they were willing to engage their lives. Other reasons are:



*Design
for a new church
in Poland*



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1. Human life	452 persons	90.0%	Worker	70.6	29.4
2. The family	443	88.2	Peasant	70.5	29.5
3. The country	433	86.4	Craftsman, small shop-keeper	70.5	29.5
4. Human dignity	369	73.7	others	63.8	36.2
5. Truth	341	67.9			
6. Friends	323	64.3			
7. Religion	291	57.9			
8. (Social) Ideology	162	32.2			

The surveyors also tried to find out the milieux from which the student believers and non-believers came.

Profession of the student's father	<i>Religious attitude of the student</i>	
	Believer	Non-Believer
Intellectual and Liberal professions	63.0%	37.0%
High civil servant		
Civil servant	69.2	30.8

The high percentage of believers among the workers and peasants is certainly interesting if compared with some West European countries.

In short one might say that the sociological survey reveals that notwithstanding the anti-religious propaganda of the regime in Poland a surprisingly high number of students are believers, that they are tolerant and that they are willing to make sacrifices to defend their religious beliefs.

*) At the XXth Congress of the Communist Party in the USSR, Mr. Kruschew made his famous speech against the abuses of the Stalinist regime. His speech marked the beginning of the de-stalinization period.

***) In this survey, religion refers to Roman Catholicism, the religion of the overwhelming majority of the Polish nation.

LIFE IN A KIBBUTZ

AN INTERVIEW WITH NURITH AND GABRIEL CAHANSKY



What exactly is a kibbutz (plural - kibbutzim)?

Kibbutzim are agricultural community settlements. You see, in Israel, land is farmed through kibbutzim, through cooperatives and village settlements, and through private farmers — who incidentally form the majority of the farming population.

How did they come to exist?

That's a long story! Towards the end of the last century, the Jews in Palestine began to advocate a return to the soil. In 1897 the World Zionist Movement was founded in Basle and it aimed "to create for the Jewish people a home in Palestine secured by public law". Gradually the immigration to Israel swelled and by the beginning of the First World War, there were 85,000 Jews in Palestine living in about 50 centres, including some 40 agricultural settlements.

So you mean that the first kibbutzim came into existence about 50 years ago?

Yes, but of course it required some time for the idea to gather momentum, and it received a tremendous boost with the waves of Russian immigrants in the early 1920's. But do be clear about one thing: the kibbutzim did not spring up from ideological motives but from economic necessity. An organization called the Jewish Agency, with its headquarters in Basle, was set up and bought land from the Arabs with the idea that the returning Jews should till the soil and take part in the economic life of Israel. But you can imagine the difficulties which arose when Jews from all over the world and of every profession arrived in Palestine, often without the slightest notion of agriculture. These Jews found they had a higher standard of living than the Arabs, and were competing unfavourably with them on the labour market. It was a challenge to the immigrants and it gradually became clear that the only way to survive

Experiments in community settlements are as old as man. Today, they have culminated in the communes in China, which have hit the headlines of international news. Readers will be interested therefore in an account of one such experiment — the kibbutzim in Israel. A young Israeli couple, Mr. and Mrs. Cahansky, kindly agreed to an interview in the General Secretariat of Pax Romana. They stress that theirs is a personal account, and not to be taken as "the last word" on the kibbutzim. Mr. Cahansky was born in a kibbutz settlement and lived there all his life, while his wife worked in a kibbutz, first as a recruit in the Nahal (see below) and for a year as a full member. They are now living in Fribourg; Mr. Cahansky is studying medicine and his wife History of Art.

* * *

on the land was by pooling resources and forming agricultural communities.

So, in a way, the kibbutzim were born by chance rather than design?

In a way, yes. The first kibbutzim consisted of two or three families, but little by little the idea grew. Today a kibbutz may have anything from 100 to 2,000 members. There are roughly 350 kibbutzim in the country and they till 5% of the land. Some have even expanded and set up industrial enterprises.

What are the key principles of a kibbutz?

First, everything belongs to the community — the produce, the machines, the buildings, just everything. Second, they must be self-sufficient. To give a simple example of this second principle: if a kibbutz is short of hands at a particular season, or needs a machine, those in charge cannot "run to their next door neighbour" for temporary help.

Before we go any further, how does the kibbutz recruit its members?

You can be born in one, of course! You can be an immigrant who decides, after a period of trial, that he wishes to live there. Or again, you may be a member of the Nahal and choose to remain in a kibbutz after your military service. To explain about the Nahal, we had better tell you something about youth organizations in Israel. There are many youth movements in our country: the Pioneering Youth Movement (PYM) is perhaps the most idealistic and patriotic, and it includes many shades of political thought — left, less left, more left and so on. Groups of 40—50 boys and girls who live in the same district are formed at the age of eleven or so. You stick with your group till you leave high-school; all along the line, the leaders take care only to keep the best elements. In the PYM, you know you are expected to join a kibbutz when you have done

your military service which is compulsory for men and women at the age of 18, and lasts for 2½ years. At the age of 18, the members of the P.Y.M. join that section of the army called the Nahal (Pioneer Fighting Group). For five months, there is general army training, and for another nine, the Nahal lives in camps and combines military duties with 8 hours' work daily in kibbutzim in border areas. These kibbutzim in border areas form part of the army in that they are armed for defensive purposes and the men have regular army duties, patrol etc. After these nine months, the boys go on to finish their regular army training, while the girls go to kibbutzim.

How is a kibbutz governed?

By a general "sitting" or assembly of all the members over 18 years of age, who meet once a week on Saturday nights, Saturday being the Sabbath. There, the officers for governing the kibbutz are elected, normally for a year's term. There is the director responsible for the over-all planning, a man for the economic side, a personnel officer in charge of work-distribution, and 4 or 5 secretaries for various functions. None of the officers can take important decisions without the permission of all the members.

How is the work divided?

To begin with, everyone has his own profession or trade. The girls do the household work, kitchen, laundry, clothing-room etc. and look after the children. Work means 8 hours daily and during the year, there are certain communal duties which everyone does for about three weeks — serving at table, washing-up. Every evening, a crowd mills round the huge notice-board on which are all the names with work-assignments for the following day. The organizer sometimes has a hard time listening to the complaints of people who don't want the job they've been given for the next day. During the grape-harvest, for instance, everyone turns out to help, after the normal 8 hours' work.

Does the kibbutz really provide everything the members need?

Yes, and how! Facilities are of the very best — first-rate education, health-services, accommodation, food, clothing and so. Of course, there is no such a thing as payment for work in money; you get paid in kind — though it is wrong to speak of "payment". After all, the idea behind the kibbutz is that of community, of sharing the communal wealth.



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*Tending the tomatoes
in a
Nahal settlement at Ein Gedi
in the
Dead Sea Area*



Within limits, people may exercise personal choice. Take the question of clothes. There are two systems of distribution. Everyone is given a standard amount of clothing, and he or she chooses the style and colour he wishes. Or there is another system whereby everyone gets clothes vouchers to a certain value. The vouchers may be exchanged at the kibbutz clothing shop, or in town in stores where the kibbutz deals.

Is there never any money ?

Everyone gets the equivalent of about 100 Swiss francs a year. But don't forget that each week, you can ask for anything you wish in the way of common items like cigarettes (no limit to the quantity!), soap, toothpaste, razor-blades, sewing thread etc. You may even ask for a radio for your room, and if the kibbutz is rich, you'll get it!

You sleep in rooms for two or three people, simply but tastefully furnished. Married couples naturally have their own room with the furniture of their choice.

What about the children ?

They live in the children's quarters with the same person in charge all the time. They see their parents for three or four hours daily when the day's work is done.

So there is no notion of the family unit consisting of parents and children ?

Not as you think of it. In a kibbutz, the family is everyone, and the children are taught so, right from the start. They learn to work for the community, to help others and stand on their own feet. No one will run after them at meals if they don't eat; at the age of 3 or 4, they are expected to make their own beds, tidy their own rooms etc. Those who have been reared in a kibbutz prove the best officers in the army, they have a high sense of responsibility and consideration for others. You think it strange that parents should only see their children for 3—4 hours a day. But don't forget they see the children when they are relaxed and have nothing to worry about, for the day's work is over.

And education ?

Schooling is compulsory till the age of 14, as in the rest of the country. Those who show aptitude may go on with their studies. When they are over 14, school-children are expected to do four hours' work daily for the kibbutz — but only during the holidays.

The system of education in the kibbutz is different from that in the town. Whereas in the town (as in most systems of education), subjects are taught separately, (e.g. arithmetic, geography, history) in the kibbutz a general theme will be taken for a given period. For instance, under the theme, "Home", the children will learn the meaning of home in different ages, and different social structures — in ancient Israel, in Israel today, in Europe yesterday and today, on other continents. Into the instruction, will be woven history, geography etc. The system is based on the idea that to the child the world is one. This idea of oneness may be traced in children's tales, where no matter what the country of origin, beauty is equated with goodness, and ugliness with wickedness.

If a child is talented, he will get the education suited to him. A boy or girl with musical ability, will have private lessons; those suited for trades will learn a trade, those suited for university education will get it. We must point out, however, that it is the general assembly which decides



Sheep at Sde Boker

whether a person shall go on to higher studies. In my own case, the kibbutz was only prepared to pay for my studies in five or six years' time (Mr. Cahansky speaking), so I decided to leave in order to study more quickly. Obviously in the young kibbutzim which are sometimes poor, there are less opportunities than in the long-established settlements.

How is the sense of community fostered ?

To begin with, the children study the word "community" and what it has meant at different periods in history, beginning with the Essenes who lived before and at the time of Christ, down to the "Utopia" of Sir Thomas More, to the Marxist philosophy of community and so on. Then the kibbutzim have revived old Jewish feasts and have special celebrations in spring, the time of renewal, in summer for the first fruits, and in the autumn for the harvest. The summer feast is something like a harvest festival, when the young animals and the first fruits are gathered together. On Friday nights, the eve of the Sabbath, there is much folk-dancing and singing. On the Sabbath, there are readings from the Bible and from a book in which the life of the kibbutz is recorded.

There is a special kibbutz for practising Jews. Many of the kibbutzim have synagogues.

Kibbutzim cut across all Western ideas of the individual, of the need for man to have more freedom to develop his personality, to acquire private property, however insignificant. Do you feel the way of life in a kibbutz is personally satisfying ?

That depends on several factors. Most certainly, those born in kibbutzim (and there are now second and third generation children) know no other life and are perfectly full and satisfied people. You must create your own private life; individuality is possible and necessary, through one's friends, one's interests etc. However, it is more difficult for young people or adults who come to the kibbutz later in life. Some are willing and glad to sacrifice a certain independence in return for community life and material security. Of course everyone wants to see the fruit of his labour. For some people, this must be money and obviously there is no place for them in kibbutzim. In the kibbutz, you must find the fruit of your labour in another way.

Would you, Mr. Cahansky, have been happy to stay on the kibbutz?

Without a doubt. The kibbutz was my home.

And you, Mrs. Cahansky?

For me, it was different. I went from the Nahal, and I must say there was a conflict between my personality and the demands of community living imposed on me by the kibbutz.

Can you leave a kibbutz freely?

Of course, and you may return too. However, when you leave, you cannot take any belongings, because the community owns everything.

Did it seem strange to be back in town?

Yes, indeed. People go through a period of readaptation, and we were no exceptions. Take external things: in the kibbutz, no modern dancing is allowed, beyond waltzes and tangos. No alcohol either, except for weddings or big feasts. So you can imagine the surprise, almost the shock of being thrust into the artificial side of city life today. Then it is strange to find people who only think of themselves, whereas we have been trained to think of the community. Perhaps this is why ex-kibbutz inhabitants often stick together, live near one another, help one another.

As for Europe, well, we found the people as cold as the snow! It's easier now that we're more acclimatized to the social atmosphere. Such a change from the kibbutz where everyone is welcome, and there is open house!

Is there anything you would like to add?

Just a few words about the role of the kibbutzim in the struggle for independence. According to the Balfour Declaration of 1917 (which we commemorate each year on November 2nd) the British Government supported the establishment in Palestine of a national home for the Jewish people. Unfortunately, in 1939, the British Administration issued the White Paper limiting Jewish immigration, land purchase and settlements; these restrictions were contrary to the Balfour Declaration. Consequently, before and during the Second World War, the Jewish underground movement was organized to defend the new Jewish settlements, to organize the illegal immigration of Jews to Palestine, and to be the force behind the new State of Israel the moment independence had been won. The kibbutzim were the spearhead of the movement, and provided its most outstanding members. Yet, at the same time, the kibbutzim were, and still are, strongly influenced by the principles of non-violence of Mahatma Gandhi. Before and during the Second World War, there was the Movement of the Pure Guns (meaning guns which would never be used). Non-violent methods found most ingenious ways of getting round the restrictions of the White Paper. For instance, there was a ban on new settlements, but there was a law whereby a house with roof could not be destroyed. In one night in 1939, 11 kibbutzim sprang up in different parts of the country, for the whole Jewish population had been secretly mobilized to plan the coup. I (Mr. Cahansky) was only three at the time and remember being taken in the dead of night to one of these kibbutzim. For my parents' generation and my own, the kibbutzim therefore came to symbolize the love of our country and the struggle for independence.

In many ways, the kibbutzim are the avant-garde of the country, agriculturally, economically, in the leaders they form. Perhaps these leaders will give added stimulus to the search for a peaceful solution to the political unrest of our region.

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HE'S LEAVING . . .



Bukavu, that gorgeous town on Lake Kivu in the Belgian Congo, will soon be receiving its first Dominicans. They are being sent by the Swiss Province to help especially in education, and Père Louis, chaplain to Pax Romana headquarters in Fribourg, is one of them. When this Journal is rolling off the press, he will be rolling — on his scooter, we presume — in Bukavu.

We don't like to see him go. Although extremely busy as chaplain to the Fribourg university, he always found time for the 14 birds from 10 countries and 4 continents who flock on staff hill in Fribourg. Languages did not bother him because he has that rare personality which speaks to the heart, without using many words.

He never spared himself and aided by robust health — probably formed on his skis in the Alps, where he won many a championship — he never said no to anyone, whether it meant washing the habits of the whole priory, writing an article, or organizing a party for foreign students in the middle of the night. What has most impressed us was the extreme humility with which he went about his task. He has the gift of carrying out the most unpleasant job with a laugh, so that you nearly feel you are doing him a favour, by asking him. Many will only realize how much they owe to his friendship and good advice, when he has left Fribourg.

We can't help but feel a bit jealous of our friends in Bukavu to whom we are sure the name "Père Louis" will soon mean Christian charity personified in a white habit, with a smiling face.

ASIAN KALEIDOSCOPE

by **Noël Ross**, Assistant Secretary, ICMICA

The council of Pax Romana has decided to hold a series of meetings for students, graduates and chaplains at Manila in the Philippines during the latter half of December 1959. In addition, Pax Romana is organizing, in early January 1960, a conference of authorities on the Great Religions of the World. This conference will also be held at Manila and will be under UNESCO sponsorship.

To these gatherings will come delegates from the five continents and especially from the new nations of S. E. Asia. It is perhaps appropriate that members of the Pax Romana Movement should begin to acquire some background knowledge of the geographical setting, of the racial make-up, and of the religious and cultural history of this region.

The Portuguese landed at Malacca in 1511, and for the past four and a half centuries, Europe has thought of S. E. Asia as a country which supplied it, first with spices of all kinds and latterly with tin ore and natural rubber.

Thanks to the novels of Joseph Conrad and Somerset Maugham, names like Macassar and Surabaya and Sarawak have conjured up visions of tropical romance and intrigue under the Casuarina trees, of white Rajahs, and of sarong-clad Malays running amok in steaming jungles. What is the reality we shall find there today?

S. E. Asia now consists of ten sovereign nations of which nine have won their independence since World War II, and its total population is nearing the 200 million mark. Although only Thailand has a history of continual independence, — (the word "Thai" means free, and the Thais are very proud of it), — the region as a whole has an extremely rich cultural history and it had a high civilization for a thousand years before the Portuguese, Dutch, Spanish and British adventurers swarmed into this area during the sixteenth, seventeenth

Mr. Ross has lived in the Far East for over twenty years. Although stationed in Malaya, he visited Indonesia and Hong Kong before and after World War II. He has recently completed a tour of Asia visiting again Singapore and Hong Kong and, for the first time, Manila and Japan. A later article will deal with Mr. Ross's impressions of Japan where he spent four months in 1958.

and eighteenth centuries in their search for spices and the raw materials of the Tropics.

If we look at a map of the Far East we shall see that from the two adjacent countries of Burma and Thailand a slender Malayan Peninsula, a thousand miles long from Bangkok to Singapore, juts right down into a whole complex of islands, the archipelago which forms the modern state of Indonesia, with its centre in Java. Away off to the North East, beyond the vast island of Borneo and the octopus-like Celebes, lies another archipelago of some 1,000 islands which form the Republic of the Philippines. (Indonesia has a population of over 90 million people and the Philippines about 22 million. The population of Malaya and Singapore is approximately 7 million. Vietnam, North and South has over 30 million, Thailand and Burma each have about 20 million).

The Racial and Cultural Past

Prehistorians tell us that during the past half million years, wave after wave of pre-human and human races have poured down the natural route offered by the Malayan Peninsula and then fanned out into the myriad islands of Indonesia and Australasia.

First there was that ape-like man (*Pithecanthropus erectus*) whose skeletal remains have been found in Solo, Java. Then, perhaps a few millenia ago the ancestors of the aborigines of Australia moved through this area before the land bridge with the Asian mainland sank below the ocean. Later on came the dark fuzzy-headed Papuan-Melanesoid races who now inhabit New Guinea and the islands stretching to Fiji. And finally, the two very different racial stocks which form the main basis of the present inhabitants of S. E. Asia. Coming from the East there were the round-headed, straight-haired, mongolian type peoples, the "Dawn" race. Some of these originated in the Valley of the Yangtse-kiang and they may have brought with them to the Philippines and elsewhere the amazing terraced rice-field culture which can be seen today in the mountainous area of Northern Luzon where the Ifugao people live. Other mongoloid races

came from the high plateau of Yunnan in S. W. China and travelled down the great rivers of Vietnam and Thailand, the Mekong and the Menam.

Secondly from India and Burma, perhaps 3,000 years ago, there moved down the west coast of Malaya, a race of people who provide the other dominant stock in the archipelagoes of Indonesia and the Philippines. These Proto-Malays, sometimes called Nesiots, were a race akin to that of most ancient Egypt. They were a smallish neatly-made people belonging to the "Brown or Mediterranean" race to whose inventiveness the world owes so much. They had longish skulls and wavy hair.

The Hindu-Buddhist Era

But let us now leave this period of shadowy racial reconstruction and look at some of the astounding cultural achievements during the first millenium after Christ. The earliest cultural history of the region is closely linked with the great civilizations which arose in S. E. India during the Gupta period, IVth to VIth Century A.D. These Indians were brave sea men and in the tiniest craft they crossed the Indian Ocean and created a number of kingdoms in Malaya, Sumatra, Java, Borneo and Cambodia. Much of this area was bound together during the Empire of Sri-Vijaya, i.e. from approximately the VIth to XIIth Century A.D. The high standard of civilization is shown by the magnificent temples at Borobudur and Prambanan in Java, at Angkor Wat in Cambodia and elsewhere; and also by the rich forms of Drama and Ballet, of Poetry and Music which have flourished up to the present in every country of S. E. Asia. The architectural activity in Java, for example, during the IXth Century is comparable to that in Europe during the early Gothic period. As one wanders round the exquisitely carved bas-reliefs of the Buddhist Temples at Borobudur or Angkor, it is amazing to see how little the life of the myriad villages of S. E. Asia has changed during the last thousand years, — the little wayside fruit stalls, the cockfights, the attap-roofed bamboo houses, and even the clothing of the peasants.

The culture which was brought from

South India was inspired first by the Buddhist, and later, by the Hindu religion, and symbols of both mingled quite happily in most of these overseas temples. The influence of these two great religions was profound throughout the whole region and even today the religious concepts of Buddhism and Hinduism permeate many cultural institutions, from the Court ceremonies of Malay sultans to the simplest peasant wedding or Shadow Play in Indonesia. Often the people are quite unaware of the influence of these earlier religious strata, except in Bali where the ancient Hindu faith lives on in highly specialized and very beautiful Balinese forms.

There is no space here to talk of the work of the later Majapahit Empire which spread all over Indonesia during the thirteenth and fourteenth centuries from its centre in Java, but mention must be made of the second great cultural influence which came from Islam.

The Muslim Influence

Malabari traders from the S. East coast of India first brought the new Muslim Faith, and after they had converted the Rajahs of Sumatra, Malaya and Java, most of their subjects soon followed suit. Four centuries of close contact with Arabia, following the precept of the Prophet Muhommad concerning the pilgrimage to Mecca, has had a profound influence on Malaya and Indonesia and can be seen in nearly every aspect of the daily lives of millions of people, in the use of Arabic script, in the 5-fold period of daily prayer, the crowds at Friday Mosque, and the observance of the great Fast of Ramadan.

However, in countries like the Philippines, the Spaniards converted most of the local population to Catholicism, and in Thailand, Burma and Vietnam, which were untouched by Muslim missionaries, the people have retained a strong attachment to the teachings of the compassionate Prince Gautama, the Lord Buddha. To this day every Thai boy from king to peasant must spend some time at least in a Buddhist monastery learning the tenets of his Faith and the basic principles of meditation.

European Influences

The third cultural influence is of course that of the West, during the four centuries of European Colonialism. We have only to visit any town or city in S. E. Asia today to see the extent to which the West has, certainly on the surface, changed those ancient ways of life that still continue in the countless villages scattered across the vast rice plains of Siam and Vietnam, of Kelautan and central Java. No doubt much harm has been done by thoughtless



Fundação Cuidar o Futuro



European traders and rulers to the rich heritage of S. E. Asia, but we may hope that these new nations will winnow the chaff from the wheat and create their own synthesis from different cultural influences.

We also hope that future generations in S. E. Asia will regard the period of European colonialism as one which, with all its many drawbacks, has enabled these nations to move more easily into the modern world community. For it is the Westerners who have introduced into Asia democratic forms of government, modern educational and administrative methods, modern ways of transportation, the business and banking

systems of Europe and America, and all that goes with industrialization, both good and bad. The final result may be a new culture which retains all the finest spiritual and humanistic traditions of the past harmoniously integrated with the new political, economic and social forms of Western technological cultures.

The Students

It is time that we try to make some assessment of the student situation in S. E. Asia. Each of these countries has at least one university and some of

them have several. I am not qualified to discuss the general standard in these universities relative to those in Europe or America. Most of them are new but the University of Santo Tomas in the Philippines has a tradition of four centuries.

Certain things however are very clear. There is a terrific ferment of ideas going on among the students; they are fully aware of the fact that their countries are very much less developed than those in the West and that the sooner this gap is closed the better for us all.

Most of the leaders in Asia will come from these students, so that they will be the ones who direct the policy of the national governments of 200 million peoples. It is vitally important that the students and graduates in Europe and America should show real understanding of the problems facing their colleagues in Asia and should be ready to help them in concrete ways to solve these problems. Personal contacts between the student leaders of Asia, Africa, Europe and America will soon reveal in what manner the students of the world can be of real aid to one another. Undoubtedly the chief value of the meetings at Manila is the chance they will provide for students and graduates to make personal contacts and to discuss their problems in a context of religious faith. Certain problems face students everywhere — the cost of their studies, of textbooks and accom-

modation, and after graduation, of adequate employment. Others derive from the political or economic setting and vary from nation to nation. This is to the good and will give variety to the discussions. Students from the new nations of Asia will be vitally interested in political problems to discover which structures are best adapted to their own need as independent peoples. Their colleagues from Europe will probably be more concerned with problems of sociology, history and new forms of cultural expression in Music, Painting or Architecture.

Students, for example, from Hong Kong a great entrepot port, may be specially interested in trade and business, and in the refugee problem, and less in a political independence which would mean immediate subservience to Communist China. Catholic students form a tiny minority in most of these countries (except the Philippines and Vietnam), and we may expect them to be more concerned with the formation of strong federations having close ties with their neighbours, so as to be able to resist the predominating influence of commercialism and indifference.

Students in Vietnam, Siam and Burma may feel the need to establish friendly and understanding contacts with their Buddhist fellow-students, and students in Malaya and Indonesia the same need with regard to their Muslim colleagues — following the example of the fruitful

dialogue which has been started between Catholics and Muslims at the famous Benedictine Abbey of Toumliline in Morocco. We Catholics have much to learn in studying the intense spiritual life amongst many of our colleagues of different Faiths.

The Catholic graduates may be small numerically but they can have a vital influence on the political and social policies of their countries, if they study seriously the techniques of leadership formation. They will probably be well advised to start their movements with inter-professional groups which meet informally, discuss problems of real importance, and endeavour to develop an awareness of the international dimension.

The Philippines has its own special political, social and economic problems to solve. Upon the basis of their original Malaysian Culture, the Philippines have absorbed many vastly different cultures, Chinese, Spanish, and modern American. The country is therefore eminently suited to be a bridge between East and West. We can indeed expect this predominantly Catholic nation with its rich cultural past to show its neighbours the Catholic answer to the many burning problems which beset them all. One thing at least is clear. There is a great need for the students and graduates of Asia to be more closely united and also to be brought into the broad general stream of Catholic international life. They can then all make their own special contribution to the cultural heritage of the future world community.

As for the students of the West, I should like to draw their attention to a recent article, by an outstanding Catholic Chinese scholar, Dr. Paul K. T. Sih, entitled "American Leadership in Asia" published in "America" (May 15, 1959). Dr. Sih stresses the fact that however greatly the developing nations may need material assistance, and the need is enormous, the value of this aid can be ruined if it is not given with human love, and with real respect for the views of the recipients and their desire to retain their traditional roots and also develop new cultural forms and new political and social structures.

The students of Europe and America must strive hard to understand the deepest needs as well as the cultural values of their colleagues in Asia. There are many ways in which they can do this, and the meetings in Manila will provide the right atmosphere for a really vital and loving dialogue between East and West.

The next step will be to put into practice the lessons learned. These meetings will justify themselves a hundred-fold if the links forged there are strong and permanent, and lead on the one hand to a hundred different forms of concrete entraide, and on the other, to the establishment of a deep communion of minds in the Charity of Christ.

Fundação Cuidar o Futuro

An orchestra of Senoi, the race who inhabit the jungles of the mountains of Central Malaya



We Exist In Pax Romana

by R. K. ADISUMARTA



Richard Kaptin Adisumarta came to Europe from Indonesia in 1954 to do higher studies at the Social Institute in Tilburg, Holland. He quickly became involved in student activities and helped found the Indonesian Students Association in the Netherlands. Kaptin was constantly in demand for all kinds of Catholic meetings and lectures throughout Europe, and was considered an authority on the problems of the overseas student. He was the prime mover behind a cultural group which runs successful shows of Indonesian dancing and music, specially in Germany. Having won his doctorate in Social Science "cum laude", Kaptin came to work as Asian Secretary in the General Secretariat of Pax Romana in August 1958. He was unexpectedly recalled by the Indonesian Government in March 1959 to take up a teaching post, probably at the State University of Djakarta.

We Exist

There is no doubt that the Asian and African continents are playing an important role in the world today. They have grown worldwide, as it were. Just pick up a newspaper anywhere, and you will see that what is happening in Asia or Africa will get the most attention. Why? Because in some decades, these continents will be in a position to change the world, not only politically but culturally too.

What have we, Asian members of Pax Romana, done for the Movement?

Have we ensured our presence in it? Have we brought Asia into the present Pax Romana, or rather 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.

In Asia we have ten federations and three corresponding members. What however is our growth in the hearts of the students in our local groups? Do these millions of young students know anything about Pax Romana? And yet we are so proud of our growth in Pax Romana. We exist in the heart of Pax Romana. Our Pax Romana spirit exists in turn in our Asian communities.

Look, what poverty, hard work and luxury round us!

"The social milieu", as we intellectuals call it, or "the social problems", "our social responsibility", etc. Are we not thinking in a way quite strange to daily and concrete work? We see how people are streaming into the cities to find their daily bread; we see how others are working themselves half-dead just to buy the bare necessities. We ourselves, are we not often taken up by the University in the morning, and our job in the afternoon to cover our book expenses? We also see the small but growing number of wealthy people driving round in latest-model cars, living in small palaces. We call all this simply: **the socio-economic pattern in a rapidly changing community.**

Then we have the Government slowly working for the people. There is the danger of what we always call "the strongly centralized state-power". Is the fire of nationalism growing, to warm and burn us at the same time? We also have the masses of our uneducated people. They exist, and they want to count in national affairs.

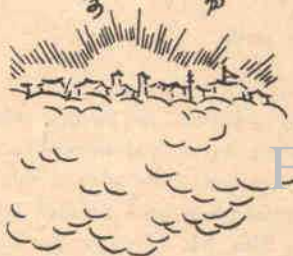
Down to earth

Pax Romana is working within the university students. In Europe where Pax Romana started and worked in the past, the students only play a role in society when they have finished being students. This has given a particular character to Pax Romana, that of taking the University milieu separately from the others, of considering the student as future member of society instead of an active one here and now. This gave Pax Romana (and the tendency persists) in the eyes of the average student the stigma of "working in the clouds", as if reality did not keep the students firmly anchored in real life.

But now the Asian federations are beginning to count in the Movement. What is our attitude towards the ideals which drive our society? If our people want the students to work actively for social improvements, for political formation, for economic progress, what is the answer of our Pax Romana students? If the Government needs trained people so badly that it calls on the students to take part in mass education, to develop the sense of nationalism creatively, should we answer by keep-



聖多馬斯
聖多馬斯



ing silent? It is in the spirit of Pax Romana everywhere to take part in the ideals which drive the particular society in question, to create them, control, correct and support them. Circumstances differ; the traditional character of Pax Romana may not fit. This is the very reason for bringing Asia into Pax Romana; that Asia may be thoroughly inspired by the spirit of the Movement, and have the courage to act according to the special needs of our society.

No anxious national limits

There is one thing however which will always remain the honour of Pax Romana: that of being a worldwide community. There are no anxious national limits in it; there is not (and never should be) any fear of taking other nations, other cultures into it. This is the basis of our fraternity: to approach national matters in an international way. Is not this the special character of our age? Here we are on the threshold of a world-community. Do we Pax Romana students know what we are aiming at? We are proud of being international, but do we, especially Asians and Africans, also think and live in the spirit of that worldwide community? We risk mistaking the wood for the trees. Asia exists within Pax Romana to learn to be worldminded.

Tradition and the 20th century

We intellectuals are always using academic terms for the impact of modernization on the traditional cultural pat-

terns. We talk of the break-up of primitive society, of the weakening of traditional values. These are interesting subjects for the ethnologists, anthropologists, sociologists, etc. Let us, however, examine what this means to the man in the street. Let us students in the underdeveloped countries reconsider these problems in terms of our millions of un-educated people. Do they realize the value of their traditional culture? Are they not rather fascinated by "progress" and ready to drop off all that is old? Are they not becoming more materialistic than the greediest colonist? The Pax Romana students in these countries have a double task: to be open to their people's desire for progress, to support and guide them; and on the other hand, to be the avant-garde in promoting national cultural elements.

Pax Romana works with the university student. This has been the development so far. But what about the young people outside the University? Those who are at high-school, and those who have the privilege of studying? Are we to leave the young workers to their fate? What about the masses of our intellectual proletariat? Pax Romana in Asia should never shut its eyes to this reality. It is not a movement of a very small clique; on the contrary, its spirit must penetrate into our community. What is more natural than that we maintain very close contact and cooperate with youth organizations and youth leaders, whether they be Catholic or not? This is especially necessary for Asia and Africa where the students take an active part in national leadership. Pax Romana

St. Thomas Aquinas,

Patron of Pax Romana.

(reproduced from

"Catholic Bulletin", Hong Kong)

cannot confine its good leaders to the university milieu; their capacities must spill over into the community at large.

To be Christians in a non-Catholic but religious atmosphere

Can I call pagan my friends who are faithful Muslims, Hindus or Buddhists? If so, how can I appreciate them? Surely, in the spirit of Pax Romana, our students must be open, and learn from others in our religious life, even if these others are not baptised. Whatever has a religious value in our culture, custom and tradition must be appreciated and if possible, christianized. The East is well known for its religious and moral heritage. Let the Church take advantage of it, and learn from it.

For centuries, our cultures have been imbued with the teachings of great religions other than those of the Catholic Church. Here is another point for our Pax Romana students — to make a study of our own great religious currents which gave such a profound basis to our cultures. There is nothing un-Christian in learning their teachings and trying to find a reflection of Christ's grace in them. Grace is surely also in them, but hidden or only partly revealed. Then we shall no longer hear the reproach that Christianity is something from the West and only for Western peoples. Let us give the proof that Christianity is much richer, more complete than any other religion, because it is Truth revealed by God;

richer, more complete in prayer, dogmas, spiritual exercises, mysticism, contemplative life, in social actions, culture and art, in national cultures etc.

These are the essential elements of the universality of the Catholic Church. It is universal because it is meant for all mankind; it is universal because there is room for everybody, for every culture, for every period of time. The Pax Romana students, being the visible members of Christ's Mystical Body, must ensure the presence of Christ in their time, in their surroundings, in their proletariat.

We must prove that our religion gives us a solid, concrete and full basis for being patriots, for being children of our cultures, for the love of our soil, our ancestors and our past. We cannot be universal and play the spectator in national affairs, be they political, economic, moral or scientific. There is no apostolate superior to our active presence and participation in the life of our society in its various aspects.

Finally, there is the Unity of Mankind. This must characterize our Pax Romana students. There is enthusiasm for national affairs, but there is openness for external affairs, for the concerns of our neighbours, for the construction of a world community of nations. Our fellow countrymen are dear to us, but any foreigner is not less dear to a Pax Romana student. This will help our national sentiments to develop along the right lines. We exist. Asia exists. Let us enrich our Pax Romana with our Asian values and treasures.



*St. Thomas Aquinas,
Patron of Pax Romana.*

*(reproduced from
"Catholic Bulletin", Hong Kong)*



The world

"I was a stranger and you took me in, naked and you clothed me, prisoner and you visited me" (Matt. 25, 35).

There have been 40 million refugees since the Second World War — $\frac{1}{4}$ of the population of the United States, or $2\frac{1}{2}$ times the population of Canada. You can go on multiplying the comparisons. According to Mr. Hammarskjöld, there are still some 15 millions of which 2 million need the help of the United Nations in some form or another.

The World Refugee Year opened on June 1 to mobilize a worldwide concerted effort to heal this open sore of humanity. The Year is sponsored by the United Nations which will encourage national efforts and act as a coordinating and information centre for governments, national committees and benevolent organizations which want to take part in the year.

Who are the refugees? They are people who have fled their country because they fear persecution on account of their race, religion, nationality or political opinions. In terms of human suffering, who can measure that of the refugees who do not find speedy resettlement, who drag on from year to year in camps which tend to destroy human dignity and wither hope of a normal life? As the Holy Father commented in his radio-message of June 28: "What a heart-rending anomaly in modern society, so proud of its technical and social progress".

To begin with, the United Nations High Commissioner for Refugees is responsible for about 1 million people in Europe and neighboring regions, and about $\frac{1}{2}$ million in the rest of the world. **What is the situation in Europe?** A Chinese proverb says: "Better to light one candle than to curse the darkness". This must have been the policy of Father Pire who, on his own initiative, managed to resettle thousands of people in new villages. But there are still 135,000 unsettled refugees, of whom 32,000 live in camps and 19,000 of them have been there for more than ten years. The High Commissioner has undertaken a special clearance programme to close these camps by the end of 1960. Some of the inhabitants are emigrating abroad, and the High Commissioner is persuading countries to take the "hard" cases, e.g. families with a handicapped member, or sick and aging relatives. Several countries

have responded and New Zealand, for instance, opened its action for the World Refugee Year by taking 20 families of which one member was handicapped. But the camp clearance programme concentrates mostly on resettlement in the country where the people first arrived. It entails finding housing, suitable jobs, providing vocational training. In other words, money is needed. For instance, \$ 50,000 will provide housing for 20 refugee families in the form of loans to be paid back for use by other refugees, vocational training scholarships for 10 children, and accommodation for the rest of their lives for 10 aged or sick refugees.

In Tunisia and Morocco, the High Commissioner is also responsible for 180,000 refugees mostly women, children and old people. They are being cared for by the local administration (in countries which have enormous problems of their own) and the Red Cross, but they are short of food, clothing and drugs.



*"I was a stranger and you took me in,
naked and you clothed me,*

refugee year



In the Middle East, UNRWA (United Nations Rehabilitation and Welfare Association) cares for a million refugees who, in 1948, fled from Palestine to the Gaza strip, Jordan, Lebanon and Syria. Due to the economic situation of the countries where they live, most of the refugees will not be self-sufficient for a long time to come.

Hong Kong

There are 10,000 European refugees, mostly white Russians, who have been ordered to leave Red China. They must be evacuated and resettled elsewhere. . . . In Hongkong, we find part of the open sore in the million refugees who crossed over from Red China and who have doubled the population of the British colony in the last few years. In November 1957 the Assembly General of the United Nations recognized the Hongkong problem as one which should concern the international community. The Hongkong administration has made great efforts to absorb these refugees,

but it is short of funds to carry out its full programme of housing, social services, schools etc.

Three, four, five million people. Is there any point in lighting the candle? Most certainly there is, and we can do so by cooperating with our countries' national programmes for the World Refugee Year. We can send a contribution, however small, to that committee, stipulating for what purpose it is to be used — camp clearance in Europe, Tunisia, or any of the other areas mentioned above. We can bring pressure to bear on governments through the national committees and ask their positive cooperation on lines suggested by the High Commissioner, Dr. Lindt. Here are some of the points on which the High Commissioner believes governments can help:

1. In Greece there are 300 refugees waiting for years to emigrate. Couldn't several countries accept a few of this number?
2. Couldn't governments which have an age limit for immigrant workers, raise it by 5 or 10 years?
3. Couldn't the ban on the immigration of large families be lifted?
4. What about the aged and the infirm? and the families with one handicapped member? Couldn't each country take some cases?



The more campaigns the better — through cooperation with national committees for the World Refugee Year, through the press, radio, lectures, films. In all these ways, the members of Pax Romana can help. Where there are no national committees, information may be obtained from the Director of Information Services, World Refugee Year, Palais des Nations, Geneva. The Information Services publish regular bulletins; they bring home the individuals involved — no longer the anonymous millions, but the Mary's and the John's whose lives are being remade, thanks to the World Refugee Year.

BRIDAINE O'MEARA.



prisoner and you visited me'

(Matt. 25, 35)

Diego Fabri or The Unquiet Conscience

by **Michel Bavaud**, teacher at the Ecole Normale, Fribourg.

Faced with the uneven quality of modern drama, we rarely come across a work which makes us suddenly vibrate with renewed interest. The plays of the Italian, Diego Fabbri, give us one of these privileged moments.

In "Correnti spiritualiste nel teatro moderno", Achille Fiocco ranks Fabbri and some other Italian writers with Maeterlinck, Péguy, Claudel, Mauriac, Eliot and Bernanos. Fabbri certainly stands the comparison well.

Fabbri's first play, *Orbits* (*Orbite*), was written in 1941. In the tide of anguish and moral torture brought on by war, confronted with political choices, Fabbri opts for torment of mind — indefinitely, it would seem. All his characters are going to raise acute problems; they are going to bring them up among themselves, before God, and in the final analysis before us, readers and audience. Lino, the young teacher, provokes a family crisis by refusing to go on supporting his egotistical, sponging relatives.

Carlo, the hero of *Marshes* (*Paludi*; 1942) falls victim in his revolt against the status quo. The weight of the laissez-faire policy of the strong crushes the weak.

In *Bookshop of the Sun* (*Libreria del Sole*), Fabbri leans more obviously towards religious drama, in the anguished search for vocation and specially the vocation to the

priesthood. Anselm, the young seminarian, goes home to his people to meet sin, to come face to face with evil, to know mental torture, to risk his spiritual safety, — and he is ready to pay the consequences. Of course, there is a mixture of adolescent presumption in the choice, but also that healthy fear of being sheltered, secure in the refuge of a comfortable faith. Only after this experiences, does Anselm feel ready to assume his work of redemption. He will don the soutane again. For Fabbri, a choice must be realistic, must plunge its roots into the experience of life.

The radio play *Delirium* (*Delirio*; 1949) has two characters: God and a sinful woman. God is unchanging, but he draws the woman towards Him. She wants to grow young again by sacrifice, and wipe out the old life which is wrinkling her heart. God's unchangeableness is dynamic, liberating, and alone permits the act of love that is always a beginning. Fabbri wrote four plays in 1950: *Rancour* (*Rancore*), *Inquisition* (*Inquisizione*), *Contemplation* (*Contemplazione*) and *The Seducer* (*Il Seduttore*). Renato in *Rancour*, like the one in *Inquisition*, wants to make others, beginning with his wife, conform to his ideals of intransigent austerity. But Linda is attracted by another man. Nevertheless, they will try to pick up the threads of their difficult life together.

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The protagonists, from L. to r. Don Sergio, Angela, Don Anselmo, and Renato, Angela's husband



In the play, there is also a priest, Fr. Anselm, who has little faith in man. He has been humiliated by unfortunate experiences in directing souls, he dismisses the married couple and leaves them to their fate.

In my opinion, *Inquisition* is Fabbri's masterpiece. The French public has enthusiastically applauded this play where misgivings and revolts clash violently. We can say without exaggeration that the play is a meeting-place for the problems which occupy twentieth century writers more and more; right through the three technically perfect acts, one finds both the nausea of Sartres and the solid Christianity of Bernanos. Here again, the unchangebleness of the priest who prays, is the generator of interior action, the real means which Grace uses to reconcile the other characters with themselves and with their vocation. Is it a play with a moral, yes or no? Yes, if a play with a moral means getting across one major idea. No, if a play with a moral means characters used as mouth-pieces, people who have borrowed preconceived emotions and who pose in simplified attitudes. The characters of *Inquisition* are rich with the stuff of human density, and we only know the backwash of their revolt or the effects of their fidelity without being able to judge them definitively. The dualisms between vocation and freedom, opposed loves, the values of contemplation and of action are expressed in a form perfectly coordinated with the great passionate cry of search for self-knowledge, — a cry which cuts across the play with arrogant revendication and is absorbed again in the stammerings of men who must piece their lives together again.

Contemplation is a rather disappointing one-act play. If *The Seducer* has neither the bitterness nor the interest of *Inquisition*, one must comment however on its nostalgia for a short of universal conciliation, and the interplanetary voyage of the disillusioned hero is an astonishing way of expressing his metaphysical torment.

Family Trial (*Processo di famiglia*, 1954), concerns a child for whom three couples fight. Black mail, half lies, selfish interests, true and false sentiments raise ambiguous questions for consciences, or what is left of them. Of all Fabbri's plays, the *Trial of Jesus* (*Processo a Gesù*) first played in Paris in 1958 in an adaption of Thierry Maulnier roused the most comment. The reviews ranged from harsh words about St. Sulpician demagogy, to unrestrained praise for this revolution in drama. That a play should rouse such controversy is proof of its disquieting force. This time, an absolute choice is involved. Who is Christ?

Fabbri was inspired by a "trial" which some Jews opened in Jerusalem about 1933 to find out if their ancestors had been mistaken in condemning Jesus. For the Jews, it was simply and solely a legal trial based on Jewish law, which incidentally ended up by proclaiming posthumously the innocence of Jesus. Fabbri therefore gives us a group of worried Jews who, every evening, trash out the haunting problem: "Are we, Jews, guilty or not of the death of Jesus?" The conclusion of this first part is evasive: Christ caused unrest among the people, it was therefore difficult to acquit him. But in the second part, when the president of the jury wants to explain why his ancestors had to condemn Jesus, actors scattered among the audience interrupt and want to give witness. They are today's Christians, who resemble the Judas's, the Caiphas's, and the Mary Magdalen's. The unbeliever who affirms that the trial is lost beyond appeal accuses precisely these Christians: "Is the world in which we live Christian? I cannot find the new man, I cannot find the Christian man . . . It is the



Angela battles it out with Don Anselmo and ultimately with God

Fundação Cuidar o Futuro



man who has not changed since the time of Christ. Man doesn't change! There you have the appalling, despairing reality why this trial is lost for the cause of Christ, lost beyond hope of appeal!"

The president of the jury will return a sort of "no verdict" because if he still does not know whether Christ is truly the Saviour, he is obliged to recognize the existence of Christianity and the fact that despite too many disillusioning appearances, today's world partly lives Christ's message. Perhaps the technique is facile, but the tone is new. In the novel "Christ Recrucified" by Nikos Kazantzaki, we already had modern men who incarnated the historical personages of the time of Christ, thus repeating an eternal drama. There is no shortage of Passion Plays to tell the story again. But what ultimately strikes and attracts us in Fabbri's *Trial of Jesus* is the fact that he calls on Christians to face the problem. They have the power to prove to infidels that Jesus was innocent and is really the Saviour. Do they use this power? The author does not give an answer to this very big question mark. It is up to the Christian to acquit Jesus who cannot but shine in every act of humility and pardon. Diego Fabbri is certainly a name to reckon with in the theatre and his influence will be lasting.

Note: The original title of each play is given in brackets immediately after the English translation.

The Scientists in Pax Romana

by **Claude Picard**

of the Secretariat for Scientific Affairs

Since the foundation of Pax Romana-ICMICA in 1947, the need for the Movement to undertake specialized work in scientific milieux has been recognized. The Secretariat, whose establishment was proposed to the Plenary Assembly of Rheims in 1951, has contributed since then to the work of Pax Romana by drawing attention to the problems of Catholic scientists. It was set up provisionally in 1954 and its statutes were submitted for the approbation of the ICMICA Council in December 1958.

The aims of the International Secretariat for Scientific Affairs (SIQS) are: —

- to make a close study, in the light of Catholic faith and morals, of the problems raised by the development of science and technology;
- to facilitate contacts and cooperation between Catholic researchers, so that they may bear a Christian witness in scientific circles;
- to foster the presence and promote the work of Catholics in the field of research;
- to put forward Christian solutions to the problems raised by research and the application of science and technology;

The Secretariat has many ways of putting its aims into action:

- an international circular letter addressed four times a year to its national correspondents in about thirty countries. The main sections in this liaison bulletin are: —

- * information on Catholic life in the scientific milieux of the different countries (biographical notices, life and programmes of groups);
- * brief presentation of principal publications (books and articles) devoted to philosophical and religious problems of science;
- * directives for the intellectual apostolate among scientists.

- the bulletin of the Catholic Union of French Scientists is sent to all national correspondents;
- participation in the work of Pax Romana through specialized meetings such as the one held in Louvain, 1955, on atomic problems;

— meetings of the representatives of some countries to think over a given theme: in 1957 first meeting of the SIQS in Rome on the apostolate in the scientific world; in 1958 in Louvain another meeting dealt with the effects of science on man. Scientists from 8 countries met at these gatherings;

— other meetings are sometimes organized on the occasion of travel for scientific purposes or attendance at international scientific congresses, as for instance at the First International Conference on the numerical treatment of information, held last June;

— the SIQS helps Pax Romana representation at UNESCO in everything related to scientific matters. Moreover, it follows the development of the atomic sciences more and more closely.

The activity of the SIQS is based on the work of liaison and information. This involves *liaison* of the groups between themselves, and through meetings and exchange of views, under the direction of ICMICA; and *information* by the diffusion and, where possible, the translation of particularly significant articles. The orientation given at the last meeting of the SIQS has helped in shaping the programme of action of groups in many countries (especially the Albertus Magnus Guild in the USA, and the Catholic Union of French Scientists), and has been widely publicized. The work of the SIQS will only be valuable in so far as it is genuinely international. It is often difficult to make first contacts with a country where there are no associations of Catholic scientists; so far, such associations only exist in French, England, the USA, Belgium, Italy and the Netherlands. We therefore appeal to all the readers and friends of Pax Romana to help us to extend our activity. All that is required is for every member of ICMICA to contact one of his Catholic scientist friends and ask him to correspond with the SIQS. Our correspondents often feel isolated and increased contact would help the formation of new groups.

To conclude therefore, the SIQS aims at uniting Catholic scientists to allow them to become fully aware of the importance of science in the spiritual, intellectual, moral and social life of man. It wants to inform the Catholic world about science, while at the same time, it seeks to show to scientists, Christian aspects of the movement created by science and technology.

IN MEMORIAM

Members of Pax Romana will want to join with the General Secretariat in expressing their profound sympathy to Professor W. P. J. Pompe, President of Pax Romana-ICMICA 1955/58, on the death of his son, C. A. (Kees) Pompe.

Born in 1925, Kees was a leader in Dutch student affairs after the war, and President of Pax Romana-IMCS 1950/51. After law studies in Utrecht, The Hague and Paris, Kees entered the Dutch foreign office in 1951, and a year later, was appointed to the Office of the High Commissioner for Refugees. With such an international background, he discharged his functions brilliantly as assistant delegate of the High Commissioner for France, then delegate in Egypt. He was transferred to Austria in 1957, and to Germany this year. At the time of his tragic death after an operation, he had just been appointed lecturer in international law at the University of Utrecht, and would thus have worked side by side with his father, who is Professor in the Law Faculty there.

Let us pray for the repose of his soul, and renew our sympathy to his wife and little daughter, and sorrowing parents.

On a new student magazine

"Africa sees only through the eyes of its educated children".

Présence Universitaire, published three times a year, organ of the Catholic students of the Belgian Congo and Ruanda-Urundi. Editorial office: Université Lovanium, B.P. 124, Léopoldville XI. Yearly subscription: ordinary 75 Belgian francs; students 30 francs.

* * *

In Journal 3, we promised to complete the report on the activities of our federation in the Belgian Congo by commenting on the review *Présence Universitaire*.

The first number of *Présence Universitaire* came out for Pax Romana Day in Lovanium. I thought of comparing the table of contents with that of the last number of *Crux* (by the way, an excellent issue) of the Union of Catholic Students of Great Britain. Of the six main articles in *Crux*, only one dealt with a specifically British problem, whereas in *Présence Universitaire*, five out of the seven articles treat African or Congo problems. This comparison backs up a fact to which African students constantly refer: in contrast to the student in Europe and North America, the problems of the African student are first and foremost those of his country. African students do not consider themselves, and are not considered by society, good students unless they take a stand on vital questions, and try to inform the public of their opinion. A Congolese student, who was in Fribourg last month, exclaimed in this connection: "There are elections next December. We're all discussing politics, reading up the papers, inviting political leaders to give lectures. Otherwise, how do you think we can inform the people during the vacation?" The Editorial affirms that "to the extent to which we here and now prepare ourselves to share the mind and aspirations of our people, to that extent our university formation will be of use". The burning problems, the "mind and aspirations" of serious Catholics in Africa find expression in this review: problems of education, Christianity in Africa, developments in the Congo, use of African music and choreographic art for religious purposes, education of the Congolese girl.

The articles are well written and intellectually exciting. They bespeak a profound sense of dedication, and convey the impression that they are the fruit of long consideration. They are never parochial, for as the Editorial points out: "If we Catholic students are to be really university men, then our horizons have to be worldwide". "Christianity in Africa" by Tharcisse Tshibangu, who was incidentally ordained to the diaconate on Pax Romana Day in Lovanium, is outstanding. It is a short but densely packed analysis of the need for Africa to "pass from a Christianity which is merely received to an adult Christianity understood in all its dimensions, assumed by a free, conscious act of the will". It is a plea for Catholics to make a loyal, fruitful examination of the objections raised against Christianity, mostly vague, shadowy objections but which give the impression that Christianity will not help in fulfilling the temporal ideal of the new Africa. Brother Tshibangu puts the matter in a nutshell when he says: "It is only on condition that we African Christians have a personal sense of dedication which makes us speak of my Christianity, our Christianity, of the Church as my Church, as our Church, that we can expect positive results".

We look forward to the next number of this astonishingly good review.

BRIDAINE O'MEARA.

THEY'LL BE IN MANILA

The following countries in Asia have written to the General Secretariat to say they will definitely send delegates to the Pax Romana meetings in Manila:

Vietnam, Thailand, Hong Kong, Formosa, India, Japan, Pakistan.

The following countries say they will try their best:

Ceylon, Burma, Singapore, Indonesia.

We look forward to hearing from the rest of you. And what about the non-Asian federations?



Pax Romana and Ecosoc

At the 28th session of the ECOSOC, Mr. André Delahousse, representing Pax Romana, made an intervention on Document 3244, concerning the world economic situation with particular reference to raw materials. The countries who are the main producers of raw materials, see the gap between their economic development and that of the so-called developed countries widen every year. Therefore, the first duty of the latter is not to accentuate this unbalanced state of affairs. But Mr. Delahousse went on to comment: "It is useless thinking that a sound policy of absorbing raw materials is the panacea for all the ills of the under-developed countries. It is also useless for the industrialized countries to imagine that it is simply a case of equipping the under-developed countries so that they can develop an economy which reflects the myriad national sovereignties of the developed nations.... Not only must the economy of the under-developed countries be elaborated and built up; that of the developed countries must be thought out again in function of the world economic situation and of the need to promote the under-developed areas.... This presupposes that the economy must no longer be directed by strategic considerations and that concerted economy on a world scale be as great as possible.... The slight recession which was pointed out in the report on the enlarged programme of the Technical Assistance might suggest that the means used so far were not merely inadequate financially but of their very nature". What was needed was the economic integration of national sovereignties but not of national egoisms.

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Letters to the Editor

Durban, South Africa,
June 6, 1959.

Dear Sir,

re: "Ladies on Camera", Journal 1, 1959.

One of the responses to your question on women's use of their new opportunities stated, that in South Africa, African women are far more effective in education and industry than are European women. Although this was only a "suspicion" on your informant's part, it contains an invidious comparison which is obnoxious to those of us who are not racially minded, (and we do exist, even in S.A.). From the factual point of view it is difficult to make such a comparison. In the first place African women in the Union have nowhere near the opportunities enjoyed by white women — there is precious little basis for comparison in any field.

Secondly, the number of African women in industry is negligible (here you find Indian and Coloured women); they are employed mainly in domestic service, nursing, teaching, and a few in social work. We cannot compare Africans and whites in domestic service, since the latter do not enter this field. In nursing, it is possible to find some very able and devoted Africans, but on the average they are not as satisfactory as white nurser. When it comes to teaching there is very little to choose between the two groups. In social work it is our experience that the African trained worker is very often unable to cope adequately with the decision-taking and responsibility that is part of the job.

White women, on the other hand, do not make the most of their educational opportunities, and there is a tendency among those who are economically secure to sit back and become cabbages. Women university graduates, once they have married, frequently lose touch with their studies. My point is simply that the position is far too complex for sweeping formulations.

That African women are inspiring people who are "working for the liberation of this country" is a claim that requires some clarification. If by "liberation" your informant is referring to the securing of a more equitable treatment of all peoples here, then on this superficial and racialistic level, I would suggest that Indian women are far more effective in this field. But let's just talk about all women. In the Union today, a good 75% of working women are married; thus the married ones are making a tremendous contribution to the economy of the country!

(Mrs.) THERESA CURRIN.



NEWS IN FLIGHT

IMCS

Seminar for Afro-Asian Students: The International Catholic Union for Social Services will organize this Seminar, in cooperation with the IMCS, from 14-22 August at Vorarlberg, Austria. The Seminar will deal with the problems of the under-developed countries, and with the history of movements which have tried to find solutions to problems of industrialization in the West.

Germany: This year's Student Day organized by the KDSE will take place in Bamberg from 29 July-2 August and will be devoted to the theme "History as a fate and a mission". The programme includes two main conferences and five working commissions. The workshops will concentrate on a study of the Nazi period; anti-semitism, and the fate of the student community under the third Reich will be discussed. The new International Secretary of the KDSE is Mr. Bernard Jörges who succeeds Mr. Helmut Weyers.

Netherlands: Mr. J. A. M. van Arendonk was elected President of the UNIE at its Annual General Meeting on June 20 and 21. Mr. G. A. M. Wehry is the new Vice-President for International Affairs.

Cuba: Pax Romana Day was celebrated in Havana with outdoor mass at the University, at which thousands of students assisted. Leaders of the National Union of Students (FEU) and many student representatives of the Cuban Revolution were present.

Costa Rica: The next Pax Romana Formation Seminar for the Central American region is planned for San José, capital of Costa Rica. Probable dates: 15-22 December, 1959.

Honduras: In a manifesto published on March 6 of this year, the Juventud Universitaria Católica Hondureña (JUCH) expressed its sympathy with Chinese university students who had come out in defense of human rights, and denounced the forthcoming Vienna Youth Festival.

The Cercle St. Jean Baptiste from Paris organized a camp for women students at Tafel, near Fribourg, from July 15-31. Over 30 young women from Africa, Asia and some European countries attended the camp. Professor Sugranyes, President of Pax Romana-ICMICA, lectured to the participants on July 21, and afterwards engaged in lively discussion, specially with the chaplain, Father Chaigne, O.F.M. Mr. Robert Ekinu, African Secretary in the General Secretariat, accompanied Professor Sugranyes. He lunched with the girls and told them about the work of Pax Romana in Africa.

Japan: Each week at the Pax Romana International Centre in Kyôto a group of Japanese students, Catholics and Buddhists are meeting to carry on a dialogue concerning the spiritual factors in their respective cultures. They are also studying the spirit and aims of the Pax Romana Movement and trying to see how they can be integrated into the culture of presentday Japan. The Kyôto team is also active translating into Japanese articles from the Pax Romana Journal for publication in the Federation Bulletin.

Hong Kong: The Federation of Catholic Students has eleven units. There are roughly 200 members in the Hong Kong University Catholic Society, 100 each in Northcote and Grantham (both Teachers' Training Colleges), and 50 in each of the other Colleges. Officially, the University of Hong Kong is the only one in the Colony. The other schools which were formerly universities in China and had to move out when the Reds came, have to be satisfied with the name College.

SPOTLIGHT ON THAILAND

The first Pax Romana Seminar in Thailand was organized from 26-29 May in Bangkok. The theme was "The religious, psychological, cultural and social formation of a Catholic leader". 27 students from 5 Universities took part in the Seminar. The main organizers of the Seminar were Mr. Phas Laosohnboon, Thammasat University and Miss Mallica Vajarathon, Chulalongkorn University, who had attended the Pax Romana Formation Seminar in Hong Kong last year. Both of them leave for the USA in July (1959). Miss Vajarathon, who has a B. A. in Political Science, hopes to get her M. A. in Foreign Service at Georgetown University. Mr. Laosohnboon, M.A. in Public Administration, has been awarded a Fulbright scholarship. These young graduates hope they will be able to strengthen the Association of Thai Catholic Students which was started last year in the United States.

At the conclusion of the Seminar, the students elected four representatives for the Pax Romana meetings in Manila:

Mr. Kawi Angsawanon, secretary of the Association of the Thai Catholic University Students, student of Commerce and Accountancy;
Miss Suwanni Wikitsetr, student of Commerce and Accountancy;
Mr. Pasi Panitchanavon, pre-medical student;
Miss Saroch Yantakoson, student of Political Science. University badminton champion.

The one snag is the shortage of funds for the air-fares to Manila, but the students and their devoted chaplain, Fr. Eugene Denis, S.J. are full of hope. Father André Gomane, S.J., of Xavier Hall, Bangkok, has just arrived from the United States. He has started a Newman Club for young postgraduates.

Fr. Gomane is a graduate of the Ecole Centrale de Paris, and the Ecole Supérieure d'Hydraulique de Grenoble. He will probably teach Engineering in Bangkok.

ICMICA

Technologists in Pax Romana: The International Secretariat for Technologists held its 7th General Assembly at the Abbey of Royaumont, France, from 7-10 May. French participants were joined by delegates from Germany, Belgium, Spain, Ireland, Italy, Netherlands and Switzerland. There were individual participants from Canada, Colombia, Hungary and Peru. The theme of the meeting, "The spiritual and religious life of the technologist" answered the desire of Catholic technologists to integrate their professional and religious life. This Assembly was in preparation for the next Congress which will be held in Essen, Germany, from 26-29 May 1960 on the theme, "Technical progress and the Christian life".

Ceylon: Professors in Botany, Zoology, Physics and Political Science are required at the Aquinas University College in Colombo. The minimum contract is for 2-3 years. Travel expenses will be paid, and the salary is about 200 dollars a month. Those interested should apply direct to the Rev. Peter Pillai, O.M.I., Aquinas University College, Colombo.

The Second Conference of the Non-Governmental Organizations interested in the eradication and elimination of discrimination met in Geneva from 22-26 June. Some 100 organizations, represented by more than 200 delegates, took part in the Conference.

The Conference was much more representative and international than the first one held in 1955. Many organizations were represented by delegates from Asia, Africa or Latin America, as well as their delegates from Europe and North America, who are "old hands" at international meetings. Pax Romana was careful to respect the desire for wide representation expressed by the Economic and Social Council of the United Nations which had organized the Conference. The ICMICA delegation consisted of its president, Professor Ramon Sugranyes de Franch (Spain), the General Secretary, Mr. Thom Kerstiäns (Holland), Mr. Hems Roeloffzen (Holland), and Mr. Albert Tévodjiré, Dahomey. The IMCS was represented by two members of the General Secretariat, Messrs. Francis Selvadouray (India) and Robert Ekinu (Uganda), and by Mr. Amado Luis Lagdameo of the Philippines. The immediate object of the Conference was to study methods and techniques (through education, law, and community activities) appropriate in the struggle against prejudice and discrimination of all kinds, whether it be due to religion, race, sex, nationality, or political tenets. Five International Catholic Organizations took part in the session: the World Federation of Catholic Women and Young Girls (FMJFC), the Young Christian Workers, Pax Romana, the International Catholic Union for Social Services, and the International Union of the Catholic Press. The World Confederation of Christian Syndicates was also present. There were three study commissions. Prof. Sugranyes chaired the one dealing with education and information techniques for combatting prejudices and discriminations. Miss R. Vendrik, President of the FMJFC, and President this year of the Conference of the ICOs, was elected member of the Directing Committee of the meeting.



Fly East with Pax Romana

CHARTER FLIGHT EUROPE—PHILIPPINES FOR THE PAX ROMANA ASIAN MEETINGS END 1959

- Dates** depart Amsterdam and Geneva, 17 December 1959;
return 13 January 1960.
- Route** outward flight: via Beirut, Karachi and Bangkok
return flight: via Saigon, Calcutta, Cairo or Bagdad.
Stop-over for approx. ten hours at all the above-
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cancels the higher prices given in Journal 2. It in-
cludes the return fare and three weeks' living expenses
in the Philippines.
- Registration** Not later than 15 September 1959 with down-payment
of \$ 100 or equivalent.

Further details are available from the General Secretariat of Pax
Romana, Fribourg, Switzerland.

Pax Romana Meetings in Manila

20 DECEMBER 1959 — 8 JANUARY 1960

1. 20—24 December Formation Seminar for Asian student leaders. Themes for discussion are: Apostolic, civic, social duties of the Catholic leader; Development of the student press in Asia; Collaboration between the Asian federations.
There will be a business meeting for Asian delegates, during the Seminar.
2. 26—30 December Meeting for chaplains on the theme:
 1. Religious formation of Catholic students
 2. Reception and integration into Catholic organizations of students who have graduated in Europe or America.
3. 26—31 December Interfederal Assembly of Pax Romana-IMCS.
Theme: The Social Responsibility of the Student.
Symposia on the organization of work camps, the collaboration of students in mass education, and communist infiltration in different parts of the world.
Business items: Programme of Action 1960/61; Entraide; New affiliations; Elections; Finances.
4. 27—30 December First All-Asian Meeting for Catholic Intellectuals.
The meeting will deal mainly with the responsibility for Catholic graduates to be present in every field of national and international activity.
Special attention will be paid to the formation and organization of graduate associations.
5. 2—8 January Experts' meeting organized by Pax Romana-ICMICA and sponsored by UNESCO.
Theme: "The present impact of the great religions on the lives of men in Orient and Occident".

Pax Romana delegates may take part in this meeting as observers.