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



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Editorial

Not only the ordinary citizen travelled this summer. Outstanding political figures also hit the road. Geneva saw the gathering of the big four... to no avail... and to no surprise for anybody who remembered Mr. Kruschew's words that there was only one voice in the USSR which could both discuss and decide. This lesson understood, K. and Ike met in September. But preceding Mr. K.'s American visit, Mr. Eisenhower toured the, for him, familiar grounds of Western Europe. As an English weekly put it, it was "a gay, gregarious, vociferous, triumphant, platitudinous, nostalgic, and infinitely human progress". Mr. K. had his own method of preparing his visit — a well aimed pot at the moon. Let us hope that his visit to the USA has shown him the one, but most important advance of the American people, a nation for which the dignity and liberty of the human person means a higher ideal to be reached than the moon.

This summer also saw the biennial event by which international communism tries to advance its goals — the World Youth Festival in Vienna. A well organized million dollar show for about 12,000 young people from all parts of the world. What struck the perceptive observer most was not the wealth of cultural manifestations, which could not but impress everyone, nor the refined orchestrations by which the seminars gave out the idea that communism is the only champion of the oppressed and suffering. Rather it was the diabolic way in which the youth is lured to believe that by shouting "Friede und Freundschaft", "Peace and Friendship", under communist guidance, the pains and convulsions of the twentieth century will be cured. It showed a total abnegation of the real desire of youth to sweat and toil for a better world. It was a paradise for those who believe that the lack of real educational methods for youth can best be made up by shouting political slogans. However, what amazes and frightens us most is not that the communists favour such tactics, but that we note more and more how big non-communist youth and student organizations seem to believe that the best way of combatting communism is to outdo it in political demagoguery. A dark future lies ahead for a world in which youth is educated that way.

Good news came from the Vatican this summer, where the far-sighted and vigorous leadership of His Holiness, John XXIII, showed itself once more in the appointment of the Council of the Permanent Committee of the International Congresses for the Lay Apostolate. The members are: Professor Silvio Goldzio, Chairman of the Council, President of the Movimento Laureati; Prince Karl zu Löwenstein, President of the Central Committee of German Catholics; Mr. Claude Ryan, National Secretary of Canadian Catholic Action; Dr. Juan Vasquez, President of the International Catholic Youth Federation and International Secretary of Catholic Action in the Argentine; Mr. Jean-Pierre Dubois-Dumée, International Union of the Catholic Press; and Professor Ramon Sugranyes de Franch, President of Pax Romana-ICMICA.

We hail the appointment of the Council for several reasons. We see in it a tribute to that giant of the lay apostolate movement, Dr. Vittorio Veronese. It was he who conceived the idea of the permanent committee and practically single-handed, nurtured it through its childhood illnesses, until his election as Director-General of UNESCO. We also see in it an encouragement to the millions of men and women who are working in the lay organizations which help the Church to accomplish its mission. We finally see in the composition of the Council (3 from international organizations and 3 from national committees) a tendency to coordinate better the activities of the international Catholic organizations with the national committees of the lay apostolate, a need which was increasingly felt of late. A heavy task awaits this Council of six, which we hope will become a power and research centre for lay apostolate activities and will one day be enlarged to include a representative of Asia, Africa and a women's organization. It is not only because we feel rightly honoured to find our President and the President of our Italian federation on the Council that we can assure it of Pax Romana's full support.

Catholicism in Viet Nam



by Thérèse Tran Thi Lài

Historical Background

Catholicism was brought to Viet Nam from the 17th century onwards by Portuguese and later by French missionaries. It was at first a religion of the masses, for although neophytes could be found among the court dignitaries, the mandarins and the princesses, most of the newly baptised were humble folk. Rapid growth and great fervour marked the beginnings of Christianity in the country, and made the civil authorities uneasy. The uneasiness soon turned into savage hate; royal edicts banned the new religion and close on a hundred thousand Christians perished for the faith.

"The blood of martyrs is the seed of Christians". The number of faithful increased rapidly and at the consecration of the first Vietnamese bishop, Mgr. Nguyen Ba Tong, in Rome in 1934, His Holiness Pope Pius XI declared that Viet Nam was "the eldest son of the Church in the Far East". Already in China, thanks to the far-sighted impetus given it by Fr. Lebbe, a movement for handing over the government of the Church to native bishops, was taking shape. In the same way, the Holy See would gradually entrust the Church in Viet Nam to the Vietnamese themselves.

Then came August 1945 and the revolution which was to destroy the French suzerainty established eighty years previously in the Indo-China peninsula. A month later, the bishops sent an appeal to Pius XII in favour of independence, thereby expressing the unanimous determination of Catholics to fight for their political rights. The French Protectorate had created — indirectly, it is true — conditions which facilitated the evangelizing work of missionaries coming from France. As a result of political incidences arising from this situation, Catholics were treated with a deep-rooted suspicion which the revolution, the forthright stand taken by the bishops and the part played by the faithful in the national struggle, finally managed to dispel. There is just one more date to remember in this quick survey: in 1950, Pope Pius XII appointed an Irishman, Mgr. John Dooley, as Apostolic Delegate to Vietnam. This was a nomination of extreme importance for Vietnamese Catholics because the Church, through its representative, was now removed from the conflict of a temporal order in which they themselves were engaged.

New developments

What tasks faced the Church when independence had been won and the distrust vis-à-vis Catholics proved groundless? Until 1945 and for very obvious reasons, the Church in Vietnam modelled itself on the Church in France — whence the Gothic cathedrals that clashed with the scenery and the local architecture, and the translated hymns which sounded so out of place. Faced with the revolution and the wave of anti-French feeling, the first step was to compose Vietnamese hymns. This was a simple innovation but it gave the signal for others, such as the rendering of the Gospels in a more modern style. The New Testament had remained unchanged since missionaries translated it in the 19th century. The text contained those flaws which inevitably arise from a superficial knowledge of the language and the customs of a country. For example, in this translation, Christ uses the thou form to his disciples, yet the thou is considered vulgar in Vietnamese. Besides, Christ speaks an archaic language which was absolutely unintelligible to people not brought up in the Christian

faith and was offensive to those attracted to it. (In all fairness, we must remember that the Vietnamese language is evolving very rapidly).

And the future?

We have tackled the most urgent tasks. It remains for us to build our efforts on deeper, securer foundations. This means consciously re-assuming our life of faith, making it part of our interior lives and restoring its authentic values especially in so far as the bible, theology, philosophy and the liturgy are concerned.

What is more natural for the oriental mind than to compare the beauty of Our Lady to the brilliance of the moon! Popular literature as well as learned Sino-Vietnamese poetry are full of such metaphors. The same is true of the infinitely subtle theme of mountain and water. These two elements symbolise the male and female principles; or again conjugal and parental love — "as strong as the mountain, as faithful as the flowing waters"; or again the fatherland whose frontiers are "the peaks and waves". The theme is as rich in the Old Testament where water brings man back to life, gives him grace and helps him to go forward towards Sion, the holy mountain where the Lord awaits him.

In the field of philosophy and theology, Catholics must be prepared to study and assimilate the values contained in Buddhism and Confucianism. The Confucianist converted to Catholicism is not forced to make a complete break with the past, nor make a choice diametrically opposed to everything he has previously believed. He already has a religious sense which can grasp the Wisdom of the Creator, the order and harmony of the universe which he intends incarnating in his life. The good Catholic remains a good Confucianist who instead of saying that "the just man flourishes like the cedar of Lebanon" will doubtless prefer to think of him as a graceful bamboo.

By natural values, we also mean the traditions and customs of the people; they constitute a wealth which Catholics must take into account and see how they can be woven into the fabric of the liturgy (see Pax Romana Journal, No. 1, 1959). Whereas, for instance, the wearing of mantillas and a demonstrative piety are socially acceptable in Spain or in Latin America, they merely seem eccentric in a country where the ladies go bare-headed during public ceremonies and where the people are naturally reserved. On the other hand, for processions and other religious manifestations, Catholics have spontaneously retained elements of popular festivals when songs are accompanied by the tam-tam, and the gong replaces the bell. It is vital

Miss Tran Thi Lài first came into contact with Pax Romana when she attended the Inter-federal Assembly in San Salvador in 1957, as representative of the Catholic students' group in Saigon. Miss Lài has since graduated and is teaching in Saigon.



for the Church to preserve these values and customs. That is why the faithful were so happy to learn that the Holy See had given permission for the celebration of a midnight mass during the traditional New Year festivities (in February). Now the Catholics really feel they are one with their compatriots, when they wear their finest attire to Mass, and set off fire-works before entering the Church. Of course the work of confrontation and assimilation must be carried out with discernment and without undue haste. This is where Catholic intellectuals can help.

Role of the Catholic Intelligentsia

In the past, educated Catholics tended to form a group apart. They were put off by traditional Catholicism tinged with sentimentality, and the mediocre translations of spiritual works. Their exclusiveness was accentuated because they formed an infinitesimal minority among the 2 million faithful, and they felt they did not receive sufficient encouragement from the hierarchy. However, closer and closer contact with the Christian West, the imminent danger of materialist philosophy, and the problems of today's world have made this class more acutely aware of its responsibilities.

First of all, educated Catholics must think out their faith in relation to the world needs, problems and progress of the Church today. Secondly, on the local level, they must find methods of apostolate attuned to a technological civilization and not jog along with outmoded routine. Whereas the secular antagonism between Catholics and non-Catholics was formerly due to political tensions, today, this antagonism has been carried over onto the ideological plane. The adversary is neo-Buddhism which has the advantage of possessing a thousand years' tradition in Vietnam. On the temporal plane, the Catholic intelligentsia is called to bear witness to truth and charity in a society which has known the upheavals of revolution. It is called to be present in all spheres of public life, while being careful not to embroil the Church in temporal matters. Clericalism, especially that of a tiny minority, can only harm the real interests of the Church, though what a strong temptation it is!

If we want to prove that Christianity is not intrinsically linked with Western civilization, we must be able to present it as it really is to our fellow Vietnamese. Christianity was long considered "the foreign religion", the enemy's religion bound up with the evils of colonialism. Today only narrow-minded chauvinists think of it in this light; indeed we have seen how Catholics played their part in the struggle for national independence. Yet Catholicism will go on being the "imported religion" unless the faithful consciously take it unto themselves and weave into it the cultural wealth of their country.

The Catholic intelligentsia should take the real interests of the Church to heart. They should feel with Her, so that they and She together may find the road suited to the Church in Viet Nam, instead of imitating other ways. It is far from us to want to minimize the work of the missionaries. Following in the foot-steps of a Lambert de la Motte, of a François Pallu, those sent by the Lord have not finished their mission among us. Will this mission take the classical form of the country priest wearing a black cassock and heavy clogs, and smoking the hookah? Our guess today is that it will be carried out in a different field. For instance, we shall not easily forget the beneficial results of the romanization of the Vietnamese language by Fr. Alexandre de Rhodes. Looking at things from this angle, the missionaries will be of tremendous help by informing us of developments in their own countries — whether it be in the realm of Liturgy, spirituality, or parish community life.

This survey is far from being exhaustive. Rather it attempts to outline the problems which Catholics face in Viet Nam, and perhaps it is not presumptive to suggest that these problems have much in common with those in other S. E. Asian countries. That is why we feel there is room for exchange and discussion on the subject.

The time has gone when we could live serenely, and rest on the laurels won by the splendid generosity of Christ's pioneers in Viet Nam, and by the fertile sacrifice of our one hundred thousand martyrs. Our task today is to build a Church at once universal and deeply rooted in the "home-ground".

Fundação Cuidar o Futuro



Vietnamese children greet His Eminence, Cardinal Agagianian, Pontifical Legate, on the occasion of the First Marian Congress in Viet-Nam, February 1959

(Photo Vietnamese Embassy, Bonn)

XIIIth Plenary Assembly-ICMICA:

FAITH, SCIENCE, AND TECHNOLOGY

The final assessment of the XIIIth Plenary Assembly of Pax Romana-ICMICA is most encouraging: an extremely well-prepared meeting dealing with one of the most burning problems facing the Catholic conscience today, where the three major conferences were of the highest intellectual and religious value, leading to lively and penetrating debates during the commission meetings, terminating in broad, terse and practical conclusions, and distinguished throughout by the cordial atmosphere of brotherly collaboration between theologians and scientists, between pure and applied researchers, and between technologists and humanists. The Assembly was held in Louvain from 25-30 July last, in the splendid surroundings of the Arenberg Castle section of the University, where the physical and above all the spiritual setting contributed in no small measure to the success of the meetings.

We are entitled to boast of the success of the meeting because it was above all due to the effective collaboration of our Belgian friends. Indeed, there could be no more appropriate place to



And some went to Bruges....

speak of the problems of faith in the intellectual milieu of the 20th century than in this Catholic University where the sciences and technology take their rightful places and where theologians and philosophers naturally join in a dialogue with their colleagues in other fields to deal with the problems of the contemporary world. With the help of several professors from Louvain, our friends of the Belgian centre of Pax Romana drew up the excellent preparatory questionnaire sent to all the federations prior to the Assembly. Two of this group, Canons Leclercq and Dondeyne, gave the background lectures on the subject, Mr. Van den Brugger chaired the session and Prof. Lafrere, one of the commissions; in addition, the Rector of the University H. E. Mgr. Honoré van Waeyenbergh, and other professors of the University took part in several sessions.

The symposium started by trying to pinpoint the attitude of University people today vis-a-vis the relations between science and faith in the different disciplines and in widely varying countries. In some of these, where there is a passage almost without a transition period from a traditional civilization based on archaic patterns to one dominated by the sciences and technology, it may not be merely the acceptance of the faith and the spiritual life which is at stake but the harmonious and complete development of man and society. The commissions were designed to set off the dialogue which intellectuals desire so ardently, and to favour collaboration between theologians and scientists as well as between men of different professions in the intellectual apostolate.

In the first place the participants proclaimed the perfect compatibility existing, in principle, between scientific research, the outlook it breeds and the development of technology, on the one hand, and the life of faith on the other. They also proclaimed the duty of



Antwerp



*His Eminence, Cardinal Van Roey,
Archbishop of Malines, with the
President of Pax Romana.*



Christians to be present in this technico-scientific revolution whose orientation is of such tremendous importance for the temporal and spiritual destiny of humanity, and the splendour of this task which may be considered a real vocation. However this declaration of principle must not disguise the fact that in practice the life of faith in today's world encounters special difficulties.

Due very often to misunderstandings on many sides and on the part of Christians, to their narrow outlook on an image of the world which has been completely renewed by scientific discovery, these difficulties will have to be overcome by a closer collaboration between theologians and scientists.

The former are not expected to be fully competent in scientific matters — however desirable, this is not generally possible. But they are expected to be able to give scientific knowledge its rightful place in the scale of human

values thereby resisting the temptation of imposing arbitrary limits on it; in a word, to understand the scientific mentality. The clergy as a whole is expected to proclaim the Gospel message in a language which can make modern minds grasp the actuality and the marvellous power of the eternal truths of our faith. The scientists are expected, in their turn, to become aware of the value of the absolute statements of the faith, of the certitudes of theology and its method, and avoid the extrapolations which might attract the attention of scientific minds — all this by reason of the admirable advances of modern science and the new vision of the world at which it has arrived. However, this is only a bird's-eye view of the intellectual work accomplished by the Assem-

bly: the texts of the main lectures, the conclusions of the commissions, and a summary of the answers received to the questionnaire will shortly be published in French, in the series "Credo" edited by Plon, Paris.

In such a brief write-up it is difficult to convey the friendly atmosphere, the cordiality and genuine understanding among the participants, and the spontaneity of the collective prayer which marked the meeting. This is the atmosphere characteristic of all Pax Romana meetings. A former president, Sir Hugh Taylor, used to say, "There is no better way of making known the ideal of Pax Romana than to invite new friends to take part in one of its meetings". And this is what happened once again during the Louvain Assembly, during the study

sessions, the administrative meetings to discuss the life of the movement, during the excursions and receptions so graciously offered us, and the daily mass and compline sung each evening in the court of Arenberg castle. There are some specially happy memories of the Assembly, the boundless hospitality of Maison St. Jean, open day and night throughout the year; Prof. Cardijn's hospitable Flemish home; the cultural wealth of the City of Antwerp and its port — proof of the powerful economic expansion of Belgium; the farewell dinner with H. E. the Apostolic Nuncio in the hall where we held our plenary sessions: moments which always be remembered by the participants.

Ramon Sugranyes de Franch,
President of Pax Romana-ICMICA

CHAPLAIN AND STUDENT

A meeting for chaplains is scheduled in Manila from 27—30 December. The General Secretariat believes they will be glad to read the following ideas which Mgr. Emilio Guano, chaplain to the IMCS, drew up a few months ago. Mgr. Guano insists that the notes are not to be taken as "the last word" on the role of the chaplains. We are also publishing an article entitled "Chaplain-Student Relationship" from the Chaplains' Bulletin of the All-India Catholic University Federation (AICUF).

The student's expectations

The student expects the chaplain to help him in the daily struggle against evil. He expects to be helped to understand his life, the meaning and value of Christian truth; in other words, to grow up spiritually.

The student's expectations are perhaps confused and unconscious. They differ according to temperament and spiritual preparation. Whereas the student generally dislikes a too-insistent interference on the part of the priest, on the other hand, he realizes, even if obscurely, that in this undertaking of human and Christian growth, his chaplain has a unique role.

The student milieu

Obviously this is not the place to describe the psychology and the needs of students, and their milieux, which are so different from country to country, from one moment to the next of their studies and their spiritual growth. However, we usually find in the student a strong desire for independence; a strong need to excel; a marked preference for action rather than reflection; a constant desire for the new, the great, sometimes mingled with contempt for

tradition and preceding generations; complete and sometimes excessive confidence in the possibilities of the human mind and of science; a need, justified in itself, to have everything, which is taught or commanded them, explained and justified.

We should bear in mind that this milieu consists entirely of young people: they are young people going through a period of personal formation (unlike young workers who, at the same age, are earning their living, and facing life), and are specially exacting in intellectual matters.

The role of the student chaplain

The role of the chaplain is neither that of the parish priest nor the teacher of religion. He must not be the managing type who takes every initiative and every responsibility. His task is complex and not so easy to define and execute.

- 1) Obviously, he is a priest who has a mission to fulfil and therefore the authority to announce the Gospel to his students. This authority comes from his consecration and the mission he has received from the Church.
- 2) He is an educator who helps young students to think

about the meaning of their life; to understand one another and to discover their value as human beings and the riches of the Church; to understand the meaning of the Word of God and of the Church; to prepare themselves for the service they will have to give as professional men and women, for the service they must give here and now as university students.

3) He is someone who animates the group, who stirs up an ever-growing spiritual life, an awareness of responsibility, a greater participation in the work, prayer and liturgy of the Church.

4) He is a friend who knows how to trust, and can be trusted, while remaining a priest all the time. It is he who makes the students meet one another, who creates friendly relations and an atmosphere of friendship between the members of his group, by making them understand that they are all together friends of the Lord.

To fulfil his task, the chaplain must

- know and understand his students' needs and problems;
- work generously for and with them, make them work, and seek them out;
- spend as much time as possible with them, yet be strict about time for personal prayer and meditation;
- know how to wait patiently for them;
- pray for and with them;
- above all, love Christ, and love Christ in them.

His work will aim at ordering the activities of the group so that every member may have responsibility of his own, and that all may work as a team, especially the leaders....

AND THE INDIAN POINT OF VIEW

Sacerdotal friendship

Our attitude towards the young University students in our charge should be one of friendship, of priestly companionship. The students must feel that their Chaplain is an intimate friend, to whom they can look up for the solution of all their personal problems. They must see in their Chaplain a confidant to whom they can open their hearts, without the least fear of being misunderstood — shall we say, without the least fear of shocking him. The Chaplain must be interested in their problems, must identify in a certain way his interests with their interests. Will it be too much to say that he must be one of them? Friendship goes further. The student, if he pours out his problems to a friend, it is first of all to unburden himself; but he expects much more from a priest friend. He expects help and more than ordinary help. As the student understands that most of his troubles as a young man are of a spiritual nature — though they may express themselves in every sphere of his activities — he seeks for a radical solution, a deep solution — a spiritual solution. Only a solution based on spiritual principles can satisfy the yearnings of youth. The student expects the priest to be equipped with sufficient spiritual resources himself to be able to help him. In other words, he expects to find his friend — the priest — a man of God, close to God. This



(Photo Elio Clio, La Rocca)

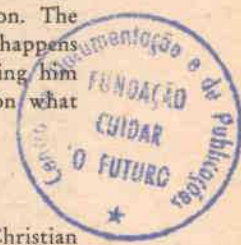
brings us to the final meaning of the phrase "Sacerdotal friendship"; close to God, close to man, united to God and one with men; in other words a priest in the full sense of the word, a bridge-builder.

Intellectual guidance

A student is one who is engaged in study. The Chaplain should be interested in that singular duty of the student. He should make him know the value of study, the sacrament of study. "One hour of study is one hour of prayer". He should encourage him to excel in his studies and even show him the proper method of study. He should guide him in his readings, indicating and lending him good solid books (not only lives of Saints!). This implies that the Chaplain himself is a well-read man. In the modern setting it cannot be helped if the student gets hold of all sorts of literature. Why not face the fact? The Chaplain should know something of the stuff he reads. He must know something of the films he sees, the songs he sings. He will thus find a common ground for discussion. The student will then discuss with him all the trash he happens to read and there is the Chaplain's chance of putting him on the right path, of showing him to be critical on what he reads, sees etc.

In the religious field

The Chaplain's job is to develop in the student the Christian outlook. Only he must remember that the religious sphere is not a separate compartment in the students' life. It comprises all he does, says and thinks. In all these the Christian outlook, a Christ-like attitude, must be there. Here again the interest the Chaplain takes in the every-day events, trifles may be, of the student's life will be of immense help. It remains that the Priest is essentially the man of the Eucharist — one who has to give Christ to souls through the sacraments and liturgical life.



Japan's vital rôle during

by Noël Ross, Assistant Secretary, ICMICA



Main gate-way to the monastic city of Koyasan in the mountains near Osaka

Since World War II, many intelligent observers from other Asian countries and from Europe and America have visited Japan and their appreciation of affairs in this country have been very different. There is, however, one point on which nearly all of these observers, scientists, politicians, economists, artists or journalists, are agreed, and that is the vital importance for the whole world of developments in Japan during the next decade. Japan is destined to have a profound influence on the economic, the political and the cultural future not only of S. E. Asia but also of the United States and of Europe.

In such a brief article we can only consider some of the salient points in the contemporary situation in Japan, but I hope they will show that there are good reasons for the statements made above.

We shall look firstly at certain economic and social facts and then at the cultural and religious situation. The division is of course artificial for specially in Japan the socio-economic structure and the ideological outlook of the people seem always to have formed a very compact cultural whole. Certainly this has been the case since the 7th century A. D. when Prince Shotoku first despatched embassies to China, which resulted in Buddhism becoming a much stronger influence in the country than hitherto and led to the development of a workable compromise between Buddhist concepts and those embodied in the ancient national religion of Shintoism.

Even years of residence in Japan hardly qualify anyone to write with assurance on the more profound aspects of Japanese life. The statements in the second half of this article are therefore based very largely on views expressed to me by Japanese lecturers, professional men and students of varying beliefs. (A bibliography has been added for anyone interested in further reading).

Geography, Agriculture, and Industry

Japan consists of four main islands, Kyushu and Shikoku in the South West, the large central islands of Honshu, and right in the North, Hokkaido. The total area of the country is 142,000 square miles, but owing to many steep mountain ranges, the area available for cultivation is only 17% of this total.

The farming community is extremely hard working and it performs veritable miracles each year by ensuring that Japan is 80% self-sufficient as regards her food supplies. Even today the peasants still number about 40% of Japan's overall population of 92 millions. The average Japanese farm is only 2.5 acres, whereas in the USA, 215 acres is the average. It is safe to say that the intensive manner in which the soil is cultivated for rice, barley, wheat and tea is unrivalled in Asia.

Apart from the industrious peasantry which provides such a solid basis to the country, another reason for the economic recovery of Japan since the collapse at the end of World War II is the expanding iron and steel industry. By 1958, Japan had definitely become the steel centre of all Asia with a production figure of 13 million tons of crude steel for the year.

In the shipping industry, Japan has now won first place in the world. In 1957, she was building 433 vessels with a gross tonnage of nearly 2.5 million tons. In cotton textiles and in the production of cameras, Japan holds third place in the world. The main stress however seems to be laid upon the production of heavy capital goods and Japan has well earned the title of being today the industrial workshop of Asia.

The children of both working classes and peasants are well fed and well clothed. One of the happiest and loveliest



Author dining with Buddhist monk at the famous Zen monastery of Tenryuji, near Kyoto

the 1960-70 decade



sights in Japan is to see the many thousands of beautifully clad small children at the frequent great annual festivals, such as the "Gion" Festival in Kyôto. Family groups parade up and down the crowded streets after having taken together the traditional "Ofuro", the steaming hot baths beloved by all Japanese, and the children all wear their gayest kimonos, and even the youngest of them carry fans. Although the income per capita still falls far short of that in the USA, the general standard of living is definitely catching up with that in Europe, and one finds almost as many gadgets in a middle-class Japanese home as in America. All these facts surely prove the fallacy of the Marxist dogma that the more capitalistic a country the greater the poverty of the working classes.

Dr. Jerzy Lerski, formerly Professor of Political Science in Tokyo, in an excellent article in the Dec. 1958 issue of "Pakistan Horizon" gives the main reasons for the remarkable economic recovery of Japan as the economic aid provided by the USA; a series of good rice crops; the industry, perseverance and sense of national pride of all Japanese; the generally wise economic planning of the government; and the steady development of a two-party system in place of the 140 different political parties of only 10 years ago. When compared with that of the West, the general way of life in Japan is certainly more frugal. If Western forms of industrialisation continue to be exploited to the full, this frugal, simple way of life may well enable Japan to become almost invincible economically.

The Kishi Cabinet's foreign commercial policy is now directed especially to the countries of S. E. Asia. With her great new fleet of merchant-men and of giant oil-tankers to carry her exports and imports, Japan is bound to dominate the commerce of Asia within the next ten years. In fact she must do so if she is to support a population that will soon reach the 100 million mark. Japan's aim must be to maintain a standard of living for her people that will not drive them to seek desperate solutions by following communist China, or by the practice of abortion on a scale which has long passed the million mark annually.

There has been a re-emergence of the great foreign trading companies of Pre-War days and a revival of the huge interlocked family trusts, the "Zaibatsu", although in a different and healthier form with separate ownership, even though the old familiar names of Mitsui, Mitsubishi and Sumitomo have been retained. Mention should also be made of the vast system of subcontracting by which "large companies rely on medium companies, and medium companies on midget enterprises" (to quote the very informative and perceptive article of John Davenport in "Fortune" magazine). Mr. Davenport considers that "it is precisely because Japan has a strong and thriving home or cottage industry that the industrial structure rests on solid foundations". He considers that the need for Japan to come to terms with communist China and her 600 million people, as a potential market, has been greatly exaggerated. China intends to industrialize herself anyhow, and does not want Japan's consumer items, while Japan cannot risk being dependent on supplies of raw material from China such as coal and iron-ore, that could be cut off at a moment's

notice. Mr. Davenport thinks that Japan's industrial and economic future lies rather in establishing close trade relations with America, the sterling bloc, and S. E. Asia, and indeed this seems to be the present trend of her foreign policy.

The Japanese have had long experience of the imperialism of both Czarist and communist Russia, and they are under no illusions about the ultimate intentions of the Soviets. One of her ambassadors has described Japan as "being today in the vanguard of freedom in Asia". I think he was right.

The Demographic Problem

Japan still has many complex social problems to be solved, — the poverty and over-crowding in huge urban areas



Typical Japanese garden in the heart of Kyoto, city of 1¼ million people

such as Tokyo, now the largest city in the world with over 9 million souls packed into its sprawling suburbs; the difficulties of unemployment that face the tens of thousands of university students as they pour out of these institutes with or without degrees; — and one of these problems, that of over-population, is definitely a matter for world concern, for it has explosive qualities, and requires the help of other countries to find a proper solution.

Since 1936, the population has increased from 70 million to over 90 million. Holland is considered to be a densely populated country with some 800 persons to the square mile, but in Japan, the density is more than double this number. The future welfare of Japan therefore depends upon a policy that will solve this very urgent problem. De Castro, the well known demographer, has stated that only 2,000 million acres of arable land in the world are now under cultivation out of a potential of 16,000 million acres. It has been estimated that in tropical areas alone there



*Interior of the Nob Theatre at the Kanze kaikan, Kyoto.
Performance of the drama of Hagoromo*

are about 6 million square miles still available for cultivation, and that the island of New Guinea, for example, could support at least 120 million persons, whereas its present population is scarcely 2 million!

The "World Horizon" Report, no. 13, entitled "Japan's Population Battle" deals succinctly with the free world's responsibility towards Japan. The author shows that neither by means of agriculture, industry and trade, nor by birth control can a really adequate internal solution be found. He sees hope only in the introduction of a notion of social justice into the international sphere, of social justice based on a sound philosophy of the nature of Man. We need a balanced adjustment of rights between the original owners of land-rich countries and the peoples in the land-hungry nations.

Perhaps this vast problem will only be settled when we get some Vinoba Bhaves in the international sphere who will persuade the land-rich countries to set apart unused and potentially arable areas for the use of the starved countries. Ultimately underpopulated countries with vast open spaces will have to open their doors, however gradually, in the cause of a common Humanity, and indeed in their own self-interest, to the inhabitants of the thousand-island Empire.

If a just arrangement is not reached, matters will drift until we are embroiled in World War III. Perhaps a new encyclical on international Social Justice is required. Meanwhile Catholic leaders everywhere should carefully consider this question of land-justice for Japan, since they should have a clear notion of what the natural law demands and what rights it confers upon individuals and upon nations.

Culture and Religion

Readers who are interested in the rich cultural history of Japan before and after Prince Shotoku introduced new political theories of government from China, some thirteen centuries ago, are referred to the Bibliography. Fortunately there are a number of good books on this subject.

There are many indications that a steady cross-cultural fertilisation is in full swing between the West and Japan, for example the influence of the "Ukiyo-e" coloured woodcut prints upon the French impressionist school of artists and of Japanese principles of architecture on modern domestic buildings in America; or the growing enthusiasm for and understanding of Japanese novels both ancient and modern, of Haiku poetry and flower arrangements, of Judo and films, and even of Zen Buddhism.

Arthur Waley's superb translation in 1923 of the 11th century novel of the Lady Murasaki Shikibu, the "Tale of Genji", was a landmark in English literature. Thanks to Waley, Donald Keene and other scholars, we are now beginning to appreciate the poetic and psychological aspects of Noh Drama and to see those qualities which make these classical plays of Zeami Motokiyo and his father comparable in many ways to the great dramas of ancient Greece.

Nevertheless we still have a long way to go before we can understand the mysterious inner spiritual way of Japan as expressed in its finest cultural creations and activities. Many streams have contributed to her culture, the most ancient being the worship of Nature in the Shinto religion, followed from the 6th century onwards by Buddhist influences of various kinds at first from Korea and later from China during the Golden Ages of Tang and Sung. Apart from Buddhism, Japan owes much to Confucian and Taoist thought.

For a thousand years and more, the Japanese Court was established at Kyôto, having moved there from Nara at the end of the 8th century, and here there developed an extremely dynamic and vital cultural tradition. It is not an exaggeration to say that at Kyôto, all the varied cultural influences are living today in an harmonious form that deserves the close study of scholars of every kind, of philosophers of Religion, cultural anthropologists, and students of both Chinese and Japanese literature. What Athens and Florence have been to Europe, the cities of Nara and Kyôto have been to Japan.

We must add to all this the influence of Europe and America. First there was that brief century from 1549 to the tragic Catholic rising at Shimabara in 1638, during which St. Francis Xavier and other Catholic missionaries introduced Christianity into Japan. Since the Shogans banished the priests from Japan, the only European influence for three centuries came through the single Dutch trading post allowed on a tiny strip of land at Nagasaki. With the Meiji Dynasty Restoration in 1868, Japan has followed a deliberate policy of selecting what she considered best in the West, always with the fixed determination never to lose her own soul. As Dr. Lerski has well expressed it: "No Japanese would admit that his traditional civilization is in any way inferior to the attractive Western way of life. He adapts the new with great intellectual curiosity but remains faithful to the old with much greater emotional attachment".

It is here in the realm of the mind and the spirit that we shall find the main differences between Japan and the West, and also, I venture to think, the main contributions that she can make towards helping the Westerner to increase his awareness of himself and of the world around him.

John Davenport is no doubt right when he says that Japan's greatest need today is for "leaders worthy of her destiny", statesmen who will see the interests of their own country in the context of Asia as a whole and of the world; economists who will proclaim the soundest principles of a free competitive system; and philosophers and spiritual leaders "who can draw upon the deepest verities of the Buddhist, Confucian, and Christian traditions and present the Japanese people with a vital and dynamic faith. It is on these great intangibles that the future not only of Japan but also of Asia depends."

The students of Japan

I have mentioned the fact that Japan has about one million university students and unfortunately the majority of these young men and women have decided that Religion is discredited by advances in Science and out of date. They have as yet barely been touched by the profound religious revival amongst intellectuals in Europe and by the philosophic implications of the discoveries in physics during the last quarter century or so.

Communism, which indeed is tied to a dated nineteenth century philosophy, is increasing its influence among both lecturers and students, particularly as it harmonizes easily with the secularist outlook which has characterized many Japanese intellectuals for the past four centuries. Communist leaders in Japan seem to be realistic in some ways in adopting a policy that will avoid at headon collision with the natural conservatism of the people and will aim at achieving their ideals in phased stages.

After visiting Japan a couple of years ago, Stephan Spender wrote, "No shrines are so deserted as the Buddhist temples of Japan", and again, "One thing I absolutely failed to discover was the faintest whiff of religion". He could not have looked very far, for at Buddhist Monasteries like that of Kobo Daishi at Koyasan, at Hiei san Monastery which has dominated Kyôto for over a thousand years, or at the great Zen Buddhist Monastery near Eiheiji, the pilgrims are to be numbered by the tens of thousands, while new religious forms of Shintoism, such as "Tenrikyo", are attracting millions of ardent followers, although mostly from the working classes.

But even with regard to the university students I think Spender is wrong for after many talks with them and with those who have studied the situation carefully for years, I am convinced that the youth of Japan are groping, perhaps rather aimlessly, for a new living faith that will

help them to adjust themselves to all the many problems of their contemporary world, the economic problems, the psychological, and the intellectual ones.

Even though the Catholic and other Christian University students in Japan may as yet form only tiny islands in a vast ocean of apparent indifferentism, here lies a great challenge for them and for their sincere and often very devout Buddhist colleagues. It is the really dedicated Catholics and non-Catholics alike who can help the frustrated youth of Japan to fill the vacuum in their spiritual life caused by disillusionment after World War II, and the fact that the reality of spiritual values has not yet been shown to them in a properly convincing form.

If there is any indication of the qualities of present day Christians in Japan to be derived from the history of the 16th to the 19th centuries, from the many Christian martyrs and the tenacity with which the Faith was kept for 300 years without a single priest, then we can have confidence that Japanese Christians will play their part well in shaping the destiny of their country during this coming decade and indeed during the rest of this 20th century. And surely one of their main tasks will be the integration of the Universal principles of the Christian Church into the cultural values of present-day Japan.

Zen Buddhism teaches how enlightenment is often to be gained by a sudden flash of intuition, and the brief Japanese "Haiku" Poems deal frequently with the intersection of the timeless and the momentary. While Guardini may see no hope of grafting "the old traditional and personal world on to the new world of technologised anonymity", for the world of tomorrow will have nothing in common with the world of today, I think that the Japanese, and Christopher Dawson, are right in striving rather for the ideal of an even

richer cultural future in which the deep and timeless spiritual traditions of the past will have assimilated harmoniously the vast changes introduced by modern science and technology. The Japanese indeed may have something to teach the unbelieving rationalist world concerning an awareness of how, underlying the evanescence of things, there may yet be gossamerlike but enduring threads. When the famous Haiku poet Issa (1763—1828) lost his only surviving child, and friends tried to comfort him, he wrote: —

"Tsuyu no yo wa
Tsuyu no yo nagara
sarinagara".

Donald Keane has translated this with insight,

"The world of dew
Is a world of dew and yet,
and yet".

(For bibliography, see page 20.)



*Ritual dance of joy from the Nob Drama
of Hagoromo*



EUROPEAN UNITY

85 students representing all the countries of Western Europe took part in the Pax Romana-IMCS meeting organized in Geneva from 6—13 August.

The first part of the meeting dealt with "European Unity". The General Secretary of IMCS, Mr. Jaime Cordova, opened the inaugural session with these words: "Time has passed when European unity was considered utopian; today this unity is a factor to be reckoned with..." The Catholic students who took part in the meeting made a very great effort to grasp the implications of European unity, and to define their responsibilities vis-à-vis the tide of people surging towards unity. This unity must be achieved without egoism or ambition, with the sole aim of guaranteeing the material and spiritual well-being of Europe and of the rest of the world.

The meeting was chaired by Mr. Michel Gross, Vice-President of Pax Romana-IMCS. Thanks to the presence of outstanding speakers and the interest of the students who prolonged the discussion-periods after the lectures, the sessions were maintained at a high intellectual level.

The lecturers were Canon G. Pfulg, school inspector in the Canton of Fribourg, member of the Directing Council of the Centre Européen de la Culture; Mr. Marcel Prélot, Senator for the Doubs, Honorary Director of the University of Strasbourg; Mr. Karel Vasak of the Council of Europe; Mr. Charles Baré, Head of the Economic Division of the European Coal and Steel Community; Professor Rieben of the Institute for European Research at the University of Lausanne, and Rev. Henri de Riedmatten, chaplain to the Information Centre of the International Catholic Organizations in Geneva.

The touch-stone of the meeting was the "fundamental historical and spiritual unity of European culture which offers a sound basis for the union of peoples; it is a heritage of historic value and deserves to be preserved. By constantly referring back to the common sources of European culture one can explain why the Europeans created the notion of person, city, commune and Church, on the one hand, and on the other, the physical sciences, technology and machines. We must make it clear that Europe will be able to go on playing her role in the concert of nations, in so far as the European techniques which are spread today throughout the under-developed countries, are the bearers of genuine values promoting harmony, liberty and peace between men. That is why it is of the utmost importance that European culture should be impregnated by Christian principles, so that it may not be endangered by the lust for power, and by the soul-destroying grip of material wealth."

Social and economic aspects

It was pointed out that since unity can never imply a closed community, it was the desire of the countries of little Europe to welcome any state which agreed to accept

the obligations of the community and to benefit therefrom. Europe of the six must be fully alive to its duty towards the rest of the world and specially towards the so-called under-developed countries.

Political unity

Although there are European political bodies of limited frontiers but invested with real authority (the European Coal and Steel Community, the European Economic Commission etc.), the absence of genuine political power was noted. This absence was keenly felt on 4 November 1956 as the broadcasts came through from Budapest. Who replied to the last appeal of "Help us, Europe"? It was not Europe of the six, the seven, the fifteen or the eighteen, but Europe of the heart. Let us hope and pray that this "Europe of the heart" may one day be expressed in terms of a politically united Europe.

Catholicism and Europe

The lecturer pointed out that "the task of Catholics in the effort to achieve European unity is not merely a moral one; it lies in the imperative need to inject new energy into the forces of European Catholicism in order to ensure the spiritual unity of the continent. This spiritual unity is the condition *sine qua non* of European economic and political unity. Unity must be considered in relation to the mission of Europe in the world, and every Christian must contribute to the notion of solidarity, the solidarity of Europe and the solidarity of Europe with the entire world." The conclusions of this part of the meeting include the following suggestions: —

- the project for the establishment of a European university would promote the harmonious development of European culture. The Pax Romana federations must study the project seriously and make suitable suggestions to the appropriate authorities;
- education at all levels should foster a more acute awareness of European solidarity;
- exchange between students from different countries should be intensified;
- the student members of Pax Romana should take up contact with the European institutes in the different countries, and collaborate in studies and research which promote European unity;
- the students and federations of Pax Romana should manifest their European solidarity culturally, economically and scientifically;
- one of the principal missions of the European community is the service of the under-equipped countries.

(Continued on page 23)



From l. to r.

Mr. Thom Kerstiëns,
Mgr. Ferrofino,
Miss Sybil Atkins,
Mr. G. Paltbey,
Mr. Michel Gross,
Mr. Jaime Cordova,
Mr. Thaddée
Smitkowski.

Les Quatre Cents Coups

At the Cannes Film Festival this year the Jury of the International Catholic Office for the Cinema awarded its Prix to François Truffaut's film, "Les Quatre Cents Coups". The Jury hailed the film which "simply and sincerely draws the attention of adults to their responsibilities towards the young, contributes positively to the protection of children and the spirit of childhood, and despite a tendency to over-harsh realism, offers an example of courage, confidence and hope in life".

"Les Quatre Cents Coups" was also awarded the Festival prize for the best produced film and Jean Cocteau commented: "It might even have won the Grand Prix. It deserved it as much as Camus' film, Orfeu Negro".

And the press?

"The significance of the film lies in the atrocious plight of a human being who, at the age of twelve, has neither family nor rule of life. There is no more moral, more human truth.... Yet the film does not make use of avant-garde techniques aimed at scandalising the public by sought-for effects or provocation. Truffaut has succeeded in making a restrained, unempathic film on a cruelly painful subject. But there is a personal note which cannot deceive. Truffaut has made public the autobiographical character of this story of childhood crisis. Like his hero, he got up to every mischief, but he knows that 'little devils' are children who suffer. Their parents are not conscious fiends, but people who are unaware of the harm they are doing, who cannot be bothered with a child. There is no worse suffering than being twelve years of age and not feeling loved. Without melodramatic gimmicks, without sobs and tears, the film brings home this truth poignantly.

Although he lived his film before making it, the more staggering fact is that his interpreter, Jean Pierre Léaud, has lived it too. It sounds so incredible I hesitate to say that Léaud's parents, who are both comedians and who attended the Festival, admit it openly. Indeed the only reserve one could make about the film — and it has nothing to do with cinematographic art — is the presence of this boy who becomes a star by acting his life. He acts and gambles his life at the same time, because this sudden fame may ruin him, just as it may help him to become a man before his age and give him a reason for living. After seeing "Les Quatre Cents Coups", one wants



(OCIC photo)

to save all children estranged from their families, but first and foremost Jean Pierre Léaud".

(Radio-Cinéma, Paris)

"Truffaut has made a master-piece about himself. It is a true, vibrant and beautiful work which tears our hearts out, gently, tenderly, without grandiloquence. No one has ever spoken of childhood like this before. Humour is not missing either. On the contrary, it is delightfully sprinkled over the beginning of the film, and blends with the poetry and music of the story".

(Parisien Libéré, Paris).

From the beginning to the end, one feels the qualities and faults of a young work. But if the aim of the Festival is to make discoveries, then with Truffaut, it has fulfilled its goal. (Corriere della Sera, Milan).

Truffaut's film is typical of current tendencies in the French cinema, which steers clear of costly films with box-office stars, and super-productions with fantastic budgets. Today, technique exists in so far as it serves the story; the simplest means are not scorned provided they are the most effective. In Truffaut's film, the acting and the psychological sequences are developed satisfactorily, and in the context, the simple documentary approach proves amazingly dramatic.

(The Sunday Times, London. Passage translated back into English from the French).

As we might expect from an angry young man, this film which deals with the problem of juvenile crime, is violent and harsh. It condemns everyone — parents, teachers, police, wardens, judges — in fact, the whole of society.... Some may consider that psychologically, the film is weak, and perhaps they are right.

(The Times, London. Passage translated back into English from the French).

The General Secretariat invites the readers of the Pax Romana Journal to make up a forum and send in their reviews of Truffaut's film for publication in Journal 1, 1960. Closing date: January 15, 1960.



The W.H.O.

In the eleven years of its existence, the World Health Organization (WHO) has been directly responsible for the eradication of malaria in several countries; for campaigns against yaws in ten countries (20 million people examined and 5 million treated with penicillin); for establishing local training centres and fully qualified local teams for public services, notably mother and child, in many countries; for projects to check tuberculosis; for promoting research into many fields of preventive medicine and entomology; for daily information and broadcasts on world health conditions (epidemics etc.); for shipping annually 14,000 different articles from headquarters in Geneva to requesting countries (articles may include ferrets, protective clothing against insecticides, skeletons, penicillin, artificial hearts and lungs, a waste disposal system) etc. Such scope, dynamism and thoroughness in an organization not only merits our attention, it calls for our admiration and whole-hearted support.

The WHO was founded in 1948 "to be at the service of governments in building up the health and vitality of their people". But the creation of world health is a bold and complicated process: bold, because of the overwhelming and seemingly insurmountable difficulties presented round the world, complicated because "health in a community is not to be obtained simply by attacking disease. It is the outcome of many things — good food, good housing, good sanitation, efficient public services, a satisfactory level of national productivity, a well-designed system of education — and happy relationships between people". This article will describe very briefly the major aspects of WHO's efforts to turn the hope of world health into a reality.

Public health organization

The WHO quickly realized that wiping out disease in a particular country would not be effective unless efficient public health services maintain the improvement and can take over when the international teams have withdrawn. A good example of an expanding health programme is that worked out by the government of Afghanistan with international assistance. The government first requested aid in 1949 in an effort to reduce high sickness and death rates from malaria and typhus. These campaigns gradually became integrated with a comprehensive programme to raise the standards of national health. In 1950 international aid was sought to expand the maternity and child health services

and a public health engineer was provided to help with sanitation. In 1952, the government called upon international tutors to train nurses. In 1954, an international team of four workers established a demonstration training centre for tuberculosis in Kabul, the capital. This co-operative enterprise between the government and international organizations is transforming the health services of the Kabul area and has set the pattern for the country. Similar comprehensive projects are at present in progress in 24 countries. In each, the aim is to build health services on a sound basis.

Patterns of co-operation

Since health is such a many-sided affair, the WHO often runs its campaigns in collaboration with such bodies as the United Nations Children's Emergency Fund (UNICEF), UNESCO and the Food and Agricultural Organization (FAO). Co-operation also implies working hand in hand with the government which has requested help. The visiting WHO team always pairs off with members of the national medical staff and the project is conducted as a joint enterprise. This permits every international team to reproduce itself before it withdraws.

No end to the variety of tasks

"Each generation of children is a new start for mankind". More and more governments are turning to the international agencies for assistance in building up efficient services for maternal and children health, and this applies both to those countries which are starting their medical services as well as others who are advanced in this field. In Burma, in the three years from 1950/53, the UNICEF/WHO team of twelve, in co-operation with their national partners, trained 900 local health workers in modern methods of maternity and child care. So rapid has been the growth of health services in Burma owing to this and other projects that a separate Ministry of Health was set up in 1953 to consolidate developments. By then Burma was making good progress towards self-sufficiency in maintaining and expanding its health services.

Ensuring clean water and proper sanitation is another challenge meeting national governments and the international teams they call in. With an optimism which might make many of us blush for shame, a WHO survey declares "the long expensive battle to supply people of the world with clean water has only just begun, but it has begun". There is no end to the activities of the WHO: research into

disease-control, into the standardization of medicines, into the factors which cause certain diseases to be more prevalent in the prosperous countries, e.g. infantile paralysis, cancer, asthma, etc.

Mental Health Year

The WHO is also interested in mental health problems and fully supports the Mental Health Year which was launched by the World Federation for Mental Health last April. The Pax Romana Journal will soon publish an article dealing with the rôle Catholics are playing in psychiatric medicine.

The World Health Organization believes that where good health is the norm, "life is transformed from a day-to-day endurance in the face of overwhelming odds to a challenging opportunity for constructive effort". This sentence may seem to show a somewhat exaggerated faith in the salutary effects of mere physical health, for frequently the "mens sana" does not require the "corpus sanum" in order to affirm itself. Nonetheless this reserve need certainly not diminish our whole-hearted support for the admirable work of the World Health Organization.

Note: This article has been compiled in the General Secretariat of Pax Romana from WHO publications.



Typhus prevention in Iran. A WHO team has been fighting insect-borne disease in Iran since 1954. (Photo WHO)

Northern Approaches

One of the fruits of the World Congress of the Lay Apostolate has been the stimulation of interest in Great Britain in the Scandinavian countries and the problems of the Catholic minorities there. There is an affinity based on blood between the Northern Kingdoms and England derived from their historical connections, and in their pattern of living, political institutions and spirit of adventure, particularly on the seas, there are many resemblances. Since the 1957 Congress the Committee for the Lay Apostolate for England and Wales, set up by the Hierarchy, has been actively studying the problems of Scandinavia, and this year was able to sponsor a visit by chosen lay leaders from the three Kingdoms to enable them to contrast and compare their problems with their British opposite numbers.

In this effort the Newman Association (affiliated to Pax Romana-ICMICA) and the Union of Catholic Students took a prominent part, since the

Academicum Catholicum on the Scandinavian side was strongly represented. The Northern guests arrived in June at three different ports, and for the first week of their visit dispersed throughout the country and, under the guidance of their hosts, saw a wide variety of Catholic institutions and organizations. On the 3rd July they congregated in London to be received by His Eminence Cardinal Godfrey and four others of the English Bishops and then to proceed to the Grail house on the outskirts of the city for an intensive study weekend with the British Committee on the subject of "The Problems of a Catholic minority in Europe". Among the observers at this historic meeting were Mr. Bryan Wood, representing Pax Romana, and a Finnish observer appointed by the Bishop of Helsinki. A special message was sent to the Icelandic Catholics through their Bishop in Reykjavik.

Attention thus focussed on Scandinavia led to a number of other initiatives. The London Newman Circle sponsored

a Scandinavian Week at the International Centre, which included lectures, concerts, an exhibition of books and photographs illustrative of Scandinavian Catholicism, and culminated in a reception for a dozen of the delegates from the North. One Newman adventurer penetrated to Bornholm in the summer to attend the gathering of Scandinavian Catholics there, and some fifteen members from three Newman Circles decided to make Norway their holiday country. The highspot of their visit was a joint expedition with members of the Catholic community in Bergen to an ancient church in Halandsdal where, with the permission of the authorities, Mass was once more celebrated at its venerable altar. The bells rang out over the valley to summon the Faithful to the Sacrifice, and before a XIIIth Century figure of the Mother of God we jointly prayed for the return of our lands to the Faith.

P. L. DANIEL
Newman Association, London



The Sub-Secretariat For Technologists

1. Preamble

This sub-secretariat of Pax Romana-IMCS was set up in order that Catholic student technologists of all countries might study and discuss problems of special interest or importance to them in their professional activities.

Each year a subject for study is presented to the individual groups in each country and they are asked to consider the questions in detail for the year. At the end of that year a Congress is held where all the participating countries can present their reports and after discussion, a joint report with recommendations is presented to Pax Romana.

The Vith. Congress was held this year from July 26th. to August 1st. in Madrid. The subject under consideration was:

"The Student Technologist and the blending of Economic Development in Underdeveloped Countries."

Delegations from France, Spain, Belgium and Great Britain were present, together with representatives from Peru, India, Persia, Indonesia and East Africa.

The following report consists of a summary of facilities existing, and recommendations for assisting Underdeveloped Countries by the European Nations previously mentioned.

2. Organizations existing to deal with aid to Underdeveloped Countries.

a. Holland

1. A semi-governmental semi-private organization sending aid to Dutch territories.
2. A.L.M.A., a student consultative group set up to advise on small technological problems associated with Mission Centres, Hospitals and Schools, such as building, water supply, concreting, etc.
3. O.S.C.O. which is more developed in Germany, but exists in Holland and other European countries to promote contact between students from underdeveloped countries and students in the University where they are studying.
4. Each Overseas student coming to Holland is sponsored by an older student for his first few weeks in the University.

b. Great Britain

1. The Government favours sending technical aid to countries in the "Commonwealth". There is also a governmental service to provide advice and information on underdeveloped countries.
2. There is an International Chaplaincy in London where the various Catholic National Associations are located and also British students are able to make contact with those from other countries.

Fundação Cuidar o Futuro



Researchers in Viet-Nam. (Photo Vietnamese Embassy, Bonn)

3. The Sword of the Spirit, Africa Office. A Catholic organization existing to provide information on Africa and on available employment there, either in Government service or private organizations such as religious orders.
4. Various Catholic organizations exist to train people who wish to work in an underdeveloped country.

c. Spain

1. No official organization exists to provide aid to Underdeveloped Countries, but this is partly due to the fact that Spain itself is only partly developed.
2. Families are asked to go to mission centres to assist the priests in the everyday problems that occur in these places.
3. A Catholic journal publishes an annual report on Underdeveloped Countries.
4. The Hispanic Institute in Madrid provides a certain amount of contact between South American and Spanish students mainly through culture and the arts.
5. There is an organization to deal with foreign students but actual details of this are rather vague.

d. France

1. The French Government does not favour sending technologists abroad since there is a national shortage, but in the last few years a number of highly qualified men have been sent to Algeria to organize special projects.
2. The Ecole Centrale in Paris sends some students to Africa for a short period.
3. There is an International Centre for the training of personnel capable of intervening directly in the economic development of countries together with a study of the methods of development (I.R.F.E.D.).
4. The "Economie et Humanisme" organization exists for the economic co-operation of all countries, especially those which are underdeveloped, and the promotion of a more human way of life for the members of these communities.
5. Ad Lucem organizes training courses for French people once a week over a period of two years for those who wish to work in an underdeveloped country.

It appears that in most European countries a number of secular and religious organizations do exist to assist underdeveloped countries, but there seems to be a lack of co-operation between them.

Conclusions of the congress

1. Preamble

The technology student who is intending to devote part of his career to the furtherance of the economic development of a country other than his own, must realize the principal that the assistance he brings is only of a temporary nature with progressive withdrawal, and that he will be subordinate to, and his function determined by people from the country he is helping, who

may be less competent than himself; also that he will be an advisor rather than a director. He will however have to show all his initiative, but without imposing his culture or way of life on the country in which he is working.

Furthermore he must retain his loyalty to the country of his origin.

His chosen career presupposes a necessary preparation, not only technical, but also cultural, psychological and spiritual.

The Catholic Technology student must not separate his professional activities from his desire to bear witness to his faith at all times, including his work, his leisure and his cultural contacts with the local population.

There are two dangers to be avoided in this situation:

1. To live a life detached from the Faith.
 2. To take advantage of one's position to exert influence of a religious nature.
2. The Congress considers that some Countries have the necessary facilities to give an adequate preparation to students without much further improvement being necessary; others however have not these means at their disposal.
This preparation is sometimes effected by Governmental agencies, and sometimes by private organizations, either religious or secular.

3. The Congress recommends that this preparation should be carried out in two stages.

It is necessary in the first place that all student technologists in the schools and universities should receive an adequate cultural education and a clear idea of the existing conditions in underdeveloped countries.

Present day training is marked by several faults: — It is often presented with a national bias, considering only the interests of the developed country; it may also be solely directed toward financial gain or political influence. Also this training often confuses economic with cultural and spiritual development leading to a contempt of the underdeveloped country.

In a general manner the training must give to the student a sense of economic and cultural harmony, and of the value of cooperation between international organizations engaged in this work.

To remedy the deficiencies in this training, organizations of students must supplement it with work of their own, for the benefit of the whole student body.

In the first place it is a question of training the student body as a whole to make it capable of understanding the great problems of our time, and to awaken vocations among them.

Secondly it is necessary that student technologists with these vocations should receive a full and specialised training given by competent instructors.

Generally speaking it is felt that this teaching should be extended to a certain degree to the population as a whole.

4. The Congress further recommends that the Catholic Technologist should make himself aware of existing organizations and cooperate with them in their activities. In particular the financial help given by people in some countries to the missions, should not prevent them from participating in other important entr'aide projects, whether the organization be religious or secular, national or international.

It also feels that students coming from underdeveloped countries should be made welcome during their stays and in particular that hospitality should be extended to them during the vacations.

The Congress favours the setting up of Catholic national student groups among these foreign students, and above all that this should enable them to make contact with their own people and with individuals and organizations, religious or secular, in the country in which they are studying.



A Challenge To Study World Religions

The bare announcement that a round table conference of representatives of the leading religions of the world is to be held in Manila from 2—8 January, 1960, is a challenge to thought. Add to this the scope of the meeting which is to consider the influence of these religions on everyday life and it becomes even more interesting. Indeed it is not surprising that both Unesco and the Holy See should be encouraging the organizers, but what stimulates most interest is that the arrangement of such a potentially fruitful meeting should be entrusted to Pax Romana.

The fact that this gathering of experts should be assembling in the same place and roughly at the same time as the first large gathering of University Catholics in Asia is admirable. But it would be a pity if it was thought of as interesting only to those who are fortunate enough to be at Manila next Christmas. The subject to be discussed is of the widest interest to Catholics not only in Asia but in America, Europe, and indeed everywhere. It is a challenge not only to experts but to all sorts of people and especially to those in universities where representatives of many nations meet and inevitably discuss one another's faith.

It is impossible to recall the strong appeal made by Dr. Luther Evans, former Director General of Unesco, at the Vienna Congress of 1958, without a thrill of responsibility. Here was the leader of a world organization dedicated to cultural understanding between the nations saying that religion plays a central part in world affairs, that Unesco would like Pax Romana to promote a study of the question as part of a major project to bring about a closer understanding between the Orient and the Occident.

Now the formal study of comparative religion is plainly the preserve of specialists and this is just as well, for it is so easy to jump to conclusions, to seize upon inessentials and generally to lose oneself in the intricacies of little-known ways of life. But having said this the fact remains that we are intrigued when we first meet a Buddhist or discover that Islam recognises Christ as a prophet. Equally we surprise our friends when we say or do things that they discover to be Christian rather than purely European in origin.

It is to satisfy this natural curiosity about one another that many books are published today. Outstanding among these is the beautifully produced volume sponsored by the American journal LIFE. This handsome book illustrated by 250 full colour plates is a monument to the editorial skill of the contributors. For many people the pictures alone will be a revelation of the variety, similarities and differences between *The World's Great Religions*¹ but not every reader will be satisfied with the description of his faith — for the simple reason that it is not the purpose of such a book to do more than describe each faith as it were from "outside, and a faith that is not lived can scarcely be communicated by pictures and charts, no matter how beautiful.

This fact underlies the choice of speakers at Manila where

each living faith will be described by a person practising it as his religion, and the value of the contributions will be correspondingly enhanced. There is already available a mass of literature on the interrelations of cultures which has been prepared on these lines by Unesco and deserves careful study. It ranges from large tomes to pamphlets like the stimulating *East and West* recently written by George Fradier.

In Britain we have relatively little in the way of comprehensive studies of this subject. There is much of weight in Christopher Dawson's writing which ranges from his Gifford Lectures on *Religion and Culture* to a pamphlet *The Revolt of Asia* which embodies papers read to the Newman Association not long ago. Again there are some stimulating insights in Professor Zaehner's *At Sundry Times* which shows how the pre-Christian religions anticipated several aspects of Christian practice.

Another recent book which should be easily available in libraries is the new *Encyclopedia of Living Faiths*² which has been edited by the same Professor Zaehner. Aided by over a dozen collaborators, who include Mgr. Davis and Fr. Corbishley, S.J., among the Catholics, and over a hundred well chosen illustrations, the editor himself contributes several chapters. Arranged in two sections the book is divided into religions of prophecy and religions of wisdom, which roughly correspond to the Western and Eastern religious traditions, i.e. those which worship God objectively and those whose tenets are less positive like Buddhism which invites a loss of selfhood into an impersonal. All that is very different from the God we worship.

Not all the papers are contributed by representatives of the living faiths here described, but several are sharply distinguished enough to offer a challenge to the reader's ignorance and complacency. Indeed the whole of this scholarly work which is a mine of factual information provokes an examination of our practice of charity if not our faith. Moreover it concludes with a striking analysis of the two fashionable substitutes for religion, psycho-analysis and communism, that will ensure plenty of matter for discussion as well as throw some light on the theme of the Manila conference.

In concluding this short survey of reading matter which could help those unable to be present in the Philippines to keep abreast of the questions to be discussed there, we would mention the admirable series of single monographs called the *Men of Wisdom Books*. Originally written in French for the Editions du Seuil in Paris this series contains first rate studies of St. Paul and St. Augustine as well as of Buddha, Confucius, Muhammad and Moses. They sell at six shillings in Britain and \$1.35 in the United States and are excellent value at the price.

H. K.

1) issued in Great Britain by Collins. 6 guineas.

2) published in Britain by Hutchinson. £ 2.10.0.

Colombia On The Move



Raúl González Simón, who helped to get things moving.

Last April, Raúl González, Latin American Assistant in the General Secretariat of Pax Romana, with the help of three experienced chaplains, Frs. Raúl Martínez, Camilo Torres and Nestor Giraldo, ran a training course in Medellín for students leaders from several Colombian universities. The course began with an enquiry into the ideological, moral, social and economic set-up in the universities represented by the participants. It asked questions such as:

- Do the students believe in anything? What ideology predominates?
- Do Catholics practise their religion? What about relations with the chaplain, if there is one?
- What are the main moral problems? What about professional ethics?
- Are the students active in social work? etc.

The answers to the enquiry were studied, and methods and techniques of the university apostolate worked out. The question then arose of how to consolidate the work begun in Medellín, and it was decided there and then to form a small group, Juventud Universitaria Católica, which would be responsible for getting the university student movement on its feet in the rest of the country, by acting as a sort of flying-team, and by keeping in touch with new groups as they sprung up. The head of the team is Mr. Berny Kreutz, helped by five students, and counselled by Frs. Raúl Martínez and Nestor Giraldo.

To avoid the frittering away of energies and overlapping of work, the team got in touch with other bodies working in the university, e.g. the Marian Congregation, Catholic Action and the Social Crusade, so that activities might be coordinated. As a result, the faculty groups subsequently formed consist of members of all the above mentioned movements, and of others who had not previously belonged to any Catholic organization.

Publications. The team immediately edited a pamphlet giving the principles of the university apostolate, and practical suggestions for getting down to work. The pamphlet was distributed among militant Catholic students throughout the country. There was a limited distribution of the results of the enquiry on university life.

Two more training courses, with a total of 35 participants, have been held in Medellín for students who had already become members of faculty groups or could be classed as militants.

To follow up the work in Medellín, Berny Kreutz and Frs. Raúl Martínez and Nestor Giraldo ran a training course for university leaders in Barranquilla in the month of May. Here again a small team was formed and is working well. Next, a meeting was arranged in Cartagena. The small team formed here has run into many difficulties due mostly to hostile surroundings. However, the members hope that within a few months, they will have won enough hearing to be able to run a training course, and thus get the university apostolate under way.

After Cartagena, Fr. Nestor Giraldo and Mr. Kreutz visited Bogotá from 19—21 June. A group was established, composed of students from different universities in that city. There are two chaplains, Fr. Martínez who is responsible for the group mentioned above and for pre-university students, and Fr. Camilo Torres, chaplain to the National University.

At the end of July, Fr. Nestor Giraldo and Mr. Kreutz visited Bucaramanga to contact the university leaders of Catholic Action and the Marian Congregation in order to promote a co-ordinated university apostolate.

It was not possible to meet all the leaders because of the holidays, but it was decided to hold a training course in September when all the students had returned.

Cali. The four leaders who attended the Medellín training course worked so hard that there were 16 militants in their group by the end of the academic year.

Pre-university activity. In order to prepare militants for the university apostolate later on, an attempt is being made to reach pupils at the high-school level. In Bogotá, Fr. Martínez is working successfully along these lines. In Medellín, five teams have been formed, and a medical student is responsible for keeping them in touch with their university counterparts. So far, five training courses for pre-university students in 6 colleges have been held, with a total of 100 participants. Almost all of them are now members of apostolic groups in their schools, and they are preparing themselves for the university apostolate later on.

Assessing the work. The chaplain and one or two leaders from every university centre were scheduled to meet in Bogotá at the end of August to assess the work done in the last four months. (continued over)

The Catholic graduates have likewise made their presence felt in the life of the nation. The "First Meeting of Catholic National Thought" was held in Medellín from 5—8 August. Outstanding representatives of intellectual life in Colombia lectured to a large audience, in the presence of His Excellency, the Archbishop of Medellín, and civil and university authorities. Here are the names of the lecturers and the subjects of their talks: —

- The Christian vis-à-vis the situation in Colombia, by Mr. Otto González Benítez;
- The Christian vis-à-vis contemporary philosophy, by Mr. Cayetano Batancur;
- The Christian vis-à-vis contemporary literature, by Mr. Armando Romero Lozano;
- Mass communication and the Catholic renaissance, by Mr. Gonzalo Canal Ramírez;
- Catholic thought and education, by Mr. Abel Naranjo Villegas;
- The Christian's hope in an earthly City, by Mr. René Uribe Ferrer;
- Temporal values and the Christian perspective, by Mr. Octavio Arizmendi Posada;
- The Christian and the problem of pain, by Mr. Hernán Vergara;
- The Christian vis-à-vis contemporary art, by Mr. Francisco Gil.

The conclusions of the meeting bring out the admirable unity of the participants in the faith and in Catholic doctrine. This unity was the key-note of all the discussions, though it did not override the legitimate differences of opinion which Catholics entertain on secondary aspects of the subjects treated. The meeting stressed the need for the integral Christian formation of the intellectual and expressed the wish that similar meetings would be held regularly in the future.

Impressions of Bornholm

The Academicum Scandinaviae met for the eight time in Bornholm from 2—9 August. This association, grouping Catholic students and graduates from Denmark, Finland, Norway and Sweden, usually meets every two years.

This year, I had the pleasure and privilege of taking part in this meeting and of representing Pax Romana. Since the lectures and debates were in the Scandinavian languages, of which I am ignorant, I hope the reader will excuse me for giving some personal impressions, rather than an account of the work done in Bornholm.

Bornholm is an island lashed by the astonishingly blue waves of the Baltic Sea. The first contacts on the seven-hour sea crossing were a foretaste of the friendly atmosphere which reigned at Aakerkeby, the little village where we were to spend the week. Here more than a hundred delegates spent seven days to a harmonious rhythm of prayer, work and recreation.

The form which Pax Romana takes in Scandinavia is very typical of these countries. What touched me most deeply and what gave their special character to the meetings is the fact that, with a few exceptions, all the delegates were converts to Catholicism. Whether they had been Catholics for many years, or had only recently been received into the Church, all had lived through the experience of entering the Church as adults. Only those who have taken this step — or to a lesser extent, those who have been intimately linked with a similar spiritual adventure —, can understand what it means in terms of suffering, patience and prayer.

It is not hard to imagine the fervour of the morning masses and of compline sung each evening in the big church which, throughout the year, only recei-

ves a meagre handful of parishoners. One can also imagine the intentness with which the lectures were followed and discussed, lectures which, from the impressions I gathered, were outstanding. But they were not awaited merely as the luxe food for curious minds: rather there was a life at stake, that new life for which the people gathered in Bornholm had suffered and fought — and this meant fighting against themselves in the first place.

No matter what was discussed — the thought of the Bible on the problem of Evil and on the victory of Christ, or the way the Christian vision affects one's outlook on the world of culture, economics or politics — it was all reduced to the same loyalty, loyalty to the Truth of life revealed in Jesus Christ, and in which the Church is united and sanctified.

In a certain sense, Scandinavian Catholics feel rather isolated, an understandable feeling in view of their sparse numbers, the distances separating them, and the language barrier. They are aware of this fact and are anxious to remain open to all the problems of the Church. I could judge this anxiety for myself by the interest shown in what I told them about the life of the international Movement, which reflects as it were the major questions facing the Church today on the intellectual plane. But because of the spiritual experience in what they have gone through themselves, the Scandinavian Catholics are really at the heart of the Movement. Few associations affiliated to Pax Romana-ICMICA or IMCS group so many Christians who have adhered to Christ by an act as decisive as entry into the Church at an adult age. In humility, charity, and joy, without a single bitter word against the spiritual family from which they have come, they are responsible for the future of the Church in those countries where She is so little known. (There are 2 Catholics per thousand of the population in Norway, not much more in Sweden, much less in Finland. Denmark tops the list with 0.6%). They reject polemics outright, because they know that it is only by the sanctity of their lives and the quality of their Christian thought that they can set about building the Church on solid foundations, and preparing its growth there where the Lord has called them to live.

For Pax Romana, they are a leaven of fervour, an example of hard work.... and of exemplary punctuality!

Rev. Jean de la Croix Kaelin, O.P.,
Ecclesiastical Assistant-ICMICA.

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| (2 vols: Ancient and Modern) | D. Keene |
| The Tale of Genji | A. Waley |
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| Novels by Y. Kawabata, J. Tanizaki, J. Osaragi, Kikuo Yamata, and others. | |
| Japan Travel Bureau booklets on every aspect of Japanese Culture from Flower Arrangement to Noh Drama. | |



NEWS IN FLIGHT

1. The Vietnamese Catholic Students Association in America has chosen the following delegates to attend the Pax Romana meetings in Manila:
Miss Le-Thi-Que, representing the Association's monthly bulletin CHUONG-VIET. Student in Psychology.
Mr. Ngo-Dinh-Tuan. Preparing a doctorate in Electrical Engineering.
Mr. Nguyen-Dinh-Hoan. Preparing a doctorate in Public Education.
2. **INDIA** — The student and graduate delegation will be composed as follows:
Mr. P. T. Kuriacose, New Delhi. Leader of the delegation.
Mr. Genaro D'Costa, Bombay. Representative of the Newman Association.
Mr. Cecil Noronha, Madras and Miss Aurelia Alva, Bangalore — both representing the AICUF (IMCS affiliate)
Chaplains: Rev. P. C. Antony, S.J., Madras, and Dr. R. Panniker, Banaras.
3. **Korea** — Four students and two priests, from Taegu and Seoul, will represent Korea. The priests are Fr. Ra Augustin from Seoul and Fr. Kim John from Taegu.

Fr. Sye Ki Ho, Secretary to Bishop John Sye Chang Kil of Taegu, has informed the General Secretariat of Pax Romana that in collaboration with Austrian Catholic Action and under the special guidance of Mr. Hugo Bogensberger, former member of the Directing Committee of Pax Romana-IMCS, 20 Korean graduates will shortly go to Austria to continue their studies and to make a special study of Catholic Action techniques. Fr. Sye Ki Ho is the former Rev. Rudolf Kranevitter, an Austrian priest who is now Korean. Fr. Sye Ki Ho refers to the need for books by Catholic writers. Urgently required are standard works on Catholic teaching in any field of science, especially biology, education, psychology, Church history. A Catholic encyclopaedia would be welcome, preference being given to English and then to French and German editions. Bibles in English would also be useful. Books should be addressed to Fr. Sye Ki Ho, at the Catholic Mission, 225 Nam San Dong, TAEGU/Korea.

4. **Pakistan** — Every effort will be made to send a student and graduate delegation to the Manila meetings.

Some 50 graduates attended the inaugural meeting of the Catholic Graduates' Union on August 18th in Karachi. In his Address, His Grace the Archbishop of Karachi, Patron of the Union, explained the necessity of such a group because in Pius XII's words "our position as Catholic students and intellectuals is heavy with responsibilities, as rarely ever before in the course of history". His Grace stressed that the function of the group would not be social but completely intellectual and cultural. Rev. S. Raymond, whom the Archbishop appointed Chaplain to the group, spoke of the links it should have with an international graduate body. Pax Romana was such an organization and Fr. Raymond suggested affiliation to it. It was decided that for the present the group would meet once a month to discuss a subject of intellectual or cultural interest. The subject scheduled for discussion at the next meeting was: "The Catholic community in Karachi by its way of life is creating the impression that Catholicism is a foreign cultural influence."

The Chairman of the Union is Prof. A. D'Souza. The Secretary is Mr. Tony Lobo, former General Secretary of OSKO — Overseas Students Coordination.

CEYLON

1. The Ceylon Catholic Students' Federation has set up an International Student Centre. It will help students coming to Ceylon and Ceylonese students going abroad, to find suitable accommodation, and will provide contact addresses etc.
2. Members of the Federation took part in a work camp for 3 weeks in July on the North Western Coast.

JAPAN: (Extracts from a letter from Mr. Austin Saeki, Secretary of the Pax Romana Centre to a member of the General Secretariat) "The Japan Catholic Student Federation has decided to send two delegates to the Manila Congress and one of these is to be from Kyoto. However, Catholic students in Japan still lack a worldwide view and international dimension in their way of thinking and faith... Recently some books which were offered by Miss Hilary Shaw in England arrived and I wrote to her yesterday. They were just what I wanted. I proposed to her to exchange second-hand books. I hope we can send her something on Japanese cult... Our work at the Pax Romana Centre is invisible spiritual work and everything depends on persons who move this idea. What we are expected to do could never be done by mere business-like organization. Our activities are indeed that of a dynamic movement based on persons. We organized a leadership training camp for university students on the national level at Ojika, Iwata from 28 August — 2 September. There were only 10 students from Kyoto and one from Tokyo but they were really sincere. The aim of the camp was to make a real élite of Catholic students who will be leaders in society afterwards. We had lectures on philosophy and theology from Frs. Sawada and Komatsu, O.P. We got up at 5 a.m., had meditation followed by mass. We studied in the morning, and in the afternoon, enjoyed swimming and sleeping. In the evening we talked about various problems which the Church in Japan faces. The camp was splendid. We sincerely prayed to create and build up our Church here, more deeply rooted in the nature of this country. After the camp, my conviction of Catholicism was much stronger, and my enthusiasm greater. I noticed that there is still an astonishingly deep and great actuality in Catholicism which is unknown to me..."

LATIN AMERICA

1. Raúl González Simón, Latin American Assistant in the General Secretariat of Pax Romana, left Switzerland on September 5th to attend the Third Latin American Congress which took place in Caracas from 6—15 September, and returned on October 5.
2. **PARAGUAY:** On May 30, the SEEDAC (IMCS affiliate) made public protest concerning the student events on 28 and 30 May. It condemned the disproportionate violence which the police forces used against the students. "This violence cannot even be justified on the grounds of maintaining public order, because it is incomprehensible and unacceptable in proportion to the disorder which it pretends to suppress, and to the crowds of unar-

med youth against which it is directed." In an open letter to the President of the Republic, the National Committee of Catholic Action in Paraguay also denounced the uncontrolled violence of the police.

3. **SAN SALVADOR:** A formation course for possible Pax Romana grantees to the Interfederal Assembly-IMCS, 1959, was organized by the ACUS, IMCS affiliate, during the months of July and August. Some twelve students followed the course which included a study of the aims of the lay apostolate, the history, aims and activities of Pax Romana, its organization and structure, participation of ACUS in Pax Romana, the Latin American Plan of Pax Romana and the formation of leaders.

4. **MEXICO:** 128 students with their chaplains, took part in the XIII National Assembly of the Unión Nacional de Estudiantes Católicas in Asunción City from May 2—5. Under the general theme of "Pius XII and the Lay Apostolate", the participants heard lectures on apostolic formation, the need for vigorous organization, the contribution of the young university woman graduate to Catholic culture, and the presence of Catholic women graduates in Mexican intellectual life. His Eminence, Cardinal Tardini, Secretary of State, sent a telegram conveying the Holy Father's blessing on the delegates.

5. **EQUADOR:** The Catholic Students' Week for the Juventud Universitaria Católica of the Central University of Quito was celebrated with special solemnity this year, from 24 April—3 May, because it commemorated the twentieth anniversary of the university apostolate. A Solemn Mass with General Communion for the men was celebrated on Sunday 26 April, and JUC members took part in the public procession held later in the day. In the cultural and artistic field, there were various concerts, a showing of the Russian film "The 41st", and lectures including one on "Jazz, its history and influence on contemporary music" by the Director of the National Symphony Orchestra. The annual prize for the most outstanding member of the JUC was awarded to Mr. Julio H. Ojeda, President of the JUC in the Central University. There were also various sporting and social events.

6. **ARGENTINA:** At its XIIIth Plenary Assembly in Louvain last July, Pax Romana-ICMICA affiliated the Agrupación de Profesionales de la Acción Católica Argentina.

USA: The National Newman Club Federation has contributed \$ 400 to the Entraide Programme of Pax Romana. The Federation is launching a campaign to win more support for Entraide projects, to find more subscribers for the Pax Romana Journal and to obtain articles for the Journal.

The Catholic Student Centre for New York University, under its chaplain Rev. A. O'Reilly, organized a hobo tour of Europe June/July last. The 30-day tour came to \$ 400 per person, including charter flight. There were 45 participants.

AFRICA

GHANA: The Ghana Federation of Catholic Students has contributed 10 pounds (sterling) to the Common Travel Fund of Pax Romana to enable delegates to attend the Interfederal Assembly-IMCS 1959. The Aquinas Society, University College

of Ghana has reported to the General Secretariat on its activities for 1958/59: —

1. Catholics in the College numbered 91.
2. The Society arranged three lectures of general interest:
 - a. "The Catholic Church and the Theory of Evolution" by Rev. Huber, M. Sc.
 - b. "Thomistic Philosophy" by His Lordship, the Auxiliary Bishop of Cape Coast.
 - c. "Catholic Dogmas and the Use of Reason" by His Lordship, the Bishop of Kumasi.
3. A study group has been formed in one hall of residence, and it is hoped to form others.
4. The Legion of Mary has continued to function.
5. A retreat for members of the Society was held in the Catholic Training College at Somanya.
6. Pax Romana Day 1959 coincided with the day of Ghana's Second Year Independence Anniversary Celebrations. A special mass was celebrated on that occasion. Pax Romana Day was celebrated socially on May 14th with a dance in Accra.

SOUTH AFRICA: The Kolbe Association (graduates) held its Winter School recently at Genazzano Convent, near Durban. The meeting centred on the Liturgy. Some of the conclusions reached were: the Liturgy is the centre of the Church's life and the centre of all personal spirituality, yet the Liturgy is often not sufficiently stressed, nor fully understood in all its extraordinary richness. The Liturgy is also the central way by which the truths of Christianity should be communicated. A study was made of the Liturgy of non-Latin rites, and His Lordship Bishop van Velsen commented: "perhaps the great heresy of the Western Church of today is uniformity: the Church needs unity, which entails diversity, not uniformity". The Association will make a special effort to send a delegation to the next ICMICA Assembly which is scheduled for Toumliline, Morocco, in September 1960. Mr. Ronald Fraser of Johannesburg has been re-elected President of the Association. The new Vice-President is Mr. Colin Gardner of the University of Natal. Mr. Gardner has long been associated with Pax Romana, and was member of the Directing Committee of Pax Romana-IMCS.

The National Catholic Federation of Students of South Africa held its 1959 Conference at Witwatersrand from 29 June—9 July. There were 65 delegates coming from 9 out of the 10 local groups. Papers were read on the theme "The Challenge of the Christian Student in the World Today". During the business sessions, delegates debated the need for leadership formation and the need for the re-direction of misguided or latent energy. The idea of leadership schools was accepted unanimously.

Mr. Paul Hartman of Johannesburg was re-elected to the Presidency, and will represent his federation at the Inter-federal Assembly-IMCS, Manila, 1959.

EUROPE

FRANCE: In 1958/59, the International Secretariat of the FFEC (IMCS affiliate) concentrated on

1. deepening members' knowledge of the Arab world through lectures, discussions;
2. receiving foreign students and helping them feel at home;
3. sponsoring aid to the shanty-town of Gerland, outside Paris. French lessons were given every Sunday to Arab children and adults;
4. collaborating with Ad Lucem. 6 members of the FFEC form the core of the Ad Lucem group in Lyon.

During 1959/60, the study theme will be Africa: Political Organizations, the French Community, Economic Life, Colonialism, Youth Movements. Others activities will include 1. reception of foreign students; 2. continued sponsorship of Gerland; 3. continued collaboration with Ad Lucem. The theme for the 1959 French Catholic Intellectuals' Week organized by the CCIF (ICMICA affiliate) from 18—24 November is "Mystery". "The recognition of a mystery present and working in man and in the world, outside man and outside the world seems to be the first step in spiritual discovery. And what is Christianity if not the mystery of God revealed to man by God made Man?"

The programme for the week is: —
The Meaning of Mystery

Mr. J. Guitton, Rev. Dubarle.
Chairman: Mr. Olivier Lacombe.
Natural Science and Mystery
Messrs. Paul Germain and Norbert Grelet.

Man and the Mystery of Man
Messrs. Paul Ricoeur, André Strasser.
Reverend Eibeinaert.

Mystery and Reason
Mr. Jean Lacroix and Father Chenu.
Poetical Mystery

Messrs. P. Emmanuel and J. Claude Renard.
Chairman: Mr. Stanislas Fumet.

Mystics and Mystery
Messrs. R. Flaceliere, Arnal Dez, Olivier Lacombe.

Chairman: Mr. G. Marcel.
The Mystery of Christ
Mr. François Maurias, Father Lucien, O.C.D. and H.E. Cardinal Felin.

PAX ROMANA MEETING

Pax Romana-IMCS organized a meeting in Geneva from 6—13 August. The meeting was specially designed for European federations. There were about 70 participants in all, from 14 European countries, with a few Asian and African students. The meeting was divided into two parts, Part I dealing with European Unity (6—8

August) and Part II with the United Nations and its specialized agencies (10—12 August).

European Unity was treated culturally, legally, economically and religiously in lectures by the following specialist: Canon Pfulg, Inspector for Education in the Canton of Fribourg and member of the Centre Européen de la Culture; Mr. Marcel Prélôt, Senator for the Doubs, and Honorary Director of the University of Strasbourg; Mr. Karel Vasak, member of the Council of Europe; Mr. Charles Baré, Director of the Economic Division of the European Coal and Steel Community; Professor Rieben, Institute for European Research, University of Lausanne; Rev. Henri de Riedmatten, O.P., Chaplain to the Information Centre for the International Catholic Organizations in Geneva. During Part II of the meeting, participants attended a series of lectures at the Palais des Nations, and were informed on many aspects of the work of the United Nations and its agencies.

GENERAL SECRETARIAT NEWS

1. Miss Lorraine Maloy, a young graduate from London, has arrived to take up the post of English-language Secretary. Miss Maloy is the first English girl to work on the General Secretariat staff.

2. Mr. Pierre Beemans, Montreal, ex-President of the Canadian Federation of Catholic College Students candidate to the Directing Committee, has been co-opted onto the staff.

3. Mr. Robert Ekinu of Uganda has left the General Secretariat in order to continue his studies at Cardiff University.

4. On an exchange-programme with Poland, a team of Polish students and graduates, composed of 6 men and 3 girls, arrived in Fribourg on August 15th, for a tour of some West European countries. They first went to Austria to attend a Seminar at Batchesurs, on the problems of the so-called under-developed countries. On their return to Switzerland, they attended a meeting of the Société des Etudiants Suisses at Porrentruy. They left Switzerland on September 6th for visits to France, Luxembourg and Germany.

A Pax Romana team visited Poland from July 19—August 17, and attended an international student camp at Bachotek (Eastern Pomerania). The team was composed of Mr. Francis Selvadouray, Asian Assistant in the General Secretariat; Mr. Kurt Hochheuser, Germany, former German-language assistant in the General Secretariat; Mr. Nicolas Toufic, Dahomey, President of the Federation of African Catholic Students in France; Miss Ingrid Tauber, Great Britain; Mr. Yves Fay, International Secretary of the FFEC (Fédération Française des Etudiants Catholiques). The team later visited several Polish cities and universities, establishing personal contacts with Polish students and graduates.



ROBERT

The General Secretariat of Pax Romana is the poorer without the presence of Robert Ekinu who has been African Secretary since November 1958, and who has just left Fribourg to continue his studies in Wales.

Robert's sincerity, amiability and wonderful simplicity have been a source of inspiration to us, and the thought of his ever-smiling face keeps us cheerful. Perhaps we ought also mention his exquisite courtesy which won the admiration of the young ladies in the office.

We thank him for his devotion to the cause of Pax Romana in Africa, and wish him every blessing and success during his stay in England.



Letter to the Editor

c/o Foundation for Youth and Student Affairs,
New York.
27 August 1959.

Dear Sir,

I read with great interest the recent article of the Pax Romana Journal, "Greece: a religious appraisal" by Rev. Marc Macrionitis, S.J. Since I am of Greek Orthodox faith, I did make a point of reading this particular article and I know you will welcome any comments that I may have.

On the occasion of the death of Pope Pius XII, the Greek Orthodox Church did send its condolence. However, when Archbishop Michael, then Primate of the Americans, passed away, the Catholic Church did not send its condolence. Neither was the Roman Catholic Church represented at the Solemn Requiem Mass held in the Greek Orthodox Cathedral here in New York. Secondly, on the occasion of the election of Pope John XXIII, Archbishop Athenagoras, Patriarch of Constantinople, did send his warm wishes and congratulations to Pope John XXIII. Whether Pope John XXIII sent his wishes and congratulations to our newly elected Primate of the Americans, Archbishop Iokavos, I do not know. But, as the Pax Romana article states, "Of course these are little things, but they explain a certain deep-rooted mentality". How do the above facts affect this "deep-rooted mentality"?

Isn't it so that in 1949 during Pope Pius's illness, Archbishop Athenagoras sent a warm letter of regards and respect which Pope Pius XII or the Roman Catholic Church did not acknowledge?

Sincerely yours,
(Signed) MARIE RIBEIRO.

Continued from page 12

The second part of the meeting aimed at acquainting the students with the work of the United Nations Organizations and its specialized agencies with headquarters in Geneva. When properly informed, professional people can use the services of these agencies, in accordance with their countries' needs.

At the opening session, the students were honoured by the presence of Mr. G. Palthey, Assistant Director of the European Office of the United Nations, who gave an introduction to the work of that Organization, and of Mgr. Ferrofino, Councillor at the Apostolic Nunciature in Berne who congratulated the students on having thought of such a seminar which could help to form them internationally. The lecturers during the second part of the meeting were Mrs. G. Podbielski of the Research Division of the European Economic Commission; Mr. N. Luker, formerly on the staff of the Technical Assistance Administration; Mr. J. Halperin, Languages Division of the United Nations; Mr. V. Duckworth Barker, Director of the Information Service for the World Refugee Year; Mr. A. C. Breycha-Vauthier, Librarian of the Palais des Nations, Geneva; Mr. P. Derolle, Assistant Director General of the World Health Organization; and Mr. J. Brodier who lectured on "The Forty Years of the International Labour Organization" and who reminded the participants of their responsibilities as Christians in international life.

At the closing session, the General Secretary thanked most sincerely Miss Sybil Atkins, Liaison Officer with the Non-Governmental Organizations and Education, European Office of the United Nations, and Mr. Szmikowski, General Secretary of the Information Centre of the ICOs, for all the help they had given in organizing the meetings.

JAIME CORDOVA, General Secretary
Pax Romana-IMCS

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Pax Romana Meetings in Manila

26 DECEMBER 1959—8 JANUARY 1960

The dates of these meetings have been slightly re-arranged to allow for a more compact schedule.

- 26 — 28 December Pax Romana-IMCS. Formation Seminar on "The Social Responsibility of the Catholic Student".
- 26 — 31 December Chaplains' meeting (preferably in the evenings, so as to allow the chaplains to take part in the other meetings.
- 27 — 30 December First All-Asian Meeting for Catholic Graduates.
The meeting will deal mainly with the responsibility of 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.
- 29 — 31 December Pax Romana-IMCS Formation Seminar and Business Meeting for Asian Federations.
- 2 — 8 January Pax Romana-IMCS Interfederal Assembly.
- 2 — 8 January Experts' meeting, organized by Pax Romana-ICMICA and sponsored by UNESCO: "The present impact of the great religions on the lives of men in Orient and Occident".

Charter Flight Europe - Philippines

- Dates depart Amsterdam and Geneva on December 20, 1959, and return to the same cities on 14 January 1960.
- Route outward flight: Beirut, Karachi, Bangkok.
return flight: Saigon, Calcutta, Cairo.
Stop-over for about twelve hours at all the above-mentioned cities.

Calling all Friends of Pax Romana!

Let the General Secretariat of Pax Romana know the members of your delegations as quickly as possible.

✱

They'll be in Manila

The following Asian countries have informed the General Secretariat that they will send delegations to the Pax Romana meetings in Manila:

Viet Nam, Thailand, Honk Kong, Korea, Taiwan, India, Japan, Pakistan, Ceylon, Singapore.

