



Pax Romana

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



Fundação Cuidar o Futuro

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Editorial

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Fundação Cuidar o Futuro

This number of the Journal is almost entirely devoted to Asia, in view of the forthcoming meetings in Manila. In a way, the whole year has gravitated towards Manila, for this is the first time in the history of Pax Romana — and in the life of the Church — that Catholic students and graduates from all over the world will meet in Asia. Great expectations have been built round these meetings.

The Asian federations and groups, both students and graduates, call for instruction in organization techniques, and practical guidance in how to play their part as leaders of their countries. The students are clamouring for leadership formation. Two Seminars, one for students and one for graduates, and the Interfederal Assembly-IMCS will try to answer these expectations.

The first part of the student meetings will centre on "The Social Responsibility of the Catholic Student". Here, let us recall what a speaker at the First Asian Meeting for the Apostolate of the Laity, Manila 1955, said in another context, though it is applicable in our case: "In order to learn to milk a cow, we must have a real, not a hypothetical or metaphysical cow". In order to deal with social problems, one needs theory, but one also needs the facts of experience and trial and error. The Asian delegates will have a unique opportunity to learn from one another — what the Indians are doing in community development, the students in Hong Kong with their refugees, what all the Asian Catholic students and graduates are doing, and should be doing, to combat social evils positively and to combat communism with the words of Abbé Pierre in mind: "Communism is a terrible error; but others are responsible for having engendered it, by forgetting that God is not only in heaven but in the poor devil you are talking to".

There is no need to stress the uniqueness of the meeting of experts' organized by ICMICA and sponsored by UNESCO on the great religions of the world. It is a challenge to thought and in the words of an English chaplain: "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."

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What can the delegates expect from the Manila meetings? Information, techniques, personal contacts — all this most certainly. But is this enough? Should not every delegate leave Manila enflamed with the ideals of Pax Romana, absolutely convinced that we, Catholic students and graduates, have nothing in common but our condition as men, and our oneness in the Mystical Body of Christ. But this oneness, this spiritual unity is something so tremendous, so vital, such an unbeatable "trump card", that we cannot fail to bring Christ to our countries IF we are true Christians, IF we remember that Christ is the central figure of the great drama of the Redemption, but that we are all actors in this play. We are dependent on Christ, but each of us has a real, unique role to play as members of Christ's Church. If we do not fulfil our role, then no one else can, whether it be on the plane of personal spirituality or on the plane of devotion to our fellow men and our countries.

Let us pray fervently at Midnight Mass on Christmas Eve that every delegate leaving Manila will be able to repeat the words of His Eminence Cardinal Gracias on a similar occasion: "I return to my own country more than ever a citizen of my fatherland, more than ever an Asian (or a European, or an African, or an American, as the case may be), more than ever a Catholic".

JOSEPH FOLLIET:



Africa: Virgin and Child

Towards a New Age

Culture seems to us to be a means of unifying the world only insofar as it is a means, since it is not only such, but an end as well. It is commonplace today to say that the world is progressing towards unity. It is a progression through chaos, disorder, and incoherence, through blood, sweat, and tears, yet furthermore, before it arrives, there will be still more blood to run, and sweat to roll, and tears to flow, but nevertheless it is progressing there. And at the same time it is tending towards the formation of a universal civilization corresponding to which there must be a universal human culture, both cause and consequence at the same time of this unity.

There is no true unity, and no true universality, without a communion of thought, and there can be no true communion of thought without a common culture. This confronts us with yet another tour de force — to conceive a culture in which all men can communicate and in which each group of men has its place according to its local traditions and social milieux, — to create a culture in which European and Chinese can share without ceasing in any way to be European or Chinese, — in which the artist, the businessman, and the steelworker can participate while remaining no less artist, businessman or steelworker.

This undertaking would seem *a priori* impossible did we not realize that precisely this took place at several privileged periods of the past. The world united in the same hellenic culture, and the medievals of every social class and category shared the same culture based on their common Christianity; what has happened in the past can happen in the future, or in any case can begin anew in the present. However, though it is well to desire the end and search the way, who is to bring it about?

It must be said that our contemporary western culture has not given all that could have been expected of it: it has shown itself much more adept in exporting its machinery than that which bestows upon it its worth. It has exported its technology, always the easiest to adapt, but not the patterns of thought which produced the technology: it has exported the prefabricated products of the mind (almost

By holding a series of meetings in Manila, Pax Romana is taking on a new dimension and thus proves in deed the international, supranational quality of the Movement. But to what extent have we, the members of Pax Romana, developed this universal mentality? The article by Mr. Joseph Folliet, one of the most outstanding representatives of French Catholic thought today, gives a vision of Christianity as the unifying factor in the new world culture which is being born.



Europe: *Pietà* by Salvatore Li Rosi
(Photo La Rocca)

as pragmatic and standardized as its material ones), its "B-movies", rock-and-roll and cheap books, but regrettably not those products of value: it has exported its ideologies, its socialisms and nationalisms, but not the truths which give these whatever merit they possess. So much so, that its influence has remained ambiguous, and that, beneath a veneer of westernism local cultures have remained as narrow-minded as they were before — including those of the western culture itself. What it has not been able to communicate, and yet what gives it its very merit and worth, making of it probably the best stepping stone to a universal culture, is its sense and realization of objective truth, impervious to all illusions and idealisms, the spirit of experiment and the very concept of induction, indispensable to all research and scientific discovery; a certain unrest, leading to dissatisfaction with the status quo, to research, adventure, and consequently, to progress (or, at least, to that movement forward which is the first step to progress); a certain vision of man, of his uniqueness and individuality, his character — so evanescent yet infinite, of his place at the centre of creation, in a word, that idea of the worth of man without which no true humanism is possible. Certainly, western humanism is not the only kind: the Confucianism of China, the chivalrous

Bushido of Japan, stand out as witness against the western claim to monopoly in humanism; but the notion of the human person, grown out of the encounter of the Gospels and the wisdom of the Greeks, is indispensable to that humanism without which there can be established no truly "human" culture. These values which we have just analyzed, these are what must be rendered universal, understanding of course, that this exchange be in no way unilateral, but that other human values be welcomed in with ours.

And who is going to bring about this universalization? Europe? Hardly. Europe has lost too much of its cultural prestige, it has merited the distrust and dislike of too many peoples through its colonialist enterprises, precisely those whose traditional cultures are in need of renewal. America? I must again dissent. The American way of life — which is, after all, a consequence of earlier European civilization — is too unique, too specialized, to export of its culture anything beyond the incidentals. The U.S.S.R.? The question answers itself: no human culture can be established around a framework of lies, and the U.S.S.R. has nothing but lies as its foundation. The countries of the ancient cultures? None of these can go beyond themselves, and in addition, all are at the present subjected to an invasion by the technological civilization of the West.

So we are forced to conclude that no country can give to others the human culture whose necessity we have affirmed. The only solution would seem to lie on a higher level. It would seem that there is but one force in the world today which can properly establish a human culture — Christianity, and Catholic Christianity, at that, which is by definition universal. Not that Christianity is a culture in itself nor that its mission is to foster cultures among men (its mission policy is unfortunate proof of that); nevertheless, it can have that effect because of the rewards and surplus of benefits in every field promised to those who seek the kingdom of God. For in Catholicism there are the forces and inspirations for the effort necessary to the achievement of a new and true culture.

Furthermore, it is precisely because it is catholic and universal that it can realize this feat, because it inspires a sense of the person through the personal worship of a personal God, because to the idea of the

universal it adds the respect of the particular and even of the evanescent, the respect for what people do and have the right to do; because in its universality it respects the individuality of all cultures and all civilizations; because it stands on the deepest respect for reason and the sense of objective truth, the natural foundation for all rational research; and finally, because in the double perspective inseparably united in the Cross and the Resurrection, in Calvary and the open Tomb, it has the foundation for the only humanism possible: that which embraces not only the glory but the misery of man, not only the successes but the failures of humanity. There was a time — a time described in wonderful detail and precision by Christopher Dawson — when the Church saved the culture of man and nursed it in its cloisters and monastic schools, in the colleges and presbyteries. That time is past and the Church can no longer play the role it did during the Middle Ages. At present there is a ferment of chaos everywhere, and to this it must give order by its inspiration. The Spirit of

God looked down upon chaos and there was Order. Our time is chaotic. Only the Spirit can give it Order.

Whence the double responsibility of thinking Catholics. Insofar as Catholic, they are responsible for order in the world and in its cultures. Insofar as intellectual, they have particular responsibilities, attached to these general ones. They have received their own culture to share it with the world; this obligation is all the more pressing, for if bread dwindles as it is shared, culture on the other hand augments and expands by the same process. Culture is a precious good given us by Providence, not for the gratification of our own selfish egos, nor that we might use this privilege to our own power and glory, but that through it we may make all men our brothers. Contemporary culture expects the service of all thinking men, but it expects, nay, demands the total service of all thinking Catholics.

(taken from lecture to the
XIth Plenary Session-ICMICA, Rome 1957)



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"Are India, China, and Africa lands where, in the designs of providence, Christianity will find new categories, new forms of thought, new fulfilments?"

(Rev. Jean Daniélou, S.J.)

*India: Madonna by Chantrakant N. Mhatre
(Photo Rythmes du Monde)*





Message from His Excellency, the Apostolic Nuncio to the Philippines

I am happy to extend a cordial welcome to the delegates of the International Movement of Catholic Students and Intellectuals of Pax Romana who will meet in the capital of this Catholic nation from 26 December — 8 January next.

I am very pleased by this well-timed and important initiative, and I am convinced that, thanks to the careful preparation of the participants and the work of the organizers, the manifestations will bear all the fruits expected of them.

With their traditional sense of hospitality, the Catholic peoples of the Philippines join with me in bidding a warm welcome to those taking part in the meeting which, I am sure, will have a lasting effect on the lives of Catholic intellectuals.

I, for my part, will give all the help I can to promote the success of your undertakings, and I send my most sincere wishes to you and your untiring collaborators.

(Signed) Salvatore Siino,
Apostolic Nuncio to the Philippines.

(Original: Italian)

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Message from His Excellency, The Archbishop of Manila

To the delegates attending the Pax Romana Conferences in Manila:

We are happy to welcome you all in our midst and to share with you our honest efforts for the uplift and greater diffusion of Student Catholic Action, not only in this part of Asia, but also all over the world.

May the Lord enlighten and guide you in your deliberations, and may He crown the entire set of Conferences with real and lasting success.

Again we cordially welcome all of you and offer you the hospitality of our hearts.

(Signed) Rufino J. Santos, D.D.
Archbishop of Manila.

Scenes from the host country. (Courtesy Emil Schulthess, Artemis Verlag Zürich.)

The Age of the Plough

by Christopher Dawson



THE oriental world is being transformed before our eyes. But it is still not clear what the dominant force in the new culture will be. Will it be a drab secular materialism of the type that is so prevalent in the modern world, or a militant Communism, or some kind of reformed Hinduism such as is represented by the Arya Samaj? At first sight there seems little hope that Christianity will be the gainer or that there is any more chance of the Eastern world's becoming Christian than there was a hundred years ago.

If Christianity were just one among the other world religions, then it too would fail and fade as they are doing. But we know that it is not so, that Christ is the only answer to the world's spiritual need, and that the Church has a universal mission to bring the Gospel of Christ to all nations.

But do we Christians today possess the power and the vision to carry out this apostolate in this new world that I have described? Although the opportunity is great, the difficulties are great also, and it will need great spiritual energy to overcome them. On the one hand, we are faced with the negative opposition of modern secularism and materialism which has a formidable champion in Communism and which renders all Christian action in China and Central Asia most difficult. And on the other hand we have to face the challenge of religious nationalism, which rejects Christianity as an alien power — an instrument of foreign domination — and identifies national loyalty with loyalty to the religious traditions of the nation. This is a paradoxical attitude in that it is political rather than religious and does not necessarily involve a revival of religious faith. It does, however, lead to an anti-missionary propaganda and an anti-Christian ideology which put serious obstacles in the way of missionary activity, above all in the sphere of education.

Neither of these two difficulties is insurmountable, but I do not think we have as yet discovered how they can best be dealt with. Here there is need for much study, and possibly for new experiments and new techniques. I believe, however, that they can best be dealt with on a national rather than a cultural basis. For as I have explained, it is no longer a question of penetrating the closed worlds of the ancient civilizations — this work of penetration has been done for us by the secular forces that have created the new

oriental nationalism. It is now a matter of making a direct approach to each nation individually.

This approach may be made on a number of different planes. In the first place the most obvious approach seems to be to the new educated classes who are the creators and leaders of the modern Orient. They are the most accessible to us since they belong to the same world-society and are faced with the same problems as we are.

On the other hand, the plane that is most remote from Western influence, that of the oriental under-world — the world of the villages and of traditional culture — is often more accessible to missionary influence, for it is here among the poor, the unprivileged and the outcasts, that the supernatural appeal of the Gospel is most evident.

But in addition to these two widely separated worlds of the intelligentsia and the peasants, there is a third intermediate sphere which is perhaps the most important of all.

For when we read the Acts of the Apostles we find that the decisive success of the first Christian apostolate was neither with the intelligentsia nor with the peasants. St. Paul preached alike to the sophisticated Hellenist public at Athens and to the simple peasant population of Lycaonia, who hailed Paul and Barnabas as gods and brought out oxen and garlands to sacrifice to them. But the world mission of the Church was established for all time in the great urban centres of the ancient world — at Antioch and Ephesus and Corinth and Rome and among the international lower-middle-class population of the great cities — shopkeepers, artisans, merchants, slaves and freedmen of the great houses. It was in this uprooted denationalized cosmopolitan population that the spiritual need was greatest and that the word was most eagerly heard and accepted. And so these cities became the centres of the new Christian world, and it was from their population that the teachers and the martyrs of the new faith came forth.

Is it not possible that the same thing will happen in modern Asia: that the key points of oriental Christianity will be found in the great urban centres like Calcutta and Bombay, Tokyo, Shanghai, Canton, Singapore — that the new churches will find their future leaders in the same urban cosmopolitan classes from which the leaders of the primitive Church were drawn? The soil must be broken — the plough and the harrow must do their work before the seed can produce a good harvest. But this is the age of the plough and the harrow, not the time of harvest.



INTRODUCING:

"Give us more federation news, substantial news, not just dry account of meetings". The General Secretaries of Pax Romana are used to such requests, and it seemed appropriate to satisfy them on the eve of the Manila meetings by presenting our Asian federations. The Editor asked each of the 13 federations or groups seeking affiliation to write a short article bearing in mind the following points: Membership, the ideological and spiritual atmosphere of the universities, social welfare activities, the big problems of the federation, what the students expect from the Manila meetings. The replies we received are informative and thought-provoking.

INDONESIA

According to last year's statistics, we have about 3,000 members in the PMKRI (Union of Catholic University Students of the Republic of Indonesia). They form roughly 6% of the total student population of 38,000.

Problems facing our federation

Our main problems are: —

Nationalism: In a young state, nationalism is a very important and delicate factor, although some people are inclined to over-emphasize it. We Catholics do recognize that nationalism is of crucial importance in developing our nation, but it is a great pity that nationalism is often judged by a yard-stick too influenced by sentiment. So, quite often, we are compelled to face the unpleasant experience of being called "not nationalistic" enough, while according to ourselves, we do not deserve it at all. Yet, despite this disheartening practice, we always do our utmost to cultivate a sound nationalistic spirit among our members, and every means of reaching this goal is used.

Integration: As a remnant of colonial rule, during which the inhabitants of the Indonesian Archipelago were sharply divided into groups of Europeans, Indonesians, Chinese (and those of other Asiatic origin), integration among Indonesians and those who, after our independence have adopted Indonesian citizenship, has become a problem of Indonesian society. These lines so sharply drawn by the colonial rulers, and supported by the different traditional customs, were not to be wiped out so easily after a few years of independence. Our members sometimes feel they too belong to different groups. Their experience cannot be proved by hard facts, nor is it an acute problem, but we certainly believe there is work to be done in this field, so that we may be an example of unity to Indonesian society as a whole.

Finance: Most organizations suffer from the common disease of lack of funds and we are no exception. We must gratefully acknowledge the fact that, in our most desperate moments, we have always been granted some financial aid from the Hierarchy. On the other hand, it is a great pity that up till now we have not received any help worth mentioning from the laity, though they could certainly contribute financially.

Division of labour in the PMKRI. The girls cook



Social activities

Our social welfare activities can be grouped as follows:—

- Activities carried out periodically by the different branches, for instance, collecting money by putting on plays, organizing fairs etc.; visiting and entertaining those isolated from society through sickness, poverty etc. The money collected is given to orphanages, reform schools and homes for old people. We make no distinction between Catholic and non-Catholic institutes.
- Activities carried out by student members of the Sodality of Our Lady, promoting the sale of Catholic literature (magazines, booklets etc.); visiting patients, who have no relatives, at the state hospital; providing medical care at clinics for workers in the harbour areas; teaching catechism and other lessons.

Social responsibility and our members

We are very sorry to say that consciousness of social responsibility among our members could be better. There are several reasons for this defect, the most important being:—

- the guided study system at almost every University which prevents most of our members from spending more time and taking an active part in extra curricular life.
- lack of real integration in social life among the different groups. This originates, in the first place, not from ill will, but from a way of living that has become a generally accepted idea. People take it for granted that they have to live and take part in social intercourse, only in their own groups.

Our Junior Economic High School

Since the country is short of teachers and schools, the federation tries to fulfil part of its obligations towards society by running a Junior Economic High School. About 95% of the pupils are non-Catholics and the majority are Muslims. So far there have been no conversions among the pupils, and indeed we do not aim directly at converting them. Of course whenever possible, we miss no opportunity of doing lay apostolate work but we act with the greatest discretion and tact.



...while the men repair the roads



The purpose of the school is to provide specialized training for the pupils, and to give our members a first-hand acquaintance of social work.

Our pupils never talk about their life at home, but we do know that about 10% come from the middle classes, and the remaining 90% from the lower income groups, and most of them from the lowest. On graduation, 70% will be employed as junior clerks, and the rest will study further at the Senior Economic High School.

Unfortunately, because of the reasons mentioned in the section "Social responsibility and our members", there are only two students teaching at this school, so we are obliged to employ professional teachers.

The Interfederal Assembly in Manila

We are expecting much from the Assembly and its pertinent theme, "The Social Responsibility of the Catholic Student". We want the theme to be discussed in general but we also want the concrete facts, problems and difficulties of every country and federation to be given sufficient consideration. We sincerely hope that by discussing social problems at length, we shall be able to help one another to find solutions, so that we Catholic students may be an example to our country. We hope too that these Asian meetings will promote understanding and real cooperation between the Asian federations of Pax Romana.

Tilly Sumampouw,
Vice President for International
Relations-PMKRI.

KOREA

Catholic student action in Korea is different from that of other countries in every respect. In the past, like all Catholic Action in our country, student activities were based on the parishes rather than on the universities. Unfortunately the student movement was a failure and just left the student groups with a doctrine class or Sunday school. Indeed most Catholics, even the students themselves, were indifferent to student action. There were several reasons for this attitude. First, we suffered from many handicaps after World War II, and then the Korean war was a terrible disaster, during which churches were destroyed and innumerable Catholics were killed by the communists. Hence, although our association was set up after the Civil War, we had no time to devote ourselves to Catholic student action. The problem at that time was to restore the churches and to go on living from day to day.

Now the critical days are over, and we are going forward to plan another stage in the development of our movement. Incidentally, we Catholics form only 3% of the university students. We try to keep a balance between doctrinal formation and practical study, and to approach the social problems that appear in the students' lives every day. We do this by holding seminars twice a month in the Newman Club, organized by the universities in Seoul. Recently, we have concentrated on forming Catholic student clubs in the universities instead of in the parishes. So far, five Catholic student clubs have been established in different universities.

Some problems

Our big problem is to establish a Catholic Student Centre with permanent offices and assembly rooms, and to strengthen the local student groups. Most of all, our students wish to have full-time priests to lead them to a fuller Christian life. There is no full-time spiritual director for Catholic students in Korea.

Activities

In September every year, we have a special mass on the spot called "Sacred Ground" where many martyrs were executed a hundred years ago. We also have a pilgrimage to another holy place, and as we sit round the camp fire in the evening, we think of those who gave up their lives delightedly to spread the seeds of the Catholic faith.

Since last September, we have been holding a series of lectures on "Martyrdom" and "Catholic and Protestant" for Catholic students and those willing to be converted. Every Sunday almost four hundred students, including non-Catholics, attend these lectures, after which we have a special movie.

Although our country is politically and economically unstable, our determination to rehabilitate the mother land and to spread the word of God is firm, and we are eager to be faithful apostles, bringing Christ to our universities. Our movement aims at making the students alive to their heavy responsibilities and aware of the fact that the development of our society depends solely on them.

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The Pax Romana meetings in Manila

Our association (KCSA - Korean Catholic Students' Association) will send four delegates to Manila. We really hope that Manila will be the stepping-stone for close collaboration between the Pax Romana federations. We, Korean students, want our delegation to learn effective ways of Catholic student action, and we wish to strengthen mutual understanding between the students in different countries.

Finally I extend my thanks to the staff of the Pax Romana Journal for giving us space to inform the readers of our situation and activity.

by STEPHEN S. SUH,
International Secretary of the
KCSA, Seoul.

APPEAL FROM KOREA !

The Korean Catholic Students' Association has appealed to the General Secretariat of Pax Romana for help (money, food, clothing, anything) for the victims of the Typhoon Sarah which swept Korea on August 17, 1959. It left 780,000 homeless persons, 603 dead, and 245 missing.

Contributions to KSCA, Catholic Cathedral,
1—2 ka, Myoung-dong, SEOUL, Korea.

TAIWAN

Taiwan is an island formerly called "Formosa", and as its old name indicates, it is really a very beautiful island. Today Taiwan is the refuge for anti-Communist Chinese, and the Republic of China has its government here.

The Gospel was preached long ago to this island, but it was not until 1859 that the Catholic religion

began to take root. In 1859, Father Fernando Sanz built the first big church in Kaosiung off the south coast of the island, and it still stands in this big seaport. The present Archbishop of Taipei, the capital, is Mgr. Joseph Kuo, and the Catholics of Taiwan amount to 156,306, or 1.1% of the total population of 10 million. However, converts have been increasing in great numbers during the past few years.

The university students who are grouped in the CSA (Pax Romana Catholic Students' Association of Universities and Colleges in the Archdiocese of Taipei) play a most important role in the Catholic community. It is they who carry out most of the apostolic work through sodalities of the Children of Mary, the Legion of Mary, the Crusaders etc.

From 17 to 942 members

The CSA was established in 1949 by Fr. Maurus Fang-Hao, still its Spiritual Director, with 17 students of what was then the one and only University, the National Taiwan University. Today there are 942 student members at 14 universities and colleges in the Archdiocese of Taipei. Total student enrollment is slightly more than 20,000, so that Catholics form almost 5% of the student body.

A building in Taipei serves as church and activity centre for all members. The CSA sponsors various indoor activities, such as lectures, annual retreats, Catechism discussions, summer and winter camps, and round-the-island tours visiting local parishes. The Association also grants scholarships and awards to promising members, and helps the sick and needy.

The major goal of the CSA is to help spread Catholicism and complement the work of each parish priest in the archdiocese of Taipei.

We feel that until Communism is defeated on the mainland and we can return there, our big problem is how to send more students abroad to do advanced studies, because Taiwan is not big and there are limits to its educational facilities.

Social responsibility

It is a Chinese characteristic that "one should always sacrifice oneself for the benefit of society and the country" and we Catholics add "for God". Thus most of the Catholic students take part in social welfare activities. For instance, the members of the Sodality of Our Lady of Lourdes visit the sick in prison and in hospital, and teach them Catechism weekly. On Sunday, we have Sunday school for the children.

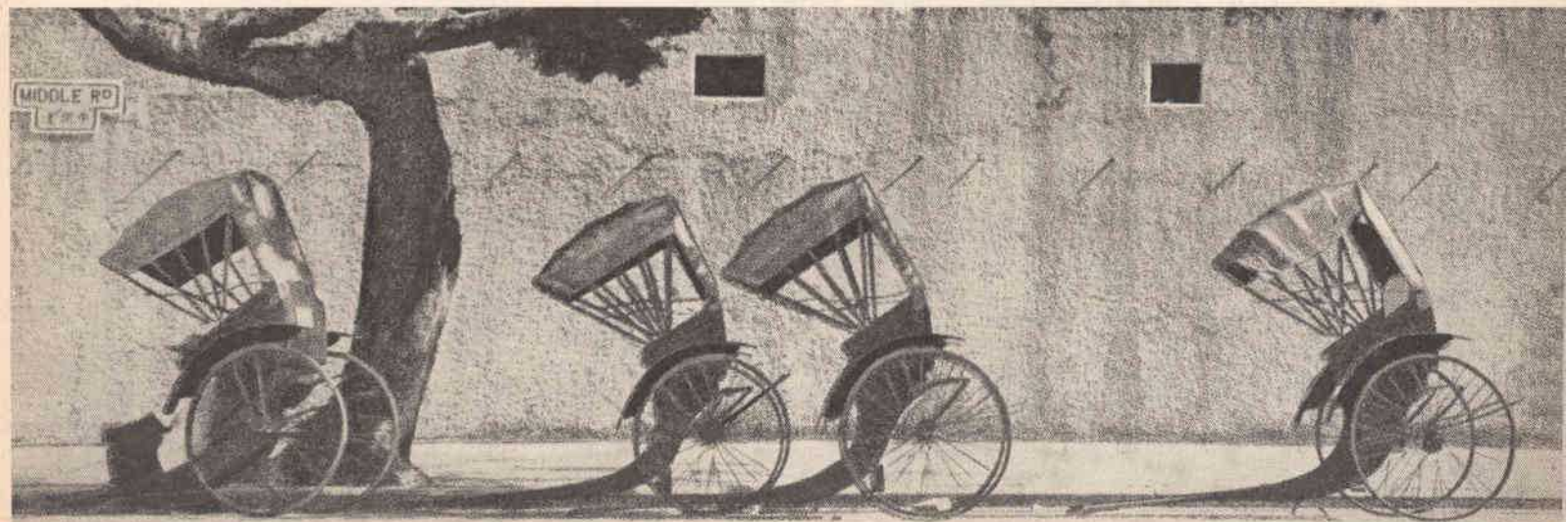
We do our best to fulfil our duty towards society, though we have our difficulties. Most of the Chinese are either Buddhists or pagans, and Protestantism flourishes due to the presence of many American preachers. It is easier to convert pagans than adherents of other religions, and it is comforting to see the number of converts in recent years.

Finally, we want to thank the staff of the General Secretariat for praying for us at its community mass every Friday, and we should like to make another request. Please pray for our Chinese people who are now suffering under the communists on the mainland. Please pray for us too that we may soon return there and bring the word of God to our people.

By SUSAN PIEN SHU CHUAN,
President of the CSA in Taipei.



"For Hire" by Ng Shiu-Keen, University of Hong Kong. This photo, reproduced by courtesy of "The Student" and the Hong Kong University Photographic Society, was shown at the First Asian Student Saloon of Photography, recently held in Hong Kong. There were more than 300 exhibits from students of Malaya, India, Japan, the Philippines, Vietnam, Taiwan and Hong Kong. (See "The Student", vol. 3, no. 5).





Khattak dance by the Pakistan Army.

(Courtesy Press Information Dept. Government of Pakistan)

PAKISTAN

The Catholic Students' Union in Pakistan (C.S.U.) was formed in November 1955. It has much to be proud of in the last four years, though there is still much more to be achieved. The Union has come a long way from a mere 60 members to 150 members — members who have made it the premiere Catholic student organization in Pakistan.

After partition in 1947, the Catholic students felt the need for a student body which would cater to their spiritual, material and cultural needs. In this respect, it would be better to quote from the C.S.U. constitution about its aims and objectives:

1. To awaken the Catholic students to a deeper appreciation of their faith.
2. To promote a better mutual understanding between Catholic students and others in the University.
3. To help Catholic students to a solution of the problems that confront them in the University.
4. To foster the spirit of unity among the Catholic students and
5. To promote social activities among the members.

Forming hardly 1% of the student body in Pakistan which is predominantly Muslim, the Catholic students face an ideological atmosphere which, though not hostile, seems to be misinformed. The average Muslim student is quite friendly towards his Catholic colleague. He is inquisitive about the Catholic faith, but defends his own with great

gusto and pride. He tends to confuse Catholics with Protestants, Seventh Day Adventists etc., and has the wrong impression, gained from the cinema that Christians (including Catholics) are morally lax. He agrees that we have a right to our own view, but defends his with a zeal born of fanaticism.

It is in this atmosphere that the C.S.U. lives and therefore a very great burden rests on the shoulders of the Catholic students. In order to meet this challenge, the C.S.U. holds lectures and discussions on various aspects of our faith. In addition we have a spiritual director, Father Colaco, who is a member of the committee. Speaking frankly, we must admit that the C.S.U. has done little to train its members, and they have not been fully equipped to meet the challenges of their environment. Pax Romana could definitely help by putting us in touch with one of its branches which is facing a similar problem. Any suggestions from any of your branches will therefore be welcome.

Inertia - another problem

Another problem, and the biggest, is the inertia of the Catholic students. They tend to gravitate towards social activities of an entertaining nature. There is an awakening, mostly due to the C.S.U., towards the intellectual side. The recent debate, "The Priest has done more towards humanity than the Scientist", was an outstanding success. Due to the generosity of the eminent Catholic surgeon of Karachi, Dr. A. P. R. Pinto, and our capable President, Mr. Brendan Fernandez, an annual shield was awarded to the team that was judged the best from the various parishes.

In the social field, the C.S.U. holds various functions to help its members to get together and understand each other. An annual picnic and a dance has become traditional with the C.S.U. These socials are brought up and financed by the members themselves who show a high degree of ability to organize.

In the sphere of social welfare activities, the C.S.U. plans to play host to the Don Bosco's Orphanage during Christmas week. Again we would like to be modest and say it is not enough. A lot could be done to help the poor and in the relief of the sick. We hope to be going about it soon, by selecting a batch for training in dispensing. We do not have a fund to award scholarships to poor students, and we have yet to start a lending library.

Among our material needs, we do not have a proper office, though the St. Patrick's High School lends us a room for our meetings.

Although we shall probably not be sending a delegate to the Manila meeting, we feel we could exchange ideas with federations that face a similar problem as ours, viz. "How can a Catholic minority win friends and influence a non-Catholic majority".

The reader may get the idea that we are over-critical. Actually we decided to send a short, simple report giving more of our difficulties and shortcomings with a few of our accomplishments in order that you might understand the problems faced by us in a correct light.

CLAUDE COLACO,
Catholic Student's Union,
Karachi.



THAILAND

It was long ago that the Catholic university students of Thailand realized the necessity of getting acquainted with one another, to help one another and to ask for help in both their spiritual and their intellectual life. But their desire was a dream until the arrival of the Jesuit fathers in Bangkok in 1954. Thanks to the hard work of the fathers together with the earnest effort of some students, the first Students' Catholic Center of Thailand was founded in 1956, two years later. The enrollment at that time only numbered thirty. Incidentally all the fathers who came here were from China or at least had been learning Chinese.

They found out that very few of our students speak Chinese. Consequently the fathers started learning Thai, while the students' English, broken as it might be, served very well in their contact with the fathers.

Slowly but surely, students, Catholic and non-Catholic, began to know the Jesuits and thereby the Center. Nowadays, at the age of three, the Students' Catholic Center has grown to include not only the society of its 250 under-graduate members but also the Newman Club for graduates, and the pre-university students' association. Statistically the increase should be very satisfactory (more than 8 times the original membership), but comparing the number with the total enrollment of university students, which is about 20,000, it is only one percent.

At present, the Center has no need to extend its branches into different parts of the country because all the Thai universities, incidentally they are all state universities, are situated in Bangkok, the capital.

Our problems

Thailand, as the readers may know, has another name, "the land of yellow robes". This is a manifestation of the fact that since ancient times, it has been a Buddhist country. Its culture has been so influenced by Buddhism, that it is very difficult to separate its culture from religious acts and ceremonies. As a result, Catholic students cannot take part in many national ceremonies, and this fact makes them feel "westernized".

The Catholic Center also faces another, no less serious, problem: that is, the students do not utilize the facilities which the Center has organized for them, as might be expected. For instance, we have the study club which is meant for the students to increase their knowledge of God, to strengthen their faith and to try to help them solve some of their vital problems. Yet only very few of them, usually not exceeding fifteen, attend the study club. The reason for this lack of support is not clear to the committee. It may result from the student environment with its "take it easy" atmosphere. The committee is trying hard to analyse the main causes of this problem. At the same time, it is trying to make the Center more attractive to the members, and to urge them persuasively to come to the Center. It is said that "things go slowly here in Thailand even in the society of the students". Let us therefore hope that things will turn out well sooner or later.

Our social responsibilities

In March 1959, the Center organized a seminar of which one topic was "The Social Responsibility of the Catholic Students". The discussion was carried on very ardently. Most of the students tried to express and defend their points of view on this "social responsibility". All felt they could and should try to do something to help the social situation and social progress of our country.

The reader must not think that the students only thought about their social responsibilities for the first time last March. A year ago, one of the Jesuits started his plan for a social center in one of the slums in Bangkok. The students showed their enthusiasm by co-operating. Some went there to teach English, French and other general subjects. The work has been enlarged little by little. As different parts of the same organization, we now have the medical section under the responsibility of a doctor for the care of the sick, the educational section directed by a professor, the library and publications section run by the Father, the movie section for entertaining the people, the milk section for the children.

It is gratifying to see that not only Catholic students are working at the social center but that some non-Catholics have come to join them.

Joys of English grammar!

Last month, that is, in October, we had a meeting at our student center, and a young lady student who is teaching at the social center told an amusing story to our members. She said she went to the slum to give an English lesson and found that most of her pupils were boys, much older (and bigger) than she. One day, she told one of her pupils to correct his grammar and received the unexpected reply: "I cannot correct it. I am older than you, and I am used to this way of writing". Well, as a result of her appeal, several gentlemen agreed to go and help her to give English lessons.



Imperial Temple Grounds, Bangkok. (Photo KLM)

Thailand and Pax Romana

The Students' Catholic Center of Thailand intends to send delegates to the Assembly of Pax Romana-IMCS in Manila. Since Thailand is a very new member of Pax Romana, it hopes to exchange ideas with other members. Since the theme of the Assembly is "The Social Responsibility of the Catholic Student", the Center also hopes that its delegates will get information about social movements among Catholic students in other countries, movements which in one way or another, may be adapted and become useful in Thailand.

M. CHUAPRASERT,

Students' Catholic Center,
Bangkok.



Sampans in Saigon harbour. (Photo Air-France)

VIETNAM

Out of six thousand students in Saigon, there is a Catholic proportion of ten percent, the same as that of the overall Catholic population in the country. This is a student world that has to be evangelized, but one where mass techniques of "undisguised conquest" are historically most inappropriate — I should almost say that words referring to "conquest" and "edification" should be banished from our vocabulary, even if we have souls of apostles and burn with zeal to spread Christian doctrine! The "others" have heard much about the Christian concepts of truth and charity, now it is time to incorporate them into our lives, to live them in order to break down the interior resistance and distrust of non-Catholics. For, to many, conversion means a break with one's family, a denial of one's past, and a submission to a moral law which expects too much from human nature. Discretion will be the keynote of the apostolate undertaken by every member of the Catholic society, consisting of contact from one person to another to weaken prejudices and finally lead to a conversion and a baptism.

Do we meet with hostility? That depends on the faculties. In the purely technical disciplines, for instance in an engineering school, the relationship between Catholics and non-Catholics presents no problem. On the other hand, in those which allow a more personal approach, the respec-

tive positions are more marked. The professorial body, and the percentage of Catholics therein, poses yet another factor: if high, as in the Arts faculty, there must be even more tact and discretion on the part of the Catholic students towards their non-believing brothers. Besides, our possession of the truth as Children of God in no way infers that others can offer us nothing in the world and on the level of man. The hesitancy mentioned a few lines above imposes upon us an obligation to be constantly breaking out beyond ourselves, to live a Catholicism unfettered by the parochial horizons or the ghetto mentality: rather it obliges us to deepen our faith, to re-think and re-form it, to make it such a part of our lives that it shares our Vietnamese character, so that our friends may have the joy of discovering themselves in it, of recognizing in the faith the goal of their search, their hopes and expectations.

The atmosphere in the university is generally materialistic for two reasons:

- firstly, marxism always remains attractive for those who have not tasted it in practice,
- secondly, we are a post-war, post-revolution youth who have grown up in the midst of social upheavals and the decline of traditional values.

What are to be the new criteria? On what norms shall we base our lives since the social and political institutions are far from satisfying the aspirations of youth? Hence the confusion, the weariness, the desire to be accepted in a social group and to have a good time only: these desires find expression in the exaggerated importance of diplomas, an indifference towards every kind of disinterested culture, a certain apathy towards the problems of the day, the choice of well-paid careers without serious consideration of one's own capacities and the real needs of the country.

We must also bear in mind that many students come from the poorer classes and who, concerned with the here and now problem of financing their studies, or perhaps of supporting a large family, declare themselves most fervently for "the downfall of the bourgeoisie", while entertaining the most bourgeois of dreams (though I imagine that this is a trait not restricted to Viet-Nam alone). In any case, the social factor is relevant: it means extra-university interests and brings into the university the latent class struggles and conflicts which can only act to the detriment of the academic life.

The problem of the student apostolate must be seen against this background. Obviously, the desire to "arrive", socially speaking, and to have a good time, allied with the primacy of the material order, hardly favour the blossoming of a spiritual atmosphere. But on the other hand, the restlessness of those searching for the truth calls for an answer and can lead to the light. This is where we see the role of the Catholic student: to let the non-Catholic glimpse the Catholic answer, while at the same time being a faithful witness to that answer in his personal life.

The social problem is very acute, although those who suffer from the existing social conditions are not always

aware of their plight. But whatever the class to which they belong, whether they be "self-made-men" or of solid bourgeois stock (a rather rare species since the revolution in 1945), they all have a mission to fulfill in their respective milieux. Coming from Catholics, the solutions proposed cannot but be inspired by justice and charity. Confronted by totalitarian methods, the belief in progress at any price and the negation of the individual, these solutions will not be ones of facility and comfort.

An altruist attitude, open to social questions, cannot be improvised from one day to the next, but rather, is acquired little by little. The theme of the next Interfederal Assembly of the Pax Romana-International Movement of Catholic Students is part of this formation towards social awareness. The principles are known in theory; in my opinion we must first become aware of the problems, and then discover how to put these principles into practice in the concrete case of a convulsed, overpopulated society, threatened by marxism, and whose economy, based on agriculture, is struggling hard to recover from war while at the same time being brought into contact with the technically superior West.

It seems, therefore, desirable that the theme of the Assembly, the "Social Responsibility of the Catholic Student", should leave a wide margin for the concrete facts of the problem and give time for discussion and the exchange of points of view. This is the first time that Pax Romana is holding an Assembly relatively near our contry. We hope that the proximity will allow us to send a good delegation, and that when it returns home, rich in ideas and experiences, it will be able to serve our group with enthusiasm and efficiency.

This group is only a few years old and the Manila meetings will mean a new stage in its development at this international hour.



THERESE TRAN THI LAI, International Secretary of the Association of Catholic Students of Viet Nam.

Fundação Cuidar o Futuro

ON THE FIRST ANNIVERSARY OF POPE JOHN XXIII's CORONATION

Anniversary coronation Your Holiness Pax Romana renews homage steadfast loyalty sends respectful wishes assurance of prayers

(Signed)

**KERSTIENS
CORDOVA
General Secretaries**

His Holiness very touched filial message of Pax Romana occasion anniversary coronation thanks movement and bestows paternal blessing

(Signed)

Cardinal TARDINI

PAX ROMANA IN AFRICA

by **Robert E. Ekinu**, *African Secretary in the General Secretariat of Pax Romana, 1958/59*

That Africa is a changing world is an everyday topic, and the changes taking place there will have decisive effects on the inhabitants. Whether for the better or worse is a question that stands unanswered.

And Pax Romana ?

Pax Romana has recently been brought to the minds of Catholic students in this great continent. The year 1957, when the All-African Seminar took place in Ghana, is not only a landmark in the history of Pax Romana, but more so in the history of Africa in so far as it was the first continental meeting held in Africa. Due to the vastness of the continent and the difficulty of a common language, the development of Pax Romana has tended to be on a territorial or state basis. It has not been possible to follow up the All-African Seminar by another large meeting.

Generally speaking, unlike Pax Romana federations in say the European countries and Australia, the African federations and groups are not exclusively concerned with problems within the University milieu; they are also conscious of the social problems outside, in which they can play an appropriate role. Hence, work-camps and voluntary participation in mass education projects commonly figure in their activities. This type of activity, though outside what has more often been stressed as the first concern of the University Apostolate, is of vital importance insofar as Catholic students can be of immediate help to society, and also keep themselves in close contact with it.

The problems which draw the attention of students in Africa to society at large are varied and urgent. Political questions, the centre from which most problems in Africa spring, have split and torn our society asunder. This is mainly due to the plural nature of most African societies, in which one section of the population enjoys a predominant position and is unwilling to share it with others. Reluctance to do so was formerly justified on the unfounded conception of "natural superiority". Now that current events have disproved this attitude, the idea of predominance is not considered a necessity to guard interests that may be jeopardised in the new African society that is taking shape. The problem thus becomes one of fear rather

than of "natural right". On the other hand, the predominated sections of society have not only become conscious of the legitimate rights denied them, but they are also very suspicious and distrustful of proposals made by the other side. They have become critical of some of the things introduced into Africa and resent them — Christianity being no exception!

Without any illusions, one may say that neither coercion nor written guarantees can provide real and everlasting solution to such problems. What is needed today in a plural society is the get-together spirit, based on the Christian doctrine of respect for human dignity and brotherhood. By bringing together Catholic students for the first time during the All-African Seminar, Pax Romana enabled them to see what responsibility awaits them in a broader manner. The problems in any one region are regarded as the concern of all. This is not only true within the boundaries of Africa itself, but also outside it. For instance, demonstrations staged by students outside Africa condemn the introduction of segregation into the open universities in South Africa. One cannot fail to note with deep gratitude the generosity of the National Federation of Catholic College Students in the United States who offered a scholarship to an African member of the National Catholic Federation of Students of South Africa to enable him to pursue his medical studies. Such examples are practical gestures reflecting a more genuine and firmer solidarity of modern youth's brotherhood, oneness and concern for all.

This international spirit of concern for others needs to be sustained and furthered, because the challenge in the "free world" does not only come from within but also from without. The vital importance of Entraide within Pax Romana need not be emphasized. To live and work together, there must be spiritual, intellectual and material reciprocation within Pax Romana. Due to certain economic factors, material reciprocation is heavily unbalanced and will remain so for some time. But despite such conditions, time should not be wasted: catch up with it today for the series of meetings in Manila in the Philippines. Pax Romana is of you, by you and for you. How could you possibly not be with it there!

When Historians Meet

by Eleanor Murphy



IN retrospect, this year's conference organized by the Newman Historical Committee seems even better than it did at the time—formidably good as it seemed then. The theme was "The Gregorian Reform of the Eleventh Century". We stayed in Canterbury Hall, one of the University of London's hostels, from September 25th to 27th.

Dr. Ullman, Reader in Mediaeval Ecclesiastical History at Cambridge, got us off to a flying start. His immensely erudite talk on the Hildebrandine Papacy, in which he elaborated the thesis that the reformers were proposing nothing new since all their claims and actions were based on previously stated principles, provoked a violent reaction. There is nothing like a good fight between well-matched adversaries to stimulate the audience.

The beautifully delivered paper of Miss P. A. McNulty of Royal Holloway College on monastic reform within the period, in which she expounded the work of St. Peter Damien with clarity and sympathy, led to a good general discussion. So, too, did Dr. Peter King's wholly delightful account of how the impact and implementation of the reforms can be seen in the Lincoln Diocesan records. In both these discussions, scholars working in their own fields were able to ask questions or to comment in the light of the work they are doing.

Dr. Donald Nichol, from University College, Dublin, forced us to take up a fresh orientation and to see this well known period of history through the eyes of Constantinople. His monumental paper on "Byzantium and the Papacy in the Eleventh Century" prepared our minds to some extent for the forthcoming Council.

To lighten the load for the non-mediaevalists, Professor T. A. Birrell of the University of Nijmegen,

traced the parallels and differences between the work and fate of Catholics in England and Holland in the seventeenth century. His treatment was quite fascinating, and it was interesting to discover how well aware each country was of the other's struggles.

Donald Nicholl came from Keele to set us all talking by his musings on the position and standards of the Christian historian. He provoked a discussion which went on long after the chairman had adjourned the meeting. It was the sort of discussion which can never be adjourned, and was still going strong on the steps of Canterbury Hall as we were saying goodbye.

The speakers were magnificent, each outstanding in an outstanding group. But we may take pride, too, in quality of all who came to Bloomsbury. Some seventy Catholic historians, many teaching in Universities all over the country, others in Colleges and schools, a few there for the best of all reasons—sheer love of history, irrespective of their jobs. One of the most satisfactory features of the whole conference was the evidence it provided of the lively activity of Catholic historians in this country. As always on these occasions, the conversation between sessions was as valuable as the papers and discussions in the lecture room itself. On all sides, one caught snatches of arguments being continued, references exchanged, theses borrowed.

We emerged from our semi-troglodyte existence, a trifle etiolated but triumphant. Dr. Helena Chew spoke for all of us when, at the end, she praised the calibre of the lectures and thanked the Newman Historical Committee for their organization of the conference. We are indeed in the debt of Peter King, Anthony Bracking and their colleagues: they are achieving something quite remarkable in the annals of the Newman Association and of Catholic academic life in this country.

(reproduced from "The Newman", organ of the Newman Assoc., Great Britain)

HOW TO RUN A LIBRARY

Since libraries seem to be a rather rare phenomenon among local student Catholic societies, I am going to give a short account of the Pietermaritzburg (South Africa) Catholic Union's library, which is one of our prized possessions.

I must at once confess that the library does not consist of a wall of shelves and thousands of books! On the contrary, the Catholic society is allowed to utilize one bookcase in the history section of the University library. Three shelves of the bookcase are occupied by our books, and the other two by dust! Naturally then we cannot be said to concentrate on quantity (although we wish to expand our library) but more on quality. In the register, the index number is already approaching 240; half of these are books, the rest are pamphlets. Since we only have just over 100 books, it

is essential to have the best we can get. The pamphlets cover many aspects of the Faith, especially controversial matters, and a large number of Papal Encyclicals.

The Librarian's tasks are pleasant and unpleasant. He must see that the books are returned after a reasonable period — it appears that opinions differ as to just what this is! — together with a lot of other "fiddly faddly" tasks. Last year, and we hope to revive the idea, the librarian sometimes gave book reviews at meetings to stimulate interest in the library.

The most pleasant work of the librarian is buying new books. Book lists are regularly obtained from the Catholic Centre in Durban to help the librarian choose suitable books. This term there have been fifteen additions to our library. Here are some of the titles of new books:

The Life of Christ — Fulton Sheen,
Naught for your Comfort — Trevor Huddleston,

The Confessions of St. Augustine — trans. Sheed,

Off the Record — Ronald Knox,

Science and Metaphysics — Russel, S.J.

Where do the books come from and the money to buy new ones? Naturally the library has taken a number of years to build up. If a society wishes to start a library, they could do so by asking each member to contribute a book or some Catholic reading matter. Perhaps if some members have rich uncles or acquaintances, this might prove a profitable source of supply! We have adopted the system of asking those society members leaving University, each to contribute one book or an equivalent amount of money. We are also trying to get soft-covered editions of good books.

Nobody could doubt the value of a Catholic library for the Catholic students themselves. Besides, as the library is open to all students, it is likely that non-Catholics will borrow books. For this reason, it would be advisable, as in our case, to get a bookcase in the main university library. Even if this only makes others less narrow in their strange opinions of the Church, then it will have done a lot of good.

by DIANA BEAMISH.

(Adapted from the NCSF Newsletter, Oct. 1959)

★ At Christmastide the members of the General Secretariat of Pax Romana will ask the God-Man to bless the readers of the Journal and all those who participate in the apostolic mission of Pax Romana. Let us ask Him to give us the wisdom to understand our task and the humility to realize it for the greater glory of His Kingdom and the peace of the world.

A STRANGER IN THE FAMILY

Humanly speaking, Christmas has become the family feast *par excellence* in many parts of the world. People make untold efforts to be at home for Christmas, to form a closely knit family unit for the feast of Christ's birthday. There is even a tendency (how Christ-like is it?) *not* to go out of our way to bring outsiders into the family circle on the very pretence that Christmas is a "family affair". On the contrary, should we not want to thank God for our Christmas joy by sharing the special atmosphere of Christmas with those who cannot go home, with those for whom Christmas can mean loneliness, bitterness... and the emptiness of cities on Christ's birthday.

We are referring to overseas students, and although they are most numerous in Europe and North America, they are to be found in every country of the world. Why not invite one or two of these young people to your home for the Christmas weekend? We should be proud to have an opportunity of welcoming "the stranger" into our homes, of letting him or her get to know our country more intimately by knowing its people. When the ice has been broken, why not invite "the stranger" for the family outing at the weekends? Why not turn your home into a place where people love to drop in, to have a chat or a discussion about their country and yours? Why not? The University chaplain in your city will be glad to put you in touch with your future guests and let's hope, future adopted members of the family.

"There was no room for them in the inn"
(Luke 2, 7).

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ASIA

Kerala Catholic students in Europe: Some 50 Kerala Catholic students attended a study week in Bonn from 21-27 September. The General Secretariat of Pax Romana was represented by Mr. Francis Selvadurai, the Asian secretary. The Seminar was opened by Frau Luebke, wife of the President of the Federal Republic, and was addressed by Their Eminences Valerian Cardinal Gracias of Bombay, and Joseph Cardinal Frings of Cologne. Other speakers were J. H. Pfister, and the Rev. Lowenstein, S.J. The Seminar dealt with subjects ranging from apologetics and sociology to communism and communalism in Kerala. The participants became aware of the problems of Kerala, and of the need for a more adult Christianity and concerted action to combat communism.

AFRICA

Basutoland: Two science graduates from the Pius XII University College, both delegates to the Pax Romana Pan-African Seminar held in Ghana in 1957, have left the College to continue their studies abroad. They are Mr. Joseph Taderera and Mr. David Sebina. Mr. Taderera has been awarded a year's scholarship under the Foreign Student Leadership Project run by the United States National Student Association. Mr. Taderera will study at Notre Dame University, Indiana. Mr. Sebina has been awarded a scholarship to study medicine at University College, Dublin. The scholarship comes from gifts of Catholics in Western Germany and supplementary grants from the Government of Basutoland.

South Africa: The local societies of the NCFCS (IMCS affiliate) at Cape Town, Durban and Witwatersrand run medical study groups. The group at Cape Town has been running for three years and is well established. Meetings are held fortnightly when a paper is read by a student, doctor or chaplain and is followed by a discussion. There are about 40 Catholic medical students, and attendance averages 15-20, with 2 or 3 non-Catholics. Some of the papers given this year have been: the Moral Law, the Soul, Abortion, Sterilization, Lourdes Cures etc. There is a small library on Medical Ethics. The Witwatersrand Medical Catholic Society has been running six months. It meets on campus during lunch hour, and has a membership of 30. There is also a Catholic study group at the Durban Medical School (for non-Europeans). The only other medical schools in the Union are at Stellenbosch (just opened, one Catholic student) and Pretoria with 5 or 6 known Catholics.

Nigeria: The Pax Romana Federation of Catholic Students of Nigeria has applied for affiliation to Pax Romana. The request will be put before the Interfederal Assembly in Manila, December 1959.

NORTH AMERICA

Canada: The 15th annual convention of the Canadian Federation of Catholic College Students (CFCCS) took place at Loyola College in Montreal, from 24-27 October. Main project discussed was the adoption of a revised constitution for the Federation. CFCCS has affiliates in 14 colleges from five Canadian provinces. The Convention approved in principle the appointment of a permanent secretary to coordinate and direct the operations and administration of the Federation. Delegates voted to commence study and preparation for a movement to recruit lay missionaries from among Catholic college students and graduates. Taking cognizance of the fact that 30% of the world's Catholics are in South America, delegates deci-

ded that the primary objective should be to investigate thoroughly the need for missionary work in this area. The lay mission proposal will constitute the 1959-60 'national project' for the CFCCS. The CFCCS sponsors the Bring Back Christ to Christmas movement in Montreal. The new national President is Mr. Lloyd Brennan of St. Patrick College, Ottawa, and the Secretary is Miss Joanne Boyle, Marianopolis College, Montreal.

LATIN AMERICA

Ecuador: A week's manifestations, from 7-14 November, was organized by the Juventud Universitaria Católica in the University of Guayaquil, in honour of Pax Romana, and to celebrate JUC Day. His Excellency the Archbishop of Guayaquil officiated at the Solemn High Mass on Sunday 8th, and the Rev. Roguer Beauger gave a sermon on the ideals and work of Pax Romana. The week was filled with various lectures, films, social welfare activities, and a radio programme.

Honduras: After the IIIrd Latin American Student Congress (CLAE), the Juventud Universitaria Católica Hondureña (JUCH) issued a manifesto publicly denouncing the conduct of the three Honduran students who had represented the student community at this Congress and who, among other actions which the JUCH condemned, supported the distribution of pornographic literature by the Guatemalan students, literature attacking the Catholic Church and its highest dignitaries. The Manifesto called on its members to be alert to their duty and to attend the general Assembly of students at which the union leaders would be called to give an account of the IIIrd CLAE.

URUGUAY: A Week of Prayer for the Latin American region was organized by the FUEAC (IMCS affiliate) from 4-12 October. Evening mass was celebrated during the Week and the Week closed with Mass for both Federations (men and women students). On the same day, there was a lecture by a member of the Federation who has just visited China and who spoke on 'A Four Week Visit To Communist China'. October 12th was also the official Pax Romana Day to which members of the Instituto de Cultura Católica, and the Association of Catholic Students and Professionals were invited.

EUROPE

Entraide in Pax Romana. The Kartellverband Deutscher Katholischer Studentenvereine (KV), affiliated to IMCS and ICMICA in Germany, has collected nearly DM. 1,500. The Kartellverband is anxious that this money should be used, either directly or with the help of Pax Romana, to provide a library for the St. Augustine's Society at the University of Khartoum, Sudan.

England: Over a thousand people visited the Cardinal Newman Exhibition which was held in the Brompton Oratory Hall, London, October 22-26, by the London circle of the Newman Association.

This response from the public was "a very pleasant surprise", said one of the organizers. "If we had known earlier that such enthusiasm existed, we could have booked the hall for a longer period. All who visited the exhibition seemed delighted with it".

There were capacity audiences for the evening talks on Newman given by the Abbot of Downside and the National Chaplain of the Newman Association (Fr. H. Keldany). On Saturday afternoon, and again on Sunday, when Mgr. H. Francis Davis (vice postulator of Cardinal Newman's beatification cause) illustrated a talk on Newman's life with colour slides, it was a case of "standing room only" for all but the earliest visitors.

Among the many exhibits which attracted attention was a reproduction of a leader published in 'The Times' of August 12, 1890, after Newman's death. "We may be sure", the leader said, "that the memory of his (Newman's) pure and noble life, untouched by worldliness, unsavoured by any trace of fanaticism, will endure, and that whether Rome canonises him or not, he will be canonised in the thoughts of pious people of many creeds in England". (reproduced from 'The Catholic Herald')

Hungarian students to meet in Oslo:

There are 450 Hungarian Catholic exiled students living in the Scandinavian countries. These students have state loans of about \$ 70 per month and most of them work during the long vacation to earn money for clothes and books. During the academic year, their spiritual life is neglected, due to the lack of priests and religious services. Yet the presence of these Hungarian exile students is considered by Scandinavian Catholics as a contribution to the development of Catholicism in these countries where, of a population of approx. 13½ to 14 million, Catholics form only .4%. Fr. Taxt, a refugee priest in Oslo and representing the Bishop in the Catholic Committee for Refugees, will help the Hungarian students to hold a meeting next January with representatives from Norway, Denmark and Sweden. About 50 students will take part, 25 from Sweden, 10 from Denmark and 15 from Norway. Pax Romana has granted a subsidy of \$ 500 for the meeting.

Sweden: The Academicum Catholicum Sueciae celebrated its twentieth anniversary on 14 and 15 November. About 30 persons gathered in Uppsala. There was Mass, Compline, lectures and a social evening.

GENERAL SECRETARIAT NEWS

1. Mr. A. Noël Ross, Assistant Secretary-ICMICA, arrived in Manila on November 5th, having sailed from Genoa a month previously. On his way to Manila, Mr. Ross called at Karachi, Bombay, Colombo and Singapore. Mr. Ross contacted Pax Romana leaders in these cities in order to discuss preparations for the Manila meetings. In Manila, Mr. Ross will act as liaison officer between the General Secretariat of Pax Romana and the on-the-spot organizers of the meetings.
2. Mr. Günter Remelé who was German-language assistant since October 1958 has left Fribourg to continue his studies at Würzburg University. He is replaced by Mr. Eberhard Grubitz from Hanover.
3. Rev. Emmanuel Jacques of the Crossroads International Student Centre in Chicago visited the General Secretariat on October 14th. He discussed the problems of foreign students with the General Secretaries.

OTHER NEWS

1. The first meeting of the Directing Council of the Permanent Committee of International Congresses for the Lay Apostolate was held in Rome from 24-26 October. As a member of the Council Prof. Sugranyes de Franch, President of Pax Romana-ICMICA, attended the meeting.
2. The Continuity Committee of the Conference of the International Catholic Organizations met in The Hague on 9 and 10 October. The Committee discussed its programme for the coming year. The next Assembly of the ICOS. will take place in Munich from 26-30 July 1960. It will study the human and Christian promotion of the young countries. Prof. Sugranyes de Franch, President of Pax Romana-ICMICA and Treasurer of the Conference, attended the meeting, as well as the General Secretary-ICMICA, Mr. Thom Kerstiens.

Pax Romana Journal

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Supplement



EXPECTATIONS OF THE CHURCH'S SOCIAL DOCTRINE

by **Rev. Richard Arès, S.J.**

ON SOCIAL DOCTRINE

by **Joseph Folliet**

DEVELOPING TERRITORIES AND CO-OPERATIVE THOUGHT

by **Rudolf Rezsöhazi**

THE CATHOLIC STUDENT IN THE SOCIAL UPHEAVAL

by **Rev. A. Fonseca, S.J.**

*Why
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Supplement*

The student members of Pax Romana who will gather in Manila from 26 December—8 January next to study the theme, "The Social Responsibility of the Catholic Student". This is a vast and complicated subject touching on the moral, civic and social spheres. What is this social responsibility in terms of the social doctrine of the Church? How can it be applied to all countries, and especially to those referred to, in international jargon, as the developing countries?

These questions immediately lead us to a bigger, more consequential one. What do we mean by the "social doctrine of the Church"? Can it be applied directly to different sociological situations? etc. In an attempt to inform the readers of the Pax Romana Journal on these matters, the editor presents the opinions of two eminent sociologists, Rev. Richard Arès, S.J. and Mr. Joseph Folliet. Two articles deal specifically with the developing countries. Rev. A. Fonseca, S.J. deals with social changes and the Catholic university man's part in these upheavals, while Mr. Rezsöhazi of Louvain University writes as one convinced of the efficacy of co-operative methods in solving the problems of these countries.

Expectations of the Church's Social Doctrine

by Rev. Richard Arès, S.J.

The study that Pax Romana is undertaking, and in which it has invited me to collaborate, can in my estimation be reduced to one essential question: "what is to be expected of the Social Doctrine of the Church?" Any reply of value to such a question demands, first of all, a knowledge of what that social doctrine is, in order to see the possibilities open for its application.

I. The Nature of the Social Doctrine of the Church

To begin with, let us not hesitate to state that it is not at all the same kind of doctrine as those other social and economic teachings whose historical development and obscure contents fill the texts of political science and economics. The social doctrine of the Church is neither social liberalism nor liberal socialism, nor is it interference nor authoritarianism; it is in a world apart, on a completely different level. Its roots sink into dogma and Catholic morality whence it is but the projection on the social plane. It is a theology of man, not a method of production or a division of material profits. Its end is the realization in society of the evangelical ideals of justice and charity, above all towards God, and then towards men and mankind. Compared to the other doctrines, it is both greater and less: greater because it flows from an essentially spiritual and supernatural view of man; and less, because it does not include an elaborate technique for delving into, for example, the minute details of production methods and partition of the material profits.

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This is a most important aspect to be borne in mind by whoever wishes a reply to the question, "what is to be expected of the social doctrine of the Church?" It is simply to delude oneself in these matters and to expect too much or too little, according to one's position, of this doctrine. If it is the riches of the earth one seeks as the end, and if one is searching for practical means and efficient methods to gain them for oneself or for one's country, then one cannot but expect to be deceived. If, on the other hand, it is a just and fraternal social order that is to be set up, centred around man and his needs — not just the material but the spiritual and moral as well — then one cannot expect enough of the social doctrine of the Church. Not that it is sufficient — understand me well in this — to solve all problems of itself, but without it any solution proffered to these problems will always be inadequate and insufficient from the human point of view. "Without the Church", said Pius XII, "the social question is insoluble, but of itself, it cannot solve it". There must be a working cooperation among intellectuals, economists and technicians in the service of the public" (Message to the workers of Spain, March 11, 1951).

What does the Church propose in advancing its doctrine on the great social problems confronting our world? Three fundamental things: truths and principles, value judgements, and concrete counsels. The social doctrine of the Church is all of these: an organic ensemble of truths and principles, value judgements and concrete counsels, formulated by ecclesiastical authorities and having as its object the establishment of a just and fraternal society according to God's plan for humanity. A few words of explanation might clarify this definition.

1. The social doctrine of the Church is first of all an **organic and harmonious ensemble of truths and principles**. It is a selfsustaining whole and one whose essence, whose soul, is this element of truths and principles, for from this flows the rest, the "value judgements and concrete counsels". There must be constant reference to these truths and principles if the meaning of the doctrine is to be kept and no error made in the interpretation given it. It is not enough

to take any one value judgement or counsel and say, "that is the social doctrine of the Church". These must be placed in the "organic ensemble" of other truths and principles which flow from each other, and then we must seek to understand them in the light of the whole.

Among these truths and principles there are three of prime importance: the dignity of the human person, the universal destiny of the goods of the earth, and the subordination of the economy to man. The Church has put these at the base of its programme of social restoration and offers them to all those who wish to reconstruct a social order which has a truly human character.

The point of departure is the fundamental dignity of the human person, its greatness, its place in creation and its supernatural end. Man, being created in the image of God, must reproduce this image as completely as possible, in himself, first of all, and then in society; moreover, he has been raised to the dignity of a Son of God and called to share in His own life, at first on earth and then in the glory of eternity. To repeat the words of Pius XII, he must "conform to reason and its demands, for in the final analysis all the things of this earth are ordained to the use of the human person, that through him they may return to their Creator" (Encyclical *Divine Redemptoris*, 1937); and to say with Pius XII "in the final analysis, everything must tend toward and converge upon the liberation of the human person. For it is this that God has placed at the centre of the visible universe, making of it, in economics as in politics, the measure of all things" (letter to Mr. Charles Flory, president of the *Semaines Sociales de France*, July 14, 1945).

The consequences of such truths applied to the economic and social fields are enormous. If man does actually possess this pre-eminent dignity, if he is truly the master of all things and of society, then it follows that he cannot be treated as some inferior being, a block, a piece of merchandise, a machine, a mere product of his social environment. As the image of God, heir to the eternal life, he is entitled to the greatest respect, and all must be subordinated to him. He is both subject and master of the economy, both producer and product of his environment; he must come before products, profits and even institutions, furthermore no economic regime is sane and well ordered unless it seeks not only those benefits which all need but does so while respecting the personal dignity of each man.

Out of this first truth flows the second: knowing that the goods of the earth are for man, and for all men, there exists for man a fundamental duty to use these goods so that their prime application can be called universal and their prime benefits for the common good of humanity. In his Pentecost Message of 1941, on the 50th anniversary of "*Rerum Novarum*", Pius XII gave a forceful repetition of this fundamental point which consists, he said, "in the affirmation of the indefeasible necessity of the goods created by God for all men to be equally available to all men, according to the principles of justice and charity". This is a basic thought which, according to His Holiness, should

dominate any system of private ownership for "such an individual right (to the use of material goods) tolerates absolutely no suppression, not even in favour of certain other recognized rights to material goods". There is, of course, no doubt that the natural law requires private property, but as a means, an instrument: "All these", continues Pius XII, "are subordinate to the natural end of material goods and cannot be had independently of the first and fundamental right which entitles their use to all".

There are innumerable applications to such a principle, as much on the national order as on the international. It is first of all a condemnation of all monopoly, not only by individuals but also by nations; it is the open way to international cooperation for the proper use of the natural resources of the planet, for the reasonable distribution of these resources, and for the better nourishment of humanity; in the spirit of a national economy it is a better sharing of the goods of the earth, of manufactured wealth, and a wider division of private property which permits the fulfillment of that very right which is guaranteed to all men — the use of these material goods.

As to the third truth, the economy at the service of man — it is but the consequence of the first two: if as a point of departure we admit the person is both the beginning and the end of society and that it has a fundamental right to use its material riches, then there will be no difficulty in concluding that the economy of that society must act for the benefit of man, and that it must be before all and above all, **human**. This is to say many things at once: particularly that man must be the aforementioned subject and master of the economy, preceding in importance, therefore, the material goods, production, wealth and technical progress; that he must participate in the ordering of this economy instead of submitting passively to its mechanics and techniques; that his primary needs be attended to in a manner that will aid his personal development, moral as well as spiritual.

2. These truths and principles we have just dealt with provide the heart, the central and dynamic element in the social doctrine of the Church; they are valid for all ages and all countries — wherever man has established a society. However, there is a historical character to the doctrine as well, for it was drawn up in a particular era to face very special circumstances, principally by means of value judgements and concrete counsels, each flowing from the core of truths and principles.

Thus, the Church has been led to pass judgement on those regimes and economic systems it has been faced with. Because of its radical atheism and its contempt for the human person, it condemned marxian communism; in the same way, it said that it could not recognize a fundamentally materialist socialism ignoring and even condemning the true and sublime end of man, and holding that "the human community is constituted merely for the sake of pleasure and prosperity" (Encyclical *Quadragesimo Anno*). But as Pius XII has held, the Church "can in no way accommodate those systems which, with their recognition of private property on completely invalid grounds, are

contrary to a true and sane social order. For these reasons also, where capitalism has based itself on false principles, and laid claim to absolute authority on property, beyond its subordination to the common good, the Church has always condemned it as contrary to the Natural Law." (Message of Sept. 1, 1944)

The Church, however, has surpassed this merely negative aspect. In as much as both its leaders and its pastors are charged with guiding the Christian people towards their eternal happiness, it is their right and their duty not only to condemn all impediments to their progress, but also to indicate the best path to follow and the best means to attain the end. In other words, the Church is not content merely with enunciating principles, and condemning false or unjust systems, it may at times go so far as to indicate which systems or institution seems best suited to it to reply to the real needs and to better assist the progress of society. Pius XII put forward this position very well when, in his Encyclical "Divini Redemptoris", he said, "Although the Church has never presented any definite technical system on the economic or social plane, which, after all, is not its task, it has clearly indicated on several issues those counsels which point out the best way to assure the satisfactory progress of society, adapted in practice for different applications according to the different conditions of time, place, and people."

It is to be noted that these counsels, which anticipate concrete action, are not all of an equally imperative nature. If some are formal instructions, others can only be seen as simple counsels, or less still, as suggestions. To give but one example: the Encyclical "Quadragesimo Anno" instructs Catholics to devote more attention to "reforming professional groups", and is content to suggest they "moderate their working contract, where possible, by elements taken from the social contract of man". Catholics must read these texts with intelligence and consequently conform their conduct to the heads of the Church, for the application of the social doctrine of the Church is primarily their responsibility".

II. Possibilities for Application

What we have said so far has led us to ask several practical questions: is this doctrine applicable? Is it capable of receiving legislative approval in other countries? Can it form attractive programme which will rival those drawn from other social and economic doctrines? If so, who should assume the responsibilities for making the required applications, of elaborating the programme? Replies to these questions will enable us to state more exactly what we can or cannot expect from the social doctrine of the Church.

1. To avoid any possible disillusionment, let us once more recall that we are not concerned with formulas for making money, nor technical methods of production and division, nor with a get-rich-quick system, but with a doctrine on **man in society**, of man viewed integrally in his relations with God and with his fellows. What we can and must expect from doctrine is, first of all, what we can and must expect from the

Gospels, of which it is but the projection on the social plane. That is to say, there must be primarily, and above all, an interior conversion of man, a reform of his spirit and of his heart, an awakening of the conscience to his duties of justice and charity. That is why the doctrine cannot be content with mere preaching and sermonizing about the reform of social structures but demands even more strenuously a reform of customs, a submission of human conduct to the great social virtues of justice and charity. It goes so far as to say that without this prior reform of the personal life, all reform of institutions is relegated to sterility and instability. In other words, it insists on the **spirit** which must be breathed into the social body, on that spirit which alone can assure the proper functioning of human institutions.

That is an essential point which must never be forgotten when one asks if the social doctrine of the Church is applicable. With respect to the Gospel and Christianity, we are confronted with the same question: Chesterton's reply was that people have in reality lived neither of them, merely tried them timidly and, finding them too difficult, put them aside. Thus the noble ideal that the social doctrine proposes demands much of man, demands a high standard of morality, with a corresponding level of behaviour, personal self-sacrifice, love of one's neighbour and devotion to the common good. Nothing like this is achieved overnight, and once done, is only maintained by constant and repeated efforts.

2. The whole Church — the hierarchy, as the faithful — must work for this moral reform on the social plane. But when it comes to applying the principles and executing the counsels of the doctrine it is upon the faithful, the laity, that the principal responsibility devolves. It is for them to see and to search for ways to put into practice in the legislation of their countries one or another of the principles and counsels. It will not always be possible, but they should never lose sight of the goal to be reached, to see the re-establishment of a just and fraternal social order, permeated with the spirit of the Gospels.

Pius XII noted in the application of these principles and counsels that it was necessary to consider "the different circumstances of time, place, and people". This is the way that the Church herself has proceeded through history, for example, in such a problem as slavery. It is clear that such a condition is opposed to the great principle of the dignity of the human person and of all men, and that the duty of all Christians is to work for the disappearance of a situation so insulting to the honour of man. It has taken centuries, but today, the universal conscience of man condemns this practice, and the United Nations in their Universal Declaration of the Rights of Man, adopted in Paris in 1948, proclaims that "no man be kept in slavery nor in servitude, slavery and the slave trade being forbidden under any form" (article 4).

Similarly the Church has defended the dignity of human labour, and forbidden it to be considered as a simple item of commerce in the drawing up of

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ON SOCIAL DOCTRINE



by Joseph Folliet

What is meant by "Catholic social teaching"?

It is clear that Catholic social doctrine is not an economic "doctrine" in the sense given to the word doctrine by the contemporary terminology of economics. Neither is it a political "doctrine" as is, for example, Marxism. It is neither an economic, social, political nor cultural technique, nor is it, as the ancients used to say, an "art" living in temporal realizations of any kind whatsoever.

It is a social and international morality wherein the prescriptions of the natural law and those of the supernatural law, which is essentially the law of love, find their meeting place. But it is a living morality applied to actual persons, placed in an actual setting of time and place. One might describe it as an incarnate morality, so long as one does not abuse this metaphor. It is also, in a certain way, a dynamic and evolutionary morality (cf. the fertile idea of natural right has a progressive content inseparable from it) in the same way as the call of a saint constantly elevates and enlarges the rule, or as the virtue of equity in indeterminate fringe-areas makes a transition between justice and charity. The social doctrine of the Church, unlike so much "lay" morality, is not merely a morality of principles. It is not content with recalling some abstract principles, general or spiritual, but it applies them to existential realities. Its applications are made both by the combination of several general principles (cf. the casuistic) and by the virtue of prudence.

This readiness to apply morality comes out in that which the social doctrine of the Church formulates in certain cases, either by clear prohibitions or by uttering warnings. But even then, both the interdictions and the warnings are, in their own way, orientations also to the extent that counter-indications reduce the number of choices. But the social doctrine of the Church goes further; with prudence and while leaving to the faithful a great liberty in historic realizations, it imposes or proposes the orientations. For example, since the Pontificate of Pius IX, several Papal encyclicals have done this. The tendency to multiply the orientations and, at the same time, to leave a very great place to the freedom of the faithful is most striking in the teaching of Pius XII.

This practical and concrete application of morality is the work of the teaching Church, but also of theologians

and, in large measure, of the faithful who reflect, attempt and carry out. It is for this reason that, side by side with the lessons of the teaching Church and the explanations of theologians, we may not forget the role of Christian social organisms, whether they are ecclesiastical like the "French Social Weeks", or whether they are simply of Christian inspiration such as trade-unions. Their reflections and their experiences contribute towards enlarging the social doctrine of the Church whose continuous progress is one of the marks of our time. To take wages as an example, how could one forget the invitation of Pius XI to modify the wagecontract by elements derived from the contract of association, and the subsequent precisions given to that orientation by Pius XII?

Social teaching and the Natural Law

Between Catholic social doctrine and natural morality in social affairs, it seems to me that there is a distinction but no separation. The distinction therefore, must be maintained out of respect for the formal objects, but must not be made rigid by separation. There does not exist, on the one hand, a natural morality which would be sufficient in itself; nature alone cannot, in the concrete, suffice without grace nor, on the other hand, is there a purely supernatural and evangelical social doctrine coming from outside to superimpose itself on natural morality. There is a natural law, a natural right in whose prescriptions all men of goodwill can find common ground, whether they are Christians or not, provided that they have a just idea of human nature. There is a supernatural law which is the law of charity, but practically, and in the concrete, these two laws are united and with identical bases, just as the commandments of God are included in the morality of the Gospel and the ideal of the Beatitudes.

In more juridical terms, since the Church is the guardian of natural morality as well as of the evangelical ideal and of the law of nature as well as of the law of grace, she establishes in the same living synthesis of her social doctrine, both natural morality and that which, for want of a better term, we may call supernatural morality. Simi-

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larly, in man himself, one and the same living synthesis fuses the obligations of nature and the summonses or invitations of grace.

It follows that in a good methodology, one must make the necessary distinctions between that which in the social doctrine of the Church comes from the law of nature and that which comes from the law of grace. This distinction established the possibility of different disciplines such as natural right on the one hand and social theology on the other.

Applications in one's daily life

All human action, no matter what it is, can be referred to a scale of values, and that scale of values can itself be referred back to a concept of the world, of man, and of what man is to become in the world. It is then impossible for a consistent and logical Christian not to refer his most insignificant actions, even those apparently the most technical to a Christian concept of the world and to the ideal of human relations that flows from it.

In other words, because every human act is a free choice it is a moral act, and therefore every act of a Christian will be governed by Christian morality, a morality that is not only individual but social — at least each act that is not just purely personal or inter-personal, but which is the deed of a man engaged in societies or communities. The regime of air-tight partitions between secular action and morality is not alone anti-Christian, it is inhuman.

Practically, this entry of the Church's social doctrine into a Christian's life will be expressed by both positive and negative attitudes. The negative attitudes will be expressed by those refusals corresponding to the interdictions pronounced by the Church, for example the refusal of all collaboration with atheistic communism. The positive attitude will be those creative or fruitful operations springing from the prescriptions or orientations indicated by the social doctrine of the Church. But in most cases, in order to refuse as well as to accept, inspire or edify, the Christian cannot act alone, for an action conducted in solitude would be insufficient or would have at most the value of witness to a given morality. The Church's social doctrine very logically induces Christians to associate, either among themselves or with unbelievers of goodwill, in order to give to their action the efficacy that it should have.

Can one say that the Christian will deduce from Catholic social principles the choices that he is about to make? The idea of deduction seems to me somewhat dangerous, and in any case, naively simple. Pure deduction suits theoretical morality based on principles. It appears to me ill-suited to an applied morality. By deducing purely and simply, one would risk by-passing reality, and would end up with nothing but fine theoretical concepts that have no influence on reality. In fact, the behaviour of a Christian, if determined by the virtue of prudence, will result in a meeting between induction and deduction. Induction starts from facts and comes to general ideas. Deduction starts from principles and should apply them to a reality that may often be opaque and resistant.

Expressed differently, Christian social action supposes at the same time the knowledge of principles and the knowledge of realities, needs, possibilities and probabilities which flow from them. The Christian social order was not given

once and for all in the abstract. It is being constructed patiently and daily in history.

Obligation and liberty

Where interdictions are concerned, the answer is quite clear, because a prohibition, provided it is a formal one, limits freedom of action, and one cannot escape from it except in a case of material impossibility. Also there are cases when it is more desirable to prefer any inconvenience, even loss, even death, rather than transgress a categorical prohibition. In the same way, faced with formal and positive prescriptions, yes is yes and no is no. To respond to orientations, the path is much more lightly traced. They certainly limit freedom of action, but to a certain extent, they leave a very wide margin for practical achievements, more especially as the Church usually proposes only very general orientations.

Let us clarify these theoretical affirmations by an example. It is obvious that today a business manager could not impose on his staff any inhuman working conditions contrary to hygiene or morality. If he transgresses these interdictions he sins grievously. It is clear that the same business manager must give his employees a just wage in the conditions provided by legislation, collective conventions and special contracts. If he does not to do that, he is guilty of an injustice. It seems certain that a Christian business manager cannot consider as negligible the orientations by which the social doctrine of the Church proposes a progressive transformation of the wage-contract — but what methods should he employ? How far must he go? All these questions remain open.

In these complex cases, it is the virtue of prudence that must delimit the domain of obligation and that of liberty.

Demarcating strict morals and theories of organization etc.

The question is difficult and delicate, above all if one reflects that the principles of industrial organization cannot be elaborated without having recourse to an ideal of human relations and that technique, itself situated outside the moral sphere, is nevertheless dependent on it, insofar as its applications have psychological and moral effects. The process of measuring working-time is, in itself, neither moral nor immoral. It is technical, but what is to be done if it exasperates the workers, and what should one think of it if, in the end, it exerts pressure towards cutting wages and not at all simply towards increasing productivity or production?

In fact, in concrete and particular instances, the separation of spheres is a difficult undertaking, and one must always beware both of the technicians when, in the name of the autonomy of technique, they forget the human aspects of many problems, and of the moralists when, in the name of morality, they happen to express preferences that are of a purely technical order.

Once again we return to the golden rule: distinction is not separation. It is right to distinguish the different domains and formal objects, but it is important to understand that in the concrete all are connected and all are

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THE CATHOLIC STUDENT IN THE SOCIAL UPHEAVAL

by Rev. A. Fonseca, S.J.



The social environment in which the Universities exist is subject to constant change with the development and the spread of our technological civilisation to every part of the world. Not only Europe and America are involved in this process of social change, but China and India, Malaya and Indonesia, the Philippines and Japan, and the great continent of Africa are feeling the influence of the machine and are striving to adjust their peoples to the new requirements of an industrial era that is revolutionising our methods of production, banishing poverty, hunger, and disease, and welding the world into a single confederation of diverse peoples.

Characteristics of the social change

There are certain characteristics of the social change being effected by industrialisation that every Catholic university student should be well acquainted with. In the first place, there are geographical transformations to be considered; these are revealed mainly in the growth of urbanisation coupled with immigration from the countryside to the town. For instance, in a country like India, which is in the process of rapid industrial development, people are flocking to the towns in large numbers in search of industrial employment that pays higher wages than does agricultural employment. Between 1931 and 1941, the population of a town like Calcutta rose by 81.2% and by 117% between 1931 and 1951. Similarly the population of Madras increased by 118.8%, of Ahmedabad by 154%, and of Nagpur by 106% during the same period of 1931 to 1951.

Acute sociological consequences follow from such population movements. There is the transition from a rural milieu to a technical environment that is much more exacting in the discipline it imposes on the worker. There is the transition from individual craftsmanship to the capitalist factory, where in many cases, the worker becomes a mere cog in a vast machine, and where as Leo XIII noted, while raw material enters the factory and comes out a finished product, the

worker enters the factory and comes out morally and intellectually debased. The warm emotional contacts that form part of life in a village are replaced by an atomistic society plagued by loneliness and emotional insecurity. Indeed the transition from the village to the town implies a complete upheaval in a traditional way of life. As for the Catholic migrant, there is the transition from the rural parish with the Church in the centre of the village to the urban area where there may be very little contact between the priest and the faithful.

Rural and urban contrasts

The city in which most universities are situated forms a great contrast to the village where the problems of underdeveloped countries like India, Indonesia, Malaya and the African countries are mainly concentrated. Rural life is characterised everywhere by the semi-isolation of the family; the impact of a predominant mode of occupation, like farming, tilling the soil, and breeding cattle; variety of work in place of the specialisation in the factory; simplicity and frugality of living, family solidarity and the tradition of paternal authority. In the city, on the contrary, there is a great diversity of social attitudes, and the family is not sufficiently equipped to engross the interests of its members, many of whom find wider relationship outside the family circle to be more attractive. The family has to compete with the club and other social organisations in the city. There is more freedom and opportunity for self-expression in the city than in the village.

Advantages of city life

There is, on the other hand, an absence of caste differences and the rigid segregation which caste requires for its maintenance. Men move up and down the social scale on the merit of their ability; competition is much keener. The modern city has many amenities like educational facilities, excellent sanitary arrangements, except of course for the slums, amusements in plenty, easy transport, keen public life, etc. The city brings about a change in the life of women, which is a very important factor in effecting social change quickly and without too much opposition. Finally, the modern city is an area of dominance over the surrounding countryside by reason of the central position it occupies in the field of economic and social advantage, and the political favouritism it enjoys; it is a centre of government, the source of intellectual advancement through the radio and the other modern means of

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mass communication, and the terminus for trade and transport.

All this the city owes to the technological civilisation that is rapidly overtaking the people of the whole world. But on what basis has this civilisation been erected and by what spirit is it characterised? This is the next important question to be considered.

Our industrial civilisation is a civilisation built around science and the machine. The machine has led man to dominate the world in a manner that could hardly be conceived a few centuries ago. All our future material progress depends on the improvement of our technological methods and capabilities and the rapidity with which mankind can adjust itself to the new industrial pattern of life. Thus one may safely assert that in the underdeveloped countries the vital problem is neither the food problem nor the population problem, but the rapidity with which the underdeveloped countries can industrialise themselves with the use of the most up-to-date machinery; therein lies their only chance of catching up with the standards of living of the advanced countries and relieving the masses from hunger, misery, ill-health, and premature mortality. But the process of transition from the state of a primitive agricultural economy to that of an industrial society in which a much larger number of the population are engaged in industry than at present is fraught with the tragedy of disrupted lives, the break-up of homes and the family, the change-over to new patterns of behaviour and the absorption of new cultural and social values that can lead to dangerous moral and spiritual consequences.

The "technological spirit"

Pope Pius XII has often referred to the "technological spirit" in his various discourses and aptly described it as a spirit that refuses to acknowledge God as the real influence in man's life and destiny; that asserts man's self-sufficiency to master the universe; and directs his own interests according to his own likings; and makes of progress the final and supreme goal of life and substitute for every kind of religious and spiritual ideal. It is nothing else but a particular form of materialism.

Yet since Western civilisation, in which the technological revolution first appeared, was a soil imbued with Christian ideas, the technological *weltanschauung* contains the seeds of many Christian values in a manner unparalleled by any other civilisation. These values are the concept of a personal God, a keen sense of the dignity of the human person, a keen appreciation of man's dominance over the world of matter, the concept of a dynamic universe whose centre is man and whose purpose is primarily and ultimately to serve his needs and provide him with the wherewithal for complete self-development in every sphere. Unfortunately while these values form the basic fabric on which Western civilisation rests, they have been emptied of their Christian content in such a way that they now co-exist with atheistic or at least agnostic materialism in a kind of confused synthesis that must soon break down because a balance between such opposites is impossible by the very nature of things.

Reacting to the crisis

It is interesting to observe how the underdeveloped countries are reacting to the crisis that has overtaken their ancient cultures when confronted with a new and recent civilisation imbued with different cultural values. In India, for instance, there is the tendency among some to embrace the new civilisation wholeheartedly, regardless of its irreligious and materialistic implications. They are ready to abandon the ancient faith of their fathers for the material advantages that industrialisation implies. There are others who, while desiring industrialisation, would like to cling to their traditional beliefs and practices, but are at a loss to bridge the gap between their external and internal lives. Finally, there is the tendency among still others to rejuvenate their religious beliefs either by adapting them to the new demands on the social plane alone, or else re-interpreting their religious ideals in the light of modern rationalistic thought and scientific development.

The universities and the crisis

It is this cultural crisis that many of the universities both in the West and in the East are facing and to which they are striving to find a satisfactory solution. This is by no means an easy task, since attitudes and beliefs that have become deeply traditional and part and parcel of the lives of people over thousands of years cannot be changed overnight. Moreover even where solutions are proposed, they lack that clear-sightedness and decisiveness that only the Christian humanistic tradition can provide.

It is at this point that the Catholic University student must make his own peculiar contribution to a solution of the problem. He must insist on the sacred character of the Christian social heritage and the Christian social values that form part of his Christian *weltanschauung*. The notion of "person" as a totality, above and apart from society and with a finality of its own, as Jacques Maritain has so forcefully and lucidly worked out in his writings, must be thoroughly grasped by the Catholic University student and he must realise its consequences for human freedom and personal self-realisation.

The concept of material well-being according to the mind of the Church needs emphasising over against the selfish desire for comfort and pleasure. Material well-being finds its fulfilment in spiritual well-being alone, otherwise it tends to depravity, immorality and indifference to spiritual values. But the Church is quite aware of the close intimacy between the social environment and spiritual development and the large part it has to play in moulding the human character for good. Much of the child's emotional and spiritual development, for instance, will depend on the kind of home he is provided with. The importance of good and stable family life, the prevention of divorce, the provision of decent subsistence for the family are principles acceptable in modern society. Similarly the treatment of the juvenile delinquent and the criminal in a more human manner and the approach to social

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Developing Territories and Co-operative Thought

by Rudolf Rezsöhazi



I. Characteristics of the question

The problem of the underdeveloped regions, the gravest and most important of our times, because it implies the future of two thirds of the human race, is extremely complicated. Certain underdeveloped countries are independent, others are colonies or live under trusteeship; South-America is Latin and, at least nominally, Catholic; the Middle East is Muslim, and India is a mosaic of religions and cultures; in climate, customs, institutions, demographic conditions, economic systems, they present infinite varieties.

This diversity proves that it is impossible to establish detailed principles of action that would be universally valid. Each policy in the underdeveloped territories must needs be inspired by the local conditions. But at the same time, reaching over the frontiers, there exist certain common features which characterize all the underdeveloped territories. The drought in a determined place of Africa and the floods in an Indian province produce the same consequences - famine. Because of the identity of the situations the difficulties in their general features are everywhere of the same nature and, consequently, the proposed solutions have to flow too, in the last analysis, from a certain number of general common principles.

The present study does not propose to outline a concrete action as carried out in a definite region. It seeks to gather together a coherent unity of axioms, of general value, which respond to the common needs of the underdeveloped countries and which can guide effective action.

In order to find those axioms it would be well to trace those facts which form the basis of the universality of the problem.

1. **From the point of view of economy**, the underdeveloped regions are characterized by the sub-human life of the masses: malnutrition is chronic, the deathrate is particularly high, the conditions of living are deplorable, in short, life is filled with insecurity and misery. The economic systems are primitive, have a feeble productivity and depend very much on natural conditions, especially on the climate. If there exist factories or mining enterprises, they form a closed segment situated outside the life of the country and yielding their profits to foreign proprietors or to local magnates. But even so, the natural resources are but little

exploited. The large majority of the population is agricultural, but the peasants cultivate their land with the same methods as their ancestors did for centuries. In numerous places even that stage has not yet been attained: hunting, nomadic cattle-breeding or the gathering of fruits predominate. The underdeveloped countries often practise a system of mono-culture and depend therefore fatally on the fluctuations of the world-market.

2. **From the point of view of human formation**, the situation is even less brilliant. Illiteracy reigns. The people are imbued with numerous prejudices and superstitions. They do not envisage an evolution of their state, they consider their condition as unchangeable and natural. They do not possess a sense for planned, methodical work which has for its purpose the perpetual surpassing of the existing order. The idea of progress which was responsible for the material grandeur of the Occident, has not yet penetrated the masses in the underdeveloped regions. The civilizations are therefore of a stagnant nature.

To this state of mind corresponds naturally a political and social state in which excesses and inequalities abound.

3. **From the point of view of politics**, ignorant beings can easily be dominated. The greatest part of the underdeveloped territories are therefore colonies or have dictatorial governments or are subject to foreign interests. An inert population could not possibly share in the decisions concerning the life of the community. Because of a lack of democratic traditions and of political maturity in large classes of the population, even those countries that have well-intentioned leaders lack solid institutions and an efficacious administration. The officials are dull and sometimes corrupt.

How can anyone be amazed under such circumstances at the instability of the insufficiently developed countries and at the revolutionary movements operating in them? In Latin America there still exist dictatorships and many of the republics have witnessed profound commotions.

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The situation is identical in other spots of the globe: the Middle East is in permanent turmoil; in Kenya the Mau-Mau movement has hardly been suppressed; in Algeria the rebellion is still open; in Malacca and in Burma the fighting against the guerrillas continues; Indonesia recently formed the battlefield of civil wars.

We are truly in a vicious circle. In the last analysis, the instability is due to the underdevelopment, but the dispelling of the underdevelopment is conditioned by the creation of stable and competent institutions. This suffocating circle has to be broken somewhere.

Another disease vexes the new countries: nationalism. Since the war 700 million people in 19 new nations have come to independence. This birth entails pains. Nationalism manifests itself by an exaggerated passion for the values and even for the shortcomings of the race or of the fatherland by animosity against and sometimes even hatred of the foreigner and by an inferiority complex with regard to Europe that is not acknowledged, but is none the less real.

It takes specific forms according to the regions or the continents. In the Middle East it is also animated by hatred of the Jews. In Asia, it is characterized by the belief in the historic mission of the Asiatic peoples and by an anti-white sentiment. In Latin America, its dominating element is a pride which does not admit of any criticism, not even with regard to its most ill-fated situations. In Africa, it produces a sort of negroism, in which everything is judged in connection with the Black Man, taken as the centre of the universe.

Nationalism is nefarious for a double reason. First of all, it inaugurates the cult of non-values or of qualities taken as values, without possessing however the dignity of a pseudo-religious veneration. It hurts the stranger and acts as a repellent to the best of good wills. When taking an economic form, it isolates the country. The nations that cripple the foreign investments with arbitrary measures, immobilize them, confiscate them or submit them to bureaucratic vexations, cannot expect the affluence of exterior capitals.

Nationalism is also nefarious because it falsifies the real problems. The money of the community is wasted in crazy expenditures on prestige and in the upkeep of an excessive army which attracts more calamities than it knows to prevent. And all this evidently to the detriment of the most indispensable economic investments.

4. **From the social point of view**, the structures are anachronistic in the underdeveloped territories. We often find there the co-existence of a super-capitalism — often based on oil, sometimes on heavy industry, sometimes on food industries (Central America) — and a feudal rural system of a landowner aristocracy. But in every way the social differences are enormous: on the one hand, we see a small layer of possessors, disposing of the greater part of the riches, of the culture and of the political levers, and on the other hand, we meet the pauper and uncultured masses, living in a state of complete dependence with regard to the ruling class.

5. In spite of this unfavourable balance, we must mention a last point and one which, all on its own, is capable of counterbalancing the weight of the factors that would incite pessimism. In spite of the apathy and misery, everywhere the underdeveloped territories begin to awaken. **Aspirations** to more well-being, to more liberty, to more security, to the development of spiritual, cultural and national values, lift the people up. Today only a small category is affected but tomorrow it will be the masses. The fight against illiteracy, the papers, the cinemas, permit the people to see what is happening in the world, to make comparisons and to become conscious of their own fate.

II. The false solutions

The problem of the underdeveloped territories has been taken into consideration by the principal forces which govern the world and various solutions have been forwarded. To simplify matters, these can be brought back to three fundamental types: the solution envisaged in the framework of capitalism, the solution proposed by communism and the aid furnished by the international organizations.

The solution in the framework of capitalism consists in leaving to free enterprise or to the State acting in the interest of its national business-associations the initiative of the foreign aid to be given to the underdeveloped regions.

It is undeniable that private initiative has rendered striking services to the countries of Africa, Asia, and Latin America. The economic progress made by these territories, the equipment of which they now dispose, is to a large extent the work of foreign and private capital. But we are a long way from being able to pretend that capitalist liberal methods have solved all the economic and social problems.

The driving force of the capitalist system is profit. The holders of riches seek to employ their money in those enterprises, in which the possibilities of profit are highest. They invest in order to multiply their funds, and not to answer human needs. They finance therefore no sub-structures, because these do not yield profit, except where it is absolutely necessary for the exploitation of an advantageous proposition; they avoid investing in agriculture with its low rate of interest. But the sub-structures and agriculture are the keys to the solution of the problem of poverty. The capitalists prefer to exploit those enterprises whose products are in demand on the occidental markets and assure considerable revenues. And so it is that according to an estimate, from 1946 to 1951, 70% of the capital placed the insufficiently developed countries has been invested in the oil-industry.

In order to maintain the rate of interest at a high level — the interests in an underdeveloped country can run as high as 15—20% — the workers have to work for a reduced salary. Capitalism creates a proletariat in the underdeveloped countries. Not only in the economic sense, but also in the spiritual sense of

the term. Indeed, by its methods, by its creation of workers' conglomerations, it makes the old social frameworks burst asunder and destroys the myths of a civilization which has become out-dated. It does not replace a bygone world with a new ideal, but rather, it propagates an atmosphere of practical materialism and of exasperated struggle for existence.

Investment in the form of private initiative leads to foreign domination. How can the people of the underdeveloped countries accept it? Would we allow strangers to direct and profit from our mines, our railways and our factories? Moreover, it would be illogical on our part to wish to propagate a capitalism which we are trying to reform in our own countries.

The economic aid accorded by a developed State to an underdeveloped one is consolidated in the capitalist system, because its principal purpose is to assure to the businessmen of the donating nation either a new market or a new supplier. It is coloured by strategic considerations and political conditions. Government aid leaves the social structures of the benefiting nation intact, so it does not even touch the true problem. On the contrary, it can harm the independence of the aided nation. And even if it produces effects, they are not equal to the necessities, because no country possesses a long-term aid plan, while the sums destined for that part of the budget are methodically cut by the legislators.

The communist solution is inspired by a doctrine and does not seek the improvement of the standard of living in the countries which the Soviet Union proposes to aid, but their conquest. The new policy of peaceful co-existence launched by the USSR has for its goal the disparagement of capitalism without violence and the conversion of neutral countries as well as the territories which are in the occidental sphere of interest.

It is not, however, by way of massive distribution of aid that the Kremlin hopes to obtain its ends. Because of the armament race and the necessity of gigantic investments in the communist bloc, the Russians do not offer either dollars or pounds sterling, but they participate in construction, furnishing equipment and merchandise. The aided country thus remains commercially bound to the Soviet camp from which it must procure the spare parts and its technical personnel. It repays the loan in raw materials or in its own values, and therefore acquits its debt more easily, while creating permanent commercial currents. The technical assistance is particularly developed. The cadres are already quite numerous in the USSR and the technicians sent not only initiate their students in science, but also in the communist doctrine. Military instructors are particularly efficacious in this regard because in Egypt and Syria they form the young officers, in those countries the masters of public opinion and of the government.

Communist doctrine can fascinate the underdeveloped countries. It is powerful, combative, disciplined and efficacious. It is a mysticism capable of inciting the masses that do not know it sufficiently.

It is a universal thought that claims to have the solution of the world problems. It is now at work to propose a solution to the problems of the backward countries. The transformations which appeared in the retarded regions of the Soviet Union itself, and the gigantic efforts of China do not fail to impress the Afro-Asian leaders. And the communists do not hide their realizations under a bushel. They are generous in scholarships and in invitations. At the same time they orchestrate magisterially each act performed in the interest of the underdeveloped countries. Whether they are concerned with the support of the aspirations to independence of the colonial territories, or the simply delivery of a tractor, everything is done in the name of communism. They underline that communism alone looks after the interests of the poor and it alone can save them.

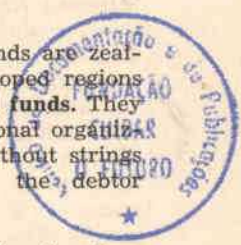
If we oppose the soviet advance and penetration, it is not because they menace strategic occidental positions or the individualist economic system. We want to check communism because we believe, as experience teaches, that it crushes certain fundamental values, the common treasures of all the great civilizations, especially liberty and respect for other persons. If it is producing right now material results, it is at the price of enormous sacrifices and the introduction of slavery.

Many distinguished and generous minds are zealously in favour of aid to the underdeveloped regions **by means of international institutions and funds.** They are of the opinion that only the international organizations are capable of furnishing loans without strings, and of sparing the susceptibilities of the debtor nations.

In theory, the international formula is attractive. It has already achieved some interesting results. However, in practice, taking all world needs into account, it seems unworkable for two main reasons:

First of all, the funds of which the international organizations dispose are a drop in the ocean of necessities. These funds are provided by the member States. The great powers, however, prefer to use the money they think of pouring into Asia, Africa or Latin America, in the service of their national policy. The purpose of their aid is to maintain the supported country under their influence or to attract it to their commercial or ideological sphere. Consequently, they only provide the international organizations with relatively modest sums.

Next, just like the bilateral government aid, the international aid leaves the social structures unchanged. An example will clarify our thought: in Iran there is a region where the soil is tilled by peasants while possessed by big proprietors. The first goal of the technical assistance was to improve the methods of tillage. Thanks to the use of insecticides, they succeeded in doubling the production of wheat in three years. Who profited by this? Custom has it that one fifth of the harvest goes to the possessor of the land, one fifth to him who furnishes the seeds, one fifth to him who furnishes the water, one fifth to him who furnishes the draught-animals and one fifth to him who cultivates the soil. Because the seed,



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the water and the animals were furnished by the proprietor, he disposed of $\frac{1}{5}$ of the products of the soil and it is his situation which became reinforced by the aid.

The object of the assistance was also to improve the output, notably by the intensive use of fertilizers. The peasant easily understands the advantages of the new technique, without wanting to apply it. The proprietors make use of a system of annual rotation of the lands and the effort expended by the peasant would profit his substitute the next year.

III. The solution has to be political

A rapid study of the underdeveloped continents permits us to establish that these regions, except for some really barren territories, have real and natural possibilities to come to a better life, and certain regions are even provided with exceptional latent riches. Already now while they are being brought into exploitation their riches could bring about immediate improvements. If the royalties paid by the oil-powers did not go to swell the accounts of the different Arabian sovereigns in the Bank of England, they would largely suffice to equip a country like Irak or Saudi-Arabia. Counted per capita of the population they would give around \$ 8,000 yearly to the inhabitants of Kuwait and Bahrein, though these are limited territories. The underdeveloped countries furnish the United States with 93% of its rubber, 67% of its tin, 74% of its manganese, 77% of its hemp, 99% of its industrial diamond, 69% of its cobalt, 96% of its chromium consumption, e.c. In these same "rich" regions, the average income per capita is \$ 120 a year and the average lifetime does not surpass 36 years.... To solve the problem of the underdeveloped territories, there is no lack of possibilities and energies. What is needed is only an organization, a reform of the structure and the know-how to permit their full use. **The problem is therefore essentially political before it is economical.**

Only political power can bring about the indispensable social transformations — and most important of all, the agricultural reform — and bring the foreign enterprises to the profitable use of the country; it is the state which must restrain the possessors of the national wealth from taking their possessions abroad, it must oblige them to make use of them for the benefit of the whole community; it is the state which is capable of making a common front with other governments against the eventual boycott of the powers frustrated by their too great economic power, and which is capable of constructing the sub-structures, of planning the progress in the economic, cultural and human field, and of guaranteeing fundamental liberties and the normal functioning of all institutions.

The key to the solution lies therefore in the conquest of the political power. This means, for the nominally independent countries, the access to government of forces in favour of a sound and legitimate

reform, and for the colonial countries it means the progressive participation in the exercise of the legislative, administrative and juridical power on all levels by the native populations, in order to come to a community of equal states. The principal proof of the validity of our opinions lies in the fact that the only underdeveloped countries where a serious effort has been made to carry out progress in the interest of the common good, are those which have solved or are solving their principal political problems.

All these considerations are of extreme importance for members of co-operative movements. In order to establish co-operative structures on a sound basis — and we shall see that they are the best means of ridding ourselves of inhuman conditions political action must first of all be undertaken, in most underdeveloped countries. If the old order continues to reign, co-operatives cannot give their full measure. Co-operative doctrine must therefore be extended to the political terrain.

IV. The doctrinal premises of the solution

We have to respond to a double doctrinal necessity: to extend co-operative thought not only in the political field, but also in the field of essential values. Everywhere where industry and technology are installed and where the big urban centres are born, world conceptions and the traditional religions are shaken. Life has changed, it has been modernized, it has become more stable. But the meaning of life has disappeared. Technology, hygiene, and the standard of living are the new idols. They are incapable of filling the human soul. An empty space is created and in this spiritual and intellectual vacuum the political religion of Moscow takes its place.

The values of the new society must therefore be elaborated. A first reflection must bear upon the final end of man. Only a decadent society avoids that question. The people of Asia, Africa and Latin America rapidly find the gate to heaven. And it is God who, in the last analysis, gives a meaning to all preoccupations and to all hopes. Next, the infinite value of the human person — a value in itself and bearer of eternity — must be proclaimed, and the whole of society must be mapped out according to his needs and all institutions established in his service.

We have to build on the sound foundations of the past. Keep and extend solidarity: if it was limited to the family, the village or the tribe, it must be enlarged to embrace the whole people. Cultivate the valid customs, safeguard the style and originality of the philosophic, literary, artistic expression, while fructifying the national culture by the contribution of foreign cultures. **Justice.** There is no need of a special virtue to acclaim Justice when one is oppressed. One must learn how to respect it, how to be inspired by it, how to look for it in one's own life. The same for **Freedom.** Man aspires naturally to it when held in the servitude of his poverty and taboos, but he is

temped to make a privilege of it once he has conquered it. Each citizen must have his share of responsibility proportionate to the tasks which have become his according to his merits and capacities. The danger of materialism threatens all victorious movements. The social movement in the underdeveloped countries is, above all, a struggle for bread. The demands are first for the necessities, then for material well-being. The first results exalt, the prodigies of technology astonish. Man grows accustomed to matter, he no longer surpasses it. But he must dominate it, command it, detach himself from it. This is not possible unless he directs his vision towards the essential things. The new peoples will drown themselves in materialism if they do not nourish themselves with the Spirit.

Love is finally the crown of all human relations. Everything must be subordinated to love, science and progress also. Without love we would create a monster of a world in which the people, living in security and abundance, are desperate, sad and tedious, while, stripped and simply, they were perhaps happy.

In political doctrine we would like to insist on three points: the ephemeral nature of colonization, the equality of peoples and democracy. With regard to the territories under European rule, the provisory character of colonization must be proclaimed. It does not legitimize itself by a civilizing mission, because no civilization can pretend to replace another. It is a mandate confided by the human community, a duty of taking the leadership in order to bring the native peoples to a more developed life, to help them to make productive their unexploited riches. It has to be exercised in favour of the colonized people. It is a mandate confided by the human community. A duty to assume leadership in order to assist the native peoples in their growth towards a fuller life and in the development of their unexploited natural resources. It has to be exercised in favour of the colonized people. It has to end when the people have become capable of taking their fate into their own hands. One must not be afraid to abandon a dependent territory: the art of governing is acquired by its exercise; the lessons may cost dearly, but that stage must be passed.

The equality of peoples and of civilizations is a political necessity particularly dear to the underdeveloped countries. Every civilization brings its valuable part to the common treasures of humanity. There exist however values which transcend civilizations. Let us mention the most important, the Catholic religion, that is to say, the universal religion, which gathers all men, equal in nature and before God. The Catholic religion contains the true and most noble fundament of equality of all peoples.

While speaking of democracy, which we consider as the third pillar of a doctrine relative to the underdeveloped territories, we must first of all make a triple distinction which will clarify our ulterior considerations.

Primo, democracy is a method of organizing institutions, thereby placing the origin of power in the hands of the people and guaranteeing the exercise

of fundamental human liberties; **secundo**, democracy is also an attitude, a spirit and a way of doing and as such, it signifies equity, tolerance and respect for the minority; **tertio**, democracy is a means and not an end.

The above distinctions make it clear that democracy is not a myth or a notion of the world and that it can take shape in the most varying manners. Western democracy, based on universal suffrage, is not the only model. One could imagine other democratic procedures for investing power in the people.

The essential for us is not juridical modalities, but rather **the democratic spirit and attitude**. Europeans have been trying since the Middle Ages to create for themselves a political atmosphere in which they can breathe. It is therefore unjust to expect exemplary conduct from peoples that have only been independent a few years.

The way to the best possible use of democratic freedoms is fraught with difficulties. The first stage of evolution can be a sort of educative democracy where the "wise men of the nation", if there are any, the Kemal Ataturks, the Bourguibas, the Nehrus, have great authority and govern with a strong hand. When the basic education has been accomplished, when the people know diligently how to weigh the interests of the nation, when the broad lines for the renewed economic structure of the country have been drawn, then one can evolve towards a broader democracy whose culmination is a parliamentary and social democracy.

The method of action

To create in the country a new civilization, based on spiritual values, to realize its independence and at the same time to assure it a worthy place in the concert of the nations, to cultivate the authentic values of which it is the bearer, to establish fundamental liberties and to live their spirit, to lift the people up from their misery, such are the objectives to be attained. **How?** We have seen that the most efficacious way begins with the conquest of political power. We have to examine now, how the co-operative method can contribute to the creation of a political power anxious to promote the solution of the problem of the underdeveloped territories and to concur in laying the foundations of a new society. We have to consider next in what consists this method.

The revolutionary or violent overthrow of the existing order seems to entail too many risks. Not that an insurrection could not be legitimate, if all peaceful means to change an unjust regime are exhausted, but it is rare that a revolution unites all the conditions of a creative work for the nation with just and lasting results. For us, a truly efficacious labour calls for prolonged effort, an action based on the realistic interpretation of the facts, a just and charitable action, without demogogy, an action in depth causing the adhesion of the masses and not rousing their hatred.

That work is therefore progressive. It consists essentially in raising up on the local level, in reduced

dimensions, co-operative nuclei that start both the work of economic uplift and the work of cultural, technical and civic formation, and in grouping these nuclei in a national movement which unifies them, guides them and canalizes their increasing energies towards the establishment of public powers necessary for carrying out reform on the national level.

By co-operative nucleus, we understand the ensemble of co-operative enterprises in a limited and clearly defined region. That region has to form an organic unity from the geographic, economic, sociological and demographic viewpoint. It has to be connected to the neighbouring regions and to the important markets of the country and of the continent by adequate ways of communications. Its extension has to be in relation to its demographic density and has to be sufficiently reduced in order that its probably modest resources can exercise an action of noteworthy recovery. If the capital is dissipated in too many exploits over a wide territory, the happy effect of a massive concentration on a well chosen point of attack is lost.

When the region has been delimited, a co-operative is formed with the general purpose of making the territory productive¹. An initial capital is constituted, small but sufficient to engage a qualified co-operative technician, sociologist or economist, to hold an inquiry in the region. That inquiry bears on three major points:

1. The economic and human conditions: the population and its sociological structure; the economic structure of the region; site of goods, of the credit and of the manpower markets; the ways of communication, their condition, their employment cost; social and political relations; climatic conditions; occupations of the population; its standard of living; 2. level of culture; its style of living; its purchasing power, its essential needs, etc.

2. What are the most urgent needs to be satisfied? Does agricultural productivity first have to be improved? Does saving first have to be organized and developed? Does one have to create first of all consumer co-operatives to provoke the lowering of the prices of first necessity merchandise? Or shall one first have to create sales co-operatives in order to sell the local products at a just and favourable price? Does one have to begin with a system of irrigation? Does one have to build one or more factories based on the raw materials of that region? etc.

3. What are the local possibilities of satisfying the ascertained needs and how high would the sum of an eventual loan be?

The delegated technician concludes his inquiry by indicating the sum of capital to be collected, the number and the qualification of the technical personnel to be employed and the description of the works or of the enterprises to be carried out, as well as the budget involved.

With the above information at its disposal, the co-operative has to choose the kind of enterprise to be started; it has to lead the propaganda campaign and the educational campaign for attracting members, bring together the capital, and employ the qualified personnel. The

capital has to be invested in that economic sector which the inquiry indicated as being a keysector and capable, at the same time, of satisfying the most urgent needs and producing benefits. In one region, the first enterprise to be started may be a fertilizer factory, in another a mill, in a third a sales co-operative for dairy products, and so on.

Profits shall be divided in three. One part will serve to develop the business and to establish new enterprises. A second part is set aside for establishing social and educational works around the economic nucleus, e.g. schools, formation courses, dispensaries, living-quarters, social workers, mutual aid societies. There must be a parallel growth on the economic and educational planes, whether the education be technical, civic or purely human. This is the only way of ensuring harmonious development. A third part of the profits shall be used to pay the interest on capital, and for the repayment of eventual loans.

Before setting up new enterprises, problems have to be graded in the order of importance. The guiding principle is the urgency of the needs. The initiative for action will probably be taken by some better formed persons — a teacher, a doctor, a lawyer, a priest or any other devoted person. But one must always bear in mind 1) that the co-operative has to be democratic, that is to say, it has to associate the population in the work of uplifting itself according as education progresses and the enterprises develop and 2) that the co-operative is the nucleus of a movement of general reform to which it has to contribute with all its forces, and the nucleus of a future renewed regime.

Once sufficiently rooted and multiplied, the local nuclei form a national union, which is an organism with multiple activities. It is a federation of local co-operatives which institute, in favor of its members, certain services which they are not able to establish alone. It pools the forces of all the movements that pursue the reform of national structures; these movements include not only the co-operatives but the trade unions, democratic leagues and societies of all kinds. It is finally, and principally, the political expression of the whole movement of renewal that struggles to make an end to the state of underdevelopment and for that purpose, seeks to share in the exercise of power or even to acquire it.

The scheme we describe is fundamentally the application of the experiences, realized by certain worker movements in Europe, to the conditions prevailing in the underdeveloped territories.

Finally we must point out that we do not harbor any illusions. Despite the means of political action which allow the riches of a country to be exploited in favor of the entire population, the problems will not disappear with one stroke of a magic wand. It is estimated that an annual increase of 3% in the national income of the underdeveloped countries would require an investment of 15 billion dollars a year. But the annual savings of those countries hardly come to 4 or 5 billion dollars. Supposing that the exploitation of the underdeveloped territories ceases progressively, they will still need foreign aid for many years to come (and

especially overpopulated and less favored countries like India) in the form of capital and technicians.

That aid, whether it be addressed to a government or to a co-operative nucleus, has an auxiliary role to play: it permits an action to be started, to be accelerated or to be accomplished. The changes in structure appearing in the underdeveloped countries will also transform the conditions under which the aid is administered. For once the real independence of the underdeveloped country is assured, it will not accept aid with political strings attached. On the contrary, it will be courted by the big antagonistic powers.

We do not believe that there should be a ban on all aid whatsoever, whether it comes from international agencies, from a government or from private societies, provided certain conditions are fulfilled: a) the financial aid takes the form of a loan and the loaned sums do not give the creditor any ownership rights in the financed enterprises; b) the repayment of the loan is due after a reasonable lapse of time; c) the interest on the loan is fixed and limited.

As against this, the creditors can enjoy exceptional guarantees which nobody who invests nowadays in an

underdeveloped country enjoys. Stable public powers, democratic and honest, have to advance serious guarantees: strict adherence to the terms of the agreement and complete repayment of the loan, exemption from taxes and customs, and a financial policy preventing monetary depreciation.

In the matter of technical aid, a serious strengthening of the work in progress is extremely desirable. The United Nations, UNESCO, the International Labor Organization and the International Co-operative Alliance have to develop wider and more efficacious programmes. And in particular, the co-operatives of the advanced countries have to shoulder their responsibilities. Here they are directly concerned with carrying out their ideals and sustaining organizations which are dear to them. May they contribute in proportion to their forces to be success of the great work of our century; the solution of the problem of the underdeveloped territories!

1) Here we describe a method of action inspired by experience but which has to be adjusted to local conditions.



(Joseph Folliet:
continued from page 6)

bound together. This takes for granted a continuous exercise of the intelligence that is not always easy, and that even demands true asceticism.

Influence of persons and institutions

One cannot contrast the influence exerted by an individual and that effected by an institution for the excellent reason that institutions are worth nothing without men, and that men can do nothing without the institutions.

The duty of every Christian is to promote the social reign of Christ at one and the same time by the radiance of a truly Christian personality and by the radiance of institutions animated by the Christian spirit.

It is advisable not to forget a third hypothesis, that of the influence of Christian groups in those institutions that cannot be explicitly Christian. For example, the official institutions of a neutral State in a religiously divided country. A purely personal presence does not suffice to ensure this influence, although it has great value. It requires the joint presence of groups whose members act in harmony with one another.

(Rev. A. Fonseca:
continued from page 8)

work in general on the principle of the client's undertaking and determining his own self-improvement are quite consistent with Catholic teaching.

The purpose of the State to secure the common good and its relations with the Church must be thoroughly grasped and published by the Catholic student.

Finally like every good Catholic lay apostle, he must understand his role as a layman in the Church and seek to spread the leaven of the Church's social teaching not only within the sphere of the University but within the country at large. It is a new social structure impregnated with Christian values and principles that needs to be erected. In this lies the social responsibility of the Catholic student.

Proven by deeds

In the underdeveloped countries where Christianity is still unborn, the bare publishing of the message of our Christian social values will have little effect unless the student actively participates with his fellow students in the uplift of the country. Words alone do not count for much unless proven by deeds. If, in a

non-Catholic milieu, secular governments expect the student to devote part of their energies to rehabilitate the country especially through service of its poorer and backward sections, how can the Catholic student stand aside from such demands and fear to soil his hands under the mistaken notion that he is not his neighbour's keeper. On the contrary, it rather seems that he should be in fore-front of the movement and seek to lead his fellow students in such humanitarian efforts.

Unselfish example can be deeply moving. The more our Catholic students participate in such ventures, the more they will make it clear to their fellow students that the spirit that imbues them is not an exclusive, narrow, selfish and superior instinct of self-righteousness but one that is truly human, that embraces all men of every class and clime, that is generously enthusiastic for men's self-development precisely because they see the events of the world in clear perspective, are not dismayed by its obstructions, but rather yearn for the day when the values they stand for will be freely and voluntarily accepted by all men for the construction of a new world in which justice and charity prevail.

employment contracts. Slowly the legislation of most countries is coming around to accepting this point of view, even if they ignore its origin. One might also point out that this principle of the fundamental dignity of the human person demands in its application that whatever is inferior to man be subordinated to him and directed to the satisfaction of his needs. For it is clear that the principle is not completely applied in such countries where animals are venerated as gods and given complete liberty while the people are suffering and dying of hunger.

3. If one were to ask me now what were the applications of the social doctrines of the Church in my country, I would begin with a few indispensable observations. First of all, I can only speak of French Canada and not for all of North America, and in addition, I shall omit mention of all those which are classified as social works of charity, like shelters, hospitals, orphanages, homes for unmarried mothers, etc., and which are witness to the vital Christianity of the people. Finally I mention the distinction that must be made between a social principle and the agents who put it into practice: the right to unionize, for example, is certainly a part of the social doctrine of the Church, but Catholics are not the only ones who have claimed it, and put it into practice.

This said, and omitting all that concerns federal and provincial legislation on labour regulations, I merely signal the great achievements of Catholic unions: in the workers' field, the Confederation of Canadian Catholic Workers; in the professional field, the Association of Professional Men in Industry; and in the agricultural, the Catholic Farmers Union — three associations which were born of the desire to put into practice the social doctrine of the Church, and which continue to draw their inspiration from it in their daily work. To these must be added

the flourishing work of the co-operatives in every field, which have undertaken in their own way to fulfill this principle of Catholic social doctrine, which sees the economy at the service of man, and not man at the service of economic interests.

4. The reply to the question seeking to know if a Christian programme can compete in attraction to the masses with those springing from other doctrines must be in a whole-hearted affirmative, noting, of course, that the stress must vary from country to country according to its economic development and concern for the human. A Christian social programme can develop from the three great principles of the social doctrine of the Church: human dignity, access for all to the material benefits, and the greatest possible amount of private ownership, and the economy at the service of man and of all men. Neither liberal capitalism nor social marxism respect these three principles, if they grant one it is usually to the detriment of the other two, and almost always of the first.

The task of economists and sociologists, of thinkers and of men of action, is precisely this: the elaboration of an economic and social system which develops these three principles and assures their harmonious application. No doubt, in the underdeveloped countries the most urgent needs must be seen to first, that is, the primary necessities of man as man: food, shelter, clothing, etc.; whereas in economically prosperous countries the accent must be put on the satisfaction of the needs of the person, i.e., above all on the exercise of their liberty, on initiative, on responsibility, on service given freely for the common good.

If there were any special point to single out for Catholic students and intellectuals in underdeveloped countries, it would be that they should not place all their hopes, nor those of their people, in technological efficiency, but to aim, over and above purely material returns, at an efficiency that is, properly speaking, human,

and which cannot be attained save by the development in every respect of the spirit, first of all, in the individual, and then in the social and political communities which foster our human societies. In other words, the social doctrine of the Church cannot compete with such other doctrines as liberalism and marxism on the level of material and technical progress, but on that of human social progress where it has already enunciated its great principles of respect for the dignity of man, material goods within the reach of all, and the economy at the service of man. The others may be more efficient technically and materially, but this efficiency is at the cost of the devaluation of the human person, and frequently of a state of servility imposed upon a large part of the population.

Thus we see what we can and should expect of the social doctrine of the Church, what it has to offer that is both original and essential, and the work that remains to be done to complete its ideal, as well as its application and adaption to the different conditions laid down by history and geography. As has been said, its ideal is nothing less than that of the Gospel, but projected and brought to life in the social domain. It does not extoll prosperity at any price but a social life ordered by the great cardinal and theological virtues, and capable at the same time of favouring the practice of these virtues and the moral and spiritual life of the human person. The value of this ideal is not such that it can be grasped immediately by all, since our physical demands frequently obscure those of the spirit; however, Catholics should never be allowed to forget the true goal they are to pursue, nor to rest until they have actually attained it.

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