

# Pax Romana Journal

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

3

1960

Fundação Cuidar o Futuro



- ★ Modern Churches in Germany
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## Editorial

1960 will be somewhat of an African Year for Pax Romana; just as 1959 was marked by our efforts — and our presence — in the Asian field. Thus does our movement show its truly catholic — universal — sphere of interest in the problems of the University world and of the intellectual life in general.

In this year of Our Lord 1960, all Africa is shaking in the fever of great historic events. The ever-quickenning evolution which is lifting the people in an irrepressible surge towards independence, has now entered a decisive phase. While the Mali Federation, Sierra Leone, Equatorial Africa, the Congo, Madagascar and others, are joining the group of sovereign states, these same states, thanks to the initiative taken by the U.N., are joining together in the Economic Commission for Africa and pledging themselves to an intensified international collaboration.

While an entire continent staggers towards the new era in her history, can Pax Romana remain indifferent? Not to go towards Africa at the moment the Christians of these countries are in the greatest need for our fraternal support would be a betrayal of our double mission, our mission to bring a Christian presence to all University milieus and, for that, to stimulate the wholly Christian formation of all the Catholic students.

The response of Pax Romana to the call of the new Africa will also be double: for the students, Pax Romana IMCS is organizing a Seminar of which the theme will be: 'The African Student and his People' at the Catholic University of Lovanium, Leopoldville, in the newly independent Congo, at the end of the year; for the intellectuals, Pax Romana-ICMICA is holding its annual Assembly at the Abbey of Tioumliline, Morocco and will have its subject for study: 'The rôle of the Educated African in the New Africa'. These two meetings respond very precisely to the vocation proper to each movement: for the young people a study course and a course of formation especially for Africans, for the older ones the opportunity for concentrated and ripe reflection on their responsibilities as Christians and intellectuals, a reflection in which Africans and non-Africans must meet each other. For the students the stirring atmosphere of a University; for the intellectuals the rather austere retreat of a Benedictine Abbey.

We are thus quite in line with the encyclical of the Holy Father John XXIII *Princeps Pastorum*: that the international Catholic organizations help the Africans in their spiritual formation and in the study of problems with which they are confronted.

Responsible: Thom Kerstiäns.

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

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Cover: Herz Jesu Kapelle, Munich.  
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# Constructing Africa

## ICMICA Assembly in Tioumliline



'The Rôle of the Educated Christian in the New Africa' as the subject for study at the fourteenth Plenary Assembly of the Movement for Intellectuals was dictated, as it were, by the fact that this meeting must be held in Africa and that the Movement believes that it has some constructive elements to bring to the building-up of African Christianity.

The aim of the Assembly is none other than to specify, in common, some of the responsibilities which devolve on Christian intellectuals. And obviously we are thinking in the first place of the African intellectuals.

But here a preliminary consideration demands attention: it would be an error to create for Pax Romana's benefit, the abstract notion of an African 'intellectual' — or even the abstract notion of an 'intellectual' as such, a notion which probably scarcely exists in other latitudes. Let us be quite clear: when we speak of 'intellectuals' we mean those men and women of a precisely determined sociological category: those, that is, who have studied at an university or who exercise a profession of which the particular vocation is to work with the intelligence. It is true that in all professions the intelligence plays its part: those who work with their hands need to direct their work with intelligence, and many of us, artists or surgeons for instance, really need to know how to make use of their hands. But the essential part of our professions remains that they are accomplished above all through the intelligence and that they demand a long intellectual training in the Universities.

There is nothing abstract, in this context, in the concept we have formed of the intellectual. He is a concrete person of university formation and of a liberal profession — whom Pax Romana calls to the apostolate. And Pax Romana calls him because this formation and his intellectual profession imposes on him very concrete responsibilities both in the Church and in the world.

In the case of Africa, the intellectuals are mainly

young people, for it is not long since higher education has been opened up to Africans. And their responsibilities are even greater than anywhere else — for in their very youth they are called to take the leading positions in their national or local communities.

Such are the men of African culture to which the study-theme of Tioumliline refers. But what then is the rôle devolved on these men of culture, if they are Christian, in the construction of Africa? What problems are to be pondered under the epigraph of our assembly? It is difficult if one is not oneself African. And it would be foolish to base the Assembly on purely Occidental thinking. It is for this reason that a preparatory meeting was held in March (at the Catholic Centre for French Intellectuals in Paris) with a large number of African priests and laymen attending. The plan finally approved by the Council of Pax Romana-ICMICA was largely inspired by these discussions.

The first point obviously must be the participation of intellectuals in the rooting of the Church in Africa. 'Catholicity is the essential mark of the true Church' — said His Holiness John XXIII in *Princeps Pastorum* — 'to the point that a Christian would not be truly attached to the Church if he were not truly attached to its universality, in wanting the Church to take root and to flourish in all parts of the world'.

But this rooting, this implantation, will not take place without the active co-operation of men of culture. The Church, because she transcends all civilisations, cannot identify herself with any, and asks to be born in each and everyone, assuming for her own life the resources which each one offers. There are potentialities in the Church which will not flower until nurtured by the gifts of African culture. There must be close collaboration between the clergy and University laymen in Africa, in studying autochthonous cultures, in order to work fruitfully for the Christianisation of their milieu. And to prepare this work, we must know if and in what measure the man of culture



in Africa feels the attraction of the Church, what are the gaps in his formation and his learning (problems of religious formation, ethics, philosophy etc.).

To quote again on this point the authority of His Holiness, let us recall here the letter of John XXIII to the meetings of Pax Romana in Manila: "Today it is on you that the important task falls of translating the message of truth and love in appropriate forms for the oriental mind. We would have you know that we consider this work of capital importance for the future of Catholicism".

Our second point will be the co-operation of believers and unbelievers in the building of African communities. Here we pass over from the spiritual domain, proper to the Church, to that of the things of this world — and to the attitude of the Christian towards these things. Two facts are established: *first*, in Africa, Catholics form a minority, sometimes a tiny minority, among their fellow citizens; *second*, the African peoples are, everyone of them, riding on the tide of absolute faith in their future, especially their political future, but also their social, economic and cultural future. In these circumstances, who could doubt the duty of Christians to put themselves at the service of their country in all spheres of public life? Incidentally, the African Hierarchy has often reminded Christians of this duty: "Everyone, according to his capacities, must play his part in the management of the State, from the simple duty to vote to the direct exercise of political power" (Declaration of French West African Bishops in 1955). What is true for political life is even truer for the other spheres of public life; hence the serious duty of Catholic participation in political parties, trade unions, economic corporations, schools, universities, the press, etc.

Now this indispensable presence of Catholics as *citizens* in the life of their respective countries cannot but effect their religious and moral duties as *Catholics*. Vice versa too, their outlook as Catholics must blossom and develop the virtues of social morality threatened by so many dangers today - abuse of power, administrative corruption, economic injustice, social climbing, love of pleasure, etc. On top of that, there are the technical problems of the organization of political power (problem of the "strong" government), of economic planning, social upheavals (rush to the cities, etc.), of cultural development (problem of new schools and

universities), and so many other questions in which only Christian principles can inspire communities to respect the common good and the freedom and dignity of the human person.

As to the third point, 'The effects of technology on the African, and the role of Christians in safeguarding human values', we shall leave normative principles behind, and turn to the consequences of the progressive overthrow of traditional African structures.

Everyone is aware of the brutal irruption of Western technology in Africa today. We say 'brutal' because the irruption is too fast and unprepared. The consequences are vast, and their ultimate effects incalculable. The traditional milieux (the villages, tribal life) are being torn asunder, shattering the religious soul of the people. At the same time, tremendous hope is born of technical progress, which brings higher standards of living, better hygiene, possibilities of education and broadened horizons through mass communication media. Must this upheaval necessarily lead to materialism in doctrine and practice, as we find it in communist countries, or alas, in the non-communist countries in the West?

Christians have a duty to save spiritual values, not only the supernatural values of which they are the depositaries of divine revelation, but also the natural values of generosity, loyalty, integrity, simplicity, love of beauty, with which the African has always been so richly endowed. It is the duty of Christians because they can assert the positive value of technical progress, as of everything created by God, and the infinite value of the human person, born for an immortal destiny.

These are the three headings under which the subject will be discussed. We could have chosen others, but these are wide enough — perhaps too wide — to provide fuel for our three days' discussions. Incidentally, there will be an introductory lecture on each point.

Despite the love he bears Africa, the writer of this article is nonetheless a European. The programme he describes is not his, but the result of team-work also by Europeans. What the leaders of Pax Romana want is quite simply to submit these problems to their African friends, so that we may be enlightened by the pooling of mental resources and by study together. Let us pray that the Holy Spirit may grant us the help of His Light!

R. S. F.





# Freedom-Intoxicated

Fundação Cuidar o Futuro



## From Père Louis, Bukavu (Congo)

On Sunday I was at the feast of St. Nicholas at the Athenée. The students put on some little plays and it wasn't bad at all. But this morning St. Nicholas (the scoundrel) passed this way. The bonnet of the new Volkswagen has been prized open and the tube from the petrol tank has been neatly sectioned, also the tube from the filter to the carburettor! Revenge? Dissatisfaction at seeing the Fathers coming to live amidst the Africans? The betting's even. Now, apart from the Mission (I beg your pardon: the Parish — we are no longer missionaries) no-one has dared to open a convent in the middle of the African quarter! César, the friend of Père Réginald warned us that even though a large majority of the population welcomes us with joy (and we have clear proof of this) there is however, a certain section which has had enough of the 'Padri' and which is not a little hostile to us. I am glad that this happened now rather than in a month or two, for we'd have been wondering what faux pas we'd made. Now it's

a little too early for that, especially as the Convent is open to one and all....

I celebrated the first Mass in our new chapel. There were more than 35 people assisting and already quite a few of the more educated type among them. I said something about the aims of our convent and something about the mystery of Advent, and said how much we hoped that we would be the means by which they would all receive Christ's life and receive it more abundantly....

(December 1959)

Month by month with the arrival of letters from Bukavu, the picture of the daily life of three Swiss Dominicans in a newly opened Mission Station becomes clearer. Apart from our normal interest in every field of the battle for Africa, our concern here is also with the situation, impressions and activities of our (Pax Romana's) one-time chaplain, Père Louis, who last September went out to Bukavu.

Bukavu is, politically speaking, the capital of the Kivu Province of the Bel-

gian Congo. Ecclesiastically speaking it forms an archdiocese about one third the size of Switzerland. From the map on the next page the position can be seen — the entire area between Lake Kivu and Lake Tanganyika and the area to the West of the Ruzizi river which connects the two lakes. Of a population of 640,000 inhabitants only 6500 are Europeans. The Africans are of various ethnic groups: Bashi, Bavira, Bahacu, Bafulero, Barundi, Warega, etc.

The latest statistics show the following distribution of religions:

Animists:	280,512
Catholics:	234,061
Protestants:	26,324
Moslems:	2,349
Others:	229

There are 15 Mission posts to which was added last year the Dominican Convent Blessed Martin de Porrès, under the direction of Père Louis. The average number of inhabitants per mission is 49,252 and the average area covered by



each post 360 sq miles about one third the size of Switzerland.

43 priests, of whom 14 are secular, and 14 European and Congolese brothers, work in the Mission field. 51 priests and 69 brothers work in general services such as teaching, Catholic Action, radio, etc. And there are 99 European and 38 Congolese sisters in the Archdiocese.

Further extracts from Père Louis' letters will give an idea of the struggle, in the face of 'definite hidden animosity against religion':

.... I do not believe in the danger, at the moment, of a bloody clash between White and Black. Intertribal fighting is more likely. But the Church is at decisive point in its history here. Everything depends on the next two years. In Ruanda things are not going well. Rosary beads are thrown at the heads of missionaries. White Communist agitators are certainly at work and the Africans are incredibly suspicious. It seems though, for the moment, our stock is high.

(30 October, 1959)

Later, on the eve of independence — to be granted on the 30th June — the ever-heightening tensions influence every field of activity in the work of the missionaries and indeed every part of the life of everyone in the Congo.

.... Things are going very fast. All trends are working intensively to profit from this intervening period. The Congolese, who are looking for anything other than what the Colonisers brought them, are tempted to throw even Christianity overboard. If we do nothing, if we're inactive, if we are not present really everywhere, it will certainly be Communism that holds the field, especially as they have the financial means against which one cannot battle....

.... As for the political situation, the atmosphere is becoming more and more tense. The Europeans are extremely nervous, exaggeratedly so, I would say. It is true that we are facing a difficult period. What will happen when the administration passes into the hands of the Congolese who are not yet ready for it? ... There is talk of sabotage. One hears that Belgium is pulling out too quickly — before the right time. Many Europeans are preparing their suitcases. More than 2000, from Bukavu, are going to leave. That will mean another 1500 Africans out of work, if not 2000. I prefer the committee of Europeans and Africans which is preparing manifestations, games, etc. to prevent these good people from drinking too much on the big day — for in that case no one can be optimistic.

There is an organization for the Congo of tomorrow, which groups a few people here and there, educated Africans and Europeans. We, also as Swiss, have been asked to take part in different commissions. What we can bring them is our concept of life and the heritage of our civic democratic formation. Monseigneur and the Governor himself send for us at times. At the moment the socialists or

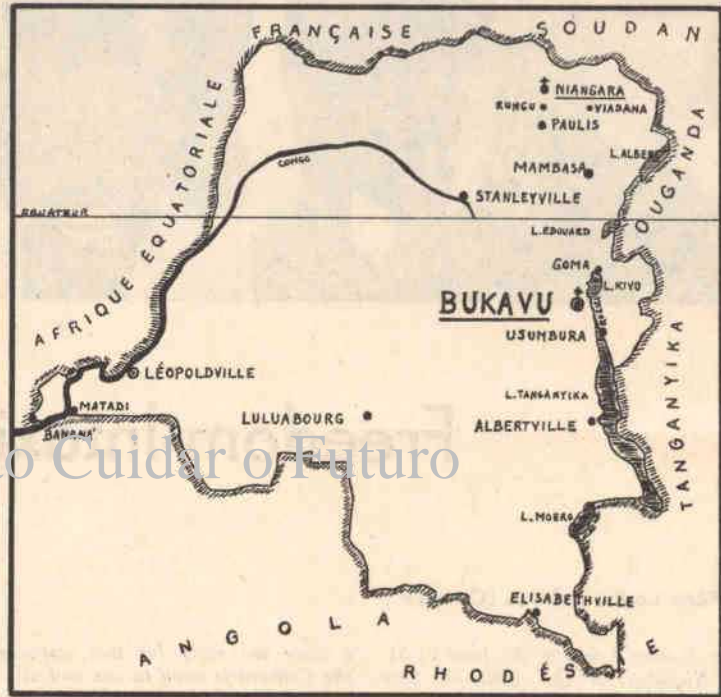
others have launched a campaign to obtain very large subsidies for youth. If this isn't well directed....

.... Before going to preach at the evening Mass I would like to break my long silence. I hear the crowd shouting in the square — there's a political meeting. The Communists are strong. These last months before Independence, at the moment when everything is being revised regarding elections and constitutions, 'they' have launched an offensive of calumny and vituperation, exciting the people to agitate against everything Occidental — thus the Church. As supreme tactic they try to divide the Africans themselves. Last week they formed a syndicate for workers only — not for

but apart from this, (and I am convinced that this was policy) nothing, so that extremely gifted people have remained fettered, ignorant.

When we arrived there was no school, no parish. The rumour went around that we were to open a school. Before we knew what was happening we found 250 young people at our door who'd come to enrol! (Even now they still come but not in such numbers.) And it is impossible to make them understand. They are extremely susceptible and one has to be very gentle with them. And then they say: 'Well at least we can talk to you. You don't send us away....'

Père Reginald and I give courses at the Athenée. There are 750 pupils, all Congolese, girls and boys, in the twelve



(ex-Belgian) Congo

clerks, teachers, employees, etc. They are trying to detach the people from the educated 'évolués'. What is interesting is that many Africans come to us to demand advice, how to draw up statutes etc. We have to be very careful so as not to bring more accusations against the Church than there already are, some of which, alas, are all too just. The more educated people are reasonable; but for the 'middle class' and the people, Independence means total abandon, a complete take over of all posts — which would be a real catastrophe. They are intoxicated by the idea of freedom.

I believe that the Belgian Government is now reaping the reward of having kept its colony in a state of mediocrity. They did a great deal for primary education

classes, 6 primary and 6 secondary. The teachers are of varying tendencies and there are very few Africans among them. I give 30 religious classes per week. It's a lot I assure you, but this way we obtain enough to live on.

The students at the Athenée may choose between a course in religion or one in morals, and the possibility is there for good work. It means an undertaking on their part and I've had the joy of getting hold of several students who inscribed for morals, Catholics, even Orthodox and Moslems. It seems they are very happy but I assure you its killing.... And in the primary school there are sometimes 40—50 students per class, aged from 6—12 years! Think of the imagination necessary to keep them quiet....



Père Reginald organized a cinema and, with the takings and other donations, we've been able to offer the equivalent of a term's study to about thirty students, who would otherwise have been thrown out. These are mainly students from Ruanda who lost everything at the time of the troubles.

Thanks too, to Père Reginald, 13 students have board and lodging in a hall of one of our buildings or in a little house nearby that we've been able to rent at a reasonable price. This gives us the opportunity of getting to know them, to give them some formation. For the money to support this work, we beg locally.

Père Reginald has already had much success with his evening classes for more advanced, 'evolved' adults — the 'évolués'. This brings us in contact with some hundred people who come for the discussions. Père Reginald has been able to get many of them to write essays — these will perhaps one day appear in the form of a social revue. It is really moving to see these men bring us the results of their study and to have discussions with them. There are among them of great worth. Contact with them gives us more insight into the African mind than many books. Though I must say that I've already read P. Tempels' book on Bantu philosophy twice. It isn't easy, with our philosophy of being, to get near theirs. But if one doesn't, half of what one says is not understood. Its fascinating — but how many nocturnal hours are spent on it.

The big social problem of today is unemployment: the lack of work opportunities and the enforced idleness of an extremely large number of young boys of 15—20 years for whom there is no place in the schools. These boys loiter in the streets all day and every day and its wretched and thwarting. We are making efforts to see what can be done. Its heart-rending. And what really shocks me is to see the Europeans who've been here for 5, 10 or 15 years (especially those in education), whose only idea of an African is that he is the 'boy' servant. They were astonished the other day to learn that I give my only free afternoon, Wednesday, to a group of 15 Congolese, in order to give them a course in Sociology. And when I said that these men asked extremely intelligent questions, they replied "It's impossible, Father".

Our credit goes up steadily as they see the trust and patience we have with them. The other day an African said to me: "Père, it's the first time a priest has ever asked me to sit down!" I made enquiries elsewhere and found that this indeed is how things 'stand'. It's incredible!

In Kadutu, (that's the African city of Bukavu) where we are, the parish priest is Congolese, and we are very good friends. He is 37 years old and an extra-ordinary man, extremely balanced and of remarkable judgement. We work hand in hand. Since his nomination the atmosphere has

changed, the girls and women are beginning to lift their heads, they want courses on preparation for marriage, on the spirituality of human love etc., for their situation is still very hard and at the mercy of man's caprice.

I must tell you that we are happy, our health is good, the climate is excellent. The lake is splendid but we never have time to enjoy it — although we should as it is recommended for — preserving one's equilibrium!

From all sides Père Louis, Père Reginald and Père Wildiers are solicited for help. If it is not a Youth Movement having suffered a revolt and needing a steadying hand, its the IRSAC, a centre of scientific Research, that requests four conferences. Retreats, days of Recollection, formation courses for Y.C.W., lectures for family movements, addresses for different societies — the demands never cease, and leave little time for the all-important personal visits. The Europeans, too, claim attention and in this, as in many fields the White Fathers have been of the greatest help to the new team. Next year Père Louis will leave off the primary-school courses and will give further secondary courses at the Athenée of Baghira, a neighbouring town. This will give him the opportunity for closer contact with the élite of tomorrow. The organization of religious broadcasts, too, till recently in the hands of the Jesuits, is now carried out by the Swiss Dominicans.

... The broadcasts require much work. A programme of one hour — its enormous. First there is the choice of subjects, which must be translated into Swahili; then replies to questions sent in, finding a constructive line, getting in something solid. At the moment we have material enough with all that's going on. The only danger is of not remaining on a purely Christian level. But at least 7—8 hours preparation is required. And for the moment no remuneration — this goes to disprove the saying 'No money, No Swiss'!

Our conferences for the évolués are going well and I've had the great joy of learning that the Sociology group that I've been meeting every week since November has been chosen, almost en bloc, for an advanced course of six months in Belgium or elsewhere. That will deprive me of some very good friends, but of course I am happy.... We are expecting fifteen scholarship bursaries for next year. That's excellent, but the Russians give 14,000 for the underdeveloped countries!

To be quite frank, in spite of the fact that I'm with heart and soul in the work, I am still much of a foreigner. Perhaps its a good thing, in that it makes me see things clearly. Sometimes it is hard and as always we must first give consolation to others. But the spirit of the community is very good. Sometimes I long to have a good discussion with my Fribourg friends. But that is something beautiful to offer up....



Recording Broadcast

It is impossible to describe things to you in few lines. In short: at every decision we are faced with problems that are not so much enormous as delicate. Everything is approaching boiling point here and it is difficult for anyone to see things clearly. There is still, it is true, a very strong paternalism which penetrates all institutions, even the Church, or rather many of its members. There is marked distrust on the part of the African, which, though understandable, must be changed — and that's a long job.

I believe that we are doing fairly well here for news spreads quickly. Our simple and poor life, our welcome to one and all, the smile of Père Reginald and Père Wildiers, are the reason for this. When we go anywhere the car is quickly filled up with people along the way. We've treated some children medically and their parents were very touched. And we try to appear everywhere, for the people are very sensitive on this point. Too often in the towns the missionaries are weighed down by the enormous amount of administration, statistics etc., and they receive visitors behind a desk with big files.... It's not their fault; they themselves suffer on account of it. We have a complementary task to achieve.

At about 50 yards from us a National Congolese Syndicate has been set up. Their intentions do not seem to be the noblest. The Christian Syndicate is going to be established just opposite our convent. They will have a hall for more than 200 people which will be at our disposal. Fr. Reginald has been nominated chaplain to the Christian Syndicates. Once he has freed himself from classes, he is going to make a trip in the Kivu. It is urgent. The 'others' are doing their damndest to snatch the people from Christianity....





# PLEDGE. . . .

*by a group of European students at Lovanium, Congo*

"With gigantic strides the Congo is marching towards Independence. This is a matter for great rejoicing". This is how we see the situation, we students who would like to stay in the country where we have spent our first years of conscious personal life — our University years.

We wish to dissociate ourselves from the ill-foreboding prophets.

We refute this attitude which is not only foolish but unworthy of us, unworthy of university-formed persons; no-one has the right to predict that things will go badly — several months before giving the real leaders of this country the opportunity to lead their people.

Our optimism is not forced. We want to say it is the only rule of conduct of any worth and the only one which permits the spread of individual charity, the only one which directs towards the good that spirit of adventure which is proper to young people. And it is not the risk, the chance of the game, which stimulates, which animates us, but there refusal to give up, to abandon, from fear or indifference.

We are all agreed in affirming:

- 1) that perfection is found nowhere; that it will be present no more and no less in the Congo than elsewhere; that perfection demands the willing of all one's forces;
- 2) that happiness lies in giving, (St. Francis);
- 3) that the happiness of a people returns to a people, that of the individual to the individual.

We, the undersigned European students, are convinced, each in particular, that life will give back to us what we have given. Without considering *a priori* that the Congolese leaders will be better or worse than others, we are convinced that the reception that this country will give us will be in relation to our generosity, our discretion, our disinterestedness, and that the reception could now be better than ever before, because free: we know that the conqueror will be treated as conqueror, the trader as trader, the friend as friend; and that it is up to everyone to be a friend and a real friend.

We would like to respond to the appeal just launched by the Bishop of Algiers to the French of Algeria — an appeal really addressed to all those who live in foreign countries: "My friends, the only attitude worthy of us is to consider ourselves as the guests of this country; to respond to the hospitality of this people".

We ask hospitality of the Congo because it is here that our conscience have awoken, because it is this country which has most need of us: we do not believe that we are superior to or worse than others. The help that we will bring will be all of which we are capable: to this we solemnly pledge ourselves. More precisely, as we wish to work for the good of this country, we should state our position clearly. Thus:

"The under-signed, a number of European students at Lovanium, born in the Congo or come here recently, sons of "colons", farmers, officials, professors, doctors, lawyers, engineers etc.; differing also in opinions, philosophy and religion.

"desirous of living in the Congo, because they sincerely believe that their place is here; convinced that minds and hearts must be transformed before being forced by institutions,

"convinced that the dignity of man demands of them a minimum enthusiasm and generosity,

"convinced that the past is past and that only the future demands their attention,

"conscious of their weaknesses and of their ideals, of the heaviness of their responsibility before all,

"considering that only the equality and liberty of people and individuals can animate humanity, and that as a result the 30th June, 1960, the day of official Independence of the Congo, will be for them as for the Africans, the beginning of an Era which it is up to men to make human,

"strongly aware that the pledge they make here cannot remain one of pure form, and prepared to be confronted by it every day of their existence,

"pledge themselves solemnly to serve the Congo with all their heart, to put at its service their ideals as free and thinking men, by the probity of their professional life, by their enthusiasm and their optimism,

"pledge themselves, therefore, to fight with all their spirit to leave their ivory tower and to interest themselves in others,

"pledge themselves, further, to consecrate all their energies to spreading this enthusiasm to those who are paralysed by an excessive fear of the future,

"pledge themselves to make known in Europe and elsewhere the needs of the Congo, the need for technicians and capital, showing by example that it is possible to live a good life in the Congo, provided one has a little imagination, humour and good will,

"pledge themselves to aid the advancement of man where they can, each in his place; this advancement of man must be complete, all must be really free, all must be given the conditions of liberty; the raising of the social and cultural level of the working people must be speeded up and each person must think in the first place of the lowliest of the people and last of himself,

"have confidence in the future leaders elected by the people because this is the only real and valuable attitude,

"are certain that the leaders, the first of a country finally free, will do every thing to foresee and to reply to the legitimate aspirations of their people and of all those who are ready to serve the Congo,

"preceeding laws, decrees and other official acts, they present to the Congolese people their friendship certain that it will be accepted, for here free men are addressing free men . . . .

P. Lambert, P. Thiran, T. Ronsse, F. Hebrant, J. Collaris, M. Verwilghen, R. Van Coillie, A. Bol, M. Dagnelle, M. Bol, J. Nicolas and many others too who are with us in spirit, but whom it has been impossible to contact.



# Post-War Churches in Germany

by Hansjakob Lill, Architect

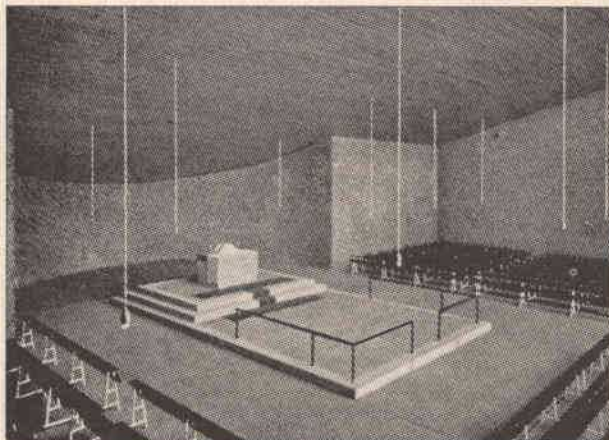


Thousands of new churches have been built in the Federal Republic since the end of the Second World War. The causes of this outburst of building, incomparably greater than in previous years, were on the one hand, the need to catch up on the time lost during the Nazi regime, and on the other, war-damage, the influx of refugees from the East into our cities, and industrial development. These factors also explain why the extraordinary number of churches is not due to a religious revival as was the case in France during the thirteenth century, or in Southern Germany in the seventeenth and eighteenth centuries; it is simply a response to the needs of the ordinary pastoral ministry for which the bishops are responsible. One must not therefore expect to find a generally accepted, hence unifying, idea which would be the outward sign of a religious or an artistic movement. In actual fact, most of the new churches are utilitarian buildings; an attempt has been made to hide this commonplace inspiration either in the guise of a sober classical style, or else of the most daring forms of contemporary architecture.

A certain number of successful churches stand out from this welter of buildings, and it is to these one generally refers when speaking of modern church architecture in Germany today. This architecture is inspired either by the liturgical movement in the widest meaning of the term, that is to say, by the search to find new forms of community worship, or by the modern notions of uncluttered, generous space.



Church in Gmünden  
Architect: Hans Schädel



Maria in den Banden, Dusseldorf  
Architect: Emil Steffan

The liturgical reform began at the turn of the century, and, in Germany, it swelled into a movement, thanks especially to the influence of Romano Guardini. The problems of this reform, which has had such repercussions on church architecture, are well known: how to bring the altar nearer to the community, to do away with the special area reserved solely for the altar; how to allow the community to share in the celebrant's prayer by word and song — which meant diminishing the importance of the choir or of the orchestra during divine services; finally the problem of Holy Mass celebrated facing the people, and the consequent placing of the tabernacle. A more or less positive or negative attitude towards these problems, either on the part of the clergy and especially the bishops, or on the part of the people, has led to very different results in the different parts of the country.

In drawing up the plans, the desire to create a liturgical focus in the church has often resulted in central shapes (the square, the circle, the cross, etc.) which do not always fit into the artistic norms of architecture. On the other hand, there are churches with the altar in the centre which do not seem to have been conceived in relation to the liturgical cult, just as there are plans of typically rectangular churches which are dominated by the thought of the liturgy. Generally speaking, ground-plans tend to be



short and wide. The situation is not clear yet, and we shall have to await further developments. But one can say right now, that whatever the architecture, the interior life of the Church surges forth in our new buildings.

From the architectural point of view, the most successful buildings are those which, basically, strike one as being big, uncluttered, full of light, ascetic, bordering on the puritan. Thanks to this discipline, many of the buildings, even the small ones (most of them seat between 300 and 500 people) manage to convey a genuine feeling of spaciousness. Alongside the square and rectangular shapes, we may find others, round, elliptical or curved which forcefully evoke the sacred, in the middle of new urban districts. Often today, the architect has to abandon the idea, once taken for granted, that the church should dominate the town. This is so either because there is not enough land round the church, or because it is out of the question to compete with the skyscrapers, or because the architect wants to take into account the role of the parish in modern times.

When we come down to details, we find that, in contrast to dwellings whose outside walls have windows at regular intervals, the churches often have walls without a single opening. These walls in tiles, natural stone and cement are in juxtaposition to others all in glass, or glass and cement, or stained glass. Certain interiors are dark, others light and these latter seem to be preferred. There is the whole gamut of architectural expression from the silos and the massive buildings like fortresses to the most delicate and gleaming



*St. Michael, Frankfurt-am-Main  
Architect, Rudolf Schwarz*

realizations in steel, cement and glass. The belfries are always separate despite opposition, which we find difficult to explain, on the part of the clergy and the faithful. Technical problems do not play a preponderant role. The exuberant joy which followed on the discovery of the possibilities of reinforced concrete has subsided, and now all possible materials are exploited. Daring buildings in steel or reinforced concrete are rare on the whole, because they tend to cost too much.

Pictorial ornamentation inside the churches is mostly limited to stained glass, and here we find many samples of outstanding artistic work. Frescoes are not perhaps so successful, although here too there are splendid works especially in South Germany. The plastic arts are limited to crucifixes, statues of Our Lady and of some saints according to the needs of the cult. It is a pity that for financial reasons, one must nearly always give up the idea of ennobling and enriching the architecture through the plastic arts.

And what about tomorrow's architecture? It would seem that the rigid, hard and often purely rational plan is slowly giving way to softer, more organic and mystical shapes. It will take time to gauge the influence of Corbusier's church at Ronchamps, which has been tremendous in Germany, and which many people liken to a renaissance of the baroque and of the end of the nineteenth century. Such a development would obviously mean as many possibilities as dangers. We should not forget that the bare, severe and unpretentious architecture of the first half of our century went hand in hand with a renewal of the interior religious life, with a fresh awareness of the values of our Christian faith. We have always believed that the Christian, pressed hard by the superficiality and luxuries of a hyper-refined civilization, needs this austerity to pray better.



*St. Bruder Klaus, Cologne  
Architect: Frits Schaler*



## 1960 Interfederal Assembly of Pax Romana-IMCS

**Dates:** 10—21 August.

**Place:** Faculty of Law, University of Lisbon, Portugal.

**Theme:** 'The Search for International Awareness'.

- August 10** **Conference:** 'The special place of the student in the Mystical Body'. Tasks that the student must fulfil in temporal life today in the university community, and later on in professional life. The supra-national dimension of this task.
- August 11** Symposium on the work to be accomplished by the national federations of Catholic students to give their members an international awareness. How the federation can make its members aware of the international life and how it represents its members in international organizations.  
**Conference:** 'The services Pax Romana can provide to the federations on the international level'.
- August 12—14** Workshops
- August 14** Plenary Session: conclusions of workshops' discussions.  
**Conference:** 'Ultimate aims of Pax Romana' — the international community of Catholic students.
- August 14—15** Pilgrimage to Fatima.
- August 16—21** Administrative Assembly.

Cost of participation, including lodging, board, pilgrimage, amounts to about \$ 30.— per person.

Inscriptions should be sent to Mr. João Vaz Serra de Moura, Rua Forno do Tijolo, 36—4°, Lisbon 1, Portugal.





Fundação Cuidar o Futuro



appealing to the full spiritual potential of the other. The most intense practical activity or the most absorbing organizational responsibilities should never provide an excuse for the separation of the leader from his group, or for neglect on his part in establishing these personal relations. For while the perfection of the group has a meaning of its own, with its own values, it is not independent of the human perfection of each individual member. The finest speeches, the greatest parliamentary ability, or the accomplishment of concrete tasks, prove pointless in achievement or conclusion if the leader has not been able to set up this personal dialogue.

He is pushed towards this by a dynamic love and an honest obsession for the good of others. The resulting spirit of service thus never becomes mere organizational activism, nor a melancholy and clumsy concern for others. On the contrary, it is flexible, adapted to any of many reactions, and to every facet of the human personality.

Needless to say, there can be no question of condescension — rather, the flexibility mentioned must go hand in hand with a direct appeal to the members. The leader, by his example as well as his direct appeal, must always present an opening for every individual to a momentous and radical truth, a deeper commitment in the life of the community. The love which he brings to others imposes on him the duty to help them outdo themselves in their continued efforts for sanctity.

This assistance cannot be reduced to petty services pleasantly rendered, nor to the preservation of an atmosphere of Christian brotherhood. It must be direct and dynamic, reaching every sphere in which man moves. It corrects, teaches, advises, forms and inspires; as Saint Paul said, "...preach the word in season, out of season; reprove, entreat, rebuke with all patience and teaching." (II Tim. 4,2).

In our student groups these words should be taken literally, for it is precisely where the Truth should be the eternal mark of all apostolic activity ("I am the Way, the Truth, and the Life") that it becomes easy to hide in a doctrine of relativism, eventually ending in the scattering of all efforts and in practical inefficiency. To all these tendencies, the Catholic leader, moved by the urgency of the work of salvation in which he is engaged, will present his personal work of perfection, inspiration, and practical labour.

### *The Search for Sanctity*

Here, of course, a great personal effort is called for; for if he is to seek the good of others, he must see and know clearly both the individuals and the situations they come up against. His entire personality, with its intelligence, intuition and insight, is called into play

in this matter. To be a leader of others he is doubly responsible for the development of his own talents since, more than in any other vocation, they have a special social significance.

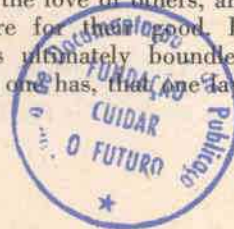
If he owes to others the unceasing spirit of dedication and service, he owes them no less the conscious and serious striving for his own personal perfection. "Meditate on these things, give thyself entirely to them, that thy progress may be manifest to all. Take heed to thyself and to thy teaching, be earnest in them. For in so doing thou wilt save both thyself and those who hear thee." (II Tim. 15,16).

In the world today where we have seen whole nations ground under by the ambitions of brilliantly intelligent men with a well-demonstrated power over the actions of the masses, we must look for leaders whose "justice, godliness, faith, charity, patience, mildness" (I Tim. 6,11) can provide the moving force for those around them. It can clearly be seen that we are going beyond the idea of the leader as one possessing merely certain psychological aptitudes and fulfilling his role in the techniques of carrying out executive decisions. Rather we see him as one within the group who "guards the good trust through the Holy Spirit who dwells in us". (II Tim. 1, 14)

Linked as it is to the mystery of the Church, the mission of the leader is inspired by the Holy Spirit, and from Him flows all his activity — it is the Holy Spirit who forms the true spirituality within him. As long as the leader is open and receptive he will be filled with his gifts, thus bringing with him into his personal relationships the spirit of wisdom and good counsel.

The fullness of the life within the Spirit bestows on the leader a full perspective of all his task and he discovers a new sense of his work, of his 'teaching mission'. In his own experience he is led to see that "the purpose of this charge is charity, from a pure heart and a good conscience and faith unfeigned" (I Tim. 1, 5). It is from this pure heart — in the fullness and depth of its love, from this good conscience — capable of proper decisions and alive to the signs of grace, from this unfeigned faith — fighting the good fight for the faith, that flows the charity which is the flame of the Holy Spirit.

Only this charity can move to the ultimate giving of self — not just the spectacular giving on one occasion alone, but a persevering and continual one, seeking after every need, open to all demands, prepared for every sacrifice. It will not be limited by any idea of exaggerated prudence, but will be always outdoing itself, totally given over to the love of others, and with a deep and burning desire for the good. Finally, the extent of this love is ultimately boundless, for "greater love than this, no one has, that one lay down his life for his friends".







# E.C.A.

***"It is people who unite or divide continents and not deserts and mountains"***

Now in the year 1960, the period of colonial administration nearly over and Africa awake to the realisation of her strength and potentialities, the conception of a co-ordinated and harmonious development of Pan-African economy is no longer but a dream in the minds of a few. No longer at the stage of "forming merely a new symbol of the aspirations of the continent", the Economic Commission for Africa (E.C.A.), according to Dag Hamerskjold, is now an active organism.

The second session of this Commission, the last-born of the Regional Commissions of the Economic and Social Council of the United Nations, took place in Tangiers in January. Delegates were present from

1) all sovereign states in Africa (Ethiopia, Ghana, Guinée, Liberia, Libya, Morocco, U.A.R., Sudan, Tunisia, Union of South Africa)

2) extra-African countries exercising their Sovereignty in Africa (Belgium, Spain, France, Italy, Portugal, Great Britain)

3) African states still under tutelage but admitted only as associate members (Belgian Congo, Nigerian Federation, Gambia, Kenya and Zanzibar, Uganda, Somaliland Protectorate, Ruanda Urundi, Sierra Leone, Somalilia, Tanganyika.

4) Certain member states of U.N. as observers.

As in the first session of the E.C.A. held a year previously in Addis Ababa, the vital problem, the dilemma facing Africa, was seen to be how to reconcile the necessity for exterior aid with the suspicion (born

naturally of decades or centuries under the colonial system) with regard to any sort of tutelage; how to reconcile economic dependance with absolute independence, co-operation with disengagement. Much passionate debating took place in the search for concrete decisions. As could be expected the exploitation of the meeting for political ends was a temptation not to be resisted by certain young countries. It was inevitable that lobbies were formed more following political than real economic interests, and that a certain amount of sterile discussion took place.

Discussion was based around two documents, the one prepared by the Department of Economic and Social Affairs of U.N., 'A study on the economic situation of Africa since 1950', the other 'the influence of the European Economic Community on African Commerce', prepared by the secretariat of the E.C.A.

All were agreed in deploring the general economic structure of African Countries with exportation of primary products and importation of manufactured goods, and in the need for remedy through a stabilisation of price of primary products, in order to neutralise the hasards of unfavourable world conjuncture, and through the creation of transformation industries and

the expansion of intra-African commerce to compensate for the limited markets. In the present structure there is an ever-increasing dis-equilibrium between the balance of payments (for the demand for imported products exceeds the expansion of internal production) and external financial aid for the constitution of capital is necessary. This was the first fact established and a painful one it is for peoples who have a sometimes exaggerated idea of their own dignity and who are indubiously susceptible on this point. According



Fundação Cuidar o Futuro

Fr. Placide Pernot is Bursar at the Benedictine Monastery of Tioumiline, Morocco. He attended the Second E.C.A. Meeting as observer for Pax Romana.



to some delegates however too much importance should not be attached to the investment of foreign capital: there are other reasons for the economic stagnation in Africa and other remedies: the absence of technical qualifications is a major obstacle to the use of offered capital. It was for this reason that certain delegations insisted on the human factor, on the need to concentrate on the education of the people and to see that their energy — now but an enormous potential — is utilised, particularly, to start with, for the transformation of the economy from one of subsistence to a full marketing system. Integration of the different sectors of the economy will never take place without development of the energy, the resources and the imagination of the peoples of Africa.

Three objectives are common to all the states, re-animation of the village collectivities, civil mobilisation of the population and industrialisation. As regards the first, modernisation of the techniques of production is necessary as well as an arousing of the villagers to a sense of dynamic solidarity and to the fact that they are participating in an effort confined not only to their own surroundings but to the country as a whole. Regarding the second objective civic services must be formed everywhere to produce skilled workers in technical and rural fields. Finally industrialisation must be pushed in all forms. Artisan techniques must be improved and adapted so that products can be formed from materials on the spot.

#### *The E.E.C. (European Economic Community) and African Commerce*

It was during the lengthy discussions on this subject that a certain reluctance, an opposition even, on the part of African delegates to the E.C.A. indicated a definite fear — partly justified perhaps — that the European domination in Africa would be perpetuated under a new form. The most constructively formulated opposition came from the Tunisian delegate who asked "To what extent does the association or non-association of African States with the E.E.C. contribute to the crystallisation or the modification of the traditional structure of African Commerce?" If the E.E.C. does not aim directly at the economic development of Africa, which is beyond its objective, does it not constitute an obstacle to this development in maintaining a form of economy connected to the colonial structure of Africa? This is the secret fear

of all the countries in Africa. It is the fear that lies behind the general psychological attitude of radical hostility to everything that could recall the colonisation of Africa. It was also this, or a related fear, that lay behind the original Moroccan opposition to the membership in full right of the French Community. It was this fear that lay behind the Tunisian opposition to the Sudanese proposition that the Federal Republic of Germany be admitted to the E.C.A. as a consultative member on the grounds of her experience and interest in the economic development of Africa (as she had been admitted to the Econ. Commissions for Latin America and Asia). And we shall see just now it was this fear that lay behind the frictions during the debate on international aid to Africa.

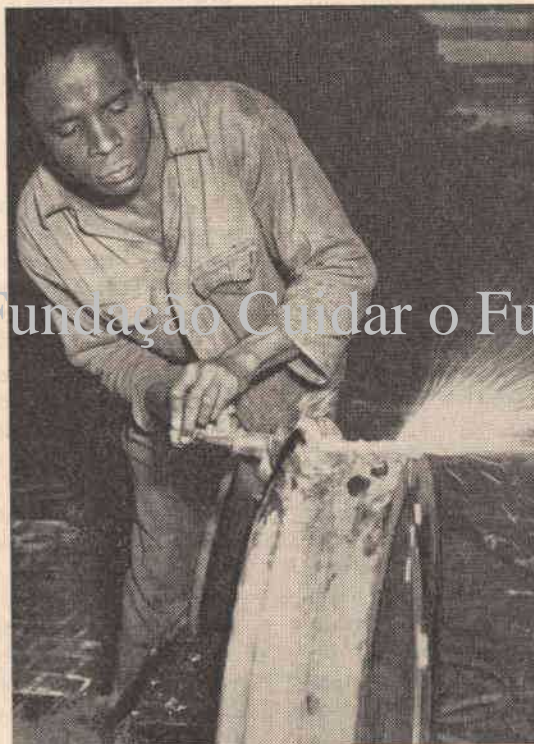
However, apart from an objection by the Ghana delegate who cited the disastrous effects of the E.E.C. on the world cocoa market there were few factual objections to African association with the E.E.C. The Ruandi Urundi delegate stated "The association of certain African territories with the E.E.C. would not dislocate African Economics. The Common Market seems to open perspectives of an activity and of an economic potential which cannot fail to be attractive for all African states.

"There is nothing exclusive in the association of certain African territories. The Common Market is a concrete experiment of economic co-operation between continents, of which the first result is the *rapprochement* in commercial relations of certain African states with Europe, and the second the intensifying of traditional currents of exchange to the benefit of all Africa. This association must be considered as a useful means for obtaining the stabilisation which can only be acquired on an internal level and with the participation and co-operation of consumer countries. In this light the

economic integration of Europe (and further extensions in this field are taking place) and the participation of African countries as associates would bring concrete results in the stabilisation of market prices".

#### *International aid*

This was seen to be possible in two domains. Firstly technical assistance of which the primary aim is the formation of specialists and secondly economic aid as such, that is the provision of foreign capital. For the most profitable utilisation of the aid the





necessity for active co-operation of the beneficiary country was generally recognised.

There was no discussion as to the necessity of such aid, the underdevelopment of Africa being all too clear. But as to the form of such aid, the speakers had much to say, insisting on the urgency and dignity of the beneficiary countries. "Nigeria does not intend to place herself at the charity of any one. She recognises however that a speeding up of her development cannot be realised without exterior aid, aid which must be unconditional". "All aid to Africa must try to liberate her effectively on the economic level and must be inscribed not as charity but as international solidarity".

The regrettable devaluation of such concepts as charity and the use of high-flown phrases did not contribute to the precision of these declarations but there was present a legitimate idea of the dignity of nations, and the history of the past centuries gives ground to this defensive attitude. The Tunisian delegate made a plea for disinterestedness which would have astonished Machiavelli and it is not likely that any nation would realise the virtuous ideal he proposes: "In general bilateral aid is given by European countries to African countries with which they have political or economic ties. The political character of arrangements of this type is evident. In order to continue to receive aid they must remain on good terms with the donating country. Tunisia suffered from this state of affairs in 1957 when, for purely political reasons, France stopped giving the aid that she had promised. In the bilateral aid system as it is now, interests of the donating state prevail over those of the beneficiary, whereas with the bilateral or multilateral the realisation of the development plans of the under-developed state should have priority. Aid is unacceptable if it restricts the liberty of the receiving state".

While most countries favoured multilateral aid, it should be seen that bilateral aid has *its* advantages and is far from being abolished in Africa. International multilateral aid diminishes the sense of responsibility and thus its efficacy. Granted the abuses of colonisation in the past it should be recognised that cohabitation of coloniser and colonised has made for a certain affinity of mentality and culture which beyond inevitable frictions could make for beneficial exchanges if the lending country can give proof of disinterestedness. Such action, while profitable immediately on the prestige level, would automatically in the long run pay dividends on the economic side. The Soviet Union understands this only too well and while giving only a small proportion of the aid that the West gives, of course 'disinterested' (setting up of heavy industry in under-developed countries such as India, loans at negligible interest etc.) she reaps a far greater reward in the matter of prestige than the West.

It is indeed a paradoxical situation where simply on the basis of their independence and their liberty, under-developed countries have acquired the right to speak on equal footing with industrialised nations and

even to impose conditions on them. This, brought about by the evolution of international conscience and by the present structure of world organisation, is a sign of progress in itself. Certain countries will not fail to make abuse of the situation but it shows clearly a victory of spiritual values over purely materialist factors. The ranking of a man or a nation is no longer the ranking of his economic development.

What are the practical results of this conference? What conclusions can be drawn by an external observer?

On the economic level, real results are few. Resolutions were passed forming groups to deal with various problems (especially in the domain of agriculture — e.g. infectious cattle diseases, the fight against soil erosion, the development of the alpha reserves and the maritime fisheries etc.), for community development and the formation of African technicians. (In these sectors close collaboration with the various international organisations of U.N., such as F.A.O. and W.H.O., will be held for the study of practical decisions to be taken). The Commission being so recently formed it is not surprising that the resolutions do not yet go further than the stage of study, inquiry and recommendation.

### Myths

Judging from the opposition that arose in various forms to the association of African with European countries there seems to be a false conception of the E.C.A. This Commission is both the seed and the fruit, the cause and the effect of African Unity; but while this unity is seen — by the founders of the E.C.A., and in the mandate — as a unity *for* something, notably for the harmonic economic and social development of Africa, it is too often interpreted by Africans as a unity *against* the rest of the world and Europe in particular, as a chart of isolationism. As if fraternal co-operation alone would be sufficient to bring about economic development. Myths abound in Africa — the myth of independence as the universal panacea, the myth of the inherent perversity of colonising nations, the myth of the transcendence of the colonised: "It is only in Africa that the people treat each other as brothers; Africa is the continent of Hope. While the rest of the world is divided and spend their time inventing means of destroying each other, the peoples of Africa are uniting to fight their greatest enemies — ignorance, misery and disease" (declaration of the Tanganyikan delegate). The Africans being but at their present stage of development they are as yet incapable of judging the value of the mass of information and slogans put before them. Pan-Africanism is one of these slogans and it is up to the new leaders to make sure that it leads the people to an intelligent collaboration and search for progress and not that it sews the seeds of rancour and hate which would finally turn against themselves. Will the unity of Africa, arising today in the euphoria of independence, be



strong enough to face up to hard realities of the practical building up of the new Africa ?

On the ideological level we must try to recognise God's design in the gigantic political, economic and social developments of our time. We know that even in the region of human civilizations there is no purely natural state where God has abandoned men to their own resources, intellectual or otherwise. We know that every order whether human, political, social or economic must be envisaged in the supernatural perspective, and that puts it far above the paltry considerations of supremacy, prestige and susceptibility, and far above, too, the false mysticism which regards all human activity with contempt. The true Christian is a link in the living chain which binds the two ends — human activities with their supernatural ordination. It is in recognising the divine plan in human history, in becoming the obedient instrument of this design that the Christian Intellectual can carry out this apostolate, and, returning to the African scene, by substituting Divine Cause for Myths.

On the more practical level, a perfect opportunity for realising God's plan in the light of faith, translating concepts and principles into effective action in the history of the world, is offered by technical assistance. It has already been said that the Africans are torn between two apparently irreconcilable aspirations: the urgent need for external aid and the fear of losing or endangering their independence by accepting it. There is but one reply to this problem: Christian charity. Let us use the word. Let us use it in its true sense. Distorted as it is, and dishonoured to the point of inspiring a legitimate repugnance in modern man, it is high time to give it back its full meaning.

The idea of charity, theologically speaking, far from implying the humiliating supplying of deficiency, pity or human condescension, is based on a sense of human dignity, this founded on what is most certain and most sublime — man's resemblance to God. Confronted with this revelation, all human prejudice of race, colour or nation disappears and the sovereign liberty of the Christian is revealed.

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## Background to Syng Man Rhee's overthrow

On March 1st, 1960, I saw long lines of school children marching silently and without visible enthusiasm through the main streets of Seoul; they commemorated the abortive uprising of the Korean people under the Japanese regime on March 1st 1919. The Korean people had been under Japanese political influence already since 1894, since the Sino-Japanese war, and were completely subjected to Japan in 1904—05, at the end of the Russo-Japanese war. It was only in 1945, at the defeat of the Japanese troops by the Russian and American armies that Korea once more saw political freedom.... The school children's march through Seoul was not at all emotional, even too quiet for such young people. Maybe, even the children felt that they were being used by the one party-government to demonstrate for the sake of the election which was to be held two weeks later. But I would like to recall another demonstration, which had been officially denounced by Choi In Kyo, Syng Man Rhee's Home-Minister, as being instigated by Catholic school authorities and the Catholic Mission. It happened in Korea's third biggest city — Taegu, down in the South. It was the first open anti-government demonstration....



The Editor of the only Catholic weekly in Korea, 'The Catholic Times', Fr. Sye Ki Ho, has written a well based article for the Pax Romana Journal — from which the above extract — giving a clear and accurate picture of the factual historical and political background and the events leading up to the recent overthrow of Syng Man Rhee and his government. With acuity the author discusses the changing position of the Catholic Church, and of other denominations, the important rôle played by University students

before the final revolt on March 19th, and the present crucial situation facing Korea and the Church in Korea, now that freedom has opened the doors not only to desirable but also to undesirable elements, including anarchist, leftist and — largely Japanese — materialist orientated — influences.

It is only due to the unfortunate late arrival of this very actual article that it has not been possible to place it in this number. It will appear in Journal no. 4.



## EAST-WEST UNDERSTANDING

Once a year in the Spring the Newman Association of Great Britain and the Union of Catholic Students stage a combined conference under the umbrella of the University Catholic Federation. The latest of these meetings held in Birmingham on February 27 and 28 is described here.

The most striking feature of the 1960 U.C.F. conference was the keenness with which students and graduates from all over Britain discussed the improvement of East-West understanding at Birmingham. On the Saturday afternoon there were over 120 present to hear Professor Zaehner, and the other lectures mustered only a few less. Among these were a Japanese business man, a Sinhalese scientist and a Korean student, as well as several people who had at some time lived in the East.

While introducing the first speaker Mr. Eric Poyser, the President of the Newman Association, recalled that the conference was planned deliberately as a contribution to the UNESCO major project for better understanding between East and West. Owing to the unexpected departure of Dr. David Snellgrove for India, Dr. Kevin McDonnell had undertaken to speak on Asia Today, a task made easier for him by his recent visit to the Philippines, from which he was still white, or red hot. This was soon proved to be the case. With a mixture of vivid memories and exact statistics we were enabled to share the evident concern of our envoy. The enormous differences—religious, social, economic and demographic, were shown to be accelerated versions of the upheavals brought about by the industrial revolution in the West in the last century. The consequent complications in the way of adjustment and re-development posed many problems, not least for Christian generosity.

Drawing his illustrations from the places he stopped at on his travels, or from the reports of delegates he met at Manila, Dr. McDonnell enabled us to share his sense of urgency. Nationalism with its rejection of what is thought of as Western religion, and industrialisation with its disregard for traditional culture, present to the Church in Asia a real challenge. The first condition of success

hinges very much on the relatively few educated professional leaders, they alone can act as a bridge to adapt the good in their traditional culture to the pressing needs of today. The Church as time goes by may startle us by bringing out new riches hitherto unsuspected. There is much to be gained by a sympathy with the East, and at the same time the West has much to offer — but it must be the very best in our own traditions.

Inevitably the second paper was more academic, but it was not less helpful. Dr. Capus, the Chairman of the Birmingham Newman Circle, introduced Professor Zaehner as the leading authority on Eastern Religion at Oxford. The speaker confirmed the view that with the retreat of European imperialism Asia is bound to reject what it sees as the religion of its late masters. But the cradle of religion was in the East. Not only that of Jews and Christians but of Islam, Hinduism, and Buddhism. The latter because they have fewer metaphysical concerns and less room for individual salvation may find it very difficult to withstand the onrush of secular standards, and easily accept the material creed of Communism along with the tractors and dams.

Hence the importance of bringing to the fore those elements which are essential, and of distinguishing them from what is accidental. Unfortunately the various traditions and habits of East and West make it difficult to realise that one is talking about the same thing. Much in the later development of Indian religion approximates to the idea of an incarnate God. The religion of Zoroaster may serve as a bridge since it has much in common with Jewish religion. The highest ideas of the religions of the East are all to be found in Christianity and it is possible to look upon them as a preparatio evangelica, but this can also be a slow and very gradual recognition. Such understanding offers no easy solution to the present dilemma.

If we had stopped there, there might well have been a sense of futility in the minds of some of those present, but there were two more major contributions. In the course of the Sunday Mass, which was sung by the Birmingham chaplain, Fr. Tucker, in the chapel of

the convent, we heard an eloquent plea for charity from Fr. Cornelius Ernst, O.P. who came over from Hawkesyard to preach to us. Basing his words upon the opening passage in St. Paul's epistle to the Romans, he indicated that we must interpret "to the Jew first and then to the Greek" very widely in view of the present situation. We are not concerned to expound our culture, but to deliver a message of cosmic significance. We should not be timid, but seek to make visible, audible and understood, the glorified Christ who is central to the mystery of the redemption and transcends all our differences.

Mr. Cain, of Nottingham University, acted on behalf of the President of the U.C.S. in taking the chair for Mr. Ronald Brech when he spoke on the Christian Contribution. As an economist he naturally began with the plight of under-developed nations. Because political independence depends on economic viability their great need was capital, but this by itself is not enough without access to goods and to technicians. This is where true Christian charity, properly understood, was essential; but it is not an easy solution, since private aid is difficult to organise without enormous expenses on 'infra-structure', psychological as well as material. But these nations have a right in justice to be developed, and Christians have a duty to help so far as they can, by taking part in technical assistance, by organised international services, and most of all by friendly relations with their representatives in the West. There ensued a lively discussion on the practical level regarding educational exchanges, and the possibility of forming people to take posts as technical assistants to replace expelled missionaries. A plea was added for the work of World University Service.

In the course of the discussions which waxed between lectures is transpired that at least three people present were arranging to devote some years to teaching posts abroad, but all were bound for Africa for lack of the machinery enabling them to go further East.

(taken from "The Newman")





## Fundação Cuidar o Futuro

### TEMPLES AND CROPS

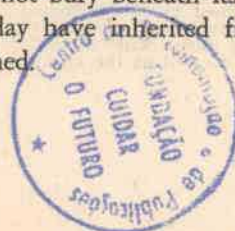
**W**ork has begun on the great Aswan dam. Within five years, the Middle Valley of the Nile will be turned into a vast lake. Wondrous structures, treasures of universal value, ranking among the most magnificent on earth, are in danger of disappearing beneath the waters. The dam will bring fertility to huge stretches of desert; but the opening up of new fields to the tractors, the provision of new sources of power to future factories, threatens to exact a terrible price.

True, when the welfare of suffering human beings is at stake, then, if need be, images of granite and porphyry must be sacrificed unhesitatingly. But is it necessary to choose between a heritage of the past and the present well-being of a people, between temples and crops?

UNESCO and the governments of the United Arab Republic and the Sudan are making a combined

all-out effort to save the threatened monuments. In return for the help the world gives them, the governments of Cairo and Khartoum will open the whole of their countries to archeological excavations and will allow half of whatever works of art may be unearthed by science or by hasard to go foreign museums. They will even agree to the transport, stone by stone, of certain of the monuments of Nubia. (See photo above.)

A new era of magnificent enrichment is thus opened in the field of Egyptology. Instead of a world deprived of a part of its wonders, mankind may hope for the revelation of hitherto unknown marvels; and the Nile, in becoming a greater source of fertility and power, will not bury beneath its waters marvels which we of today have inherited from generations long since vanished.





# NEWS IN FLIGHT



## ICMICA IN FOCUS

### INTERNATIONAL

'The Man of Tomorrow: Scientist and Humanist' was the theme of the 7th Conference of Non-Governmental Organizations holding consultative status with UNESCO at the end of May in Paris. Delegates chose subjects, on the Committee's proposition, for working parties set up after the conference. The subjects provisionally selected by the Committee were:

Extension of international collaboration in education, science and culture to the countries of Africa;

Drawing up of education programmes for promoting social and economic development;

Adaptation of young people to the modern world: social adaptation, introduction to economic and social problems;

New trends in adult education and the Non-Governmental Organizations.

Pax Romana delegates participated in the Conference were Prof. Ramon Sugranyes de Franch (President of ICMICA), Mr. Thom Kerstiëns (General Secretary-ICMICA), Jaime Cordova (General Secretary-IMCS), and Rev. F. Russo of the Pax Romana Secretariat for Scientific Affairs.

### EUROPE

England: The Newman Association organized a study tour for a group of twelve Polish Catholics. This is the first time that an organized group has been able to visit England, though many individuals have made private tours in recent years. The primary purpose of the tour was to enable Polish Catholics to meet English Catholics and especially those engaged in similar professional work. The group was representative of the different university professions and included members active in Catholic public life. The group visited London and made a tour in the provinces.

'Television' was the subject of the regional conference of the Newman Association organized recently by the Newcastle Circle. The conclusion reached was that the ordinary viewer's image of the Church has improved with the coming of commercial television. This was based on the view of a priest with twenty years of broadcasting behind him.

Religious T.V. reaches between six and eight million viewers normally and sometimes as many as half the population.

Summer School: "You are charged with a universal social responsibility for all that which concerns the spread of Christian truth and its concrete application in all fields of activity". Mindful of these words of the late Holy Father, the International Committee of the Newman Association has suggested that the Summer School this year, which is to be held at Keele, Newcastle, Staffs, in August, should be devoted to studying international activities. Anxious not to be overwhelmed by the technicalities of the international institutions of the United Nations, the theme will be studied both as philosophy as well as the practice

of world community. The speakers and their subjects are:

'World Community concepts in the philosophies of mediaeval thinkers' (Dr. Morall of University College, Dublin).

'World Community concepts in the philosophies of modern thinkers' (Mr. Jean Ladrière of Louvain University).

'United Nations'. 'Education in the World Community' (Dr. Howes, Director of Education in British Honduras).

'Food in the World Community' (Mr. Colin Clark, Director of the Oxford Research Institute of Agricultural Economics).

'Health in the World Community' (Fr. M. J. Walsh).

Ireland: The Fifth Annual Congress of the Irish Association of Catholic University Graduates, organized by the Cardinal Newman Society (Belfast) will be held in the African Missions College, Dromatine, near Newry, County Down, from 30th June to 3rd July. The series of papers will deal with important developments in the Church in the Twentieth Century. The main speaker will be Fr. Donal O'Sullivan S.J., who will deal with the development of the whole spiritual life, and with the need to make ourselves acquainted with modern developments.

Germany: On the occasion of their 75th Anniversary, the Union of Catholic Women Schoolteachers in Germany held a Jubilee Assembly in Essen from 4-8 June. Lectures will be given on 'Women in the Community of Today', 'The Contribution of the School in the Profile of the Woman of Tomorrow', 'Responsibility for Tomorrow - the Basis for further Work' and other related subjects. Dr. Nuchelmans, Secretary of the International Secretariat for the Teaching Profession (affiliated only last year to Pax Romana) attended the Assembly.

Poland: As in past years, Pax Romana wants to organize an exchange with Poland this summer. It is hoped that an international team will visit Poland in the months of July and August. A Polish team will come to Western Europe in the months of August and September to attend several Pax Romana meetings.

### AFRICA

Mr. Noël Ross, member of the General Secretariat staff, having spent some months in the Union of South Africa where he contacted most graduate and student leaders, as well as several Bishops and Archbishops, has left Cape Town to return to Europe. On his way North, he will visit several Federations in Africa — in the Congo, Nigeria and Ghana.

Dr. Bernard Chidzero, graduate of Pius XII College, Roma, Basutoland, at present doing a doctorate at Oxford, has been appointed to the U.N. Economic Commission for Africa.

### GENERAL SECRETARIAT NEWS

1. Mr. Thom Kerstiëns, General Secretary of ICMICA, is to be guest speaker at the

Social Study Congress of the Dublin Institute of Catholic Sociology. The theme of the Congress, which is to take place in June, is 'A World in Want'. Mr. Kerstiëns will speak on "Spiritual and Cultural Needs".

2. The Latin American Centre for Documentation and Information on Youth Activities in Cuba, an associate UNESCO enterprise, has now expanded its activities to leadership training. Pax Romana's Secretary for Latin American Affairs, Mr. Raúl González Simón, has been nominated General Secretary of this Youth Institute.

### PROFESSIONAL SECRETARIATS

1. The Secretariat for Scientific Affairs held its Committee Meeting in Fribourg on 4th June.

2. An important and actual theme of concern to all who work or are interested in the technical and economic fields was that of the International Congress of the International Catholic Secretariat for Technologists (SIAEC), Essen, 26-29 May. The theme was: 'Living Christianity in the Technical Age'. Prof. Ramon Sugranyes de Franch, President of ICMICA, assisted at the Congress.

3. Mr. Giorgio Colarizi, President of the SIAC (International Secretariat for Catholic Artists) has just been appointed Director of the Italian National Centre for Artistic Education by the Italian Minister of Education.

### IMCS

#### EUROPE

Holland: Mr. Joep von Arendonk of the UNIE (Union of Catholic Students in the Netherlands) is at the moment in Poland as member of the official delegation of the Netherlands Student Council. The delegation is to visit Warsaw and Cracow, and will be in Poland for two weeks.

Germany: The Annual General Assembly of the OSCO (Overseas Students Co-ordination), corresponding member of the IMCS) took place in Berlin, from 13-18 April, under the patronage of His Excellency Cardinal Döpfner. The administrative mayor of Berlin, Mr. Franz Amrehn, spoke at the opening reception of the difficult position of Berlin. Mgr. John L. Coonan, England, spoke on the theme 'Understanding for the West', and Mr. A. van Istendael, General Secretary of Christian Trade Unions, discussed 'The Responsibility of the Christian Student after his Return to the Home Environment'. Mr. Helmut Weyers, Vice-President of Pax Romana-IMCS, treated the question 'OSCO and Pax Romana', while Mr. W. Folz, President of the KDSE (IMCS affiliate in Germany) spoke on 'The Relations between OSCO and KDSE'. The General Secretariat of Pax Romana was represented by Herbert Emezi, African Secretary, Pierre Beemans, Secretary for North America, and Eberhardt Cl. Grubitz.





The Annual Meeting of the **Bundes Neudeutschland** was held in Bad Bruckenau from 4-8 May. The theme discussed was 'Germany and her Eastern Neighbours'. The General Secretariat of Pax Romana was represented by Mr. Thom Kerstiäns, General Secretary-ICMICA, who talked on 'Impressions of a visit to Poland'.

The 74th Annual Assembly of the Cartellverbandes der Katholischer Deutscher Studentenverbindungen (CV) — the Catholic German Student Corporation — took place from 9-13 June in Munich under the lead of the Munich branch, Tuiskonia. The theme: 'You are called to Freedom'.

The Annual General Assembly of UNITAS, a German corporation will take place from 8-12 June in Augsburg. The theme: 'Christ - Occident - World. The Catholic in the Changing World'.

The following study-weeks organized by the KDSE, IMCS affiliate, will take place in the summer semester:

- 30.4-6.5 Christ and Democratic Socialism (Berlin)
- 25.5-29.5 The Spiritual Crisis of Today (Schliersee)
- 25.5-29.5 Our Contribution to Public Life (Stuttgart)
- 8.6-12.6 Christ and Democratic Socialism (Würzburg)
- 15.6-19.6 Our Contribution to Public Life, and The Problem of Academic Education (Münster)
- 15.6-19.6 The Problem of Academic Education (Aachen)
- 15.6-19.6 The Problem of Academic Education (Erlangen)
- 15.6-19.6 Dialectic Materialism (Berlin)
- 15.6-21.6 The Spiritual Crisis of Today (Münich).

For further information, write to the KDSE, Kölnerstr. 101, Bonn, Germany.

Recently compiled statistics show the following distribution of corporations and their local groups:

	Germany	Austria
Unitas . . . . .	56	3
CV - Cartellverbandes der Katholischer Deutscher Studentenverbindungen . . . . .	108	36
KV - Kartellverband Katholischer Deutscher Studentenvereine . . . . .	93	13
RKDB - Ring Katholischer Deutscher Burschenschaften . . . . .	17	1

**NORTH AMERICA**

**USA:** Nearly \$ 250 have been collected by different student provinces of the NNCF (National Newman Club Federation) for the Second Pan-African Seminar of Pax Romana. A further \$ 50 goes to Korean students — this from Wisconsin, while from the South Louisiana Institute (also a Newman Club), a typewriter and books have

been sent. The New Jersey Province held an Entraide Dance, the proceeds of which will be sent to Thailand.

**Federations in Exile:** This year marks the 50th anniversary of the Lithuanian Catholic Student Association **Ateitis**. The jubilee year program of activities will culminate in the Jubilee Congress, to be held from September 4-6 in Chicago. To give the anniversary added significance, chapters are striving to commemorate it on the regional level also.

At the 1960 International Seminar of the North American Commission of Pax Romana held on February 20-22, at Mariapolis, Connecticut, and sponsored by Ateitis, each delegate was presented with a copy of the Lithuanian Prayerbook from Siberia containing the reproduced original and its English translation. This prayerbook was written and hand-made by four Lithuanian girls imprisoned in Northern Siberia. Cardinal Cushing of Boston wrote the preface for the English translation. This prayer-book is a living document of the fervent faith of the Church of Silence.

During the season of Lent, it has become a tradition for the **Chicago chapter of Ateitis** to give a seminar on certain aspects of modern life. A session is held each Saturday evening in Lent to which the general public is invited; it consists of one or two lectures followed by a general discussion. The theme chosen this year was 'View of Man in Modern Literature'. It is in the literature of our day that we see reflected the face of the man of tomorrow. The theme was developed by considering the recent literature of French, Spanish, German and English-speaking peoples and Lithuanian writings. In the last session on the seminar, these views were summarized and the modern outlook on man was evaluated in the light of the thought of the Church.

**Ateitis** has adopted a program of religious study for the year 1960, which is in close relation to the theme of the Ateitis 50th anniversary year — 'Loyalty to Christ: loyalty to Lithuania'. The program consists of three parts: 1) the study of Christ from the point of view of universal Christianity. Its aim is to gain an understanding of the present state of the Christian world; 2) the study of other religions and ideologies: Protestantism, Islam, Communism, Industrialism and Humanism; 3) the study of the role Christianity in the development of Lithuanian culture from the standpoint of learning, the arts, literature, music and philosophy.

**Canada:** Students from Loyola College, Montreal, have adopted eighteen poor families since last October, twelve through Benedict Labre House, an association of lay Catholic Action, and the others from parish priests. Food, vitamins, clothes are collected for these poor families, bills paid, 'hygienic measures' taken, and many other various problems tackled. This help is continued until the family is once more on its feet.

**CFCCS. Progress report for the Canadian Federation of Catholic College Students**

At the Annual Convention for the Federation held in Montreal last October, it was decided that the National Project would be, the promotion and sending of lay missionaries to the foreign missions. It was also felt that a part-time Executive Secretary should be hired and this position was filled by Mr. Dave Dyson, a teacher at Loyola High School.

The National Program did not get under way until February 1 because the National Executive did not make the final appointment until then. The first thing that was done, was the drawing up and publishing of a pamphlet on CFCCS. This defined the Federation's Aims and Purposes. All the effort was concentrated on two National Projects, i.e. a foreign student program and the promotion and sending of lay missionaries.

The foreign student program was held in most of the 13 member colleges. In Montreal five organizations cooperated in a Pax Romana Day. The Canadian Federation of Catholic College Students, the Newman Clubs, the French Federation of Catholic College Students, the Ukrainian student organization and the Christian Family Movement. With a professor from each of the Universities on a panel discussion, the theme, "The International Responsibilities of Catholic Students in Canada", was discussed. Father Joseph Christie, S.J. also talked. In the evening the students were invited into the various Catholic homes.

The Lay Mission National Project has had some definite results. After contacting the various lay mission organization in the United States, pamphlets and seminars were held in all the member Universities. In the Maritime Colleges African and South American priests and laymen discussed the situations in their countries. In the Montreal area, a doctor who was a lay missionary in Pakistan gave a talk. In the London Diocese a member of the Grail Movement talked on the missions in Africa. At the present moment two students from St. Francis Xavier University will teach for nothing at a school in Northern British Columbia. Three students from St. Mary's University will go to Cumbermere, Ontario, in preparation for their work in the Yukon. A teacher from Newfoundland will go to Grail before leaving for the foreign missions. A student from Marianapolis College will also leave to work for the foreign missions.

On June 5 to the 19 a bilingual mission session was held in Austin, Quebec, under the directorship of a Miss Léveillé. Msgr. Smyth, Director of the International Coadjutor Institute, will train students next year in their adult education program. We hope to set up some kind of a training center down there in the very near future.





Next year we will intensify the foreign student program. We are already arranging committees at the member Universities whose job it will be, to welcome and help integrate the foreign students.

It is obvious that much more can be done. The recent joint Episcopal Letter has stressed the fact that there should be a much stronger apostolic cooperation between Canada and the United States. This we intend and will do by every means possible. A great deal has been accomplished in a short time, and we look with confidence to the future.

## AFRICA

Further letters of encouragement have been received by the General Secretariat of Pax Romana from various members of the Hierarchy concerning the forthcoming Pan-African Seminar at Lovanium University, Leopoldville: "I am indeed glad to hear that you have again chosen Africa as the venue of your next Congress. Events are moving quickly in this bright continent both materially and spiritually. Recently I returned from the installation of the first Negro Archbishop in history, Archbishop Gantin, in company with Archbishop-elect Amisshah of our own Cape Coast Diocese here in Ghana. In fact the majority of the Bishops present for the installation were of African origin. . . . Be assured of my prayers that Pax Romana continue to play a great part in training lay apostles". (The Most Reverend Joseph Bowers, S.V.D., D.D., Bishop of Accra).

"We shall try and send some members. . . I wish your efforts every success and I pray God to bless the Movement and its various activities". (The Most Rev. Richard Finn, Bishop of Ibadan).

"I am glad to hear that there is another All-African Seminar being arranged. But as Leopoldville is so far from here I doubt if there will be anyone from Nigeria able to afford the expenses of the trip. However it is not impossible if our students get help to attend". (His Grace, the Most Rev. Charles Heerey, C.S.Sp., Archbishop of Onitsha).

"We give all our approval for the coming Seminar and invoke God's blessing on it". (His Grace, the Most Rev. Joseph Cabana, Archbishop of Rubanga).

"We will do everything in our power to ensure the brilliant success of the forthcoming Seminar". (His Excellency, the Most Rev. Gaston Mojaisky-Perrelli, Apostolic Nuncio to the Belgian Congo and Ruandi-Urundi).

## PILGRIMAGE FROM DAKAR

Senegal: In blazing sunshine, over fifty Catholic students from the University of Dakar set out on March 19 for Popenguine, diocesan centre for pilgrimages in Senegal.

On the way, the students discussed "The Catholic Student and His Milieu". Divided into groups of ten, the pilgrims looked at all the problems which they face daily as Catholic students. The last lap before arriving in Popenguine was given over to meditation and prayer. At the entry to the

village, the students lined up and walked together to the shrine of Our Lady.

In the evening, the students gathered to pool the results of their discussions. These are the main ideas which emerged.

The Catholic student must never forget that his country and the Church expect much of him. Hence the need to acquire as complete a formation as possible — intellectual, moral, civic and political. The Catholic student demands as good an education as possible, and is opposed to second-rate instruction. However, the education he receives often calls itself "objective, scientific and neutral". If and when his teachers run counter to the teaching of the Church, this should not be an obstacle for the student but rather a stimulus to acquire a deeper personal formation.

As a privileged person in a country where higher education is limited to the lucky few, the Catholic student should not recoil upon himself, but be open to all human values. The Catholic student carries his responsibilities as a Christian everywhere; he should be an example to others while respecting their freedom as human beings.

On coming up to the university, the Catholic student is struck by the individualism he finds there. "I'm not my brother's keeper", that seems to be the general rule. One fulfils the duties of one's state, one goes to church, and that's about all. What is the cause of this "couldn't care less" attitude, since the Catholic student usually has a good religious training, and in Catholic Action movements like the Young Christian Students he has been made aware of his responsibilities as a Christian? Perhaps he suffers from human respect, a shying away from his responsibilities because he lacks deep religious conviction.

But here is another factor which favours this oyster-like attitude. The Catholic student is treated with reticence; he is often called "reactionary", "a man of half measures". He must dispel this prejudice by taking part in University activities. Of course, he cannot throw human values to the winds in his actions, and from this point of view, his actions are more limited than those of his marxist friends, for instance. But every bit as much as they, he stands for a facet of Africa tomorrow. He shoulders his responsibilities by carrying out the duties of his state, and by throwing himself alongside his comrades of all milieux and beliefs in the building of the new Africa. To do that, he must be open, understanding, radiating the love of Christ and the beauty of Christianity.

## Means of Action ?

There are many means, but the two most outstanding are prayer and example. There is personal prayer, of course, but it is especially through collective prayer that the Catholic students can show the overflowing life of their movement. But the Catholic student represents Christ badly if he shows Him solely from the passive, contemplative angle. Hence the duty to play an active part in his surroundings, and share with others the message of peace and charity.

After this discussion, the chaplain gave a meditation on the importance of the Sacrament of Baptism and the Holy Eucharist in the life of the student.

The following day, Sunday, the pilgrims attended Holy Mass and vespers with the village parishioners. They very much hope that the pilgrimage to Popenguine will become a tradition.

Toé Zacharie, President,  
Dakar Catholic Students Union.

South Africa: Pius XII University College will be the scene of a Catholic Action Conference for Lay People in December this year. About 120 people, representing every diocese in the country and various Catholic Action organizations, both African and non-African, will be brought together. The Conference, called by the Board of Bishops, will be the first of its kind to be held in Southern Africa. Against the background of a series of papers prepared by experts on the theme, 'The Formation of the Layman', delegates will discuss the problems of lay formation from the aspects of the family, the school, the parish, and youth and adult movements in the Church.

At the 1959 NCFS Annual Conference (National Catholic Federation of Students), Council decided to make a survey of the condition of Catholic students in South African Universities. The January Executive Meeting planned that the survey would first be tried at the Witwatersrand University and then extended to the others later in the year. The religious census has now been completed at Wits, and though the figures are not absolutely accurate, a fairly good idea can be formed of the cross section of the student body.

A Bible Study Group and a Medical Group have now been formed in the Student Catholic Society, Pretoria.

## ASIA

Thailand: On Pax Romana Day, students in Bangkok collected \$ 15 for Pax Romana.

## IMSC MEETINGS

1. The Directing Committee of the IMCS met in Madrid from 21—24 April, and was chaired by the President, Dr. Peter Vyngantas. There were 13 people present in all, including members and candidates, the General Secretary of the IMCS, and two delegates from the Spanish federation, JUMAC (Juventud Universitaria Masculina de Acción Católica). The JUMAC and the JUEFAC (feminine branch) were the hosts of the Directing Committee. Discussion touched on all aspects of the work of Pax Romana in various fields — international, national and local. Special attention was paid to three future meetings of Pax Romana: the Interfederal Assembly (see page 5), the Second Pan-African Seminar, and the Pax Romana Congress to be held in Latin America in 1962.

The members of the Directing Committee were received by the Cardinal Archbishop of Toledo who encouraged Pax Romana in its work, and pointed to the need for such a movement in a world which is becoming more and more laicized.



## NOT ONLY FOR SCIENTISTS

When Dr. Hodgson (Newman Association, Great Britain) first approached Messrs. Sheed & Ward with a plan for some books to be called the Newman History and Philosophy of Science Series they did not see the public swarming in its millions to buy them, but the first batch went so well that they have changed their minds and now insist on a larger edition of each new booklet and demand many more. The most recent to be published are *The Development of Physical Theory in the Middle Ages* by Fr. James Weisheipel O.P. (4/-) which is a clear exposé of the progress of research down to the time of Galileo. It is a miniature history of physics in Europe and shows the great dependance that was placed on Aristotle, not only by St. Albert and St. Thomas but of most others until challenged by Ockham and Bradwardine. It is also a reminder of the important part taken by several little known Englishmen in this field.

The other booklet, which in our view also ranks as a minority paperback, that is very good value in view of small potential readership, is *William Herschel* by Dr. Michael Hoskin (2/6). It gives valuable insight into the vigour and independence of spirit which enabled this pioneer mathematician to win the rank of "astronomer extraordinary", and of the enlightened patronage which made possible the development of modern space studies under very difficult conditions in Eighteenth Century England.

Rather more specialised but still of wide interest is *Evolution, Hypotheses and Problems* Faith and Fact Books 7/6. This is a translation and completion of a work by Professor Collin de Nancy. Both the specialist and the general reader will be interested to find that the author differs with the late Fr. Teilhard de Chardin on several points. So does Fr. Anthony Kenny, S.T.L., in his critical review of that author's first book to appear in English, *The Phenomenon of Man*, in the current issue of the Newman Philosophy of Science bulletin.

It may be helpful to recall the words of Pius XII in his encyclical *Humani Generis* on this subject: "The teaching of the Church leaves the doctrine of evolution an open question as long as it confines its speculations to the development of the human body from other living matter already in existence; that human souls are immediately created by God is a view which the Catholic faith imposes on us".

The paper recently read by Dr. Bernard Towers before the London Newman Circle Philosophy of Science Group on 'The Phenomenon of Man' is to appear in the April issue of *Blackfriars*.

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Fill in this form and return it to the General Secretariat of Pax Romana, Fribourg, Switzerland.

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## XIVth Plenary Assembly of Pax Romana-ICMICA

Place: Benedictine Monastery of Tioumliline, Azrou, Morocco.

Dates: August 27—31, 1960.

**Theme:** "The Rôle of the Educated African in the New Africa".  
The theme will be treated as follows: -

- I. 'The participation of the educated African in the growth of the Church'.  
— His Grace Archbishop Denis Eugene Hurley of Durban, South Africa;  
— M. Jacques Rabemananjara, of the journal 'Présence Africaine';
- II. 'Co-operation between believers and non-believers'  
— M. Bernard Chidzero of the U.N. Economic Commission for Africa;
- III. 'The effects of technology and the rôle of Christians in safeguarding human values'  
— Prof. Guy Malengreau of the Universities of Louvain and Leopoldville.

Points I. and II. will be worked out in commissions.

Point III. will be treated in a round-table discussion.

August 31 will be reserved for the Statutory Assembly.

**An excursion** will be organized from September 1—3 through Morocco, visiting the desert, the Atlas mountains, the old Muslim city of Marrakesh, and modern Casablanca.

**TRAVEL:** The General Secretariat of Pax Romana will arrange a special charter flight for the Association of the Friends of Pax Romana:

August 26 Depart Geneva and Parish. Arrive in Rabat and visit of the city. Evening, arrive in Tioumliline.

September 3 Depart Casablanca. Arrive same day Paris and Geneva.

**Total Cost** including  
a. return flight from Paris or Geneva  
b. living expenses in Tioumliline  
c. excursion through Morocco

Sw. frs. 850

\$ 200

£ 71

**Registration** before July 1st with down payment of \$ 50 or equivalent to the Pax Romana Account, Banque de l'Etat de Fribourg, Switzerland. For registration and all information, write to the General Secretariat of Pax Romana, Post Box 98, FRIBOURG, Switzerland.