



*Handwritten signature: J. Mendes*

# pax romana journal

international movement of catholic students  
international catholic movement for intellectual and cultural affairs

number 2

march 1954

*the asian seminar*

## the possibilities of asia are staggering

For any intelligent observer, the significance of Asia in our world of today and tomorrow can need no emphasis; for the thoughtful observer, the role of the Asian university within this context must be recognised as crucial. *Pax Romana's* growing interest in Asia, stemming from this understanding, broadened by apostolic vision, has resulted in plans for a *Pax Romana* Seminar for Asian Catholic student leaders, to be held in Southern India in December 1954.

\*

Since the emergence of Asia into independent and new prominence during the post-war years, Asian Catholic students have sought an increasing participation in the international movement; *Pax Romana*, on the other hand, has become increasingly aware of its responsibility to these students and of the pivotal importance of this challenge.

Since 1948, meetings, discussion, correspondence, special commissions and much prayer have prepared the way for present developments. It was finally during the World Congress of *Pax Romana* in Canada in 1952 that a meeting of Asian delegates, called 'as a concrete means of furthering international understanding, particularly among the countries of Asia', and including representatives from China, India, Indonesia, Japan, the Philippines, and Vietnam, asked, as an important starting-point towards such understanding and future cooperation, that *Pax Romana* examine the possibility of 'a study seminar for the Asian region in 1954'.

On the basis of the reactions of the various Asian federations, plans for the Seminar began to evolve. The intervening eighteen months

have seen a vast development in Asian relations and activity, while plans for the Seminar have been steadily growing. At the Inter-federal Assembly in Denmark last July-August, representatives from some 40 countries not only enthusiastically endorsed the project of the Seminar, but promised the total support and cooperation — spiritual, intellectual and material — of the whole of the rest of the Movement; the Directing Committee in January adopted a detailed plan covering the preparation and organisation of the Seminar.

\*

The Seminar itself will bring together some sixty to a hundred Catholic student leaders from twelve countries of Asia. During four weeks, in a framework of community living in study, work, and prayer, these students will undergo a period of training and formation — spiritual, intellectual, social, professional, apostolic.

To ensure that the work of the Seminar will be set in the context of reality, and to ensure a sound preparation both of delegates themselves and of their federations, recent weeks have seen the launching of an extensive study of the existing university situation in Asia. Under the covering title of 'Catholic Students and the Modern Transformations of the Asian Universities', a triple Enquiry into the social, cultural and spiritual transformations has been sent to all accessible Catholic student groups in Asia, as well as to groups and individual Oriental students at present studying in the West.

Unique in its scope and penetrating in its analysis, the Enquiry with its replies should constitute a document of inestimable value. Its immediate utility, as far as the Seminar is concerned, is to inform and equip delegates and to furnish the basis and framework for the program of the Seminar which is to centre on a practical study of the university apostolate in Asia. Organisation of the Seminar provides for at least two weeks' concentrated work in small study groups. Later in the year, a further Enquiry into practical aspects of the university apostolate will be prepared, syntheses of which will constitute working documents for the Seminar study-groups.

\*

If this Seminar is vital for the intellectual apostolate in Asia, it is likewise of fundamental significance in the world apostolate and the mission of the Church.

The potentialities of Asia, but glimpsed as yet, are staggering; the future role of Asia defying human imagining. It is a commonplace to speak of Asia waking to a sense of its own importance.

Deep in the ferment of conflict between old and new at every level of human thought or existence, Asia's groping and its struggle are, under our very eyes, being mastered in a strength that derives from a vast, immense spiritual reserve.

The masters today were yesterday's students; those of tomorrow are today in the universities — but these latter, even as students, are aware of their mission, aware of the responsibility that the future already imposes. Among them are Catholic students, many hundreds of them, fired by idealism and love for their country, fired by the apostolic urgency that will burn itself out in the service of Truth. These are the students who have founded *Pax Romana*, to every individual member of our Catholic university movement. And these are the students for whom *Pax Romana* is organising the Asian Seminar.

The purpose of the Seminar is to bring *Pax Romana* and all that we mean by the

(Cont'd. page 3, col. 2)



... from an immense spiritual reserve

### inside ...

asian federations . . . . .	2
east and west . . . . .	3
indian universities. . . . .	5
tokyo seminar . . . . .	6
ngo meeting . . . . .	6
bibliography . . . . .	8



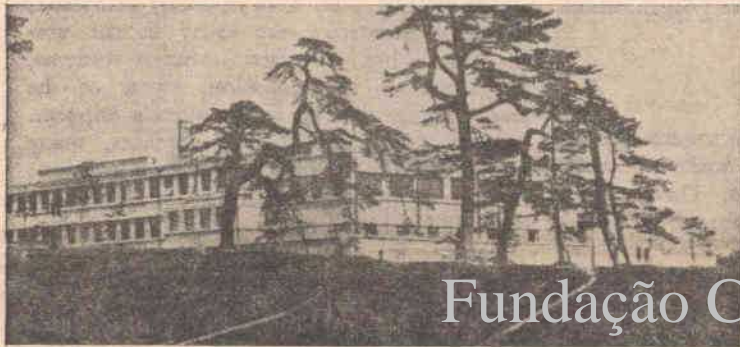
# the asian federations : a quick look shows that they are prospering in the midst of manifold difficulties

We present here a small picture of the activities and interests of the federations of five Asian countries which are affiliated to Pax Romana-IMCS. These short reports do not give a total view of all the work of the groups, but serve only as a brief introduction to the role which they are now playing in Asia. We are doing this in order to give our non-Asian readers some idea of what is going on in the student field in the Orient.

## japan

In a university population of eighty thousand, the Catholic university students of Japan represent a mere twelve hundred. This figure is somewhat less than 1% of the total Catholic population of the Japanese islands.

In spite of its being a tiny minority, the Catholics Student Federation has made remarkable progress. The federation, which is an outgrowth of the pre-war Catholic Students' League which had united students from twenty-eight colleges and universities, held its first meeting as a federation in December of 1948. Delegates from fifteen student centers, representing about one thousand students, were present at this inaugural meeting. In addition to the university centers which were



Sophia University, Tokyo

the future will depend... on christian principles

affiliated, provision was made for the admittance of secondary school students who work under the guidance of university people. Since the majority of Japanese Catholic students are enrolled in non-Catholic universities, the federation is an extremely important coordinating body for them.

One of the main tasks which the federation has set itself is that of filling the harrowing spiritual gaps which have been left by long years of war. The damage wrought upon the spirit of the Japanese was not merely the result of the conflict but also of the loss of their ancient religion — Shintoism — which robbed them of a center of spiritual force at the moment when such a center was most needed. As a result of this they have been almost forced to turn to those who offer them some sustenance; very often this sustenance has come from the doctrines of Marx which have a special attraction and pertinence in a society that is damaged and weary.

The Catholic Students' Federation, however, has been unwilling to admit that communism is the only doctrine that offers comfort. The students and their chaplains are convinced that Christianity has a very special role to play now and much of their program is centered about the development of this part not only in Japan but also in the rest of Asia. The awareness of this duty has led to the

centering of the Federation's program on three major projects for the coming years: the first is closer cooperation with Unesco, the second is closer cooperation with *Pax Romana* and the third is the 'Cell Movement.'

The cell movement is designed, not to convert the population, but to guarantee the presence of Catholics in all sectors of university life. The Federation is determined to make each Catholic student aware of his duty to participate in the activities of non-sectarian groups in his own university or district. In doing this, he will not only help the development of the group for the good of the university, but he will also assure that Christian truth is not absent when it is most needed.

In a country plagued by severe population problems — the population has increased by eleven million since the war — the Federation is deeply aware of the important role which it has to play in the university; for it realizes that those who are being educated today will later become the ruling elite of Japan. The future of their country will depend to a very great extent on the degree to which Christian principles govern the fate of its people.

## ceylon

Affiliated to *Pax Romana* in 1935, the Ceylon Catholic Students' Federation, like most student groups in Asia, underwent serious structural changes after the war. The change occurred when what had formerly been independent societies banded together in 1947 to form a united federation. This unification swelled the ranks of the organization from three hundred to nine hundred members and gave needed cohesion to Catholic student activities.

The University of Ceylon is the only university on the island, being divided into several faculties. Membership in the federation is not limited to the University but is also open to those students in secondary schools who are on the verge of higher studies. Since there is no association for graduates, they are given associate membership in the federation. Present plans call for the formation of a graduate group in the near future.

Working in a clearly non-Christian atmosphere — the Catholic population is only one-sixteenth of the total — the federation is primarily interested in giving a solid social training and education to its members who, once they are graduated, will be faced with the serious social problems which exist within the country. For this reason, the Federation

organises an annual summer camp at which about one hundred of its members gather together for four of five days to study and discuss current social and religious questions. Two of the greatest problems facing Ceylon are those of over-population and inequality in land distribution.

These young Catholic leaders are convinced that one of the best methods of making the largely Buddhist and Hindu population sympathetic to Catholicism is to strive for an amelioration of social conditions through the application of Catholic social principles.

The Federation has three other major meetings during the year. At Eastertide its members fulfill their Easter duty in a body; in August a brief discussion meeting is held; and, in October, the Annual General Meeting takes place, at which reports on the activities of the Federation are presented and officers elected.

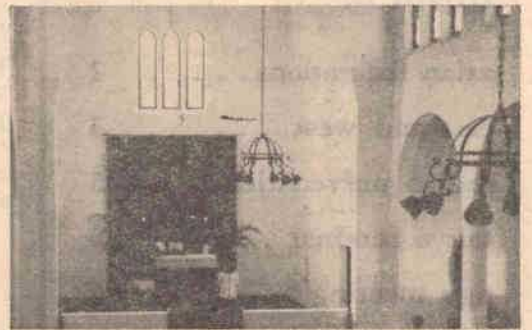
## indonesia

On the eve of the second world war the Sanctus Bellarminus Society, a group of Catholic students from the university of Batavia, celebrated its tenth anniversary. At that time there were one hundred twenty-five members in the Society. As it did with all other things, the war disrupted the activities of this association of students. The coming of peace and the restoration of order in Indonesia saw not only the resurrection of the Sanctus Bellarminus Society, but also the formation of three similar though independent groups in other Indonesian universities.

In 1949 three of the four societies joined together to form a common university group, though they had previously been more generally united through their membership in the Catholic Youth Organisation of the young Republic. Two years later, at the annual meeting of *Pax Romana*, the federation was affiliated to the Movement.

The three original societies have now, as the result of further affiliation, become five, each group being established in one of the principal university centers under the name: Perhimpunan Mahasiswa Katolik Republik Indonesia (PMKRI). There is only one university in the Republic, but its faculties are located in eight of the principal cities. This condition has allowed the university to have an influence on the general life of the country in all sectors of society.

(cont'd. page 4, col. 1)



College Chapel Jakarta

... in an overwhelmingly non-Catholic atmosphere





# east and west

by olivier lacombe

Our age faces uneasy tasks. The progress of human sciences has given a value to the originality and diversity of civilisations at a time when the advancement of natural and technical sciences is reducing the distance between men, confusing in many ways the varied work of centuries, rallying thoughts around a single barrier and tending towards uniformity in our ways of living.

In a more general fashion, the disorder and disarray from which we suffer stem in large measure from the fact that humanity, lost in a conflict of dispersive and exhausting forces which weary it, has neither recognised nor made effective the superior principles of a new balance or non-violent unification.

The question of relations between the East and the West is only one facet of the total problem. It has, however, its own peculiar aspects which have often been subjected to analysis. We shall try to recall only some of these traits.

We are here confronted with two groups of highly elaborated cultures, rooted in scholarly traditions; and not with one highly developed civilisation on one side, and on the other, various forms of thought and life which have no common denominator with it in the order of rationality or technology (which does not at all mean that they are rude or barbaric).

In themselves, the civilisations of the Orient are still 'traditional civilisations'; novelty as such enjoys no favoured position among them nor is 'revolution' accepted as a means of progress; the very idea of progress is absent from them or, at best, is only found refracted in other themes, some of which are of the highest dignity, all of which have a very different significance.

Modern western civilisations, sustaining a willing prejudice against the 'darkness' of the past, are easily seduced by revolutionary methods and feel themselves directly concerned in every call to progress.

The West disposes of a privileged instrument of its own invention: science and technics, the possession of which, since the 16th century, has separated it from the rest of the world. Undoubtedly science and technics by nature are universal and communicable; but it is a fact that the West which discovered them has for a long time monopolised all the advantage of them and is today still the principal benefactor from them. Perhaps it is necessary to go even further: the relation which unites science and technics in their natal and fostering context — Western culture — is one that has always been very close and intimate. Universally human by right, like reason itself, these works of reason have contracted ties with a particular civilisation — that of Western man — which cannot easily be undone.

The result of this, on the one hand, is that their diffusion throughout the rest of the world appears to be something normal and legitimate, in spite of the facility with which use of them can be misdirected to perverted ends and the dangerous impli-

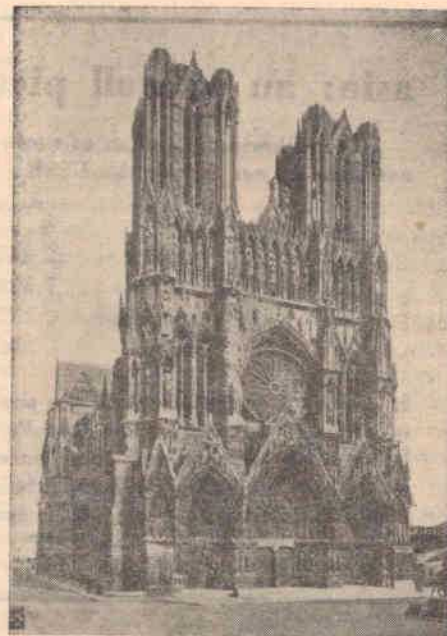
cations which may arise when they are not assumed by Christian wisdom.

On the other hand, their expansion is solidly linked to the great challenge formerly given to the Eastern cultures by the West at a time when its triumph was uncontested. Today the Orient is taking up the challenge, but not without knowledge of the test which it must undergo and the realisation that, at all costs, it must succeed in synthesising for the first time its own values with a system of thought and action that comes fully armed and barely susceptible to compromise.

The spirituality of the East is often contrasted with the materialism of the West. In the Christian perspective which is ours, this manner of stating what is a real problem is hardly acceptable. The spirituality of the West, Christianised ages ago, can only be defined in its essential by the measure of its fidelity to Christ. Ignorance of the true Saviour is more radical and of greater consequence than doctrinal or methodological errors in philosophy.

We see here before us atheistic materialists consumed by a zeal for social justice which rises above the order of material interests, but who do not find in their own aspirations echos of the great appeal launched in the Sermon on the Mount.

We should especially guard ourselves against a cheap confusion which declares the science of matter 'materialistic' when it is, in reality, a work of truth and thus a work of the mind. Nor should we forget that the West, even when forgetful of its Faith, has retained a nostalgia for it and has not ceased to search in philosophy, science and elsewhere for some sort of substitute spirituality which, before long, disappoints without tiring the need for further seeking.



... by the measur: of its fidelity

But the non-Christian East must also one day respond to the intimations of the Gospel. The spiritual problem will then take on its full significance, for all men are called by the Holy Spirit.

In the meantime, several of the Oriental civilisations, some for thousands of years, are wearing themselves out in a spiritual quest of astonishing grandeur: the Indian effort to recover at the depths of man in his 'carnal condition', the core of his reality, hard as a diamond because it belongs to the order of the spirit — of the created spirit assuredly and not the uncreated Spirit. The spirituality which is referred to can of itself be only a natural spirituality (even though India does not fully realise this and often forgets the forbidden threshold); but it dominates the world of matter and biological life, its

(cont'd. page 7, col. 1)

## asian seminar

from page 1

Intellectual apostolate to the students of Asian universities, in a total effort of giving and sharing by the whole of our international movement. This giving and sharing is not a question of inclination, fancy or choice, but a solemn obligation that imposes on us as brothers and fellow-members of the Mystical Body. The generosity of our giving and sharing — spiritual, intellectual, human, material — will be determined only by our degree of understanding and love.

In the actual work of the Seminar itself, *Pax Romana* must bring inspiration and practical help. Through its General Secretariat, its federations and its non-Asiatic delegates to the Seminar, it can bring an understanding of the university apostolate, the fruit of its tried and diversified experience against different backgrounds, information on techniques and approaches which may be adaptable to Asiatic needs and problems, finally, elements of direction and orientation which will enable the Asian federations to share in the common life of the total university movement that is *Pax Romana*, as well as to bring to that life the riches of their own initiative, their own experience and their own deep spirituality.

The Seminar itself is directed to the development of the university apostolate in Asia — the awakening of students to an awareness of their countries' problems, especially as these express themselves within the university; to rouse them to consciousness of their responsibility, as Catholics and as Catholic university people, to the university and to their society and nation; to set the framework of a fundamental formation for these Catholic leaders so that, returning home, they might share with others the enriching effect of this experience and lay the foundations for the necessary work of orientation in their own countries. Besides the formative effects of these four weeks together, a sound basis should be set for a future work of effective cooperation and collaboration in that spirit of international love and understanding for which *Pax Romana* stands and strives.

## a new format

After much discussion the *Journal* appears in new garb designed to facilitate your reading and also to add more possibility of variety to *Pax Romana*'s most regular publication. We think it's better looking, too, but then we're only too anxious to launch another ancient-modern discussion.

Mr. Lacombe teaches at the University of Lille, and is also on the staff of the Institute of Higher Studies in Paris.



## asia: an overall picture

The following is a chart of world population figures. The totals given for Europe and Asia do not include the USSR:

	Population (in millions)	Area (1000 sq. km.)	Population (per sq. km.)
World	2,387,000	135,112	18
Asia	1,302,000	27,030	48
Americas	337,000	42,043	8
Europe	396,000	4,920	80

It is evident that almost half the population of the world is concentrated in Asia. It is estimated that Asia will eventually claim more than two-thirds of the world's population if the increase now going on continues. What this indicates is that there will be a steady growth in the non-Christian world and, as a result, a heavy task on the part of Christians to work for the spread of the Kingdom on Christ to these growing masses.

## asian federations

from page 2

The federation works in an overwhelmingly non-Catholic atmosphere; only 1.5% of the population of some eighty million is Catholic. As a result of this — and in order that it can even more effectively perform a needed apostolic work — the federation is open to non-Catholic students as well as Catholic.

In its first years, it has had to face a series of staggering problems. The internal struggle of the young Indonesian Republic to overcome the extreme differences in language and background is also reflected in the activities of the federation. Two of its groups are made up almost exclusively of Chinese students who speak Dutch and who are still greatly influenced by Dutch traditions; another group is composed of both Chinese and Indonesians while still another is almost completely Indonesian in language and cultural background. As a result of this it has been impossible to find a common language though Dutch and English have helped to provide some common means of communication.

The Federation, in spite of its difficulties, has managed to organise and implement an active program. Its third congress was held in Christmas week of 1953 at which general problems were discussed. The Asian Seminar was also given detailed consideration and the Federation is at present preparing the preparatory enquiry for the Seminar which was sent to it last August.

## india

Ten years after its initial affiliation to *Pax Romana* in 1939, the Indian Federation, which, until then, had been limited to the southern section of the country, was recognised by the Indian hierarchy as the federation for all India and as the official university Catholic action organisation. The federation contains two sections: the Catholic Students Union which includes university students and students in university entrance classes, and the Newman Association for graduates.

Like all the federations of Asia, the All-India Catholic University Federation constitutes a small minority. The Catholic population of the country, while apparently large — four and one half million — represents but a tiny

part of the overall population of four hundred million. In addition to the difficulties which automatically flow from such a situation, the Federation must also share the common concerns of India: the diversity of cultures and languages, overcrowding in the universities, sudden technological changes which have dislocated the traditional life of the country, shortage of teachers, etc.

The program of the Federation is centered about three major aims:

- To make of the student a well-formed Catholic and through him to exert an influence within the student milieu.
- To train Catholics to take their proper place among the educated Indian elite. This is done through the activities of the federation itself, through its monthly publication, *The King's Rally* and through study and conference groups.
- To study social questions in the light of Papal teachings. In a highly populated and underdeveloped country like India this is of the greatest importance.

In December of 1952 the first national Congress of the Federation was held in Madras and attended by some two thousand five hundred delegates from all parts of India. The purpose of the Congress was to study the intellectual, social and religious responsibilities of the Catholic university student in order to form the future program of the Federation. Four months after the Congress another special meeting was held in Mysore to train forty-five students for their roles as leaders in local sections of the Federation. As a further experiment, an initial meeting for student Chaplains was organised last December in Madras under the energetic direction of Father Pierre Ceyrac, the Federation's chap-



lain. The meeting elicited enthusiastic reactions from the priests who were present, and has been followed up by an excellent little chaplains' bulletin.

The Federation has accepted the heavy responsibility of organising the Asian Seminar which will also be held in Madras in December of this year.

## malaya

The University of Malaya, inaugurated in October of 1949 as the result of the fusion of King Edward VII College of Medicine and Raffles College, counts among its student population about seventy Catholics, thirty of whom are medical students. The Catholics are united in the Catholic Students Society which was affiliated to *Pax Romana* in 1951, one year after its establishment.

There is great enthusiasm for higher education among the Malayan population. The country, which underwent four long years of enemy occupation, has had a difficult period of rehabilitation. Out of her suffering has come a new energy and a 'divine discontent' with things as they have been; this sentiment is accompanied by the recognition of the contribution which a university can make towards a developing society that is now going through a period of flux. This utilitarian outlook may in part be due to the historical, social and economic background peculiar to the country.

It should be borne in mind that the Malayan economy is based primarily on rubber and tin industries, and that the Chinese, Indian and European communities settled in Malaya for principally economic reasons. Furthermore, as a result of its 'newness', the society has no tradition of social and civic service as do more advanced countries. Much the same is true of the university. In the midst of this, the Catholic Student Society is attempting to impregnate both the society and the university with a Christian as well as utilitarian sense of duty.

The University of Malaya, as it presently exists, cannot possibly exert an influence on all sections of the public. It was created only to serve the English-speaking community which comprises one tenth of the population. The addition of Chinese and Malayan chairs in the near future should stimulate an even greater interest among the population, in addition to augmenting the university's influence on society in general.

The Society, conscious of its duty to spread Christian teachings and principles to all people is also open to non-Christians. The main activities of this highly energetic society consist in dialogue Mass which is offered twice monthly, talks on social and religious subjects, an annual closed retreat and the publication of a handsome review, *Aquinas*.

## Catholic university of Manila

Since the war, contacts with the Philippines have increased and we look forward to the formation of a national federation that will be able to affiliate with *Pax Romana*.

The voyage of Rosemary Goldie has helped towards this.





tiruchirapalli

... makers of the future cannot persist in old patterns

## universities in india

by m. ruthnaswamy, m. a., k. g. s. g.

The Universities of India have come in for considerable criticism in recent years. From the Prime Minister downwards public men have either roundly denounced them or criticised much of their work and many of their products either in men or material.

A Grand Inquest was held over them 5 years ago by a Commission headed by Dr. Radhakrishnan, an eminent Indian University man himself and now Vice-President of the Indian Republic. In its magistral judgement the Commission has this to say of the Modern Indian University: 'The marked deterioration in the standards in teaching and examinations and increasing dissatisfaction with the conduct of University administration and elections to University authorities are matters of great concern. The Universities as the makers of the future cannot persist in the old pattern; however valid they may have been in their own day. And that day is nearly 100 years long. For, the first Universities, those of Madras, Bombay and Calcutta, date from 1857. And in their day they have done memorable work, established by the British Government not only or merely to produce for their administration competent public servants — as is frequently alleged in modern political criticism of the Indian University — but to promote the moral and material progress of those who partake of its advantages.' (I am quoting the words of the Dispatch of the Court of Directors of the East India Company which directed the establishment of Universities.)

The material interests of India, continues the Dispatch, will not be altogether unaffected by the advance of European knowledge; this knowledge will teach the natives of India the marvellous results of the employment of labour and capital, rouse them to emulate us in the development of the vast resources of this country, guide them in their efforts and gradually but certainly confer on them all the advantages which accompany the healthy increase of wealth and commerce.

It was also hoped that this establishment of the highest form of education would lead to the infiltration of knowledge and enlightenment from the top to the bottom layers of Indian society. This hope was not fully realized, though it must be remembered that it was Indian University Graduates that staffed the high and middle schools and the educational services of the country. But in their day the

Universities of India did great work. The record of that work is written in almost every page of the annals of progress in India.

The Nationalist and Democratic movement which has now issued in national freedom and independence, was initiated by University men. The founders and later the builders of the Indian National Congress were University men till 35 years ago when Mahatma Gandhi persuaded it to follow other leadership and sail by other charts. The learned professions of law, medicine, teaching, besides the higher grade of administration, were filled by University men. The foundations of the work of great scientists — Raman, Bose, Roy — were laid in Indian Universities. The moral and social lives of University men were rid of age-old, superstitions, useless customs, irrational habits.

And all this was achieved under the handicaps which fettered Universities till the other day. The first Universities of India were mere examining bodies. The instruction was imparted in colleges, the majority of which were poor in quality, deprived as they were of adequate hostels, laboratories and libraries and trying to do with mediocre and minimum number of teachers. Quality was sacrificed to numbers and in later days the mass production of B. A.'s was the result.

The coming of mass influence in educational matters called for large numbers of matriculates and graduates, for democratic demands required numerical results to justify the large sums of money spent on education. The Nationalist urge called for primary and high school instruction in the mother tongue and as University education has to use English — since none of the Indian languages has reached the stage of development when it can be used as the medium of instruction in Universities — undergraduates in Universities find it difficult to follow the lectures in English. But the demand for University education is stronger than ever before — because it is the door to the civil services, the learned professions and what are called white-collar employments in Europe. The supply of University education in a desperate attempt to meet this enormous demand has had to be cheap and nasty.

This state of affairs cannot continue, if the Universities of India are not to be the laughing stock of the people. Already steps have been taken in the right direction. The old overgrown Universities have been split up into smaller ones. In Uttar Pradesh (formerly United Provinces of Agra and Oudh) where there was only one University — the University of Allahabad — there are 5 Universities; Bombay

State has 4 Universities, Madras has 3. The States of Mysore, Travancore, and Hyderabad which were formerly served by the Madras University have each a University of their own. The University of Orissa is an offshoot of the Calcutta University.

The Calcutta University is still numerically the largest in India — its undergraduate students numbering 45,000 in 1947. It is probably the most backward University in India — most of the reforms suggested for it by the University Commission presided over by Sir Michael Sadler, a distinguished educationalist, have been adopted by other Universities. Here is the recent indictment of this University by the Radhakrishnan Commission: 'The building and equipment of its colleges are far from satisfactory, for they have not been able to keep pace with the increase in numbers. The total area on which some of the colleges are built does not exceed one acre and the rooms cannot accommodate more than a fraction of the students on the rolls. Lectures in double and triple shifts, practical work in 30-40 sections mark the organization of some of these institutions which have been carrying on without any help from the Government and have been mainly responsible for the higher education of Bengal. The conditions in which most of the students of these colleges live are extremely unsatisfactory.'

The picture is not so black in all Universities. Some of the newer Universities have been more fortunate. Most of the Universities founded in the past 35 years are unitary and residential. The Muslim University of Aligarh and the Hindu University of Benares led the way. The majority of students in these Universities live in hostels or halls near the Universities although in recent times 2 or 3 students have to be accommodated in rooms originally meant for one. The Osmania University in Hyderabad State has luxurious rooms in its hostels. Adequate hostel accommodation in its affiliated Colleges is insisted on by the Madras University. But still it may be said that half the number of University students of India live uncomfortable, narrow, uncared-for lives.

The living conditions explain much of the *malaise* from which University students in India have been suffering. Facilities for games are not plentiful enough to absorb the animal spirits which find an outlet in strikes and street demonstrations. The lack of self-governing associations among students is another important cause of the undesirable forms of self-expression. The low proportion of teachers to students prevent them from paying any attention to the welfare of their wards. Whereas the proportion of teachers to students in residential Universities in Europe and America is 1 to 10 or 15, in India, it is 1 to 30 or 40. No tutorial guidance or individual attention is possible with such a proportion of teachers to students. There is little social and moral or even intellectual contact between teachers and students. The result is, the student is allowed to grow wild, being left to his

(cont'd. page 6)

### erratum

The staff of the *Journal* regrets that in the issue of December, devoted to problems of refugees, an unfortunate translator's error was made. The word Slovak in the article on SKAS should have read Slovene.

Mr. M. Ruthnaswamy, who has long been associated with educational development in India, is the editor of the weekly paper 'Democracy'.



# universities in india

from page 5

own devices. And the intense political life of to-day whirls the student also into its maelstrom. Hence the frequent restlessness, the agitation, the inflammation of University student life.

In normal times or in Universities like those of the South when student life is not excited, there is a listlessness, a laziness, an indifference to work which is remarkable among a body of young men who by the very definition of their title should be devoted to hard study. Either because they see their elders in the political or industrial field getting results by agitation, crowd demonstrations or by pressure in the ante-chambers of Ministers or legislatures, or on account of lazy complacency at home by fond parents or other students, there is a positive dislike among the mass of University students for hard work. Pressure on teacher or examiner or resort to cheap and nasty aids to success in examinations and attainment of degress are facile substitute for study.

The rot has also set in among teachers. The high cost of living to-day makes it impossible for them to live on the salaries which were thought sufficient 20 or 30 years ago. Hence they have to resort to private tuition to eke out their income. Or if they cannot add to their income, they do the minimum of work — and that in a perfunctory way.

The low proportion of teachers to students forces them to lecture on the average 15 hours a week, which leaves no time for study, while their low salaries leave no money for purchase of books. And the college libraries, apart from the University libraries, are poorly stocked. Thus there is comparatively little research work to the credit of teachers in Indian Universities or colleges. At the best they produce text books, again with a view to adding to their meagre income. Even the Honours courses have degenerated in recent years to a poor grade requiring no extensive reading, or *gründlich* studies in some subjects from students and a correspondingly less high grade work from teachers.

It is a dark picture. But there are flashes of light across it. The Universities, such as they are, are the power houses of whatever learning there is in the country.

In Indian History and Archeology, University teachers have contributed research papers to learned journals or embodied the results of such research in learned works in the history of India. The Indian Archaeology



student hostel — calcutta

Department is staffed by University men. And to members of *Pax Romana* it may be of domestic interest to note that among the great schools of History in India is the Indian Historical Research Society at St. Xavier's College, Bombay, headed by Fr. H. Heras, S. J., whose monumental work on the civilization and culture of the Indus valley of 5000 B. C. has just appeared.

In Philosophy, the Vedanta, the characteristic philosophy of India has been popularised by Dr. Radhakrishnan, successively Professor of Philosophy at four Indian Universities before he became Spalding Professor of Religion at Oxford. And there is the monumental work in Hindu philosophy of Das Gupta, Professor of Philosophy at Calcutta University. Here again of special interest to *Pax Romana* is the work of interpreting Vedanta to Catholics in the light of Catholic philosophy which stands to the credit of Fr. P. Johannes S. J., and Fr. S. Dandoy S. J., of St. Xavier's College, Calcutta.

In science the work of Bhabha, Megnand Saha, Chandrasekaran, Krishnan beside that of Raman and Bose already mentioned is work of which any University in the most scientific countries in the world would be proud.

There is no need therefore to despair of Universities in India. But *Videant consules!* And the rulers of India have begun to act. The present position of students and teachers and their work at Universities have been brought home to them in sensational fashion, by strikes of students and teachers. An authoritative report on Universities has published what is wrong with them and has urged Government and Universities to put these houses in order. The Government have begun to take action. Recent decisions of the Universities Grants Committee and the Education Ministry of the Government of India may lead to the raising of the salaries of University teachers to decent living standards, improvements in the living conditions of students, greater provision being made for research libraries and laboratories — and in other ways toning up the life and work of Universities.

In addition standards of work must be raised all round. Entrance examinations must eliminate those unfit for University work. Standards of qualifications, of the work of teachers, of Honours courses, of University Examinations, of tuition fees (with liberal provision of scholarship for poor but brilliant students) must be raised.

Some such reforms are needed and needed soon. For Universities are the only centres of higher learning in India. There are no academies or societies of learned men as, in Europe, the Royal Institution and Royal Society of England or the Institute or the Academie des Sciences Morales et Politiques in France or the great Catholic seminaries. If the Universities in India fail learning and scholarship, the lights would be extinguished. They are also the training grounds where the leaders of Society and the State, are prepared. If Universities fail them India will not have the leadership it needs. They are also, in the absence of a Hindu Church, the *seminarium* of the moral progress of the people. All in all, universities are the nerve centres of the higher life of India.



place de l'opéra

## ngo meeting

In accordance with decisions taken during the seventh session of the General Conference of Unesco, the fourth conference of international non-governmental organisations benefiting from consultative status with Unesco was held in Paris from 22 to 24 February 1954.

Some eighty international organisations were represented at the meeting by one hundred seventy-one delegates, the largest number that has ever attended a conference of this type called by specialised institutions. Bernard Ducret, General Secretary of the International Movement of Catholic Students chaired *Pax Romana's* joint delegation. The United Nations Secretariat, the International Labour Office and the International Children's Emergency Fund also sent representatives.

The agenda of the Conference, following the tradition established in past years, was prepared by the Unesco Secretariat and the permanent committee of the NGO Conference which groups representatives of the major spheres of interest of the non-governmental organisations cooperating with Unesco.

Opened by the Director General of Unesco, the Conference worked through three plenary sessions during which questions interesting the non-governmental organisations were studied. These were three: the international conventions drawn up by Unesco, the diffusion of Unesco's publications and the examination of the directives governing relations between Unesco and international non-governmental organisations.

With regard to the last question, the conference adopted a certain number of recommendations which will be brought to the attention of the Executive Council during its meeting which will be devoted to an examination of the document which must be submitted to the next General Assembly in Montevideo at the end of this year.

The Conference also adopted four recommendations which will be presented to the Executive Council concerning the following points: 1. the Unesco budget for 1955-1956; 2. the project for an international agreement regulating the international movement of persons; 3. conference fellowships destined

(cont'd. page 8, col. 1)





... the solemn prostration of Islam

## east-west

from page 3

for members of non-governmental organisations and its violence.

One wonders if this spirituality considers itself as a last end or if, in its intimacy, it remains open to the visitation of the Living God. Here we approach the hidden secret of the individual heart, and must be silent. But it seems that we hear, from moment to moment in Indian history, the discreet and anonymous murmur of His passage — as in the solemn prostration of Islam before the Unique, Adorable and Inaccessible God.

We do well to take guard, we men of an Occident baptised under the new dispensation, lest we show ourselves less jealous than the Moslem community when divine transcendence is in question. We do well to take guard, we who have received the teaching of the Beatitudes, lest we be less sensitive than one from 'outside', such as Gandhi, to the weight of the Gospel phrase according to which 'the meek shall possess the land'<sup>1</sup>.

The interpenetration of Eastern and Western cultures which poses so many difficult questions to contemporary consciences is not something new. However far into the past one goes, one finds traces of similar encounters. It is true that in many such instances facts are not easily grasped and elude the hold of the historian. It was that these encounters were lived, assumed, rather than kept in the memory. To the degree that those civilisations were vital, so was the passive reception of foreign elements outweighed by an assimilating reaction in which each further asserted itself through self-enrichment.

There is no reason why the same cannot be true in our times; the primary conditions which will make these exchanges from East to West and from West to East valuable is that both be strong and live intensely, far away from

<sup>1</sup> It goes without saying that we do not consider Islam and India as the whole Orient. They are cited here as examples.

### unesco tokyo seminar

# the university is absent

Unesco's Youth Department has recently given limited circulation to a document containing provisional reports of the Seminar which it organised in Tokyo from 3 to 27 October 1953. The Seminar brought together leaders of youth movements from the Pacific and Southeastern sections of Asia for three weeks of study and exchange of information. Other countries which have interests in Asia were also present.

The work which was done represents an impressive volume of some seventy pages which abridges the full discussion on a variety of points. The result is of more than passing interest and the attentive reader is periodically struck by statements of most extraordinary value. The report of the Discussion Group on Family Life and Housing is a document of far-reaching significance not only for Asia, but also for the rest of the world. As its introduction says: 'It is significant that the group representing many countries with differing religious and cultural backgrounds agreed that the primary purpose of marriage is the procreation, rearing and education of children and secondarily the mutual help of husband and wife in mutual love and

harmonious life.' The rest of this document is a fine example of productive thinking.

Other reports are equally interesting. Their coverage is enormous and testifies to the good work done by those present. Discussion ranges from theoretical statements to suggestions of the most practical nature. But in spite of this there is one absence which is almost shocking: the University. The careful reader goes through the document wondering when the word will be mentioned, when the role of the university will be discussed.

It is not. The university is neither praised nor criticised here; we would not expect the former; we have become accustomed to the latter. The University is not asked to do anything; it is not told what its role ought to be. It is plainly and simply ignored; its name never appears in sixty-six pages of text which seem to cover every other subject imaginable.

This is all the more astonishing when one considers the fact that the Seminar was attended by a number of university students and graduates who came back enthused by what they had learned. In spite of the fact that study was centered on the use of leisure, the far-reaching implications of literacy and other problems of a liberal character, apparently not one of these people mentioned the University as a center of cultural life or as a necessary part of the spirituality of a people.

The university person reading this lengthy paper himself faced with a number of serious difficulties. He would like to blame somebody, but it is not easy to find a culprit. The organisation given to the Seminar by Unesco's people bears every semblance of being disinterested and thorough; the viewpoints expressed are not exclusively from one region or another and thus Asia or its youth leaders cannot be asked to accept the blame. Other similar possibilities are soon exhausted.

We might accuse those university people who were there of being unfaithful to the institution which they should defend and whose ideals they should propagate; but that seems barely accurate. For these people, along with others, obviously did not think that the University was very important or even worth talking about. It does not enter anywhere into their plan for youth's role in organising a united world in spite of the fact that a large segment of youth is composed of university students. For the first time in many years — perhaps for the first time since its establishment in the Middle Ages — the University is absent.

A great deal of theorising might be done about this. But perhaps it is wiser to just leave the question, to scrutinise the problem as it is and to think over the work done by the federations and university people in general to implement the discussions and decisions of the Canada Congress which, for a brief moment at least, restored dignity and purpose to the University.

j h m

complexes of inferiority or superiority which are the cankers of sick consciences. We should reject the quality of our being (feeling racism and games of deceptive mirrors).

Our quality as men is more profound than our quality as Orientals or Occidentals. The misunderstandings, incompatibilities and conflicts force us to remain on the surface of ourselves and ignore the essential. The universality of human nature implies the power and the duty to communicate from one culture to another.

When it is a question of objective truths to be discovered, transmitted or accepted — whether these be in the philosophic, religious or scientific order — all care for the preservation of the differential originality between men should be effaced by the unconditional universality of theoretical and practical truth.

When, on the contrary, it is a question of subjective modalities of approach, of appropriation, of manifestation of the true, or of the beautiful work as it springs forth from the creative and generous subjectivity of the artist, of the various shades which exercise of virtue or accomplishment of the good can take, then the original diversities have the right to the most delicate respect. However, even in this sphere, there can be no question of any culture withdrawing into itself, or closing itself to others, or refusing exchange. Here again, inter-human communication is possible, though its ways are sinuous and difficult to discover. And if it is possible, it implies likewise an obligation.

Above and beyond all, Christians should not forget the catholicity of the Faith which is loftier and more profound, and more capable of assembling men than any simply human effort for union.



## the journal

published by: Pax Romana  
Fribourg, Switzerland  
editor: Bernard Ducret  
printer: Imprimerie St-Paul  
Fribourg  
subscriptions: \$ 1.00, stg. 6/-  
friends: \$ 2.00, stg. 12/6

## two appeals...

## from india:

From Guntur in South India, His Grace, Rt. Rev. Msgr. M. Ignatius writes:

'You will be more than glad to know that at long last we are going to have the foundation stone for the Andhra (Telugu) Loyola College laid by the Governor of the New Andhra State on the 9th December 1953. The college is being located in Bezvada (and) will function from next July. This will be an historical event for the Andhra people, particularly for the Andhra Ecclesiastical Province...

'Our appeals for financial aid bore very little fruit. Our hope is in God. He will help us in His own time and in His own way, I am sure. The college needs a library. I wonder if *Pax Romana* can help us in this matter. I appreciate very much your deep interest in our college...

Contributions of books or cash should be sent directly to His Grace at:

*The Bishop's House*  
Post Box 39  
Guntur, South India.

## from indonesia:

Father J. Beek, S. J., writes from Jogjakarta, where he is the Chaplain of the student's local group of the Indonesian federation:

'I should like to ask some help for my library. As you know I have here a hostel for 56 students of the University. Next year I hope to have 90 boys and so on until the new building for 350 boys will be ready. Our library... counts about 4000 books. But I have hardly anything for medical students and English literature is also rather poorly represented. Therefore, because *Pax Romana* did ask how it could help the students, I should suggest this way because it helps the whole group at once. Please send us books in English... If you need a list, I shall send you one immediately... every book will do a lot.'

Requests for book lists or books themselves should be sent to Father at:

*Djalan Tjoda 2*  
Jogjakarta, Indonesia.

## ngos

from page 6

ations; and 4. the granting of space to non-governmental organisations in Unesco's new buildings.

The Conference set aside a day and a half for working parties in which interested organisations examined certain points of the program. Four of these groups reported on the progress which has been made since the last Conference in October of 1952 in the areas of fundamental education, technical assistance, technology and the human factor and the right to education. Members of the competent departments of Unesco took part in these discussions and offered suggestions concerning

## a selected bibliography...

## general

- British Survey: Communism in South-East Asia, vol. IX, No. 19, Nov. 1948.  
Buxton, L. H. Dudley: The Peoples of Asia. London, Kegan Paul, 1925.  
Emerson, Mills and Thompson: Government and Nationalism in South-East Asia. New York, International Secretariat, Institute of Pacific Relations, 1942.  
Furnivall, S. J.: Educational Progress in South-East Asia, New York, Institute of Pacific Relations, Inquiry series 1, 1943 (with supplement on training for native self-rule).  
Furnivall, J. S.: Colonial Policy and Practice in the Far East. London, Cambridge University Press, 1948.  
Mills, Lennox A. ed.: The New World of South-East Asia. Minneapolis, University of Minnesota Press, 1949.  
Northrop, F. S. C.: The Meeting of East and West. New York, Harcourt Brace, 1947.  
Pillar, P. R. ed.: Labour in South-East Asia a Symposium. New Delhi, Indian Council of World Affairs, 1947.  
Radhakrishnan, Sarvepalli: Eastern Religions and Western Thought.  
Steiger, G. Nye: A History of the Far East. Boston & New York, Ginn 1936.  
Toynbee, Arnold J.: The World and the West. London & New York, Oxford Press, 1952.  
Unesco: Humanism and Education in East and West, Paris 1953.  
Unesco: The Originality of Cultures. Paris 1953.  
United Nations Economic Survey of Asia and the Far East 1948. Lake Success, N. Y. 1949.  
World Student Christian Federation: The Idea of a Responsible University in Asia Today, by M. M. Thomas and others. Madras 1952.

## burma

- Christian, J. L.: Modern Burma. Berkeley, University of California Press 1942.  
Andrus, J. Russell: Burmese Economic Life. Stamford University Press for the American Council, Institute of Pacific Relations 1947.  
Harvey, G. E.: British Rule in Burma 1824-1942. London, Faber 1946.

## china

- Chan Wing-Tsit: Religious Trends in Modern China. The Haskell Lectures. New York, Columbia University Press, 1953.  
Green, O. M.: The Story of China's Revolution. London, Hutchinson, 1945.  
Hughes, E. R.: The Invasion of China by the Western World. London, Black, 1947.  
Latourette, Kenneth Scott: The Chinese, their History and Culture, New York, Macmillan Company, 1934.  
Radhakrishnan, Sarvepalli: India and China.

## india

- Dunbar, George: A History of India from the Earliest Times to 1939. London, Nicolson and Watson, 1949.  
Radhakrishnan, Sarvepalli: The Hindu View of Life.  
Radhakrishnan, Sarvepalli: The Principal Upanishads with introduction and notes. London, Allen and Unwin, 1953.  
Raju, P. T.: Idealistic Thought of India. London, Allen and Unwin, 1953.  
Ruthnaswamy, Mariadas: India from the Dawn. Milwaukee, Bruce, 1949.

## indochina

- Janse, Olov, R. T.: The People of French Indo-China. Washington, Smithsonian Institute, 1944.  
Robequain, Charles: The Economic Development of French Indo-China. London and New York: Oxford University Press with the International Secretariat, Institute of Pacific Relations, 1944.

## indonesia

- Bousquet, G. H.: A French View of the Netherlands Indies. London & New York, 1940.  
Cole, Fay Cooper: The Peoples of Malaysia. New York, Van Nostrand, 1945.  
Djajalingrat, R. den Lokman, Director of Education: Public Worship in the Netherlands Indies: From Illiteracy to University. Bulletin No. 3 of the Netherlands and Netherlands Indies Council, Institute of Pacific Relations, 1942.  
Economic Review of Indonesia. Batavia, Department of Economic Affairs, Oct. 1947.  
Klerck, E. S. de: History of the Netherlands Indies. Rotterdam, Brusse 1938, 2 volumes.  
Weht, David: The Birth of Indonesia. London, Allen and Unwin, 1948.  
Wolf, Charles Jan: The Indonesian Story. New York, John Day and American Council, Institute of Pacific Relations, 1948.

## japan

- Latourette, Kenneth Scott: The History of Japan. New York, Macmillan, 1947.  
Ike, Nobutka: The Beginnings of Political Democracy in Japan. Baltimore, Johns Hopkins Press, 1950.

## malaya

- Chin Kee Onn: Malaya Upside Down. Singapore, Jits, 1946.  
Education in the Malayan Union. Colonial Review, vol. V, No. 5, March 1948.  
Firth, R.: Report on Social Science Research in Malaya. Singapore, Government Printing Office, 1948.  
Winstedt, Sir Richard: Malaya and its History. London, Hutchinson, 1948.

## philippines

- Barrows, David P.: History of the Philippines. Yonkers N. Y. World Book Co. revised edition, 1924.  
Forbes, W.-Cameron: The Philippine Islands. Cambridge, Mass. Harvard University Press. 1945. — and Boston, Houghton Mifflin, 1928.  
Hayden, J. R.: The Philippines, a Study in National Development. New York, Macmillan, 1942.  
Worcester, Dean C.: The Philippines, past and Present. New York, Macmillan, 1930.

## siam

- Crosby, Sir Josiah: Siam, the Crossroads. London, Hollis & Carter, 1945.  
Wood, W. A. R.: A History of Siam. London, Fisher & Unwin, 1926.

the general orientation of the activities of the working parties.

The question of 'education for living in a world community' was the subject of a general debate during which various organisations had the opportunity of presenting their own opinions and benefiting from the experience of others. It was decided to continue discussion of this point in a special working party. Finally, a special group of organisations met with representatives of the Department of Information in order to determine how Unesco and the organisations might unite their efforts in the task of informing the public of the activities of Unesco.

Before breaking up, the Conference stressed

the utility of periodic meetings of all the organisations which cooperate with Unesco and requested that Unesco make possible the organisation of another such meeting. The Conference pointed out that it would be desirable to have the next meeting towards the end of 1955, for, at that time, it will be possible to begin discussion with the General Secretariat on the question of the draft program for 1957-1958.

The Conference re-elected Mr. J. R. Rees of the World Federation of Mental Health as president of the permanent committee and chose eleven organisations to compose the committee until the next conference. *Pax Romana* was among those elected. **bd**

