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the church in africa

'lord, give us men'

by † Laurian Rugambwa, Bishop of Rutabo

When on 29 October 1939, the feast of Christ the King, the reigning Pontiff, His Holiness Pius XII consecrated twelve bishops in St. Peter's Basilica — among them two Africans — it was felt in the Catholic world that at last the hour of Africa had struck. His predecessor, Pius XI, the Pope of the Missions, had contemplated with great satisfaction and consolation the Reign of Christ growing and waxing strong on African soil. He had said that amid the troubled times the Church was then facing in Europe and in East Asia, Africa was the hope of the Church.

Now, a decade and a half since the memorable event, we are in a better position to judge and justify what was said and felt. The Church on this continent is taking real, great strides. Two specific features characterise the situation of the Church in Africa. It is a growing Church and it is a living Church. Growing in expansion and catholicity; living in action and in movement, particularly in the spheres of Catholic Action, Catholic Social Action and Catholic Education.

growing church

The encyclical of Pope Pius XI *Rerum Ecclesiae* teaches that Catholicity constitutes an essential element in the existence and finality of the Catholic Church: *Neque ad aliud nata est Ecclesia, nisi ut, regno Christi ubique terrarum dilatando, universos homines salutaris redemptionis participes efficiat.*

His Grace is Bishop of Rutabo in Tanganyika Territory of British East Africa. He was one of the several bishops who sponsored the Lay Apostolate meeting in Uganda.

In Africa this work is done by several scores of Missionary Societies, Religious Congregations, and a few religious orders such as the Franciscans, Jesuits, and Dominicans. Missionary Africa is divided into four Apostolic Delegations in Mombas for British East and West Africa, Dakar for French West and Equatorial Africa with Madagascar, Léopoldville for the Belgian Congo and Ruanda-Urundi, and last of all one for South Africa.

Though episcopal hierarchies have been established in what were recently Mission territories, these territories remain within the jurisdiction of the Sacred Congregation of the Propagation of the Faith. There are some older hierarchies that existed before this new erection in Portuguese East Africa and in North Africa. It is reported that an episcopal hierarchy will be established before long in the Belgian Congo and Ruanda-Urundi, the most flourishing of the Mission countries. This was foreseen in the agreement signed last year between the Holy See and the Belgian government by Archbishop Cento and Mr. Van Zeeland in the presence of the apostolic delegate to the Belgian Congo.

Even the most cursory view shows the differences between countries in both the spread of evangelisation and in the number of Catholics. This fact is due in good measure to the natural facilities that exist in one country more than in another. Foremost in the success of Mission activities stands Urundi, proud of its official title as the 'most magnificent of all missions in the world'. It has staunch men who have not only embraced the faith and baptism with ardour but who keep up its practice very zealously. They help the missionary in his work, at times without asking for pay. In Urundi, Catholics form the majority of the population and, in the whole of the Belgian Congo, the Church has five million baptised Catholics who represent more than half of the total population. Buganda which at one time bore the title 'Pearl of the Missions' is also prospering in numbers and in merit. Round the Great Lakes, Catholicism is thriving.

According to statistics released through Agentia Fides in 1951, the whole of Africa has a population of 200,174,00 out of which only 15,001,000 are Catholics. The *Revue du Clergé africain* of March 1953 gives the number of 1,254 African priests, 849 African brothers and 4,437 sisters. The percentage of Catholic population is very high in Seychelles Island, in Spanish Guinea, in Basutoland, in Mauritius Island and in British Togo.



... the hope of the church

living church

The Church in Africa, as a living society, has a *vita in motu*. Her life is well-characterised by the divine mission of teaching and evangelising people, of converting them and making neophytes of them, of giving each individual soul the capacity to receive in abundance the grace and life of Christ. This life is outwardly manifested in her efforts to make Catholics live their lives to the full in all that calls for their collaboration in social developments designed to aid the progress and welfare of peoples. The Church is exerting a vital influence in helping Catholics and others alike towards prosperity, towards the conquest of the intellectual and moral issues that are at the very basis of human life. The Church orients this work through Catholic Action, Catholic Education and Catholic Social Action.

Everywhere these three problems are the object of deep study and relentless endeavours of the ecclesiastical authorities themselves and, by their leadership and wise initiative, of the layfolk. In an essay like this short one, it would not be possible to present a clear picture of the situation as it exists throughout this vast continent. Suffice it to say that everywhere Catholic Action is given an important place, as the 1951 Congress in Rome and the recent Lay Apostolate meeting in Kisubi, Uganda betokened.

In the field of education, the Church in Africa is fighting to secure a firm position and to obtain full freedom. In many areas the educational set-up extends as far as high schools. A few instances chosen at random will show this. In the Belgian Congo and in Ruanda-Urundi Catholics enjoy a superior position in education facilities: Astrida is noted for agriculture, Léopoldville for physics, Elisabethville for humanities and literature, Kisantu for Law, and Lovanium for arts. In the British regions of Africa, higher education is catered to by the university colleges establish-

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universities in africa :

though they are new, their standards are high and their rôle is of fundamental importance

sierra leone

Like so many of the university colleges in Africa, Fourah Bay College of Sierra Leone is of recent vintage, though it can trace its roots back somewhat further than most. It is at the present moment the center of study that will decide the future of its curriculum and academic functions.

There are about thirty Catholic students in the College; a sizable increase of this number is expected in the coming years. The present group has been formed into a Newman Association that has received the approbation of Bishop Brosnahan, the Bishop of Freetown and Bo. Officers were elected several weeks ago at the official installation of the society. The group is comprised of representatives of different African milieux. There is a group of up-country Teacher Training students, a group from Freetown and another group of Nigerians who are studying for a degree in economics.

The group suffers mainly from a lack of contact with Catholics in other parts of the world. It is active and interested in African affairs and the rôle of the Catholic on the developing continent, but would benefit immensely from some intellectual groups which have already undertaken the work that must now begin in Africa.

Greatest among its needs is that of the communication that can be obtained from good reading. The students are mostly poor and must live frugally. As a result of the economies which they must make in order to achieve their education, they have no money left over for the purchase of books and there are no other resources in the area.

Serious efforts are now being made to overcome these handicaps. The society has entered into contact with similar groups in other areas of the world, particularly in Great Britain. An intensive effort is now being made to obtain the reading material which will give the students some idea of the work being done by Catholics in other parts of the world.

uganda

Kampala houses the only university college in British East Africa, Makerere, a comparatively young institution that is affiliated to London University. The College, which serves all of British East Africa, has an enrolment of four hundred students; this number will be progressively increased until the total of one thousand is reached. The College offers courses in medicine, arts, pure science and pharmacy. The majority of the faculty is European, though there are several Africans on the staff. Notable among these is an African professor of Fine Arts who has done much to recreate interest in indigenous art.

The all-inclusive university fee is £ 40. Students live in halls, according to the British system, and eat in their residences. Though the fee is not high it is generally beyond the means of most of the students. Some of them benefit from scholarships, but the greater part obtain the necessary resources either from their parents or by working during vacation periods. The jobs which are open to them are mainly



Uganda

... the goal is one thousand

manual. There is very rarely a temporary job opportunity in the liberal professions.

Makerere is supported by subsidies received from the three territorial governments of British East Africa and from gifts from private sources. The fees paid by the students are not sufficient to cover the operating costs of the College.

One fourth of the student population at the present moment is Catholic. A Catholic student group, the St. Augustine Society, is flourishing on the campus. The society has numerous activities among which are the publication of a periodic newsletter which contains general articles on all phases of university life and a rosary group that is intent upon improving religious devotions within the College. The society is one of the constituent members of the Makerere Guild, Uganda's national union of students.

In addition to Makerere, there are several other institutes of higher studies including several pharmacy colleges and normal schools. People in these institutes, however, have had no university training. Kampala also has an engineering school where another Catholic student group, St. Ferdinand's Society, is active.

Efforts are now being made to establish permanent contact with *Pax Romana* through a national federation. At a recent meeting of the St. Augustine Society a committee was set up to study the possibility; it is expected to make its recommendations in a few weeks.

available

There are still copies in stock of *University for Christ: The University Apostolate in Action*. This is No 4 in the *Pax Romana*, IMCS pamphlet series and contains both theoretical discussions and practical examples of how the university apostolate is exercised in various areas of the world. You can have your copy by ordering directly from the General Secretariat,

\$. 50

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nigeria

In the midst of the general newness that meets the observer in all parts of Nigeria, Ibadan University College (another affiliate of London University) is no exception. It is a young college that is ambitious in all things from the lines of its architecture to the plans which it has projected for the future. A feverish activity is ever present in it as new buildings which portend so much for the country go up and the student community grows.

In many respects the College resembles Makerere: it has the same affiliation, much the same number of students, much the same plans for the future. However, there are several differences. Ibadan does not as yet have a full medical faculty; its medical students generally complete their studies in the United Kingdom; nor does it have the same extensive scholarship system that exists in Uganda. Future programs, though, call for increasing government aid to students as well as for an increase in secondary school facilities.

In spite of the limitation placed upon the number of applicants by this lack of sufficient secondary schools, the College cannot accept all those who apply. Its standards, like those of all African university colleges, are high, but this is not enough. Shortage of space still limits the acceptance of worthy students and plans are underway to expand the College in the next years. It is also possible that other institutes will eventually be established in Nigeria.

Though almost half the population of Nigeria is Muslim, the majority of the student body at Ibadan is Christian and there is a significant number of Catholics. A Protestant chapel has already been built and the Catholic chapel is now under construction. Future plans also call for the erection of a mosque.

belgian congo

Since the war a quiet, unpublicised revolution has been taking place in the Belgian Congo. Areas that were once considered inhabitable are now blossoming forth in thriving communities; social conditions are being constantly improved and education is being given an importance that it has never before known.

The heaviest accent is now on the improvement of secondary schools, particularly for young girls who until now had been ignored for a number of reasons, principal of which was that education for girls was never considered important. Mission schools are being continually established and those already in existence are being expanded.

In the midst of all this activity higher education is not being ignored and a whole university system is gradually being built in the territory. The university is not yet in full function; students are presently being prepared by special courses for their approaching university work. The university, called the Lovanium, is under the direction of the Uni-

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south africa**the racial question is not new**

by H. J. B. Vieyra, Q. C.

In order to understand the real position as it exists in South Africa to-day and to evaluate its implications, one must endeavour to rid oneself of preconceived simple notions that have been current in Europe for the past six years, since the party presently holding the reins of Government came into power. Things have been said which suggest that the Union of South Africa stands arraigned at the bar of world opinion as a criminal. The error has been propounded that somehow or other since the year 1948 the present Government has been responsible for an attitude and a policy of race hatred and race oppression. This is not true. Whatever the means adopted now, whatever the legislation passed or propounded, there can be no doubt that the policy behind it all is one that is traditional. It dates at least since 1910 when the Union came into being and when Smuts, looked upon (at any rate in Europe) as a liberal, had no other policy in practice.

A little explanation on this point is essential and will make for a realisation that the position is not a simple one. At the time of Union there were two main trends in the approach to what has been called the colour question. There was the traditional Cape, so-called liberal view, which in theory recognised no colour bar in economic or political life. Any person of whatever colour could obtain a vote and seek advancement provided he came up to a certain civilised standard. The other approach was that of the two northern provinces, diametrically opposed to any such equality, fearing the influence on contemporary civilization of hundreds of thousands of members of savage races, but regarding them with favour as a source of labour supply. It has been said, and not without justification, that it was easy for the Cape originally to take this liberal view for the colour clash hardly existed in the western part. Be that as it may, the Union was in fact to start with a somewhat uneasy mingling of opposing schools of thought or, to state it more clearly, opposing schools of policy. Signs were not soon wanting that it was the northern view which would ultimately prevail, particularly when more and more Africans began to invade the Cape Province. The Northern view, whether one agrees with it or not, is born of the fight for existence and the belief in a destiny. A small handful of people with no homeland but Africa, speaking a language itself developed here, had wrested a living from the soil, had established itself as an eager, living, God-fearing unit. They were Calvinist in origin and Calvinist in thought with the resultant Old Testament outlook. In such a situation, surrounded by primitive peoples — it is to be remembered that that fact is still largely true — it was easy for the pioneers to begin to feel that God's plan was that they should be the source of all things, the leader of civilization in a barren land, the standard-bearer of the army of the Lord. The problem as these people

saw it was how to preserve their own integrity in such a situation. White civilization was in their eyes inextricably interwoven with their particular view of Christianity. This set the keynote of their policy — a policy that spread easily to the Natal Province on the East coast — where the English settlers were beginning to feel the impact of the presence of Indian labourers. Whilst wanting the black man for his hard work, for there were not enough whites to do this, nevertheless care had to be taken that the path was not open to economic competition in skilled occupations. Hence in 1911, just one year after Union, there was passed a statute (subsequently known as the Colour Bar Act) designed to prevent competition from Africans in what was then virtually the only industrial field, viz. mining. This was another expression of the desire to keep the black man away from urban settlements. Although welcoming him for his hard work in domestic service and elsewhere, he must be considered as a migrant labourer, with no stake in what was to be considered a white area. Then we have the Land Act of 1913 which was intended to peg the black



... the challenge is one of growth

down to a small percentage of land, the amount allotted to him being 10% for a race that far outnumbered the whites, for at that time the latter totalled about a million and a half, and the blacks about seven millions.

Then came the First World War with the commencement of a movement that was to

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

south african students**the challenge demands a response**

by David Mayne

The world today is in a state of crisis. It is, as Cardinal Suhard has said, a crisis of unity. The challenges now encountered are on a world scale. The tensions between the West and Russia bring to light the spiritual bankruptcy of the West in face of the communist ideology and its lack of vision of the whole, so necessary for leadership as contrasted with domination.

The challenge of the colonies demands a response. In the words of Father Mathias of India 'a new era has started in Asian-European relations, an era of equality, cooperation, brotherly love. Europe must understand that the colonial age has gone forever in Asia, and they must wholeheartedly accept the fact'. The present colonial situation which is defined by one writer as the 'domination imposed by a foreign minority racially (or ethnically) and culturally different in the name of a dogmatically affirmed racial (or ethnical) and cultural superiority over a native majority with material inferiority' is no resting place, but rather a challenge to create this new era of 'equality, cooperation and brotherly love'. For we cannot speak of leadership in the present situation, leadership in the sense of Christ the King, Whose love looked to the fulfillment of all, but rather of a 'domination' which resorts not

only to force but also to a system of pseudo-justifications, and stereotyped attitudes.

The challenge is one of growth, the challenge to realise humanity's long search for its own unity. A strong Christian response is demanded to ensure that the Holy Spirit will be the soul of a world in formation. Only thus will all peoples be able to develop to the full their potentialities.

There is no doubt that Africa has a mission in this common effort and dedication to build towards an international community. There is however, a need of that moral, intellectual and spiritual revolution of which Dr. Hutchins has spoken and which will be a counter-balance to the scientific, technological revolution in which we now live.

To achieve this revolution in Africa, the colonial continent par excellence, creative groups, working both among the 'foreign minority' and the 'native majority', united by a common vision aimed at the revolution of the whole man are required. The formation of creative movements, which work for a moral and cultural and spiritual revolution in Basutoland, Nigeria and the Gold Coast (the last two of which are self-governing) constitutes a special challenge to the African. These are places where the African has a particular opportunity for creative action; and, if the northern self-governing territories will not look further than the revolution of the political man, the responsibility to be accepted by Basutoland

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for the future: an important rôle

belgian congo

from page 2

versity of Louvain in Belgium and is directly supported by the government.

When it is finished the university campus will cover two kilometers of ground. It will have a medical school with a thousand bed hospital attached; total enrolment will be about six hundred and students will be housed in hostels. The university is secular and interracial in keeping with the government's policy of placing Africans and Europeans on exactly the same footing.

This will all take some time to accomplish. There is no segregation in the Congo but Africans are now on a somewhat unequal basis because of the lack of the basic education which Europeans have. This situation will be gradually relieved as the secondary school system is expanded.

A group of Catholic intellectuals known as the Lovania exists in Léopoldville.

elsewhere

There are two institutes of higher studies in the Gold Coast — Accra University College and Kumasi College of Technology. The latter offers courses in engineering, agriculture and art (painting, weaving, pottery making and sculpture). There are also teacher training and domestic science programs. A Catholic group, the Aquinas Club, is active at Kumasi. It holds periodic lecture meetings which are open to all students and which have drawn a large non-Catholic attendance.

The University College of Khartoum in Sudan is in special relationship to London University. It is a combination of Gordon College and the Kitchener Medical College and has an enrolment of some five hundred students most of whom benefit from extensive government scholarship aid. The greater part of its faculty is British, though there is a growing number of Sudanese members and some Egyptians.

Plans are now under way in Rhodesia to establish a university college which will also be in special relationship to London University. No classes have begun yet but several administrative officials have been appointed and detailed plans have been made for the beginning of classes in two or three years.

from dakar

the land is in growth

by Bertin Borna

Africa is a young land, particularly when looked at from the point of view of western civilisation. It is in full evolution on both the material and spiritual levels. An infinite number of political, social and economic doctrines are meeting and thwarting one another in the singular determination to impose themselves in its midst, if only for a brief moment. In this struggle, in this overall picture of incoherent and unclear ideologies, one wonders what the contribution of the African Catholic student should be; what should be his attitude when faced with the general problem of growth and especially when the future of his country is directly involved. These questions are of the gravest interest and are worthy of retaining our attention in order that a solution which not only takes into account the plurality of doctrines and civilisations but which also respects what is positive and Christian may be found.

However, before any discussion is undertaken, it is necessary to clarify one expression. The term growth, which has so deep a significance for Africa, often has several meanings, depending upon which philosophic system makes use of it. For many it implies something mechanical based on a belief that life is nothing but a continued repetition. Nothing is created; we are constantly coming up against a perpetual recommencement.

For others, growth represents a kind of becoming that is only a succession of incidents in which the human spirit vainly attempts to find some meaning and continuity. This is the attitude of the dilettante who wishes to have everything at once; who, believing that the present is all that counts, wishes to leave the past behind. At the present moment, these theories which have been battled and battered about for so long must be surpassed.

Recent speculations of contemporary philosophers — notably of Bergson — have given this term of growth through becoming the fullness of its meaning. Bergson uses it for the notion of time and human consciousness. This is compared to a river which flows with a continual current. Each new contribution has its own determined influence. Time is no longer a mere succession of instants with no relation, but something continuous: the human consciousness. The past and the present have a meaning which must be considered for future action. It is thus that growth has a dynamic and axiological sense for all men. We have the right to act and to hope; the life of the present instant does not suffice. We must move on, making our way as a result of the consciousness of time and the benefits of our memory.

It is this last attitude which is adopted by the Christian for whom life is only a step ahead to an always more serene and total fulfillment of his being. The past and the present make the future; this the Christian knows; it is for this reason that he does every-

thing possible not to lose these 'precious instants'.

It is against this background that the question of Africa must be examined. This country whose children are still unsophisticated is, at this very moment, going through the most critical period of its history. A young, un-equipped country, it sees itself forced — in a very brief space of time — onto the same level as the most modern of nations. Without important primary resources, without any of the technical means proper to modern exploitation, without capital, it is obliged either to call upon western countries or to bear foreign imperialism with resignation. Moreover, each one is making more or less advantageous innovations and bit by bit Africa is losing its soul and the components of its originality. But the African is already aware of his responsibilities. He already has a presentiment and fear of an unbalance of his being, of the fatal subordination of the spiritual to the temporal; he fears that one day he will become an idolater, that one day he will kneel in worship before his handiwork. All these fears he sees for tomorrow; today he is trying to react effectively.

It goes without saying that neglect of the imperative need for an intelligent use of the values of the country and its need of industrial equipment would be an unequalled absurdity. It is important that what few natural resources we have should be exploited reasonably and that intercontinental exchanges should be enlarged and extended. It is of equal importance to introduce everywhere, even in the smallest village of the densest forest, the contributions of modern science which will lighten the travail and suffering of the black man. The standard of living must be raised in order that it can give Africa a well-founded economic prosperity.

But are these things enough? It seems not. Man does not live by bread alone, the Gospel reminds us. He is essentially composed of matter and spirit and in order to realise the total fulfillment of his being there must be a harmonious blending of these two factors; it is for this reason that we Christians reject the marxist ideology which limits man to the sphere of economic matter. The rest, as the man in the street would say, is not terribly important. But for us it is important; therefore we cry with insistence for this indispensable harmony. But here at present one speaks only of investments, problems of capitalism and industrialisation. Our ancestors spoke once of sacrifices and libations, of God and His favours.

All has changed now: civilisation has taught us to speak only of science, of its perfections and of the problems which the use of its discoveries pose for men. With frightening ease we consider our parents as obsolete men who ignored here below the spirit of enjoyment which should take precedence over the spirit of sacrifice. But whom should we blame, ourselves or the contributions of western civilisation? Undoubtedly, nobody ignores the

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church in africa

ed in Uganda, Nigeria, Achimota, and Basutoland. In West Africa there are university colleges in Dakar, Goree and St. Louis. Here and there there are conflicts between Catholics and Protestants or Mohammedans, especially where the latter groups are preponderant.

Social Action is very urgently needed; up and down the continent Africans are clamouring for power and further access to key positions and the European rulers are gradually putting more power into their hands. Africans are winning the right to vote, to representation in administrative meetings and are being allowed to run their own departments of social interests. On the other hand, where public unrest reigns, colour conflicts as the African becomes gradually conscious of his own rights. In these circumstances, ecclesiastical authorities have often deemed it their duty to give the right teaching on social questions and to form associations which will do this in order to prepare the faithful for difficulties of an economic or political nature and give them direction. One example of this is that of the Bishops of Uganda, the hierarchy of Tanganyika Territory, the Bishops of Rhodesia and the Bishops of South Africa who have all issued pastoral instructions to their flocks dealing with Catholic Social Action.

Perhaps another reason for this activity is the not unfounded fear of false propaganda which smacks of communism. By means of Catholic Social Action, Catholics are taught to understand and apply Christian principles which relate to the social order; they are taught how to make Catholicism penetrate into their minds so that it becomes their guiding light, for one of the greatest benefits of Catholicism is its inexhaustible capacity to give solutions that are apt, correct and satisfactory to any problem that crops up in human life and outlook.

Is Islamism a menace to the Church in Africa? This is a serious question that startles and embarrasses. The fact is that Islamism has held sway in North Africa, Egypt, Somaliland and in many parts of West Africa. At present this sect continues to penetrate even into the Congo, Urundi and to a large extent in Uganda and the coastal countries of Tanganyika Territory. Immigrant Mohammedans bring over the seed of this demoralising pest which lures so many because of its easy code.

students and intellectuals needed

In the building up of the future of Africa, Catholic students and intellectuals have their rôle to play; the prospects of the future situation depends in large measure upon them. They are to be the leaders. Youth, says the encyclical *Evangelii Praecones*, particularly those who study letters and the liberal arts, will tomorrow direct the affairs of their countries. The young men who are more educated and instructed will be the leaders and the chiefs of State. They will hold the destinies of their fellow countrymen and will wield power among them.

They must be enlightened leaders, people whose natural capacities are well assorted and

developed by a deep and practical study, so as to enable them to cope perfectly with the responsibilities and the duties which will be theirs. At present in Africa, careers are open to the talented, regardless of one's birth-right or tribal excellency. Catholic students who will normally be the leaders of Africa must prepare themselves in order to meet the urgent need. The credentials of a cultivated and well-balanced mind are imperative.

They are called upon to be recognised leaders. Intellectual attainments and academic decorations are not the only qualifying passports. The demand made of them is to be real men, personalities of strong character and generous will, bent on doing good and lessening human woe. They must be honest and disinterested, rising above mediocrity and elevated beyond narrow interests. Men whose lives and deeds will inspire and move. Unfortunately, not all educated Catholics can be said to satisfy this demand; our towns are teeming with leaders who are far from being *chefs*. Perhaps we have too many ideologists and sloganists.

In his *True Humanism*, Jacques Maritain assigns two rôles to the Catholic élite of today: Catholic Action and Catholic Social Action. And this is Africa's need of the hour. On this continent the *évolués* are called to stand for the faith and justice.

For this we need men who know their faith, live by their faith and defend it; only a Catholic élite is equal to this task. Only by living his life according to the Gospel can the Catholic intellectual vivify the temporal by the spiritual and make Catholicism transform the world, thus weakening the reign of sin. The faith will give him the real hierarchy of values, make him serve God first, above all things and interests, make him loyally and devotedly attached to the Church and submitted to her living authority. Faith will inspire him to rally to its defence, to spread it by an exemplary life, through the spoken and the written word. When the leaders are men such as their faith wishes them to be, then religion will be firmly protected, public cult promoted, and the progress of the Church guaranteed. Less fear will exist of free thinking, indifference and anticlericalism.

pro justitia

The Catholic, writes Father Roche, S. J., is par excellence a community man. The community life imposes on him the duties of forbearance, charity and justice. Justice is the basis of social life: *Justitia est fundamentum regnorum*. Catholic students, as the future leaders of their countrymen, must be men of justice, men who promote the interests of peace, order and public prosperity. Everybody feels sure that the evils which tear mankind asunder can be remedied only when leaders are inspired with justice and justice based on the Christian law of charity. In our modern Africa, political problems, social issues, economic difficulties are emerging; the people themselves are moving forward, facing self-government and industrial labour. If the future leaders who will shape the destinies of these countries are not champions of justice in their



Social Action Group

... staunch men who practice zealously

different fields, the danger is enormously great.

There is another sphere of activity which calls for the action of Catholic students and intellectuals. It is literary achievement and the component study of their countries in order that they may know the history, institutions, traditions and moral temperament of the nation. In their research they can unearth much that will be of value to themselves and the general good of the country. Besides it is a better way than the simple adoption of foreign literature, culture and civilisation.

It is not true that whatever is European is *ipso jure et facto* ideal. A study of their own customs and ways of life will permit them to see what is unreasonable and to be discarded; what is bad and to be proscribed; and, at the same time, what is good to be perfected. It is extraordinary to see how the upper classes of African citizens ignore their country and even their language. The European world is looking forward eagerly to the day when Africa will produce its own art, literature and music. A Capuchin missionary, Dr. Buhlmann, has written a brilliant and convincing article dealing with African literature. He shows that this is the rôle of learned Africans themselves and, in particular, the task of African priests. The title of his essay was *Einheimischer Klerus und einheimische Literatur in Bantuafrica*.

If the Press is neglected, the Church in Africa will lose one of its best apostolic means of creating and deepening the Catholic mentality. Moreover, two African priests have established fame as authors and writers; they are Abbé Alexis Kagame of Ruanda and Abbé Andrew Raponda-Waltker of Gabon in French West Africa.

Moreover the African *évolués* must try to form circles enrolling members of the same profession, vocation or occupation in which they can better study and discuss topics relevant to their call in life. There are circles of study in the regional seminaries of Nyajikibanda and Kipalapala; there exists a Syndicalisme Chrétien in the Congo; in Ruanda-Urunda there are the Auxiliaires Laïques des Missions of men and women; and, in Egypt, the Catholic Youth Association. May Almighty God bless all who contribute so strenuously to change the religious face of the Dark Continent. May His infinite bounty make His reign grow and multiply; may He hear the prayer which Catholic Africa unanimously says *Lord, give us men*.



from page 1



... a value in both space and time

a land in growth

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incontestable value of economic problems and material well-being. You cannot speak of faith to famished people.

But what we, as students of Catholic Youth, ask is that all these things should be placed in the service of charity and of God. For us it is a period of painful self-discovery for our country, a period during which the country is assembling its efforts in order to define itself; and this despite the fact that each day sees the country further stained by false and dishonest doctrines. In the midst of this disarray, all that we wish is to assure the future of the land, to face our responsibilities and make of the nation something vigorously Christian. We know that our doctrine has value in both space and time.

The African Catholic student must be a militant who is aware of his rôle as a young apostle in a continent that needs both his youth and his apostolic devotion. He must avoid the indifference that is creeping through the continent and realise that as a Christian he has a mission of preserving Africa from the evils which assail it. To the extent that he does this, to the extent that he introduces into his country the love of his neighbour and respect for those about him, he shall render a living service to his country and shall acquire the grace of the Lord.

au revoir

Miss Rose Mary McGowan who worked here in the General Secretariat for two years has left the staff in order to return to her native Australia. It would be impossible to express in a short space the vast services which Miss McGowan brought to the Movement during her stay in Fribourg. We shall all miss not only these qualities, but also the rich personality which was their source and the deep understanding which was their inspiration.

Miss McGowan's place has been taken by Miss Axelle Thon who comes to us from Denmark. Miss Thon is not totally unknown to readers of the *journal* who will remember her recent article on Scandinavia. We wish her good health and God bless during her stay in Fribourg.

sub-secretariats

the faculty is their basis

by Antonio Rossetti

The attitude which individual federations have towards work within the faculty is one of their distinguishing and differentiating characteristics; the diversity of this attitude rises naturally from the diversity of the structures through which each federation realises its proper mission according to its particular orientation.

Each federation tries to balance two fundamental requirements of the university apostolate: its work in and for the university and also its work for the moral and religious formation of its members. Because of varying historic, cultural and religious conditions in different countries, we find that federations are concerned with one of these aspects more than with another and that this concern is expressed in the federation's very organisation. In the variety which gives the Movement its unity, federations are organised either in a general way or according to faculty groups, with several intermediary varieties that are a mixture of one or another. No one has found the ideal solution; but there is a slow evolution which seems directed towards a more profound awareness of the reality which the university and the faculty represent. In spite of this, very few federations have oriented their work in this direction, though they may be very well aware of the necessity of a deeper interest in the faculty.

These national conditions are not reflected internationally for *Pax Romana*, the movement uniting these national groups is, through the work of its sub-secretariats, clearly concerned with promoting and sustaining work within the faculty. It is worth noting that the federations, though they use the services of the sub-secretariats only too rarely, requested the establishment of still others at the last Interfederal Assembly.

This lack of correlation between national structures and the international movement to which they belong, hinders the proper use of the possibilities offered to the federations by these international organs; one often has the impression that the work is being done on two parallel planes that will never meet. From this there flows the paradox of sub-secretariats which somehow do not manage to rally the activities of the federations about them, and federations who do not use the services which the sub-secretariats are ready to supply. This paradox represents an ever more important problem for the Movement as the years pass and more people become aware of it. This article will offer no solution but will merely strive to develop further awareness of the problem among the federations by pointing out some basic facts which should not be overlooked.

Studies of the University and the university community, undertaken in various countries and synthesized on two occasions at international meetings of *Pax Romana*, have indicated and publicised the problems of the contemporary university. The inquiry made into the nature of the university community during the Krabbesholm Interfederal Assembly led to the

conclusion that this community which should draw its vigour from the faculty was missing the *sine qua non* of this basic understanding.

Each faculty finds the reason for its existence in the necessity of specialisation since it is this specialisation which allows constant deepening of a continually expanding cultural sphere. But this necessity carries along with it the danger that the particular faculty will cease to be aware of its true nature and purpose and, instead of being closely linked to the ensemble of the university, become detached, thus fracturing the unity of the university and robbing it of its articulateness. In addition to this, the consciousness of the different but irreplaceable contribution which each faculty should bring to the construction of a common edifice is lost; the lines of communication between the various spheres in which intellectual work should be done and which should make of the search for truth something shared by students and professors in the wealth and variety of methods and discipline are broken. A particularly striking example of this which shows the gravity of the present situation is that of the ever widening rupture between the philosophic and scientific worlds. (And here we should think not only of the pure sciences, but also of the lack of cooperation between the field of esthetics and that of criticism.)

Faced with a situation which endangers the possibility of the University accomplishing its function of communal research for truth — a function that has its point of departure in the faculty — we shall now consider what contribution university movements should and can make. The functions of the Catholic group cannot be limited merely to the defense of Christian truths against those who deny them, or the organisation of Catholic students according to university structures in order to influence the government of the University. We cannot limit ourselves to that because, wishing the University to be a source of truth, we should first of all do everything possible to see that it is what it ought to be, thoroughly realising its responsibilities on the natural level of scientific and cultural efficiency. By analogy, the Catholic student will not accomplish this if he is not directly engaged in the life of his faculty, but remains a spectator who, ignoring difficulties and limits which may exist, is content to do nothing but examine what can be accepted and what ought to be rejected.

As a result of this, Catholic university movements have a duty to encourage their members to participate more fully in the university by becoming more actively engaged in the work of the particular faculty to which they belong; for it is only through this work within the particular faculty that a genuine contribution can be brought to the University.

The contribution that Catholics can make is particular and cannot be replaced since their attitude is neither new nor revolutionary; it is what the University needs at the present moment. It is the attitude of the cultured and responsible man who experiences the com-

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the racial question

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have a profound effect on the whole situation. This was the industrialisation and consequent urbanisation of the Union of South Africa. A great demand for labour arose. Yet the old policy of keeping the native away from urban areas was uppermost in the minds of the legislature. Closing their eyes to the economic and factual situation that was being created they carried on the pretence that the black man was at best a visitor in white areas. The basic principle was that at all cost no competition with the European labour market was to be tolerated. Although the Industrial Conciliation and Wage Acts (statutes that first appeared in 1923) did not expressly maintain a colour bar in industry, yet in effect they did so by allowing no differentiation between Black and White wages. The consequence of course was that so long as in any particular avenue there were sufficient white workers, there would be complete exclusion of the blacks who would then be confined to unskilled categories. With the passage of time and the shortage of white labour for the semi-skilled occupations, there has come a great infiltration of black workers, a process almost unobserved but increasing in tempo every year.

Then came the Second World War — the tide of urbanisation increased. In thirty years the number of blacks in the towns increased by over two hundred percent. And we have not even spoken of the coloureds and the Indians, both of which groups increased by almost two hundred per cent in those same years. Very little imagination is required to realise the number of problems that gradually came to assume vast proportions. Not many can be pointed to in a short review of the situation, but a most important factor must be remembered: a new non-white population came to be in the urban areas, their only homes were in these areas, they no longer had ties with the original native areas and gradually lost all contact with tribal customs.

What had South Africa done in the years since Union to endeavour to bring these non-white races to a sense of Christian responsibility? What was the white approach to its own responsibility in the matter? We fear the answer must be that the whites did not give themselves either time or opportunity to take stock of the situation. Our attitude towards the black man was dictated solely by expediency, even though part of that expediency was the pressing need to preserve what we considered important in white civilization. Idle to say that had Catholics formed a majority of the white population the scene would have been different. One wonders too whether that would have been so — might we too not have rationalised the South African race attitudes? Besides can it be said that in Europe over the first half of the century Catholics saw clearly and thought clearly and acted consequentially in these matters — if not, then one could not have expected better results from us.

One thing is certain. Catholics in South Africa are being forced to think and to think hard. They have been forced to let go their grasp on the formal side of their religion so



Ann Hope of South Africa and former vice-president of IMCS

as to be able to see the roots clearly. They have been made to appreciate that there are fundamental rights to which human beings are entitled irrespective of race or belief, a lesson which needs to be taught afresh every century. Catholics in the Union of South Africa are all to prone to reject whatever comes from that political party which is predominantly calvinist. That party thinks it has a solution to the whole question by colour separation or apartheid, the sorting out of the coloured and black groups into separate territories, removing them progressively from their functions in European-owned territories. In the minds of those who are the great protagonists of apartheid and in particular in the minds of those who are not faced with the day to day task of administering a multi-racial society, it means water-sealed compartments, which will leave the white population free from alien influences to work out its own destiny and so save itself. It will also mean complete freedom from racial tensions created by too close proximity. This policy would entail great sacrifices by the whites. Not only will the areas available to the natives have to be doubled and trebled but millions of pounds of money will have to be spent on the countries to be devoted to the blacks. It would involve, too, a pattern entirely different from what has been known in South Africa up to the present. The more practically minded members of the party in power realise this is but a pipe-dream. Inevitably the blacks must, if only from an economic point of view, remain an integral part of South African society and if that is so the rest must follow.

The Union of South Africa is a challenge to the Catholic as no other country is. It is here that he must, if he is not to be damned, appreciate to the fullest that the Catholic Church does not claim to be a Church — it claims to be *the* Church — the divinely appointed vehicle of truth — the Spouse of Him Who said: I am the Way, the Truth and the Life — it enfolds the totality of human nature and regards everything which is true and good and beautiful as its rightful heritage — you cannot be completely a Catholic unless in your whole being and in all your thoughts, words and deeds you endeavour to co-operate with and become one with the Way, the Truth and the Life. And if that is but dimly perceived, then our attitude towards our fellowmen, towards all races in the Union, must be imprinted with the realization of the worth of the person, his true liberty, his rights arising from the order of naturally sacred things.

the kolbe association

The body politic of South Africa must be regarded as passing through a crisis — slow perhaps, but definitely the end of one form of society and the beginning of another. Exactly what, no-one quite knows.

The Afrikaans-speaking European still retains his strict Calvinism — perhaps one of the last bodies of rigidly organised Protestantism in the world today. It includes a strong patriarchal sense, with the concept of a Divine calling which has fitted in ill with a multi-racial society.

The English-speaking European has brought with him the current outlook of Protestant Europe — a vague, rather lazy Christianity fast deteriorating into materialism.

Into the conflict of these two outlooks has come the non-European and particularly the black African — slowly emerging from barbarism and paganism; presented with Christianity not as a clear-cut picture but in the form of many conflicting sects; seeking desperately after economic betterment through the trappings of western civilization; and fast becoming imbued with a strong nationalism. Small wonder that so far he has acquired only a veneer of those ideals of Christian conduct which are our heritage and tradition.

The picture then is one of a maelstrom, fast breaking away from the traditions of Europe which were its earlier inspiration, capable of either sinking or of forming a new and different synthesis.

It is, needless to say, the aim of the Catholic Church if possible to form and guide this synthesis, but the proportion of Catholics is woefully small for the task and its influence little felt. In fact, up to a generation ago the Church was seeking mainly to establish itself in South Africa and to meet missionary requirements. Only fairly recently has it felt itself sufficiently firmly established to be able to intensify its missionary effort.

Most Catholics still have the sense of having emerged from the catacombs — they are still somewhat fearful of too clear a public pronouncement of their faith, they have still much of the attitude that religion is purely a private matter, not to be paraded in the streets. Yet at the same time they are aware of the urgent need for attempting to influence the structure of society before a new synthesis is formed without a Catholic basis.

It was within a framework of this contradictory outlook — reticence on the one hand, a sense of urgency on the other — that the Kolbe Association was formed a few years ago. Its aims may be very briefly and rather inadequately described as the intellectual apostolate; but rather should it be thought of as an attempt towards the formation of a clear informed body of Catholic opinion, aware of the possibilities in determining the future structure of South African society, and alive to the practical requirements of the day aimed at achieving that end.

One of the immediate problems facing the Association was one of distance — 1000 miles between Cape Town and the Witwatersrand, something like half that from either to Durban.

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a response is needed

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with its Catholic university is tremendous. The European, with considerable freedom and opportunity to act, must form creative minorities. Spiritual tensions and crises will arise, I think, particularly in South Africa where we have a strong example of a culture trying to withdraw into itself, refusing the challenge of a new era. These tensions and crises are our challenge to a spiritual revolution. 'International unity', as was said at the Canada Congress, 'suppose cultures which are open'.

The specific rôle of the university community in Africa is great. Viewed in the light of the Mystical Body the university community is a group of people freely coming together, as brothers, so that by their particular service they will contribute to the building of a new humanity under the reign of Christ. This service is much more than the transmission of knowledge and culture; it is the communication of an intellectual and cultural *life* to be lived at the service of the community, and therefore relevant to the modern crises of Africa.

There is now a lack of unifying vision and therefore of true leadership. The communication of a cultural synthesis to the young intellectual workers who aim to serve the whole man through their specialisation is the responsibility of our universities. This vision must become 'incarnate' in life. The universities of Africa must realise their great responsibility to work towards unity in Africa. The problems of Africa should form part of their studies. There is a very great need of imparting to our young intellectual workers a restlessness which will lead them to work for the formation of a cultural community that will respect the genuine values of all cultures.

The aim of the apostolate is to make the universities ring true to themselves, to fulfill their mission in the Mystical Body of Christ while fully respecting their freedom. In this we are privileged to belong to an international university community whose unity rests in Christ — *Pax Romana*. From *Pax Romana* must come the stimulus of an overall vision to work for an integral Christian humanism relevant to the modern world. Today, we in Africa feel a particular solidarity with the Asian federations in their work of bringing Christ to the contemporary social, cultural and spiritual revolution in Asia. Their response urges us on. At the same time there is a need for much greater unity and mutual help in our work for Africa. It is too easy to take a parochial view of our work when we are isolated. NCFs, the federation in South Africa, is as yet the only federation on the continent. But we hope soon to have further contacts through *Pax Romana*. Exchange of information will be our first step, but this will only be the beginning of our adventure in working together for the growth of an Africa built together

in Christ. No racial distinctions, no preservations of peculiar values will divide us. There will be a complete giving of all, by all, for the common good. But, to ensure that this equality is not sterile, a vigorous, living Christianity must be the soul of Africa. We in South Africa look forward to this contact, and to the challenge it will provide us.

But although the challenge of an overall vision will arise on the international, continental and even national levels, our work is only real if there exist living communities in each university, where the vision of the whole is actualised in life. It is essential to create vital structures and traditions in the university community so that the university's glorious mission will be realised, not ignored. Nowhere is this so important; for the student milieu is renewed after three to five years. The training of leaders to form living faculty groups must be our prime aim in the future. This we have commenced to do; it is a new venture for us in South Africa. Leadership schools which at the same time are groups of corporate living, have taken place at several of our universities. These aim at communicating more fully the life of the Mystical Body through intense common spiritual, intellectual and recreational experience — to generate energetic lives of service to the university. It is on this level, the personal level of dedication to a work to be done with undeviating will, that our work has its deepest significance. The work of the national body must aim at forming a team of students who in conjunction with a team of chaplains (in this pioneer work, with chaplains, the All India Federation is a great example to us) will be able to give the frequent leadership schools required at our various centres.

We in South Africa are at the beginning of our work. We look forward to the unifying of our work over the whole of Africa, to the mutual confirmation our dedication to a common task will give. We look forward to the help we can give to *Pax Romana* and, in turn, will receive in this great task. We hope and pray that we will accept our own responsibilities more fully so that our common work for Christ our King will be more fruitful.

kolbe association

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The requirements of the association lay therefore in strong local bodies at the larger centres, with some co-ordination and central venues for occasional meeting-places, usually yearly.

The first need was obviously one of self-education. This is being achieved through steady continuous local effort and through central annual schools (actually Winter Schools) with more concentrated endeavour and closely-knit purpose. They have proved to be of a very high standard.

The Kolbe Association is unfortunately far removed geographically from its alma mater in *Pax Romana*. It is also in a sense removed mentally, for the problems are different ones and require a new approach. Yet it is clear that Kolbe must draw continually on the spiritual traditions of western Europe, and must mould these into new forms to meet different challenges. The aim is fundamentally the same — the spreading of our Faith, and the union of all in Christ — but the form of society through which it will be attained may be quite different.

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munity nature of the university, the unity of culture and the religious meaning of the search after truth.

But this is not the only reason which renders a deeper interest in faculty activity indispensable. We must also consider another aspect of university life: that of professional formation that requires specific action on the faculty level. Preparation for professional life is one of the points on which the weakness of the modern university is recognised. The interest being brought to this question by universities in all parts of the world will certainly lead to curriculum reforms and perhaps to a satisfactory conclusion. But there is a point beyond which the neutral university cannot go and it is this point which is the point of departure for the specialised work of the Catholic group.

It is not sufficient to believe that a genuine Catholic graduate can be formed through mere completion of the professional formation imparted by the University, that is, through a general religious and moral formation that is the same for all faculties. This does not at all imply a diminution of the important value of religious formation which, when made in common, is enriched and favoured by the contributions of different minds and spirits but it must be recognised that at a given moment it is necessary that all those who are preparing themselves to practice Christianly a given profession have the possibility of meeting one another in order to consider the problems posed by this profession.

This article does not intend to propose any changes in existing structures, even though in certain cases the concern for activity based within the faculty might make these necessary. Activity of this type has been achieved either by a division of local groups according to faculties or by the establishment of special national groups which prepare specific documents for members of a single group uniting students of all disciplines.

Each of these systems has its own disadvantages and must be considered in the light of particular local conditions and traditions. But what is important for the present is that each federation examines its position and the orientation of its work in order to see to what extent it is making an effective contribution to the University and society.

The Commission for Youth Travel and Exchange of the International Federation of Catholic Youth has just published a very useful booklet entitled *International Guide*. It contains indispensable information for those planning holiday trips and can be obtained from the Secretariat, 32, Avenue Eug. Demolder, Brussels for the equivalent of 12 Belgian Francs.