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Asian Seminar-Holy See's Message

to His Excellency the Most Reverend L. Mathias,
Archbishop of Madras, India

Your Excellency,
The Holy Father, Whose paternal care extends with warm affection to His beloved children in the Asiatic countries, was greatly pleased to learn of the Seminar for Catholic Students to be held in Madras during the coming month of December, under the auspices of *Pax Romana* and the patronage of Your Excellency. The growing enthusiasm with which the Christian students of Asia are welcoming this Congress and the promise of widespread participation by those frequenting University and professional courses in the various countries are a hopeful augury that this timely meeting for study and discussion will have far-reaching results.

welfare, increasingly demand attention in the face of this undue emphasis on material progress with its tendency to ignore fundamental human values.

One cannot but admire the zeal and good will with which proper solutions are being sought for the many and pressing problems of Asia. However, if Asia is to attain true greatness, the quest for their solutions must take into account the primacy of the spiritual and the governing principles of the Natural Law and of Divine Revelation.

It is upon the students of this present generation, then, that will fall, in great measure, the responsibility for intellectual and professional leadership in the momentous decisions that will affect so intimately the future life of Asia. They must now prepare themselves to take their full part in the social, economic and political development of their respective countries. They must ever employ their influence in such wise that, avoiding the snares of the materialistic philosophy so prevalent in these days, it be in conformity with Christian principles and consequently have a stabilizing and beneficial effect upon the nation as a whole. In this regard, the importance of a sound personal moral and spiritual preparation, going hand in hand with intellectual growth and technical competency, cannot be too much insisted upon, if the student in his career and life's work is truly to fulfil his Christian vocation.

His Holiness has noted with satisfaction that this Seminar has for its laudable purpose to awaken the students to a keen awareness and proper appreciation of their countries' problems, especially as related to their chosen professions; to arouse them, furthermore, to a true consciousness of their responsibility, as Catholics and men of higher education, to the Institutions of learning and the Universities which they frequent, as well as to the society and to the nations of which they are members;



the Church at Loyola College,
Madras, where the Asian Seminar is
being held

and, finally, to set the framework, for those Catholic leaders, of a fundamental formation — spiritual, intellectual, social and professional. Thus, on returning home they will be able to share with others the enriching effect of this experience and lay the foundations for the necessary work of orientation in their own countries.

It is the earnest prayer of the Holy Father that Almighty God may bless the discussions and deliberations of this important assemblage so that they may serve to achieve their praiseworthy purpose; and in token of His paternal interest and encouragement, He imparts to Your Excellency, to the students of all Asia participating, and to the Directors of *Pax Romana*, under whose guidance this Seminar is being conducted, His special Apostolic Benediction.

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Indian Catholics face the Future

Catholicism and Indian Civilisation

by His Excellency Dr. L. Raymond, Bishop of Allahabad

In facing the spiritual and temporal tasks of the future, it is necessary for us to take cognisance of the two currents which are sweeping through India at the present moment. There is the current of what, for want of a better word, we may call "revivalism". There are those who think that India can be great only if she revives her own past, if she steep herself once again in her ancient wisdom, if she listens to the voice of her *rishis*, if she plans her policy and society on the teaching of the *Upanishads* and the *Code of Manu*. When India fought for her freedom, it was not merely that Liberty might be the birthright of every Indian child, but that India might play her part in the shaping of the world's destiny — because Hinduism alone possesses the wisdom and the formula for producing peace and plenty and happiness. India, they tell us, is the only country in the world where the spirit of Culture has been the spirit of adventure, the adventure of a whole people in search of God. What other country in the world has anything similar to offer? Hence the mere presence of the Christian missionary on Indian soil is an affront which arouses the Hindu to fury; in the days of Asoka, India sent her missionaries abroad, and the various countries of Asia offer evidence today, two thousand years later, of the effect of her work; now that she has won her independence, it is the messianic destiny of India to teach the world — and here is the incalculable effrontery of a western world sending missionaries to India.

last-ditch struggle

The head of the Hindi Department at Allahabad University recently declared that it is impossible to be 100% Indian unless you are 100% Hindu. And at the last *Kumbh Mela*, it was declared at Allahabad that if the world wanted to know what India had to teach, it ought to come to the *Kumbh Mela*, and it would have a practical lesson. Hence the desperate efforts to keep the Hindu *dharm* intact against the assaults of modern social movements; and in his attempts to defend at once his political and social beliefs and his faith in Hinduism, Gandhiji turned mental somersaults which aroused the bitter hatred of the Sanatanists. It was not sufficient for untouchability to be forbidden by the Constitution; the States are having to introduce positive laws because on this point the Constitution was more honoured in the breach. The furious opposition to the Hindu Family Code Bill is dictated by the desperate attempt to save the Hindu family which is the corner stone of Hindu faith. There is hardly any piece of social legislation which is not resisted today; since every facet of Indian social life has been dictated and regulated by Hinduism, we can understand that the orthodox Hindu is fighting with his back to the wall. Almost

every new act of social legislation is another nail in the coffin of orthodox Hinduism: no wonder Orthodoxy fights a rear guard battle. Tagore has these trenchant words to say of the last-ditchers: "The habits and customs of our decadence which have set up barriers between us and the world, splitting us into mutually exclusive sections, making us weak and bowing our heads in shame at every turn of our later history — these are the idols of their special worship which they endow with endless virtues of their own imagining. They consider it to be their sacred mission to retain in perpetuity the waste matter sloughed off by age as the true insignia of our Hindu civilisation, to extoll the gleam of the will-o-the-wisp, born of the noxious miasma of decay, as more time-hallowed than the light of sun, moon and stars."

fuel for communists

On the other hand, there is the current of irreligious indifferentism, a positive hatred of India's ancient heritage, an insistent and spreading feeling that the religion of India has been responsible for her poverty, her backwardness, her ineffectiveness in the world of today. This current is not merely more dangerous, it is more forward-looking, for it has enlisted the sympathy of India's educated younger generation, the generation that will produce the leaders of the India of tomorrow. It would be true to say that the vast majority of the products of our universities are infected with this virus of indifferentism.

The most important factor here is the diffusion of communism. Even though there may be comparatively few party members, communist ideas have found a receptive field in the younger generation and are regarded as the only progressive principles which an educated man can hold. Communism in India finds fertile field, for privilege is enthroned by religion and consecrated by birth: the caste

system, the rigidity of Hindu social barriers, the age-long domination of the Brahmans, the gulf between the haves and the have-nots, all these afford fuel for the Communist fight against religion. Many of the older generation of Hindus tend to underestimate the force of the Communist attack on the fortress of Hindu orthodoxy, content to take comfort from the past, when Hinduism survived invasion and persecution; they are blind to the dynamism of Communism and the terrible power at the service of a modern totalitarian system. We must not make the same mistake. The greatest enemy of religion today, whether it be Catholicism or any other religion, is atheistic Communism. And there is one factor which draws India irresistibly towards Communism: whatever be the faults of Communist China, it has for the moment eliminated corruption; and as corruption gnaws at the vitals of India, there are many in India who yearn for the same method of eliminating the black marketeers and the dishonest industrialists who are fattening on India's poverty.

hinduism versus reform

The rigidity of Hinduism is not favourable to the climate of democracy, and since democratic ideas have come to stay, orthodox Hinduism has to beat a retreat at every encounter. Democracy demands in the first place an egalitarian society. Hinduism is based on caste. It is no use arguing, as Nehru does in his *Discovery of India*, that caste was originally intended to differentiate functions in the social scale; the fact remains that through history, caste has received all the sanctions of religion. In his book "Caste versus Outcaste", Sanjana points out how the later claims of Gandhiji that untouchability finds no sanction in the Hindu scriptures, conflict with the earlier opinions which he expressed in *Naujivan*. As it is with caste, so is it with other facets of Hinduism; they just stand in the way of progressive social legislation. So child marriage, the status of Hindu woman, the joint family system, the future of widows in Hindu society, the status of the Depressed Classes and the scheduled Castes and Tribes: all these are problems crying for solution and Hinduism stands in the way of that solution. Gandhiji found his own way out of the difficulty; the majority of young men today have little liking for that solution; if religion stands in the way of social reform, then away with religion, they say.

status of religion

There is the modern attitude in India, due to Gandhiji more than to anyone else, that truth or falsehood cannot be predicated of any religion, for all religions are just ways to God. Again and again Gandhiji maintains that religion is the private affair of each individual, who chooses the religion that suits him best; therefore conversion should have no place in our world — this is the attitude which is most widespread. So far India has been regarded as a country where the primacy of the spiritual was unquestioned because the Indian mind had an abundance of spiritual substance to bite on; take all that away and the only alternative is indifference to all religion.

(cont'd. page 3, col. 1)



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catholics and indian civilisation

(from page 2)

Among the many educated men in India, agnosticism has become the fashion. Mr. Ruthnaswamy puts this in his own way: "The failure of Europe without Christianity is bringing religion once more into the central part of the lives of men." But here in India, to which ideas from Europe take time to travel, the cast off clothes of Europe are becoming the fashion. Leading Indian scientists, false to the Hindu traditions, have proclaimed that they can only see what their eyes can see. The Self-respecters of the South express their self-respect by borrowing the feathers of anti-Christian communism. All this agnostic faith is slightly out of date. Europe has gone through this fin de siècle experience and found it "Dead Sea Fruit". Yet this is what is being preached in India.

... catholic and universal

In the face of this twofold current, what should be the attitude of the Catholic — and above all the educated Catholic — in our country? There are Catholics who imagine that the only duty which the Church demands of them is to save their own souls; fleeing the society of man as far as possible, they make their cloister, and justify themselves with the belief that a man has to be occupied with the salvation of his own soul. Little wonder then that a century ago, Renan glibed at Catholicism as "a religion made for the interior consolation of a few chosen souls." And a bitter enemy of the Church puts the question: "How can a religion which is uninterested in our terrestrial future and human fellowship offer an ideal which can still attract men today?" The charge is in part justified because we have been too occupied with a narrow religious outlook, a selfish piety, perhaps the neglect of ordinary duties in the multiplication of devotions. From the beginning the good Shepherd brings back to the fold as the whole human race; its sorry state so moves the Word of God that He leaves the great flock of the Angels to their own devices, in order to go to its help. And the Church, in the well known words of St. Augustine, embraces the *orbis terrarum*. The Church is not Catholic because she is spread abroad over the whole earth and can reckon on a large number of members; she was already Catholic on the morning of Pentecost, when all her members were contained in a small room. The Indian Catholic cannot keep apart from the currents of life in India; he must impart to those currents the direction which the Church wants to give them, he must work for the social amelioration and the uplift of the millions of his countrymen. Particularly at the present moment, when Hinduism is fighting a rearguard action and there is grave danger that the spiritual values which have been the glory of our country may collapse, it belongs to the Catholic to insist once again on that primacy. Perhaps we do not realise the difficulties with which Hinduism is faced. Once untouchability is questioned and caste disappears, the fabric of Hinduism



Loyola College, Madras

is threatened; for untouchability, according to Hindu doctrine is the result of *Karma*. Remove untouchability and you remove *Karma*, and with *Karma* the transmigration of souls. These are the pillars of Hindu belief; knock them away and only a vacuum can remain — and into the vacuum there must come belief in less worthy systems like Communism. The Catholic intellectual has a double task; he has to fight the irreligion which masquerades as progressiveness; and he has to keep alive in our country the primacy of the spiritual. Let us convey to our countrymen the supreme importance of time; we do not admit *samsara*, the round of lives which may give us other opportunities. We have only one life to live and every moment of it is precious. The Word of God submitted Himself to the law of time. He came to deliver us from time, but by means of time. In St. Augustine's pregnant phrase, "Propter te factus est temporalis, ut tu fias aeternus." Time is vanity only for those who use it unnaturally and desire to establish themselves in it; but the man who wants to rise to eternity must find a foothold in time. The educated Catholic must lend his influence to every national scheme for amelioration, for economic uplift, for social betterment, for freedom of the individual. All these are causes which must win our sympathy and active support, because through them we shall build up a great nation and a great people, a worthy member of that family which is the Church.

honesty - the best approach

How is the Hindu to be approached? To approach him on the religious side is worse than useless, so obsessed is he with the superiority of his own faith. For one who believes that India is the cradle of spirituality, there is an assurance of self-sufficiency that cannot be affected or dented in any way. I believe that

an approach can be made on the lines followed by Fr. Lebbe, the great Chinese missionary of the first half of this century. That Fr. Lebbe had astonishing success even with those who refused to accept Christianity is a matter of history. Thousands listened to him and revered him. Part of that success was due to a flaming personality and to a familiarity with the Chinese language; but a good deal was due to the exercise of commonsense. His approach was a very simple one. He began with the appeal to patriotism; it is necessary to build up a great China. Now greatness does not lie in the possession of arms or of wealth or of territory; greatness lies in the possession of personal virtue. Only through great virtue can you build up a great people. Now virtue cannot be built up on the effete religions of China; they are not dynamic, not suited to modern needs, not attuned to a democratic system. Christianity alone can supply the necessary dynamic and stimulate the necessary virtues; and therefore Christianity must be accepted. Now it may be objected that this type of apologetic is pragmatic and utilitarian, and unworthy of our great religion. But it seems to me immaterial how we endeavour to get our message accepted, provided the means we employ are honest — and this approach is an honest approach. It gives the Catholic student a chance of hearing. Many Hindus are disturbed by the social evils and the moral weaknesses in our society. They are aware that the most crying social evils in our midst, like untouchability, or child marriage, or the sad condition of widows, are the direct result of Hinduism; they realise equally well that black marketing, fraud and deceit are inevitable when the common religion gives no direct criterion of right and wrong. They will be ready to listen to the gentle voice which tells them that these obvious evils are due, directly or indirectly, to the inadequacies of Hinduism.

more than escapism

What type of belief will appeal to modern man and have an influence on him which will mould him according to a pattern? There must be a belief in a personal God, infinite, omnipotent, all-knowing, just, deeply interested in man's welfare because He loves him, and sympathetic to his weakness; on man's side a deep sense of responsibility to the God who made him, to Whom he is responsible for his actions. But the Advaita system cuts at the root of any belief in a personal God: it denies creation which is the basis for a personal relation with God. If there is to be no personal relation with God, what can influence man in life? And what else is the Vedanta system but a form of escapism? Religion as a form of escapism is not going to satisfy the modern man. In that sense it does not help him to battle with the problems of life, it does not make him strong and brave and courageous, it does not spur him to overcome the difficulties that confront him in making a better world.

The God of the Vedanta is an impersonal God, but the yearning for a personal God is too deep in the human soul to be denied, and

(cont'd. page 10, col. 3)

The Asian Seminar is a Reality!

The idea of a seminar meeting of work and prayer for Catholic student leaders in Asia grew out of the demands of the Asian federations themselves during the World Congress of 1952, which was held in Canada. Since that time the idea of the *Pax Romana* Asian Seminar has crystallised into a hard fact, and in the last year there has been an intensive period of preparation for the meeting by the Asian federations themselves, by the General Secretariat, and by many of the non-Asian federations.

The situation in which Asia now finds itself, and which has given rise to the Seminar, has often been explained to *Pax Romana*'s members — in the pamphlet "*Pax Romana and the Asian Seminar*", in the March 1954 issue of the *Pax Romana Journal*, and in the documentation issued to federations. The plans for the Seminar have been enthusiastically approved by two Interfederal Assemblies of *Pax Romana*-IMCS, at Krabbesholm in 1953 and at Flueli in 1954, and many of *Pax Romana*'s federations have taken part in the great work of spiritual, intellectual and material entraide which the organisation of the Seminar has demanded from the Movement.

The Seminar is being held at Loyola College, Madras, in India, during the last three weeks in December. Delegates are being sent by *Pax Romana* federations in Ceylon, Malaya, Indonesia, Japan, Australia, New Zealand, and India itself. From countries where *Pax Romana* federations do not as yet exist, the appropriate ecclesiastical authorities have authorised delegates to come representing Catholic students in Pakistan, Burma, Hong Kong and the Philippines. The ravages of war have prevented delegates coming from Korea, Indochina, Formosa and China itself.

The two articles published in this issue of the Journal by Mgr Raymond and Fr. Sundaram give a brief outline of some of the problems which Asian students face, though both articles are based primarily on Indian experience. The Vatican's message, printed on page one, emphasises the importance which the meeting holds for the Holy Father. But many non-Asians, particularly those nurtured in the European tradition, may have difficulty in realising how important are the changes taking place in Asia, and why the present moment is so crucial.

For Europeans the 'old' civilisation has, after four hundred years of ferment, changed beyond recognition: the impact of successive waves of conflicting ideas has induced a kind of intellectual cynicism. European civilisation is now the victim of its own sophistication. It has reduced its own past to an ordered perspective in which the good and bad elements of successful intellectual revolutions have been carefully appraised and reduced to the dead level norm of a textbook of political theory. Even Marxism itself seems naive, the product of a less sophisticated century. In the West the stimulus to the intellect is provided by the desperate human situations created by technical progress. The impact of ideas which

are not immediately relevant to these desperate situations tends to diminish.

Asia is another era: but those who have inherited European civilisation cannot absolve themselves from their responsibility to the rest of the world which they have provoked into change. They cannot absolve themselves from their responsibility for realising that an idea is revolutionary to someone who becomes aware of it for the first time. The wars and hates that an excess of nationalism has produced have blinded Europeans to the primordial virtue of nationalism as a dignifying force in history, and it is this element in nationalism that is most apparent to Asians at the present time.

Nationalism is not the only — perhaps not even the major — factor in the changing structure of Asian life. Awareness of social injustice and the need for technical progress are two other powerful elements. It could be said that all these three revolutionary forces find a common factor in their relation to the dignity of the human personality, and are thus Christian in origin. But although they are forces which have been unleashed in response to intellectual and spiritual as well as material needs, their direct connection with the teachings of Christ remains unknown to the vast majority of Asians. In this revolutionary situation it is the task of Christians in Asia to prove to their fellows that Christianity provide the framework within which their needs can be met and their aspirations realised. The ancient religions of Asia — Hinduism, Shintoism, Islam and others — are proving themselves even less appropriate to the crying needs of Asia than did a certain bourgeois-Christianity in nineteenth century Europe. The tragic paradox is that Communism, in theory the most steelhard and inflexible of religions, is in practice the most adaptable, and can assume the cloaks of national liberation, social justice, and human dignity.

The first task of the Asian federation leaders who are coming together at Madras is to study the origin and nature of the changes taking place in Asia, and of their political, economic, social and religious repercussions. One of the dangers that is already manifest is that of talking of Asia as a homogeneous unit. In addition to the enormous intrinsic and historical differences amongst Asian countries, the changes that are taking place vary in their composition, speed and intensity from country to country. The vast majority of Asian peoples are only just becoming conscious of the significance of what is taking place inside their own national boundaries, and it is premature to talk of a highly-developed Asian consciousness. Nevertheless it is because these changes have common points of significance for all Asian countries that there is a justification for holding an Asian Seminar at this moment in time.

The University holds a vital, though at present indeterminate, place in these revolutions. The second duty of the delegates at Madras is to study, in the light of the transformations taking place in Asia, the rôle of the

University in Asian society. Many Asian universities were — and some still are — transplantations of the conception of a University that had sprung from European culture. While allowing that the idea of the Mission of the University is universal, it can only become the motive power of the apostolate in the University if Catholic students study the University situation in each continent, country and university centre, so that they can realise the practical implications of the principles of the apostolate in a specific set of circumstances.

After a factual study of the university situation in Asia, the delegates will be able to see what that situation demands of Catholic university people, both students and graduates. The delegates can then compare the present aims, structure and activities of their own federations against the needs of the situation, and decide what changes are needed at the local and national level. It is only after a discussion of the situation at the local and national level, resolving the problems which can be solved at these levels, that an attempt can be made to see what problems the federations can solve by their work in common at the regional and international levels.

The leaders of the Catholic student movement in Asia will, with God's grace, leave Madras with a profound appraisal of the demands made on them by the revolutionary situation of Asia, with a practical programme of work in common to help the Catholic students of Asia to fulfil their enormous responsibilities.

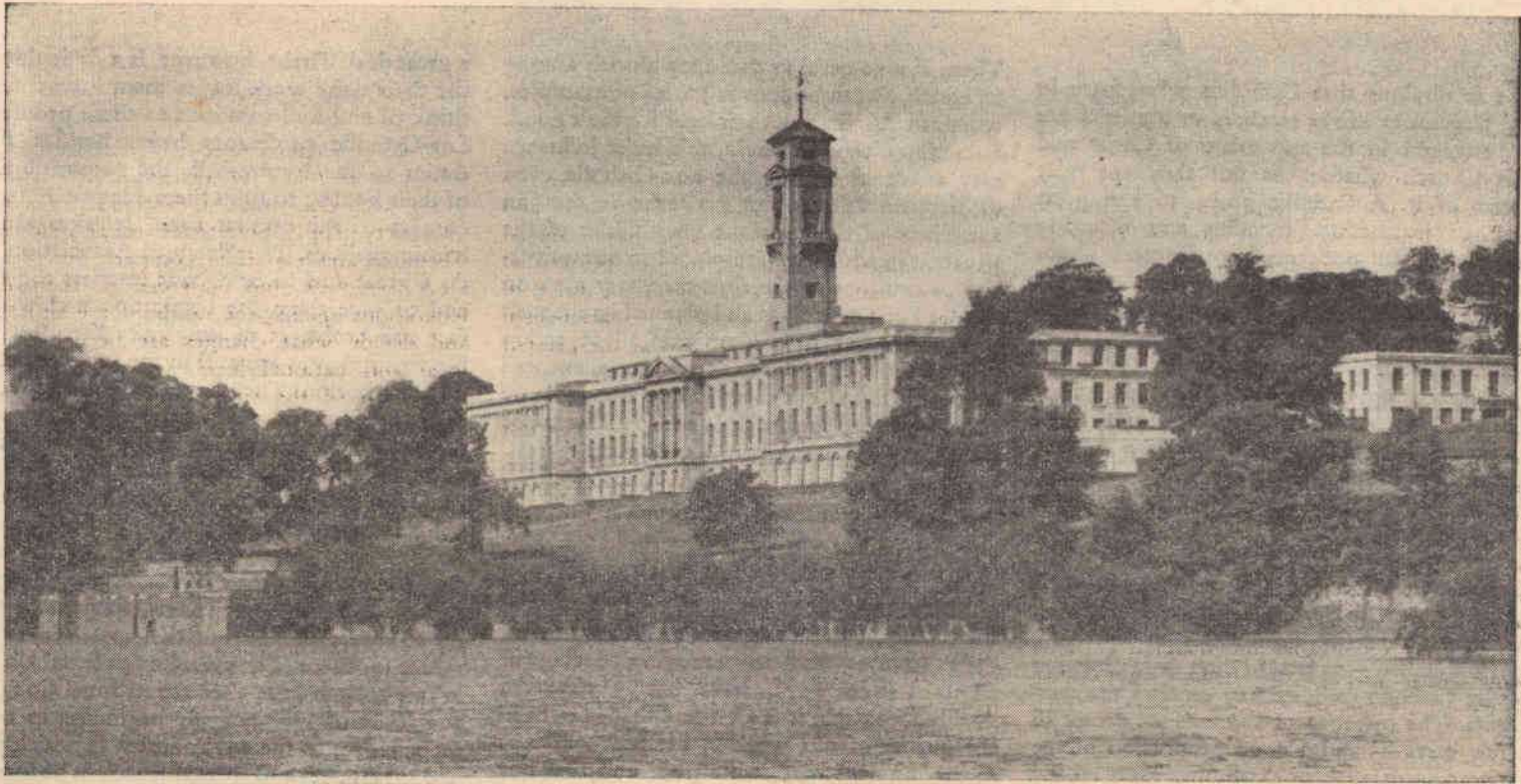
Jeremy Mitchell.



His Eminence Cardinal Griffin
Archbishop of Westminster

XXIII World Congress of Pax Romana

august 17-25, 1955



Nottingham University, England, where the World Congress will be held

Cardinal's Invitation to Pax Romana Federations

In 1945 I had the pleasure of welcoming to London the members of *Pax Romana* for the Regional Congress which followed the Newman Centenary Conference at Beaumont College. At the meetings in London we were able to survey the work of *Pax Romana* since its foundation in 1921, and we were able to recall the World Congress which took place in Britain in 1928 which contributed so much to the establishment of firm and close relations between Catholic university men and women here and corresponding groups in Europe and overseas. These meetings prepared the way for the post-war revival and development of *Pax Romana*.

Since 1945 we have witnessed the formation of the International Catholic Movement for Intellectual and Cultural Affairs and the International Movement of Catholic Students, as the twin components of *Pax Romana*; we have seen the first of these organisations linking together national groups of university graduates and professional men and women in many countries, among these the Newman Association in Great Britain; we have seen the parallel international organisation of students linking together national student groups such as our own Union of Catholic Students. And with the growth in membership and affiliations has come a striking increase in activity in many fields.

In some ways we may regard *Pax Romana* as the Catholic equivalent of UNESCO — the United Nations Educational, Scientific and

Cultural Organisation which is concerned with the furtherance of international cooperation by educational means and which now has a comprehensive programme of potentially useful activities in all parts of the world and not least in Africa and Asia. *Pax Romana* cooperates with UNESCO and encourages its national groups to cooperate in the work of the National Commissions of UNESCO. But over and above this, *Pax Romana* has a programme of its own — to encourage its members to do all in their power to maintain and extend our Christian civilisation. It seeks to implement the desire of the Holy Father expressed in his message to the Amsterdam Congress in 1950: "the permeation of contemporary thought and the service to the Church".

Members of *Pax Romana* have shown that they are aware of the disintegration in our civilisation that has taken place in so many countries, a disintegration that has come about from Communism and other forms of neo-paganism; they have shown that they are aware of the Iron Curtain that has effectively cut so many Catholics in Central and Eastern Europe from the Catholic world. But more than this members of *Pax Romana* in different countries have shown that they appreciate the need for a positive and constructive approach to the problems of our times.

It is therefore with great pleasure that I look forward to the World Congress of *Pax Romana* to be held here in August 1955 when I hope to welcome students and graduates

from many nations to pray, to study and to work together. The Congress will be a major Catholic event of national and international importance; it should be a great gathering of the Catholic university community, representative of all countries and of every section of university life.

We look forward to seeing at the Congress representatives of the Catholic student societies from all our universities and Catholic leaders in all the university professions, and not least those Catholics who hold professorships and lectureships in the British universities. The growth in numbers and prestige of such professors and lecturers is one of the most encouraging features of Catholic life in the past decade and their rôle is important not only because of their academic position, but because as members of the Newman Association they can constitute a permanent and vital link with the Catholic student body.

The organisation of the Congress will impose a heavy burden on the Newman Association and the Union of Catholic Students, and it is to be hoped that Catholics both within and without our universities will do everything possible to give support. To all those entrusted with the organisation of the Congress who will have to give so much energy and time to its preparation, I assure my special blessing.

Bernard Cardinal Griffin,
 Archbishop of Westminster.

CATHOLICS IN INDIAN UNIVERSITIES

by Father Lawrence Sundaram, S.J.

It is obvious that Catholics who share in University life as teachers or students are engaged in the apostolate of Christ and His Church whether or not they are fully aware of it. A Catholic given to the great task of instructing, forming and directing the young, an undergraduate earnest about studies, both teachers and students engaged in the common effort to pursue and widen the frontiers of knowledge, cannot, if they realise their rôle and destiny as Catholics, help spreading round them the radiance of Christ. This silent and perhaps not quite conscious or deliberate apostolate is the justification in a country like India — and this I dare say is true of the ensemble of Asia — for the founding and running of University institutions which bear little resemblance to the 'Instituts Catholiques' of France or their equivalents in the other countries of Europe. Catholic University institutions in India are run and staffed — at least in their main direction — by Catholic (religious or secular) managements. The majority of students — except in a few cases — and a good proportion of the lay teaching staff is non-catholic. Thus all the twenty-four hours of the day our Catholics are called upon to bear witness to Christ in all that they are and do inside the lecture-halls, in their hostels, on the playing-fields. The apostolate is there all the time in the sense that a Catholic cannot easily forget that he is not quite in the same position as his fellow non-catholic students. Nor does the non-Catholic in spite of his numerical superiority ever forget that he is in a Catholic institution. This is not the place to elaborate an explanation or justification of a state of affairs that is born out of the circumstances of the past. The point is that every Catholic in a University is perforce in the very thick of the battle for Christ. What is called a silent is not therefore a passive apostolate. It is active in the sense that it does have an effect upon its environment.

There is, for example, a discernible difference in outlook and manner between non-Catholics in our colleges and those in other institutions.

There is a something that they absorb among us which, as can be seen in scores of examples, remains with them all their lives for their good. Sometimes, though rarely, this quiet influence may result in leading the non-Catholic even to baptism. The point however is that an awareness of the apostolic possibilities of the situation in which we are placed in our university institutions is the first necessary step on the road of a conscious and planned intellectual apostolate. For it is clear that silent action though most effective has to be supplemented by other means which are more direct, more clearly planned and willed, and entitled to be called 'intellectual' in the strict sense.

search for formula

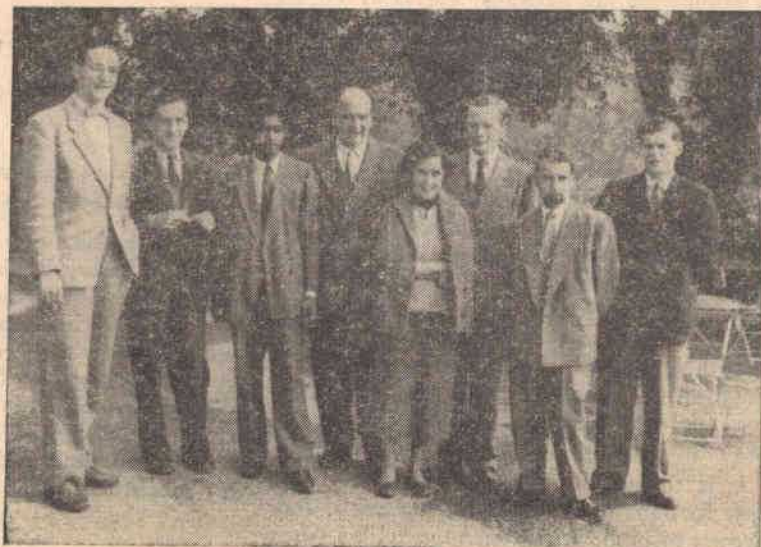
Apart from some eminent professors who themselves, tied as they are to the routine of daily lectures and to annoying details of administrative work, have hardly time for genuine research, it is admitted that in general the quality of our work in the universities is at the moment regrettably poor and that our standards are falling every day. The causes of this may be sought, partly at least, in the rapid changes effected in the educational system of the country, the shifting from the mother-tongue to English as the medium of instruction at the moment of entrance into the university from the High School, the lack of strong attractive positive ideals in a university syllabus built upon the negative aim, 'not to offend anybody', the over-emphasis on the utilitarian purpose of University degrees and diplomas, etc. This general malady affects Catholics as much as anybody else, for with few exceptions their social standing in the country is not such as to help counteract its effects, not to permit the qualities of self-reliance and adventurousness (in the best sense) to develop.

The intellectual apostolate has therefore to devote itself first to the fashioning of ourselves. Our Catholic teachers can in this matter help

a great deal. Theirs, however, is a difficult task, for their daily work leaves them little time to think of and find solutions to these problems. Lay-Catholic professors have, besides their duties in the lecture-hall, the responsibilities of their homes; to fulfil them adequately in the context of the present time, requires almost heroic qualities. The Newman Association can do a great deal to bring our teachers together and to give them the inspiration and will to face the problems of university life. But our Newman groups are still in the incipient stage of organization. They have not yet discovered their formula of the apostolate. The main direction and responsibility therefore falls — and this is far from being the ideal — on the religious and clerical staffs of our Colleges whose inadequate strength is out of all proportion to the mass of students, mostly non-Catholics whom they take the responsibility to prepare for University exams, and whom they try to direct and help in the hostels specially meant for them. The catholic Students' Unions in our colleges, are after the national Congress and Rally of 1952 actively beginning to relate their desires to the environment in which they find themselves and to let themselves be formed as true apostles of Christ in the world of the University.

the personal touch

This effort consists first of all in acquiring sound doctrinal knowledge and the cultivation of the will to *live* this knowledge in their daily lives. Only then can they present what they possess to their fellow-students, not necessarily in formal talks — these in practice are not feasible and create immediately a 'reaction of defensiveness' on the part of non-Catholics — but by personal intimate exchanges of ideas which however are not possible except on the basis of a prior friendship. Now, in spite of our Catholics and non-Catholics studying together, attending the same lectures and living on the same campus, social contacts between them outside class hours are rare. They live in different compartments. We have to study this question and see how truly fruitful friendships can be encouraged without detriment to the fullness of Catholic training. Our militants and leaders in our student-groups who are now being formed will have to tackle this problem in a natural and easy way, for the least suspicion of a motivated friendship will dissolve any possible chance of its being formed. In the matter of personal contacts the Catholic teacher is no doubt better placed than the student. For he has the initial advantage of being looked up to and respected by the students; and it is true that when there is an efficient, devoted and selfless teacher, all the students irrespective of their religious beliefs have for him more than an official regard and often go to him with their personal intellectual problems. There are some Catholic



The new
Pax Romana-IMCS
Directing
Committee,
elected at Flueli,
with the
General Secretary,
Bernard Ducret



catholics in indian universities

(from page 6)

laymen on our staffs whose opinions are listened to with respect and accepted by the generality of their students. More teachers of this kind will undoubtedly mould opinion, feed youthful enthusiasm and lead it, however indirectly, to the true goal of the natural human desire for God and His truth.

voyage of rediscovery

But to be able to break down the traditional intellectual prejudices regarding the Church, to replace them by correct knowledge and to create by means of this knowledge a thirst for the Christian revelation, means and methods more specialised are necessary.

It would seem obvious to an outsider that the main intellectual appeal to University people should be through what is broadly called 'Indian culture', that is, by the intelligent use of the heritage of India in philosophy and the arts as a means of approach to the Hindu mind, a bridge across which it may journey to Christ. It is however very hard to explain how the present-day Hindu is only in some degree more familiar with what is called Hindu culture than his Christian compatriot. The foremost Indian of to-day, Nehru, had to make a 'voyage of discovery' to his motherland. He has had the humility and simplicity to confess to the fact. The vast majority of his countrymen, chiefly in the Universities, are practically in the same predicament. There is doubtless a certain special way of life and outlook, a certain atmosphere or climate of the mind in which the Hindu lives. But what the foreigner admires and respects and studies as Hindu culture, and which he often thinks is the expression of India's intellectual life of to-day, has not a higher place in modern university life in India than, for example, the culture of Greece and Rome in the modern universities of Europe. The appeal therefore through Hindu culture in this sense is a very specialised appeal by experts to experts. Not that it is unimportant. Such an appeal was launched by the founders of the 'Light of the East' in Calcutta, the same great tradition is being carried on by the Directors of the Oriental Institute and, in a different way, the same spirit has animated the eminent founder and director of the Historical Research Institute of Bombay. But this is a line of approach and a method of action that is not open to, nor valid for the majority of men and women in our Universities. The sooner we are convinced of this the better, for a great deal of time is wasted on profitless discussion on how to press the Vedanta, or Sanskrit learning or Hindu art into the service of Christ, by protagonists whose enthusiasm far outdistances their personal acquaintance with these things.

The same is not true, however, of the living culture of India to-day, which has not yet quite reached the surface of University life where a crude mixture of English and oriental learning is still our daily fare and fills many an

CHRISTMAS 1954



*Illud angelicum — Igitur gloriae
Cantemus canticum — Regi Justitiae,
Qui misit Unicum — Ut ejus hodie
Nos a miseria
Redderet gratiae — Misericordia.*

(Guidonis de Bazochiis.
De Nativitate Domini)

innocent foreign visitor with pained surprise, especially if he comes all the way to see and get acquainted with 'India', the magic name that has beckoned to him from afar. There has been since about the dawn of this century a true renaissance of literature and language all over India: this is still going on and going strong. Tagore, to the European mind seems a unique example of modern Indian culture, a genius moulded out of the contact of the East with the West. But Tagore is only one among the many whose names for lack of proper translations, are not known, especially among the Telugus, the Tamils and the people of Kerala. It must be confessed to our shame that in our University institutions we have shown very little appreciation or even awareness of this fact. Till to-day it is hard to convince ourselves that herein lies a most fruitful field of the intellectual apostolate. The very people who constantly quote the examples of de Nobili and Beschi seem to forget that these great ambassadors of Christ used with effect and power the living languages and thought of their contemporaries. Many valuable links with the present day Hindu mind and heart can be forged if in our institutions we could seriously devote some effort to the

pursuit of literary studies and research in the growing and living languages around us, so rich in ancient and medieval classics, and now rising to newer and modern achievements of expression.

the church and real research

Equally important is the contribution that Catholics in University life can and ought to make in another sphere of work. The tendency has been pointed out already of looking at University training from the sole point of view of its usefulness in securing a successful career. It is very hard to find men and women eager to devote themselves to research in the sciences, with the larger desire of widening the field of knowledge and serving the country as a whole, sacrificing a little of their personal, even if legitimate, ambitions. The influx of large numbers of students into our Catholic institutions is mostly due to the fact that we have on the whole paid more attention to the courses of science than to the arts. But these

(cont'd. page 10, col. 1)

The participants in the Asian Seminar

MALAYA

As is the case in most Asian countries, the post-war history of Malaya has been characterised by a spreading enthusiasm for university education amongst all sections of the population. The University of Malaya was inaugurated in October 1949 to meet this growing demand, and the student population has been increasing steadily. But by contrast with some other Asian countries, the staff and facilities at the University have increased correspondingly, and so there has been no decline in the very high academic standards that prevail.

Malaya is still in many ways a divided country with Malay, Chinese, Indian and European communities, and the difficulties implied by such a situation are reflected in the university itself. The colleges on which the university was based were to a certain extent artificial institutions which, although fulfilling useful and necessary functions, were designed to meet the needs of a very small section of the community — chiefly European and Chinese in character. Even now the majority of the teaching staff are European, although the student community is changing in character and attitude. The increased number of scholarships and bursaries have benefited the children of the lower middle-classes, and especially of the Malay community. The old traits of "communalism" among students — retreat into closed racial groups — have now practically disappeared.

Cultural difficulties persist. The Malay students share the common way of life that Islam imposes. The Chinese students, uprooted from their ancient culture, are often greatly influenced by the English system of education, and the same is probably true of the smaller number of Indian students. The peoples of Malaya have no common historical or cultural tradition, and so the students are often susceptible to the superficial attractions of the "western way of life".

In these circumstances, the Catholic Student Society, which numbers about 100 members and affiliated to *Pax Romana* in 1951, is becoming increasingly aware of its duty to train itself and its members to be 'present' in the University in the fullest possible way. The Society has an impressive programme of training and action, and has entered into preparatory work for the Asian Seminar with enthusiasm. The Society is sending four of its leaders to Madras, accompanied by the Chaplain.

THE PHILIPPINES

The university situation in the Philippines is characterised by the large number of universities and the high percentage of the population receiving university education. A major point of distinction that must be made between the Philippines and other countries represented at the Asian Seminar is that the Philippines are islands in which Catholics are in a majority.

There is at present no federation in the Philippines, but University Catholic Action, with headquarters in Manila, is sending seven delegates.

JAPAN

University education is not new to Japan, but there has nevertheless been an enormous increase in the number of university institutions and students since 1945. Academic standards vary widely, and it is difficult to make any generalisations. The attitude of the students towards their life and their work is often characterised by unbridled enthusiasm, and the impression rests that there exists a powerful stream of good intentions which could be canalised for the future benefit of Japan. But in addition to facing the problems of overpopulation and economic and social injustice, the Japanese people are passing through a spiritual crisis. Their ancient religion of Shintoism has lost much of its force, and has left a vacuum which remains to be filled. Various ideological influences are at work, and Marxism and "Americanism" mix with the surviving elements of older traditions in a gigantic intellectual boiling pot.

The Catholic Students' Federation faces a big task in its attempt to christianise the forces at work in Japanese universities: it numbers some 1200 members out of a total university population of about 80,000. It is aware of the vital importance of its work, and sees in *Pax Romana's* Asian Seminar a way in which the Asian federations can come together to work out a plan for study and action designed to help each federation in its work; the federation is sending three delegates to Madras.



Cardinal Griffin with Francis Aylward who heads the committee to organise the World Congress

PAKISTAN

Since the achievement of independence, the thirst for university education in both East and West Pakistan has resulted in phenomenal increases in the student population. In one college in East Pakistan for instance, the number of students rocketed from 50 to 300 between 1950 and 1953: these increases have not been matched by comparable increases in university staff and facilities, and academic standards are often low and material conditions poor. Although Pakistan is almost homogeneous from a cultural point of view, the political and economic difficulties from which the country has suffered since independence have been reflected amongst the students, and feelings of frustration and discontent are widespread. The rôle of the university in society is far from clearly defined, and the life of the graduate is made difficult — partly because of the shortage of suitable jobs, and partly because the rest of society is aware that an academic qualification as such means little when standards are low.

The universities operate on the basis of affiliated colleges, and with the crystallisation of more stable government and more coherent economic and social policies, the colleges can perhaps look forward to a brighter future. In addition to the material problems of inadequate housing, ill-health, of financial difficulties, the chief problem that must be solved is that of the *esprit* of the students themselves. To someone who looks forward to a university education as the panacea for all his personal problems, frustration and disappointment are now the inevitable reactions. It is perhaps here that the tiny minority of Catholic students has a rôle to play, by studying the nature of the university and its place in society. But the difficulties are enormous: in a Catholic College in East Pakistan, 5% of the students are Catholics, and this is probably one of the highest percentages in the whole of Pakistan. There is no federation of Catholic students, and the organisation of the university apostolate does not appear to have been greatly developed. With a delegate to the Asian Seminar coming from St. Patrick's college in West Pakistan, and another from Notre Dame College in East Pakistan, it is to be hoped that the handful of Catholic students in Pakistan are about to embark on the great task that lies before them.

INDIA

A university system that was originally designed to train a limited number of agents for the imperial administration has undergone a basic transformation since independence was achieved. Additional universities have been founded, the range of faculties broadened, and the number of students multiplied. It is inevitable that such changes have produced points of friction — shortage of teaching staff, poor material conditions, uncritical work, and many others. But the thirst for knowledge is something which cannot be denied, and even if it sometimes becomes distorted into an undue preoccupation with the personal future of the student, it can bode nothing but good for the future of India.

The number of Catholic students, grouped in Catholic and non-Catholic colleges, is proportionately small. But the enthusiasm that permeates the All India Catholic University

(cont'd. page 12, col. 1)



Secretariat changes leaving...

WORLD CONGRESS THEME

From the University to life:

PROBLEMS OF THE YOUNG GRADUATE



Joseph McMahon and Emilio Fracchia

Mr. Joseph McMahon, who was a member of the Directing Committee of *Pax Romana*-IMCS during 1952-1953 and who has been working at the General Secretariat for the past year, has had to leave the staff in order to fulfil his military service responsibilities in the United States. Joseph McMahon brought to his work at the General Secretariat a maturity of thought and of personality that was quite exceptional: and his intellectual integrity and devotion to truth are obvious to all those who come into contact with him. The more tangible of the results of his impact on the Movement can be seen in the spread of *Pax Romana*'s work in Asia, Africa and North America. But there has been beyond these consequences an invaluable contribution to the thought and vitality of the Movement in all its aspects. For the future well-being of *Pax Romana*, it is to be hoped that military service will only be a parenthesis in Joseph McMahon's continued work with the Movement.

Mr. Emilio Fracchia, who was President of the youth section of the *Acción Católica* of Paraguay before coming to the General Secretariat 18 months ago, has returned to Asunción to resume his studies. He will continue to work closely with the Movement, but his departure from Fribourg cannot be allowed to pass without recognition of his qualities: he has brought acute powers of analysis and a profound understanding to bear on the many problems that *Pax Romana* faces in fulfilling its apostolate. Emilio Fracchia has already done an immense amount for the co-ordination of *Pax Romana*'s work in Latin America, and we know that he intends to carry on this work on his return to Paraguay.

... arriving

Mr. Jeremy Mitchell has arrived at the General Secretariat to take over Joseph McMahon's work. Jeremy Mitchell has been President of the Union of Catholic Students of Great Britain and was a member of the Directing Committee of *Pax Romana*-IMCS during 1953-1954.

The staff of the General Secretariat has also been augmented by Mr. Karl-Heinz Steinlein, who is giving half his time to *Pax Romana*. Karl-Heinz Steinlein was President of the "Student-Parish" of the University of Mainz, in Germany, and is now continuing his studies at Fribourg University.

1. Opening talks :

The rôle of the university as seen by the student : a systematic study of the reasons why people go to a university, of the formation which the university gives at the present time, and of the impact of these two factors on society.

(There are many different types of university in the world, and several reports will be given showing the present situation with regard to these different types of university.)

2. Working groups:

A. The threshold of business and professional life :

- (1) The factors which determine the choice of a particular profession: the personal vocation of the student; the economic and social needs of society; the methods by which the university can help to achieve an equilibrium between these two forces.
- (2) The continuation of professional formation after graduation: the problems posed by "probationary" periods in the professions — internships etc.: the special case of vocations for university teaching and research.

B. The Young Graduate in society :

- (1) Civic and social obligations.
- (2) Family responsibilities: economic problems — salaried workers and members of the liberal professions.
- (3) The problems of exiles, refugees and immigrants.

C. The cultural development of the Young Graduate :

The university person's responsibility to culture and to his own cultural development: the integration of the specialisation which is necessary for the Young Graduate with a comprehensive vision of knowledge and culture.

D. The ethical and moral problems which the Young Graduate faces in his professional life :

The moral crisis which material necessities can provoke for the Young Graduate.

E. The Young Graduate and the life of Faith :

The problem of Faith for university people: personal sanctity and sacramental life: acceptance of lay responsibility: his role in the life of the parish and in the Christianisation of his working environment.

F. The Young Woman Graduate :

The impact of present conditions on the university woman from the point of view of her vocation as a woman: preparation for marriage or single life.

G. Special Commission (made up of commission leaders and secretaries):

Preparation of conclusions: the part which *Pax Romana* and its constituent groups can play in helping to solve the problems which confront the Young Graduate: co-operation between the federations affiliated to ICMICA and IMCS, and between the Professional Secretariats of ICMICA and the Sub-Secretariats of IMCS: special programme of study and work for the follow-up of the Congress.

3. Presentation of conclusions.

4. Closing session in London.

PAX ROMANA MEETINGS IN JANUARY 1955

- January 2-6 :** at Salzburg, in Austria.
Meeting of exile students.
Theme : "The Theological Basis of the Refugee Problem".
- January 5-10 :** at Valparaiso, in Chile.
Regional meeting for IMCS federations in Chile, Peru, Bolivia and Ecuador.
Study programme :
 - a) Study and overhaul of the university activities of federations represented, and discussion of the common problems met in the accomplishment of the apostolate.
 - b) Study of neutral international organisations operating in Latin America.
 - c) Ways of establishing supranational co-operation among federations participating in the meeting.

catholics in indian universities

(from page 7)

are courses which 'coach' them — sometimes pitilessly — for university examinations and degrees, nor have they been, with one or two rare exceptions, started for research. Research in the sciences is viewed with great favour by the state which is anxious to profit by the work of University scientists in perfecting the great industries of the country. More than others we should be, and are, in a position to give an example to the country of true research. If it is seen that not only 'nothing human is alien to the Church', but that in the pursuit of scientific knowledge, we are as determined as others to discover and to face the facts of the material universe, many of the current prejudices against the Church in university circles will begin to evaporate.

neglect of history

If true devotion to the physical sciences is an excellent means of the apostolate, more powerful because more positive, is the value of promoting historical studies. There is hardly anything so saddening in the present university atmosphere as the indifference to history. Whatever the causes of the present practical neglect of historical studies, there is no doubt that lack of historical knowledge is one of the major obstacles to overcome in all our apologetics as well as doctrinal exposition. The Christian revelation is a Person rather than a set of doctrines or moral precepts. This Person has a date, a period a country, a name 'by which all men have to be saved'. All historical events are dated as leading to or from Him. How can we in our universities afford to neglect or relegate to an unimportant place the study of history? It is not a question of blaming anybody. The matter is too serious to be the object of petty controversy. The effects of the present treatment accorded, not less in our Catholic institutions than elsewhere, to historical studies, is making the task of evangelisation more difficult than it should be. If the formal study of history is viewed with indifference because history graduates have no market for their degrees, some means must be found, and quickly, to fill the enormous gaps in knowledge yawning all round us in respectable University circles.

forming a social conscience

There is however, to brighten the picture, one great means of the apostolate now being seriously undertaken in our universities and answering to some of the pressing needs of the country. This is the present eager pursuit of social studies for which the enthusiasm is among our students fairly general. Special courses in the Social Sciences, drawn up under the authority and with the encouragement of the University, are given in many of our institutions and are followed by both Catholics and non-Catholics. There is an increasing realisation that the challenge of Communism cannot be met by merely negative methods but only by a strong appeal to the intellect which can then help the will to correct and fruitful action. In the face of the



Salzburg,
where exile
students will
meet in
January

enormous propaganda done by Communists even among Catholic undergraduates — plenty of evidence of which was forthcoming during our recent leaders' training course at Ernakulam — by means of innocent-looking and cheap publications, what we do is, quantitatively, not enough. But to train determined groups of students, Catholic as well as non-Catholic, on the correct principles and aims of social action will surely be a great help in the work of transforming or giving an orientation to the social outlook of the mass of students.

This very inadequate presentation of some of the problems facing us in our universities may not give the reader a sufficiently clear over-all picture: for each of these problems needs to be presented in its proper context; conditions, besides, are not exactly the same in all our universities in India. This however is clear, that if the questions facing us are not easy of solution, we are at least making ourselves aware of them. And placed as we are in our university institutions — which we can modestly claim to be among the most reputed in the country for turn-out of work, for discipline, for cultivating an academic outlook — we possess an influence and a name hardly warranted by any individual merits of our own and bearing no proportion to the smallness of our numbers. Providence has placed us in a situation full of opportunities and possibilities

for the future, in which Professors and students, laymen and priests, clerics and religious all have to contribute their effort tirelessly 'crowning faith with virtue and virtue with enlightenment' (*II Pet. 1, 5*). And who can doubt that our success will depend in great part on that spirit of brotherly union in work and prayer which brought *Pax Romana* into existence and keeps it going?

catholicism and indian civilization

(from page 3)

impelled purely by the law of love the Hindaahas thought out a substitute for what Christ offers in Krishna, who is neither real God nor real man. But the figure of Krishna does not satisfy the Indian's highest ideal of love. The Indian's idea of self-sacrificing love — a love shorn of selfishness — finds its consummation in Christ alone. The cross is the symbol of that love which loves itself away. Only Catholicism can offer to India the realities for which the Indian heart is yearning, and for which it does not have more than the shadow.

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three Students comment on Missionary Congress

... towards a United World

Some eighty representatives came together in Santiago, Spain, for the Eleventh Missionary Congress of Pax Romana. The diverse nationalities of these representatives emphasized the importance and the urgency of the theme of the Congress... 'towards a united world.' From Europe, representatives came from Switzerland, Germany, Belgium, France, the Netherlands, and Spain itself. African representatives came from the Congo and the Cameroons, and Asia's voice was heard through India. The Congress started on 5 September, 1954, with High Mass in the medieval cathedral of Santiago, and afterwards the representatives were welcomed by Mgr. Sagaminaga, Directeur des Œuvres Missionnaires Pontificales d'Espagne.

"Beyond the color bar" and "The native clergy" were the two subjects dealt with by Rev. Fr. Lucas, S. J. and Rev. Fr. Beekmann respectively. These two topics posed a number of pertinent questions. Men are convinced that they are fundamentally equal, in spite of distinctions of race and nationality, and they are made unequal by the chances of heredity and environment: should the community of humanity be based on accidents or substantia?

What should the attitude of students — especially of European students — be towards students coming from abroad? From the welcome which such foreign students receive will spring either friendship or hostility to Europeans, and on this depends the success or failure of the missionary apostolate. Up to this moment this welcome, although satisfactory, could have been much warmer. Neither associations or movements are necessarily at fault, but they do not collaborate with each other and thus much of their work is wasted. Things could be organized a great deal better. This was the gist of Mr. Stany Haumont's (Secretary of the Pax Romana-IMCS Missions Sub-Secretariat) comments, and it is interesting to notice that they provoked the longest discussion of the Congress.

After the opening talks, Mgr. Beitia, Miss Arnold and M. Prévost spoke on the following topics: "Beyond the class struggle", "Social work in the mission field", and "The missionary laity".

It is absurd to fight the color bar and maintain the barriers of class simultaneously. Graduates who, armed with a university degree, dare not enter with the devotion and charity of a Christian into the sufferings of their brothers, cannot pretend to work for the unity of a world that contains both happiness and misery without being un-Christian, hypocritical, and egotistical. This was the theme of Miss Arnold's talk.

Professor Prévost spoke of the Church as an integrated community of the religious and the laity, a community which can achieve little unless both of its sections fulfil their rôle. This made one fear for the mission field, where only the clergy were carrying out their responsibilities. It is not surprising that the Church cannot achieve everything expected of it. There is a crying need for laymen who are members of the Church... profound Christians... missionaries.

Rev. Fr. Daniélou raised a number of questions in his lecture entitled "Beyond cultural differences", and the same can be said of Professor Hilekmann who spoke of "Missions and civilization".

This ideal of a united world that was built up during the Congress cannot be achieved if missionaries merely transplant philosophical ideas and liturgical practices. Rev. Fr. Santos, S. J., in the last talk of the Congress, discussed the important questions implied by the title "Philosophical and religious adaptation in the mission field".

an honest appraisal

It is difficult to dignify a meeting of 80 people with the title of "Congress". The work was done chiefly by those who gave the conferences, and it would perhaps have been more valuable if advantage had been taken of the limited number of participants to organize a study meeting or seminar for several days. However the formula of a Congress was the formula which prevailed, and it was perhaps a pity.

The subjects discussed were sufficiently important and appropriate to allow everyone to study the problems more deeply. This study in common would also have resulted in a more fruitful interchange of ideas among the participants than the quasi-passive status of listener permitted. In fact two subjects were hardly discussed at all: in the case of the rest of the subjects, a few detailed points were brought up by specialists. The technical organization of the meeting at no time allowed a fruitful exchange of ideas on the theme amongst the participants.

On the other hand it was very surprising that a Congress organized under Pax Romana's auspices was not attended by Pax Romana's

members. Not a single federation was officially represented. Does this mean that the federations are not interested in the important questions that were discussed, or that Pax Romana's rôle in the organization of the Congress was theoretical, or at best nominal? We know well enough what difficulties there are in organizing such meetings, in overcoming apathy, with only isolated people, and the Pax Romana-IMCS Missions Sub-Secretariat and the Spanish 'Cultura Universitaria Misionaria' must be congratulated for having accomplished what they did. But while speaking of the organization of this Congress — and hence of future ones — these problems must be thrashed out.

It is to be hoped, if such meetings are again to be held in the name of Pax Romana, that Pax Romana in its entirety should take part — not just the Missions Sub-Secretariat, but also the General Secretariat and above all the mass of the federations. This is the only way in which the hoped for effects can be achieved.

If this had been the case, then a third question would have been avoided, a question which though rather less important is still worth mentioning: the question of the supervision of the meeting. It was very surprising that this was completely clerical in character. This was curious in view of the fact that the milieu towards which the meeting was directed was a distinctly lay milieu. Even if there were certain gaps, it should at least have been possible to find some laymen to supervise the Congress.

J. K., S. H., T. K.

Appeal to Readers

The Journal in its present form is inevitably something of a compromise, part news bulletin and part review. Financial limitations prevent our sponsoring two separate publications — even if such a policy was desirable — and the Movement is compelled to produce the Journal in a rather flimsy newspaper format. These structural limitations should not be allowed to disguise the fundamental importance of the Journal as the only international publication for university Catholics. It was with an awareness of this importance that the Interfederal Assembly of Pax Romana-IMCS asked its Directing Committee to carry out a thorough study of the rôle that the Journal can play in the Movement, and the changes that may be needed. If the Directing Committee is to accomplish its task effectively it needs the constructive criticism and concrete suggestions of the federations and of all

readers of the Journal. Criticisms and suggestions for the Journal are sent in from time to time, but it is certain that many useful ideas never reach the Secretariat at Fribourg. Readers are asked to help the Directing Committee and the Secretariat by sending their ideas as to what the Journal should try to do, and how this purpose can best be accomplished. If this appeal is successful, the Directing Committee and the Secretariat will have at hand a wealth of individual reactions to the Journal which will be very useful in helping them to improve a unique, but far from perfect publication.

Readers will notice that a Letters to the Editor column is being started in this issue, and it is hoped that they will not hesitate to take up controversial points raised in articles printed in the Journal.

participants in the asian seminar

(from page 8)

Federation is unmistakable, and there is an increasing awareness of the responsibilities which Indian Catholic students must bear on their shoulders. The first national congress of the federation, held at Madras in December 1952, was attended by over 2500 delegates: the meetings organised since then for chaplains, leaders and regional groupings have all been built on this firm foundation. The federation has provided much of the inspiration for the Asian Seminar, and is responsible for its technical organisation.

HONG KONG

The student population of the University of Hong Kong has increased by 50% since 1939, but the staff and facilities have increased correspondingly. Since the territory of Hong Kong is itself in a rather curious position, isolated from its natural hinterland, it is not surprising that the university itself tends to be 'rootless' from the cultural point of view. The students themselves tend to be westernised as is the society in which the university exists: they are hard-working, and concentrate on their examinations, with the result that the informal life of the university is not highly developed.

There is a Catholic Society, not yet affiliated to *Pax Romana*, that has just received the approval of the ecclesiastical authorities. This Society has welcomed the Asian Seminar, and is sending five of its leaders to Madras as delegates.

CEYLON

There is only one university in Ceylon, but its numbers have been increasing continually to meet the growing demand for university education: in spite of this academic standards have been well maintained. The students are becoming increasingly interested in social problems, particularly as they are present in Ceylon, and attention is paid to any ideology which suggests a solution to these problems. Nine hundred Catholic students are grouped together in the Ceylon Catholic Students' Federation, which although modified considerably in 1947, was originally affiliated to *Pax Romana* in 1935. Catholic students are a very small minority, but are working increasingly effectively, and are ever achieving a more profound realisation of the nature of their apostolate. The federation has been preparing for the Asian Seminar with thoroughness and with enthusiasm, and has taken advantage of Ceylon's proximity to Madras to send a delegation of twelve to the Asian Seminar.

INDONESIA

There is only one university in the Republic of Indonesia, but as its faculties are situated in eight cities there are in practice eight different university centres. University education is spreading rapidly — at Jakarta, for instance, the number of students increased from 2000 in 1950 to nearly 9000 in 1953. In such conditions it is inevitable that the material conditions of the students should leave a lot to be desired. The work of the

students tends to be rushed and pragmatic, with the final examinations constantly in view: this means that many students are uncritical in their acceptance of ideas.

Indonesia's economic and social problems are serious, and any serious attempts to solve them will arouse the students' interests. But over and above this Indonesia is an example of a country in which a traditional cultural and religious way of life — that of Islam — is growing weaker at a time when the end of colonialism has given a stimulus to the propagation of new ideas.

The opportunities for Catholic students in such an intellectual climate are obviously vast, but there are many difficulties. The percentage of students who are Catholics is probably under 5%, and being such a small minority they sometimes tend to be defensive in outlook. But the *Perhimpunan Mahasiswa Katolik Republik Indonesia*, which affiliated to *Pax Romana* in 1951, is increasing in strength. Overcoming initial difficulties of language and culture it has grouped together societies in five of the university centres, and has already exerted considerable influence in the national student union. To aid the spread of its influence in the university the PMKRI has opened its doors to students who although they are non-Catholics nevertheless sympathise with its aims and ideals, and such students in fact form 60% of the total membership. In spite of serious financial problems the PMKRI is sending two delegates to Madras, believing that the Asian Seminar will bring fruitful results for *Pax Romana's* work in Asia.

J. M.

Fundação Cuidar o Futuro

Letters to the Editor

There was published in the October 1954 issue of the *Pax Romana Journal* an article over the initials 'R. S. F.' based on the work accomplished by the first commission of the *Pax Romana-ICMICA* Assembly at Fatima.

I would like to say how gratifying it was to see such an important subject treated so clearly. But all the same I was rather surprised at one of the opening phrases of the article — « The apostolate springs from a kind of superabundance. When a person gives, he gives the excess of what he has over what he has received... but everyone has the power — and thus the duty — to increase this strength by a thorough formation. »

I can understand that the apostolate springs above all from a person's quality as a Christian: the "superabundance" thus arises from the fact that no one has the *right* by his own actions to be a Christian, and to remain one. If 'R. S. F.' agrees with me on this point, he will also agree that the apostolate is not just something that we can give because we have reached a certain stage of perfection, whatever that stage may be, it is the gift of being aware of what we are, from the moment that we become Christians. The apostolate is not just an activity in which the Christian takes part when he has reached a certain standard of development. The apostolate is the Christian

in action, it is the life of the Christian in this world. At the moment when there is no apostolate, there is no Christianity. There is no possible distinction between a Christian life and an apostolate (I am speaking exclusively of laymen). For all these reasons an apostolic federation — whether or not it is 'specialised Catholic Action' — can have no other aim but the attainment of a Christian life in situations which are more or less definite.

It is one of the most dangerous traps for the Christian apostolate to start off on the basis that an apostolic organisation exists to give people the idea that they must learn how to add an apostolic dimension to their life as Christians. In any case, if the deficiencies of Christians in these times have led to the formation of organisations which are designed to communicate this 'apostolic awareness' — that is to say Christianity itself — it cannot be true that this apostolate is the gift of a "superabundance"; it is the commitment of a person's complete life, with all its possibilities, qualities and defects. I would even say that this gift of self, in spite of its defaults, is the only proper definition of an apostolate; for it is the only thing that can live, and which in living can create another life. When someone gives a "surplus" he gives what he thinks he can give, but he does not give his life.

I do not think that there is any basic disagreement between the ideas I have put forward and the ideas expressed in the article. But I am not certain that readers of the *Journal* will necessarily have grasped the fundamental conception after reading the article. Here lies the danger, because so many leaders of federations and university groups — through no fault of their own — have a "beggarly" vision of the apostolate. This vision is a limitation in us — and what is worse, it induces a similar limitation in others — of that complete giving of self that the conditions of the modern world demand of Christians. It prevents us seeing, when we talk of "formation", how "formation" in its different aspects — spiritual, professional, cultural and social — is an integrating factor in the living structure of our persons and in our unity with Christ, which will convert the world...

EMILIO FRACCHIA.

This letter gives a precise explanation of the idea on which the article was based. "The apostolate springs from a kind of superabundance" — yes, from the superabundance of Grace, which is always given to us without our deserving it... Editor.

the Journal

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