



*H. Fouder*

# pax romana journal

International Movement of Catholic Students  
International Catholic Movement for Intellectual and Cultural Affairs

## HERESY OR PAGANISM

by Prof. KARL STERN

*The comparison of Western materialism with Marxist materialism shows us that our own type of materialism is of no more advantage to us than the other.*

The first distinction I want to make between the two systems is what we might call the difference in structure. In Communist countries materialism constitutes an organic whole. The contemporary German philosopher, Karl Jaspers, has remarked that there is another philosophy in existence as coherent and systematic as that of Thomas Aquinas — the philosophy of Hegel. This opinion can also be applied to the teachings of that celebrated disciple of Hegel, Karl Marx. Marxism, although entirely false in its premises, is a doctrine. Our greatest authorities on the subject, like Gurian, are forced to admit, that in spite of the false basis, Marxism is solid and coherent. Once one accepts these false premises, the entire system becomes logical and consistent. This cannot be said of our Western materialism which is a secularism and materialism that is diffuse, indefinite and without unified structure. Many of our foremost intellectuals are positivists, that is, men who believe there is nothing real outside the truth of science; or pragmatists; or men for whom moral and spiritual values are the by-products of our cultural and economic milieu. Those of you who encounter these opinions in secular universities will see that the system of Western materialism is not so much a question of the theories of individual philosophers as of a stream of badly defined ideas, founded on diverse premises and hypotheses. Our ever-encroaching commercialism is another aspect (and not a negligible one) of Western materialism. Perhaps it is not as divorced from some

of the ideas I have just mentioned as one might think.

### The Primacy of Pleasure

The second difference that I want to indicate is the hedonistic character of our materialism; I mean the great insistence on the primacy of pleasure. One frequently remarks that Communism, in spite of its distorted materialistic doctrine, has a strong attraction for the unstable idealists among our youth through its appeal to their sense of sacrifice and endurance, their desire to undergo difficulties and privations for the sake of a distant goal, through their sense of discipline and obedience. Our secularised society is much more libertine and, as I said, hedonistic. For example, consider the attitude toward recreation and leisure. Until our era, the *philosophia perennis* of Aristotle and Plato, by unanimous agreement, served as the basis for determining the goal of art: art gives man what he *should* have. By contrast, our self-styled "entertainment industry" is not at all concerned with giving man what he should have; it gives man what he *wants* to have. These are two entirely different attitudes. Try to imagine the repercussions that this change has wrought on us: the great majority of those who are occupied with filling up our leisure time — in the film industry, in the theatre, radio, television, in books, magazines — are no longer at all interested in our procuring what we *should* have, but strive to present to us what we would *like* to have. In fact, in certain areas, our tastes are scientifically measured in order to determine by surveys and studies what gives us the greatest pleasure. Our tastes have become the object of research projects and statistics.

### The Anxiety of Modern Man

Also characteristic of our cultural milieu is the tendency toward continual noise, preoccupation with business, the absence of contemplation, of calm and repose. Therefore, I would like to emphasize one fact. Modern man, in addition to having a nervous disorder or neurosis, also has an anxiety which is metaphysical. "There is fear in the world." Only the life of the spirit can adequately ease this metaphysical anxiety of man. What we call "our world" has its own distorted remedy of the true, spiritual treatment of that anguish.

Karl Stern is a distinguished psychiatrist and one of the renowned converts of the twentieth century. He is also well-known through his books, "The Third Revolution" and "Pillar of Fire". The second, an autobiography, has been translated into many languages and has received much praise. The editors will cite here only two notices:

"Here is a fascinating book . . . Stern not only proves that a scientific mind and empiric attitude is not an obstacle to faith but that a scientist who is fully conscious of the implications of science must finally come to Belief." (Thomas Merton.)

"One of the most powerful books I have read in many years." (Jacques Madaule.)

Whereas the Soviet protects itself through the insistence on a blanket, collective life (which gives one a feeling of integration, although in reality one becomes a machine-like cog in a wheel), we, in the West, drown our anxiety in continual noise and constant agitation, as I said previously.

Let us sum up our observations on the difference between the two materialisms. Communism is a Christian heresy (as Maritain, Berdyaev and others have stated). Our Western materialism is a form of paganism. Communism with its well-defined doctrine, its insistence on sacrifice, its accent on identification with the poor and underprivileged, its eventual goal of social justice (in a purely temporal order) has taken over some of the most dynamic elements of Christianity. This constitutes its principal attraction for youth. Our own particular form of paganism is more like an absence, a void, an impoverished thing. Purely and simply it is de-Christianization. It results in an "atmosphere" rather than a system. Therefore, it far more resembles the pagan traits of ancient, Imperial Rome than the lives of the first Christians.

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# HUMANISM AND THE HUMANITIES

*Reply to a questionnaire sent out by UNESCO.*

Following a resolution (4311) passed by the General Conference of UNESCO in Montevideo (Uruguay) the Director General was authorised to undertake a study of the role of classical and humanistic heritage in contemporary cultural life. A number of eminent personalities and large organisations have been invited to take part in this study and to make their opinions known; they are then to put this subject before the public for discussion.

On two occasions *Pax Romana-ICMICA* has held study groups on this question and has consulted a good number of specialists through correspondence. The following is the preliminary reply which we have sent to UNESCO. The collaborators in the report are Mlle Laure Dupraz; Rev. P. Luyten, O. P.; Messrs. Pierre Henri Simon and G. Billanovich, professors at the University of Fribourg; Mr. E. Cantin, Rector of College St. Michel, Fribourg; Rev. P. Kaelin, O. P.; Messrs. Bernard Ducret, Thadée Szmikowski and the General Secretary of ICMICA, Mr Sugranyes de Franch.

## The Meaning of 'Humanism'

In our opinion any study of the role of classical and humanist heritage in contemporary civilisation must begin by an attempt to define the terms to be used and to outline the subject to be discussed. We believe this is necessary, not because of any care for formal or Cartesian logic, but because we feel that if we are to arrive at an estimate of the contribution of the humanities to the values essential to present civilisations — and we say civilisations in the plural as UNESCO rightly

suggested — we must first come to an understanding of the terms which we intend to use.

It is true that the moment we begin to consider different civilisations and take into account the traditions and cultural patterns of the different regions of the world — and we could not do otherwise in a study undertaken by UNESCO — the notion of classical and humanist heritage becomes at once ambiguous. For each culture can claim its own classical heritage — and even perhaps its own humanist one.

But when applied to contemporary civilisation, the traditional concept of the humanities disintegrates. Not only because several cultures are at once involved, but because even within western culture, new types of humanism are disputing the primacy of the Greco-Latin humanities.

On the other hand, the abstract term 'humanism' takes on a new and universally valid meaning for contemporary civilisation in all its complexity. *Humanism*, which is a word of recent origin apart from the older terms, 'humanist' and 'humanities', today refers to *man* and signifies a 'state of awareness directed towards a realisation of the potentialities which are proper to the human being' (translation of definition given by M. Pierre-Henri Simon) — or, we might say, the harmonious promotion of all the human values.

That is a general definition. In our opinion it must serve as the point of departure for the study which we propose to make.

But it is impossible to arrive at this general concept of humanism unless we already have some idea of human nature that is general rather

than relative. Philosophies which argue the existence of transcendent values and of a predefined human essence will find it difficult to make claim to humanism. For others, it will in effect be susceptible to a series of concrete expressions, corresponding to the different philosophies. We shall have — as doubtless there is for us Christians, a human nature unique in its essence and as many humanist heritages as there are cultural traditions.

What is involved in every culture is man, with his psychological and moral consciousness, an immense treasure which humanism sets out to 'exploit' sufficiently. Over and above the various forms of culture, there are the human values. To promote these values, to bring them effectively from potency to act, and to develop them to the utmost in a given civilisation, such is the proper function of humanism everywhere.

## The Permanent Aspects of Humanism

In a humanism as we have defined it — in relation to human nature — we can discern certain invariable characteristics.

First of all, humanism presupposes an attitude of wisdom. The humanist outlook is derived from the manner in which man envisages his triple relation — with God, with his fellow men and with the cosmos. With God, we say, because the participation of men in one and the same human nature which is intelligent and free, will remain incomprehensible unless it is referred to a transcendent reality — to a spirit which is superior to man and in man and whose destiny is outside of time. For Christians, this is a personal God. Other schools of learning might conceive this creator spirit differently but any authentic humanism is impossible if we admit the existence of those human values immanent in man himself. As a consequence of this, the relations of man with his fellow men will be based on fraternity, a brotherhood of essence, which goes beyond any particular accident of geography or history. Finally, with regard to the cosmos, humanism asks that man seek to make the forces of the physical world the instruments of his liberty.

What then are the characteristics of this humanism founded on wisdom? The first is an *awareness of the universal*, a tendency to correlate all individual actions — of the worker as well as of the intellectual — to a system of general human values which orientates the direction of one's life. On another level, we speak of 'classical heritage'. What is classical in art that does not correspond to an aspiration, to a permanent striving on the part of humanity?

The second characteristic is to a smaller or greater measure, the exercise of *critical judgment and of thought*, a characteristic faculty of man. He alone is a humanist who applies himself to the discernment of the true from the false and to action based on reason — even if this reason leads him to positions which are heroic and superhuman.

The third characteristic is the exercise of a



Prize-winning Photo of International Voluntary Work Camps

Building a Youth Centre in Egypt



*taste for quality* — what might be called an estheticism of the beautiful and noble. And, fourthly, a development of the *moral sense*, a respect for oneself and for others in the exercise of liberty.

### Greco-Latin Humanism

We shall find these four characteristics over and over in every concrete 'cultural' manifestation of humanism. Some of these forms of culture have developed into a fully realised humanism, others into a kind of debauchery. The trait which more than all others signifies the plenitude of the humanist attitude is the amount of critical reflection, of the keenness of judgment, which man brings to bear on himself and on the world around him. In this sense, Greco-Latin humanism represents one of the greatest efforts that man has made throughout history to consider his own being and it can without doubt be given as a complete model of a classical humanist heritage. Western civilisation, in so far as it remains faithful to itself and to its sources, can be traced to a great extent to the heritage of pagan antiquity, with the corrections and deepenings — even on the cultural level — which Christianity has brought to it.

It is for these reasons quite in order for Western man to affirm his origins — to recognize his ancestry. It is even conceivable that other civilisations might admit the intrinsic value of this heritage of the West and the extent to which it coincides with a scheme of abstract humanism. But we cannot ask them to renounce their own traditions, whose *disparition* might result in a lamentable impoverishment of the cultural heritage of man. Even from the point of view of humanism we must underline the fact that other civilisations might better promote certain values than the West — for example, the respect for nature which is found in India.

### Humanism and Science

We have pointed out above that even within western civilisation, there are presently appearing humanisms of a new type. In particular, there is the case of what is called *scientific humanism*. What is it?

There is no doubt that science constitutes a human value. And it is right that humanism also brings an interest to bear on the proper place of science in relation to man. But the values of the order of science are unilateral, paradoxically abstract in comparison with those which directly affect man, in his judgment or his conduct. That is why, if we look at the formative function of the disciplines (and what else is humanism fundamentally but a pedagogy) we must recognize in literary texts, in what is traditionally called the 'humanities', a human wealth that is superior to that of science.

Let us take one step further — the immanent danger of positive science is that it can become a simple technique — detached from the mind. Nothing is more contrary to the very notion of humanism which we have given above. On the other hand, only humanism, as we understand it here, can deliver modern man from the slavery to technology with which he is menaced. The dangers of 'scientism' and 'technicism' are, we must admit, much greater in western civilisation than in others. And it

is not the least paradox of our time to see a civilisation descended from the humanism of antiquity and from Christianity, turn its back on both in favour of technology.

Let humanism accept technical conquests; let the mind exercise itself in scientific reasoning; let us try to form a concept of the world in conformity with the new developments in science. All that is absolutely necessary. But let us not for all that reduce humanism to a purely scientific culture.

### The Humanities in Education

The reasoning which we are following leads us as a matter of course to speak now of immediate practical applications in the realm of education. A humanist formation means above all a harmonious development, a fundamental balance between all the human powers which favour the realisation of man's potentialities. As long as this balance is not disrupted, it would be wrong to cry danger. Now, it is possible to form a complete man, open to all values, in several different ways. And one can well imagine that this could be done in certain cultural contexts, without the experience of Greek and Latin. In western culture, the so-called 'modern' humanities, that is to say, those based on the study of the classics of the various languages, are still humanities. And for stronger reasons, outside western culture, the obligatory teaching of Latin becomes meaningless.

The essential here is that teaching not become utilitarian, that is, directed from the very beginning towards the exercise of a profession. Education as every other human activity *cannot be reduced to a mere utility* — the opposite of the humanist ideal which we seek. Specialisation becomes a necessity but let it begin as late as possible and in no case before the university. Even at this stage, education must remain open: specialisation is possible in the university, but on the condition that it keep a true humanist outlook. For all education is the cultivation of humanity.

May education therefore be humanist. But we do not mean that we should teach humanism — it would then become in its turn a speciality, an erudition, and the latest of pedagogical catastrophies. But in order that education may have this humanist sense, above all at the secondary level (the gymnasium or high school) it seems indispensable for it to keep a unitary character inspired by one fundamental principle of formation.

And it is here that we come back in western culture to the preeminent and irreplaceable value of latin as a fundamental pedagogical principle. For a European, or for a man of European culture outside Europe, the best way of possessing the architecture of his proper thought and of attaining a true culture, which is unified and harmonious, is through the study of the 'humanities', of the humanist heritage of his own culture.

### Humanism and International Awareness

If, as we have said, every humanism implies an awareness of the universal, this basic attitude is more necessary for contemporary society than it has been at any other time in history. For at no other moment has the



St. Paul — Pisa

solidarity of all people, for good or for bad, been more apparent.

And in turning over the question, we can also affirm that the formation of an international awareness must be one of the ends proper to humanism in the modern world. Thus UNESCO, which strives to work for the establishment of a better world through education and culture, must find in a new humanism such as we have outlined in its broad form, the ideal worthy of directing its action. We feel that the promotion of study and the diffusion of knowledge in this regard are two essential parts of the programme of UNESCO. Resolution 4311 of Montevideo thus opens a road which must be followed and widened.

At the moment, there is one activity, modest perhaps, but very effective in the service of this ideal. This is the promotion of editions of classical texts — editions which are carefully done textually, with translations into the different modern languages and a minimum of indispensable notes, to make them comprehensible to the vast public and for school use. Not only Greek and Latin classics are meant here but also the classics of other cultures.

In all its activities, UNESCO should direct its sights toward taking a principal role in the safeguarding of the various classical and humanist heritages in contemporary civilisation.

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# The Church and Native Clergy

by Dr. P. WALBERT BÜHLMANN O. F. M. Cap.

It cannot be denied that that Church is presently striving very hard for the formation of a native clergy and episcopate. In mission countries where the Congregation for the Propagation of the Faith is active, we have now 12,636 native priests and 113 native bishops. Pius XII stated on the 2nd of March on the occasion of his 80th birthday that he had given native bishops to the following countries: Burma (2), Ceylon (3), Formosa (1), Indonesia (3), Korea (3), Malaya (2), Thailand (2) and Africa (13). In China the number of native bishops has been increased from 13 to 33, in India from 7 to 33, in Vietnam from 3 to 9 and in Japan from 2 to 9.

## Rapid Growth

But this very fact of the rapid growth in the number of native clergy during the last years is used by some people to attack the Church. They say: "The Church always follows modern trends. While colonialism was flourishing the Church did not create native bishops, but now, when nationalism is growing stronger and stronger in those countries, the Church hastens to make Catholicism everywhere native and national." People who talk and think in this way show a great ignorance of the history of mission countries and of the principal position of the Church in regard to native clergy. They judge on appearances alone.

We do not wish to return to the first 15 centuries of the Church's history because during that time it was more or less limited to one homogeneous culture in Europe. Each country obviously had its own priests and bishops. But with the great discoveries of the 15th century, how did the missions to other continents and peoples begin? Needless to say, we can give here only a short outline.

## America

Already in 1536 there had been established a seminary for native clergy in Tlateloleo, Mexico by Bishop Zumarraga. This seminary, however, was not successful and so the missionaries came to the conviction that the Indians were not capable of becoming priests. At the first Council of Mexico in 1555, they even went so far as to forbid the ordination of Indians. But the Vatican, having repealed this order, opened the way to priesthood for all applicants possessing the necessary abilities, without any discrimination as to race.



A Nigerian Delegate to the last Pax Romana Congress

## Africa

Shortly after having occupied the large territory of the Congo, the Portuguese founded a mission. Right from the beginning they thought of the formation of a native clergy. The candidates were chosen from the court of African princes according to their aptitude and their high-mindedness. They were sent to Portugal to be educated and one of these, Prince Henry, was already a Bishop on the 1st of December, 1520. He then went back to his country with other coloured priests. However, because of the lack of successors, there was a certain stagnation during the following century. When in 1645 the Capucines came to the Congo to establish the new Congo-Mission, there were only ten priests left in this large country, two of whom were jesuits and eight native priests.

## Asia

It is interesting to note that by 1532 native priests were ordained in India. While the Jesuits founded St. Paul's Seminary in Goa, the Franciscans established another in Kranganur. There was real competition in educating as many candidates for the priesthood as possible and race discrimination was absolutely unknown. A proof of this latter is found in the lists of students for St. Paul's Seminar in 1546: Goa 8; Malabar 9; Canary Islands 5; Bengal 2; Pegua 2; Molukks 6; Madagascar 4; Gujarates 6; China 2; Abyssinia 4; other Africans 4.

In 1622 the Congregation for the Propagation of the Faith was founded in Rome. It felt that its prime task was the promotion and sponsorship of education of a native clergy. "The chief purpose of the Holy Congregation





in sending you to these countries as bishops is that you might educate and instruct young native boys in order to make them capable of becoming priests and even bishops themselves". This we quote from a letter sent to the first two apostolic vicars in India, Msgr. Pallu and Msgr. de la Motte.

The first Filipino priests were ordained at the beginning of the 17th century. During this and the following century, there were already 12 native Bishops. It is rather interesting to learn that Pope Alexander VII in his directive of January 18th, 1658, stated that native priests were not to be overlooked in the appointment of pastors nor held back in preference to priests of European origin.

### The Last Century

The nineteenth century, however, brought a serious set-back. Mission work was nearly extinguished. Moreover, the attitude towards coloured peoples was very strongly marked by what usually is called "Europeism", by the presumption of the white race with regard to the people of other colours. Even some missionaries were influenced by this trend and did not think coloured people capable of making the necessary studies to come priests, nor of the proper disposition to become bishops.

But even at this time the spirit of the Church was alive in those who, against all scepticism undertook the task of the formation of native priests. Mother Javouhey, foundress of the St. Joseph Sisters of Cluny and promoter of the missions in West Africa, had 20 negro boys sent to France in 1825-1829. In 1841 three of these were ordained. In 1847 the Holy Ghost Fathers were directing a seminary for boys in Dakar. The first student to be ordained by Msgr. Kobes in 1864 was Fr. Juga, who some years later translated and published the Bible in the language of the Wolofs. The White Fathers opened a seminary in Central

## PAX ROMANA MEETINGS

The following is a schedule of meetings to be held in *Pax Romana* circles in the coming months:

- |                   |       |  |
|-------------------|-------|--|
| May               | 18-20 | Indian Federation (AICUF), Bangalore India.<br><i>Theme</i> : "For a Better World."  |
| May               | 18-20 | Annual Study Week of Sub-Secretariat for Art (IMCS), Linz, Austria.<br><i>Theme</i> : "Art in Austria — Tradition and Experiment."   |
| May               | 19-21 | Assembly of the Secretariat (ICMICA) for Engineers, Agronomists and Industrial Economists, Salzburg, Austria.<br><i>Theme</i> : "Human and Social Aspects of the Role of the Engineer in Industry."    |
| July              | 3-9   | Irish Federation (IACUS), 6th National Congress, Queen's College, Belfast<br><i>Theme</i> : "Catholicism in Ireland."  |
| July              | 3-7   | Formation Seminar, Part I, Geneva, Switzerland.<br><i>Theme</i> : "Nongovernmental Organisations (with <i>Pax Romana</i> ) In relation to the Agencies of the United Nations (ECOSOC, ILO, WHO, etc)." |
| July              | 10-14 | Formation Seminar, Part II, Estavayer-le-Lac, Switzerland.<br><i>Theme</i> : "Formation of the Catholic Person and the Mission of the University."   |
| July 9 and        | 15-17 | Directing Committee Meeting — IMCS, Fribourg, Switzerland,   |
| July              | 19-23 | Interfederal Assembly of IMCS — Austria.<br><i>Theme</i> : "The Geo-Apostolate of <i>Pax Romana</i> ."   |
| August            | 1-15  | AUCAM International Meeting and Camp, Hollenfels, Luxembourg.<br><i>Theme</i> : "The Problems of the Foreign Student."   |
| August            | 6-16  | Annual meeting of the Gemen Committee (European Student Days), Gemen, Germany.<br><i>Theme</i> : "Co-Existence and Truth."   |
| August            | 7-17  | 12th Newman Association Summer School, Great Britain, Bangor, Caernarvonshire.<br><i>Theme</i> : "The Church and the Nations — Culture, Tradition, and the Mission of the Church."                     |
| August            | 11-17 | Asian Leadership Training Course, Singapore.<br><i>Theme</i> : "Cooperation and Training for the University Apostolate."   |
| August            | 22-28 | Annual Summer School of Union of Catholic Students (Great Britain), Keele Hall, North Staffordshire.<br><i>Theme</i> : "Our Lady, Woman and Society".  |
| Aug. 29 - Sept. 2 |       | 10th German Catholic Student Congress (KDSE), Bonn.<br><i>Theme</i> : "The Church in the University".  |
| September         | 6-9   | International Federation of Catholic Pharmacists, 4th International Congress, Freiburg-im-Breisgau, Germany.<br><i>Theme</i> : "Is the Science of Pharmacy a Necessity?"                               |
| September         | 10-16 | 7th International Congress of Catholic Doctors — The Hague, and Nijmegen Netherlands.<br><i>Theme</i> : "Medicine and Law."  |
| October           | 2-3   | 2nd International Congress of Catholic Jurists — Castelvondolfo, Italy.<br><i>Theme</i> : "Respect for the Individual in the Application of Penal Law."  |
| October           |       | Social Sub-Secretariat (IMCS) Regional Meeting, Bakkum, Netherlands.<br><i>Theme</i> : "Social Changes in and between the Classes of Society".   |

### Pax Romana Social Sub-secretariat's Publications

Natural Law (2nd edition)  
Justice  
The Social Order  
Doctrine and Social Politics  
The Family  
The State

Prices from  
E. Tradt  
Frauen Str. 3-6  
Munster (Germany)

Africa in 1893 and the first two Uganda priests from that seminary were ordained in 1912.

Looking at these facts, we must conclude that the Church's attitude towards the native clergy does not leave any reason for doubt. Pope Benedict XV did not say anything new but only emphatically expressed what had been the opinion of the Church during all centuries. In his encyclical on the missions in 1919, he vigorously demanded the formation of native priests and then stated: "It is, however, necessary to give the native priests a complete formation and education. Giving them only a more or less developed instruction just to make them capable of fulfilling their basic tasks as priests is not sufficient. The formation

must be complete and include all fields which are taught to candidates for the priesthood in more developed countries. Native priests should not only be educated in order to be able to help the foreign missionaries as assistants. They are to be educated in a manner that will make them capable of performing divine service and of becoming themselves the spiritual leaders of their people..."

Pius XI, by creating 25, and Pius XII, by creating 88 native bishops, followed the long tradition of the Church and were replying to the needs of the time. For both, tradition and these needs, together expressed the will of our Lord, who rules past, present and future of the Church by His wise Providence.



## Editorial

# PAX ROMANA OPINION ON

This year's annual conference of the International Catholic Organisations was held from the 16th to 20th of March near Milan, Italy. That Catholic International life is flourishing could be witnessed by the fact that representatives were present from more than 30 international Catholic organisations. The discussion during the four days centred especially on 'How to strengthen cooperation with a view to a more effective contribution and collaboration in the programmes of the United Nations in ECOSOC, and its specialised agencies (UNESCO, FAO, WHO, etc.). It was good to notice the objectivity with which the various organisations approached this problem.

This is not always the case in the Catholic world. This collaboration with neutral organisations often seems to pose a problem for many Catholics. Even in *Pax Romana*, there are groups who tend to take the attitude of a watchdog and consider that the principal task of their group is to be continually on the watch that Catholic principles are not trodden upon. They consider with suspicion any initiative taken by non-Catholics — calling this prudence. Elsewhere in this *Journal* a young Asian student poses the same question in another context. He writes:

"The feeling that we are still very small in number is a rather strong attraction to cling together, to go everywhere with Catholics and to be slightly afraid to be alone among non-Catholics."

We have always been opposed to this position. Not because we do not recognize the virtue of prudence nor because we do not admit that there are questions on which we must take a firm stand; but no collaboration within the structure of the United Nations can be effective unless all parties come together with an open mind — willing rather to appreciate and support the initiatives of others than to criticize them. It is only when we make a serious effort to try and say "Yes" whenever possible, that we can demand that others listen to our "No" when it becomes our duty.

### the journal

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## Student Conference

The beautiful city of Bandung (Indonesia) which was host to the political conference of Asian and African states, is once again going to receive guests — this time, the students who will participate in the Asian-African student conference planned for May of this year. We are very much in favour of any conference which will bring together Asian and African students. One of the worst effects of the colonial era is that it has tried to orientate the various Asian and African countries exclusively to the 'motherland' and therefore contacts between these students are most welcome. It was indeed one of the reasons why *Pax Romana* in 1954 organized its Asian Seminar and is planning a similar meeting for Africa in 1957.

If the conference is to be a true meeting of Asian and African students, then one thing is absolutely necessary — that the participants are fully representative of the student communities in their respective countries. On this point, we feel that we must issue a strong warning.

In preparation of the conference, two committees were set up — a National and an International Preparatory Committee. In the beginning both were predominantly Communist in their representation. However, the National Committee has since been changed and at the moment includes representatives of all the various groups in Indonesia. But as far as we know, the International Committee remains of the same character and it is this committee which has the task of issuing invitations for the Conference. The following people comprise this commission: Indonesia (PPMI), J. Gulton; India (All India Student Federations) Sekhunda Majunder; Burma (All Burma Federation of Student Unions) name unknown; Philippines (Philippine Student Council) Leonardi Ignacio; People's Republic of China (All China Student Federation) Chen Ta Wei; Iran (Teheran University Union) name unknown; Lebanon (National Union of Lebanese Students) Nadim Abdul Samad.

The question immediately arises, for instance, Can the All India Student Federation and Mr. Sekhunda Majunder in particular, be considered as really representative of Indian Students? This is what the chairman of the National Union of Students in India, in a speech in December of last year, had to say in this matter:

"I want to pose another question before you. Should a student organisation have its organisers and office bearers people who are non-students and are instead workers of a political party? The only honest reply can be in the negative. Why should the All India Students Federation (AISF) have as its general secretary, Sukhunda Majunder, who ceased to be a student long back and its joint secretary, K. Anand of Lucknow, who ceased to be a

## ASIA

## AFRICA

## EUROPE

## NEAR EAST

regular student several years back and is a paid worker of the communist party? Why should the IUS, to which AISF is affiliated, have as its secretary Arthur Pike of Australia who ceased to be a student long back and is a pronounced communist youth leader?... This is a dangerous international policy..."

Can Mr. Nadim Abdul Samad be considered a representative of the majority of the students in the Lebanon? Here is what Mr. Farid Tayarah, general secretary of the Arab students Regional organisation, wrote in a letter to the International Preparatory Committee:

"With reference to our preceding letter, dated January 9th, 1956, we have the honour to inform you further that all members of the Union of University Students in Lebanon and the Union of Secondary School Students have published a declaration about Mr. Nadim Abdul Samad, who has represented the students of Lebanon and the Arab countries. In fact, Abdul Samad has no reason whatsoever to imagine that he is entitled to represent the students. We are sending full evidence for this, which will provide the reason to which I referred in my previous letter, when I said that it had come to our notice that your committee is maintaining direct contact with certain individuals who have no genuine representative status among students and who do not belong to a recognised body or organisation possessing a genuine status and legal status."

We hope that for the sake of Asian-African collaboration and for the success of this Conference that this situation will be changed and that our federations in Asia and Africa will see to it that the delegates sent from their countries are students who really do represent the university milieu.

## Beirut Assembly

The Middle East, this far from dormant volcano in the centre of civilisation, is at the moment of writing, the scene of the 10th General Assembly of *Pax Romana* ICMICA. The location is Beirut in the Lebanon, this small country apart from its neighbours in many ways — in its religion with a population divided into Islamites and Christians (Maronites for the most part who are united with Rome) who have set an example in the Middle East of peaceful co-existence between religions; — in its demographical character with the greater part of its population working outside



the Lebanon, in Egypt, West Africa, the United States and Brazil. This might well account for the fact that the Lebanese people are very international minded.

It is then an appropriate place to hold our conference, whose theme was *'The Christian Approach to Culture and Its Aspects in the East'*.

In the next issue of the *Journal*, we shall give you a full report of the meeting as we feel that contact with a region, so rich in cultural and religious values, will be of much significance for the members of *Pax Romana*, the International Catholic Movement for Intellectual and Cultural Affairs.

## INDIAN ART ... Modern



Portrait Class at Lucknow University

## ... and Ancient

ZIMMER HEINRICH: *The Art of Indian Asia. Its mythology and transformations.* Completed and edited by Joseph Campbell, with photographs by Eliot Elisofon and others. Vol. 1, 2. (New York: Bollingen Foundation), Pantheon Books (1955). 4t, illus. (= *Bollingen Series*. 39.) 1: Text. XXIV, 465 p.; 2: Plates. XX p. and 614 pl. (A 22.50).

After reading these two admirable volumes, how can one help but think of the definition of Art given by Tolstoy: "An appeal to the communion of man." For those who have had the privilege of already visiting Asia as well as for those who still dream of taking such a trip, the present work is an irresistible appeal to the grandeur, the spirit and the mystery of India. Since the day man first felt the need to express his social and religious ideas, and his attitude toward life, India has been "the land of marvels". Here, the architecture has become a personality in itself. It exhibits for us a rare, esthetic sense which combines Beauty, Ability and Utility. At first glance, this presentation of subjects can be

surprising because it seems very worldly and apparently far removed from the retired life of the sages. But it is through these forms of beauty that one can find Beauty herself. That is one of the salient points of immobile human art whose design, colours, forms and composition are only the artistic elements of a spiritual inspiration which is its essence. According to ancient Indian tradition, as far back in time as one can discover, the divine has not been separated from the human, nor the spirit from the body.

Volume I constitutes a general introduction to the art of India. It reads easily, each chapter introducing the one that follows. The text is ornamented with several illustrations which further facilitate comprehension. In the margin are indicated the numbers of the illustrations contained in Volume II (614 in all). Thus one can easily turn from one volume to the other. Finally, for the reader who wishes to follow a particular group of monuments which are treated in different parts of the text, Volume I contains an extremely clear and comprehensive index.

B. D.

## A Letter from Africa

### COLOUR PROBLEM

To the Editor — *Pax Romana Journal*

Dear Sir,

In a world where problems of colour are working towards a climax, South Africa represents a focal point of interest. Your article of 10th December, 1955, headed 'The Colour Problem' was therefore to be welcomed. We do not know where the material was obtained, but the choice was particularly unfortunate, for practically all the factual information used is incorrect and the trend of the comment is definitely "off the line".

Not that we hold any brief for the colour policies of our Government of the Union of South Africa or of the attitudes of its people. There are legal enactments which very seriously interfere with such fundamental rights as the right to freedom, to private property and to the free sale of labour.

Of these and of many other points we could advise you, and could indeed paint a very harsh picture. We could point out that the attitude of the Government merely mirrors the desires and opinions of the majority of the European populace, that racial prejudice is deeply embedded in the fabric of life in South Africa and is part and parcel of the outlook of the Europeans, and that Catholics, while exhibiting less racialism than any other group, are to a large extent, tarred with the same brush.

All these things are true. We deplore them as much as you do.

But when you seek information, please, oh please, go to a reliable source, otherwise you simply help to exacerbate feelings in South Africa and prevent any real help from outside.

The European in South Africa lives in his own self-formed cocoon of thought. He represents a privileged class and wishes to maintain those privileges. To avoid seeing racialism as fruit of covetousness and pride, he calls it the 'preservation of western civilisation thereby mistaking the fabric of 'white civilisation' for the reality of 'Catholic culture'.

It is important to realize however that the European really believes in his summing up of the situation — even thinks in many cases that he has been set here by God specifically for that task — instead of seeing it as the result of original sin and the weakness of man. He is genuine and sincere. He must therefore be met on the plane of careful, reasoned, exact thought.

It is for this reason that an article that is completely incorrect is particularly unfortunate.

Yours sincerely

D. H. CRAIGHEAD  
Union of South Africa.





# EDUCATION AND MENTAL HEALTH

Under the UNESCO program of work, a conference was organised in Paris in November and December, 1952, on The Education and Mental Health of European Children. During three weeks of meetings, administrators of education, educators, psychologists, psychiatrists and social workers from thirty or more European countries examined this problem and studied a series of documents prepared by specialists and organisations in every region of the continent. Working papers were written on various aspects of the psychological development of the child. Some experts came from other continents, some consultants were invited as personal guests and representatives of fourteen international non-governmental organisations, among whom was *Pax Romana*, also participated in the conference. In all, there were more than 100 persons, authorities on the subjects of psychology and pedagogy, who met in Paris.

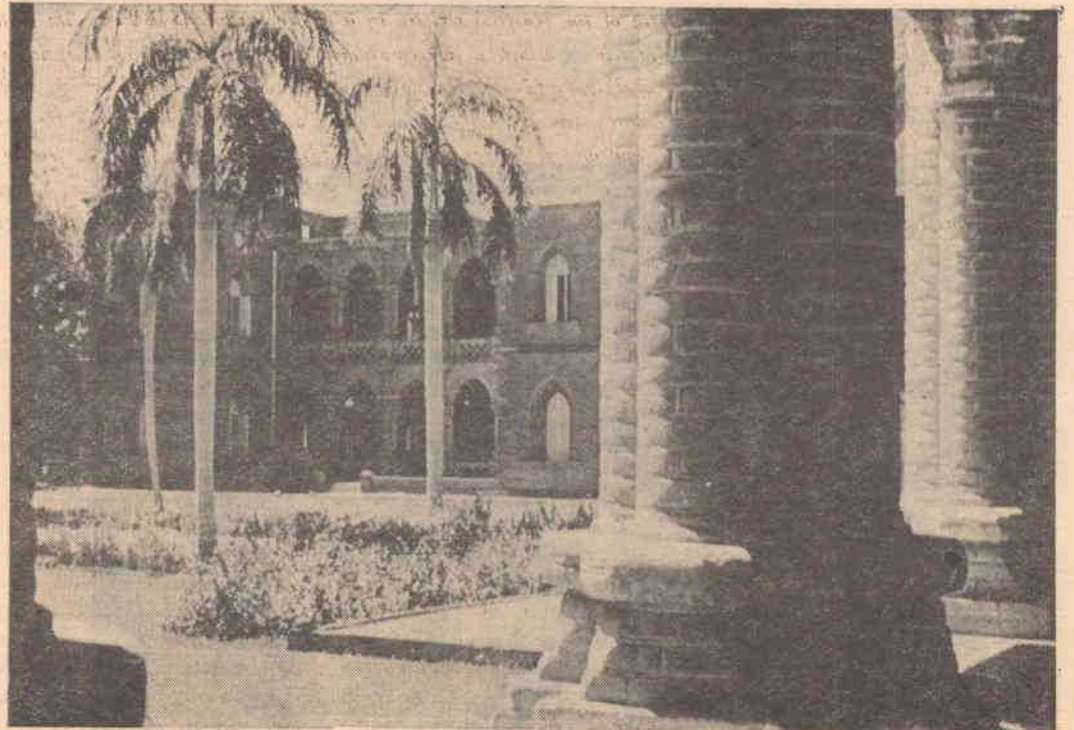
## Conference Work

The results of the work of that conference will shortly appear as a book, *Education and Mental Health* in the collection, "Problems of Education" edited under the direction of UNESCO. The editing was entrusted to Dr. W. D. Wall and Miss U. M. Gallusser of the UNESCO Secretariat, accredited psychologists attached to the Department of Education of that organisation. Mr. Wall was present as UNESCO delegate at the Study Meeting organised by *Pax Romana* in 1952 at Salzburg. The theme under discussion at that meeting was the Rights of Parents in Education.

On reading the Acts of the UNESCO Congress, one is sometimes left with a misleading impression: the essays contained therein are of very unequal value and form a pot-pourri of divergent opinions, often contradictory, in which it is difficult to discover any main threads of thought. The final conclusions and recommendations are too often theoretic and vague. However, the *symposium* drafted by Dr. Wall certainly avoids these faults. One has the feeling when reading it that this is not a group study, but an original and personal work in which the reports of the various collaborators at the Congress are integrated in a logical and intelligent manner and made accessible to the reader. There is a place for everything and everything is in place.

## Psychology and Sociology

One must add that the contents of the work go far beyond the subjects indicated by the title. In fact, it is not only a question of mental health in the school-age population, but also the over-all psychopedagogical problem which is so frequently met at this time on the various levels of our European system of education and teaching: family circle, pre-school edu-



University College of Khartoum, the Sudan:  
an African University in an Old Culture

cation, primary school secondary education, and education of the exceptional child.

Two fundamental and complementary principles inspire the pages of this book: the psychological principle of the need to adapt the educational system in all its phases to the needs and growth patterns of the child; and the sociological principle of the necessity to integrate the child into his society, his milieu and the civilisation into which he has been born and now lives; and reciprocally, the necessity to change certain components of the milieu which present a danger to the child's mental health. One can state that, in the field of concrete results, these two principles have not aroused the same interest and do not produce the same fruits. Child psychology has taken great strides in the last few decades and has captured the entire attention of investigators. The other aspect of the educational problem — the study of sociological difficulties — is still fresh ground on which to work and in which much remains to be done. The most evident conclusion which emerges after reading Dr. Wall's book is that the psychologist needs the reports of the sociologist to understand and resolve educational problems.

## An Objective Synthesis of Opinion

It is not possible in this discussion to analyse the work in detail because, according to the apt remark of Piaget in the preface, if

"constitutes on the one hand, a study of applied psychology and education and, on the other hand, an inventory of new pedagogical ideas and curriculum reform judged in the light of child psychology". We will only comment that in certain more delicate questions, such as those on the role of the family in education, on religious and moral education, co-education, the role of authority and discipline, and the importance of systems of values, the author makes judgments which take into account the complexity of the situation and which denote careful attention to objectivity.

Our previous remark on international congresses needs to be corrected here: they present the enormous advantage of opening minds to the reality of facts and, precisely, to their complexity. And when these meetings find an exponent, as the Anglo-Saxons use the term, with the force of assimilation and a synthesis of facts large enough to aid their search into the labyrinth of data and of opinions, the advantage is doubled. UNESCO has earned our thanks for having produced the former, and Dr. Wall and his collaborator have equally earned our gratitude for being the latter.

Fribourg.

Emile Marny,  
Professor of the Catholic Faculty  
of Lyon.





# THE FOREIGN STUDENT'S APOSTOLATE

by R. KAPTIN

*Following the article in the last issue of the Journal written by a Japanese student in Bonn, the editors are presenting here another type of article in which a foreign student looks at Europe. R. Kaptin is an Indonesian student at the University of Tilburg (Netherlands). His main concern is how a foreign student can prepare for his role in his own country, among Catholics and non-Catholics, while living in the midst of a civilisation that is often strange, and always foreign to his own. His ideas spring from his feeling of the necessity to become, in a certain sense, a 'missionary' and a leader of his country with equal love for both his Christian and non-Christian compatriots. The Editors welcome further contributions to the Journal from other students studying in foreign countries.*

The fact that we are in a minority position, at home as well as abroad, among our non-Catholic fellow countrymen, has an important significance in our relations among ourselves and in our approach to our brothers. The feeling that we are still very small in number is a rather strong attraction to cling together, to go everywhere with Catholics, and to be slightly afraid to be alone among non-Catholics. This is, unfortunately, a rather common symptom of young Catholics. The next step is to enclose ourselves behind a defensive attitude as if there were attacks from outside. It was quite prudent to assume this defensive attitude, but only as long as there were really attacks. Now we have to pose the question for ourselves: have we any longer a need to assume a cloistered attitude because of outside attacks?

## An Asian-Catholic Attitude

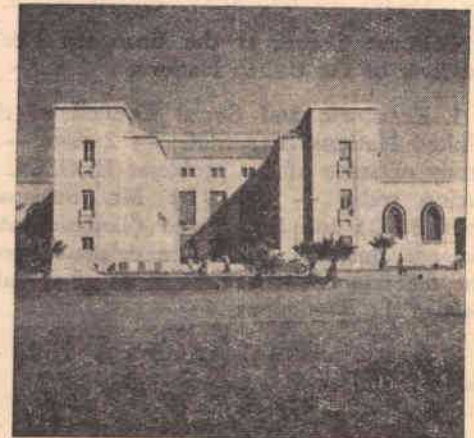
We are still young, not only as human beings, but also as Catholics, which means that we still have to enrich and perfect our Catholic lives; we have to deepen our knowledge of the teachings of the Church, we have to expand our completeness of Catholic thinking. And in these activities we are and we must remain children of our home-country. This fact gives us a new task: to try and seek the right form of a Catholic attitude toward life for ourselves, not of the Catholic European, but the Catholic Asian. For this reason, we need a great love of our own culture, our own people with their virtues and shortcomings: we must live more especially as children of our people. This love and life we shall need badly in the future when we must become the leaders of our people. Together with non-Catholic leaders, we have to bring them to greater happiness and to show the way to Catholics as well as non-Catholics. Seen from this viewpoint only, we can already underline two chief tasks: first, to form an Asian Catholic attitude of life, and secondly, to become more and more the devoted children of our own people.

Looking at the average mental attitude of our brothers, we have to make the distinction between their spiritual and social life. Concerning the first aspect, we can, thank God, note that most of our brothers have still a more or less vivid contact with God in their daily life, although at the same moment we must confess that the results of the influence of a materialistic attitude of life are growing.

A characteristic for Oriental religious life is that the practice and the performance of the contact with his God are strong and vivid, but rather personal and indefinite: man feels it in his personal being, and it is difficult to put this into words. This is one of the many reasons why most of us are tolerant in case of religion and formulation of beliefs, why we have a great respect for the beliefs of our neighbours, but this is also the reason why we don't like to talk about religion, why we don't like to be disturbed in our beliefs with all kinds of arguments. It is our characteristic that we carry out our belief in an existential manner, and not in an essential one: we do it with our whole being, with sentiments, symbols, feelings, and with our mind and *ratio* too, not in the pure and idealistic form, but more in the human form with its virtues and shortcomings. For us the main point is not to be found in the logical system of the teachings of the belief, but rather in the practising of them.

## Apostolate in an Existential Manner

Knowing this, the only conclusion for the form and manner of the apostolate should be found in the existential manner: we have to put our belief and morals in practice and in this way show others what is better, what is richer and nobler. We have to live a Catholic life among others rather than to argue about dogmas and points of morals. Let them see and experience the richness of Catholic teachings in daily life, for the private as well as for the public life: how we think and act on social problems, on human relations, and



Union of Students — Cairo

even on politics. We know the importance and the value of the materialistic attitude. Because we also know how this materialistic spirit can ruin our brothers' religious life, let us practice our Catholic teaching on this matter in order to demonstrate the right value of all kinds of tools of comfort. We have to show then that our belief does not deny the enjoyment of material progress — we can enjoy it very well but at the same time, we can show how far this can be tolerated. This is the same case with social-political problems, democracy, education methods, and so on. We not only have to be open to the needs of others for these things, but rather we must become one of them, within their world of interests and thoughts, to have personal contacts on a human level as much as possible, and not only act as superficial neighbours.

We finally have to prove the full width of our Christian humanism, in which we love the human being fully, not only as the master of this world, but rather as the redeemed child of God. We have to prove that we can only be fully and rightly Catholics if at the same time we are fully children of our own culture and people, in order to witness that the Church also belongs to us and that our world has room in the Church.

## LOVE OF OUR NEIGHBOUR

Edited by PÉRE PLE, O. P.

This symposium has been published to lay stress on the fact that to love our neighbour is one of the cardinal factors in Christian life. It comprises a series of essays by a number of French Dominicans who deal with the subject from the scriptural and theological viewpoints, and by others who treat it from a psychological and sociological standpoint. The work demonstrates for us the unity of love — the love of God and our neighbour and emphasises the urgency of the world's need for more brotherly love.

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# IMCS Seminar and Assembly

● The 5 day Formation Seminar for young *Pax Romana* leaders announced in February, 1956, has been planned in two parts:

**Geneva:** Course at the European Headquarters of the United Nations.

1. Economic and Social Council of the United Nations (ECOSOC) — 2 days — a study of some of the problems ECOSOC is facing today — talks by Mr. Scheyven (SUNFED) and Mr. Owen (Technical Assistance Bureau). Also some delegates from the different countries will be asked to take part in the discussions.

2. International Labour Office — 1 day — talk by Mr. Rens.

3. World Health Organisation (WHO) — 1 day — talk by Mr. Biraud.

4. Role of the Non-Governmental Organisations at ECOSOC — 1 day — talk by Mlle de Romer.

**Estavayer** (on lake Neuchatel, near Fribourg, Switzerland):

1. The Mission of the Church in the Modern World — the Lay Apostolate — 1 day — talk by Rev. Père Duroux, O. P.

2. What Does the Church Expect from the University Milieu? — 1 day — talk by Prof. Sugranyes de Franch.

3. In What Way can *Pax Romana* Help the Federations? — 3 days — as regards Professional Formation and International Formation — talk by Rev. Père Faidherbe, O. P.

The names of the speakers as outlined have to be confirmed — The dates are as follows, Geneva — July 3rd to 7th, Estavayer — July 10th to 14th.

● The 8th and 9th will be left free for the participants at the Formation Seminar to visit Geneva and its surroundings. For those who intend to go to the Assembly after the Seminar, arrangements will be made to travel in a group and to visit Fribourg and its surroundings. The *Pax Romana* General Secretariat asks that all names of candidates for the Formation Seminar be sent to Fribourg as soon as possible with the notation that the candidate wants to take part in both meetings or in just the meetings at Estavayer.

The Interfederal Assembly of *Pax Romana*-IMCS will be held in Austria from the 19th to the 23rd of July and the exact location will be made known later.

● Four national groups of Catholic students have requested affiliation with *Pax Romana*-IMCS. The requests have come from the Catholic Student Group at the University College of Khartoum (Sudan), the Catholic Students' University College of Ibadan (Nigeria), the Federation of Gold Coast Catholic Students, and a new national federation formed by St. Ferdinand's Society and St. Augustine's Society, Kampala (Uganda).

## WUS and WAY

● In a recent circular letter to its affiliated and corresponding members, the General Secretariat of *Pax Romana*-IMCS asked for a report from each group on their cooperation with the national and local groups of the World Assembly of Youth (WAY) and the World University Service (WUS). Information and documents on both organisations have been sent to the Federations. Because of the importance of these two international organisations, the requested report will form the basis of discussion at the 1956 Interfederal Assembly. The outline for the report is: (1) How familiar are you as a Federation with organisations like WUS and WAY? (2) Are there national committees of WUS and WAY in your country? (3) If yes, are Catholic students or groups members of these national committees? (4) Also, if yes, is your group cooperating with the national committees?

● During the 6th National Congress of the Irish Association of Catholic University Students (IACUS) it was decided that the four units would raise 50 Lst. to be sent to *Pax Romana* as a contribution toward the preparation of an African regional meeting. Also the JUC Masculine and Feminine (Juventud Universitaria Católica) of Portugal have promised to have fund-raising campaigns for this purpose. We would like to thank these federations and others who have responded to the Entraide programme and we would like to ask all our groups to notify us of their Entraide activities.

# PAX ROMANA AT A GLANCE

● A Leadership Training Course will take place in Singapore from the 11th to 17th of August, 1956. A short questionnaire has been sent out to all federations concerned asking them to reply before the 1st of May to Fribourg with a duplicate to Singapore. The participation has been widened to include Hong Kong, India, Ceylon, Philippines, Japan, Pakistan, Siam, Formosa, Korea and Indochina (1 delegate and 1 observer each) Burma and Indonesia (2 delegates and 2 observers each) Australia and New Zealand (2 observers each). The staff at Fribourg is investigating the possibility of obtaining financial assistance in order to make possible this enlarged participation. However, it is necessary that the federations concerned send as soon as possible the names of the candidates they would like to send with a full curriculum vitae.

## Staff News

● Mr. Jaime Cordova of Lima, Peru, has arrived at the General Secretariat in Fribourg to take up his duties as Associate Secretary for Latin America. He participated in the *Pax Romana* Interfederal Assembly in 1954 and has long been active in the work of the Union Nacional de Estudiantes Catolicos and the Consejo Nacional for Accion Catolica Universitaria of Peru. On his journey to Switzerland Mr. Cordova stopped to talk with leaders of *Pax Romana* federations in Ecuador, Panama, Costa Rica, El Salvador, Guatemala, Mexico

and with friends of *Pax Romana* in New York... The two general secretaries of *Pax Romana*, Prof. Ramon Sugranyes de Franch, ICMICA and Thom Kerstiens, IMCS, visited Rome recently where they had an opportunity to discuss questions pertaining to the movement with our Cardinal Protector, His Eminence Giuseppe Cardinal Pizzardo, His Eminence, Eugenio Cardinal Tisserant, Msgr. Dell'Acqua representative of the Secretary of State and Msgr. Sigismundi, Secretary of the Sacred Congregation for the Propagation of the Faith. ... Patricia Maguire, a member of the IMCS staff, attended the council meeting of the Union of Catholic Students in England... Mr. Peteris Casno, newly elected president of our Latvian Federation (DZINTARS), Mr. Philippe Maury, General Secretary of the World Students Christian Federation and Mr. Juan Barros Barros, Latin American Assistant of the Coordinating Secretariat of the National Unions of Students (COSEC) have visited the Fribourg offices recently.

● The International Meeting and camp of AUCAM (Service for Foreign Students, University of Louvain, Belgium) which is associated with the Missions Sub-Secretariat of *Pax Romana*, will take place August 1st to 15th at the Castle of Hollenfels, Luxembourg. All students foreign and European, are invited to take part. Further information is available from AUCAM, 9 rue de Namur, Louvain Belgium.

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ICMICA Council  
in audience  
with  
POPE PIUS XII



● The 9th International Study Week at Gemen will take place from the 6th to 16th of August in Gemen, Germany. This meeting is organised annually through the auspices of *Pax Romana* by the Gemen Committee under the direction of Professor Lenz Medoc. The theme chosen is *Co-Existence and Truth* and it will be divided into the following topics, (1) Solidarity and Co-Existence; (2) Co-Existence between Christian and non-Christian; (3) Co-Existence between Catholic and non-Catholic; (4) Co-Existence of economic systems and social classes; (5) Co-Existence of races; (6) Co-Existence of nations; (7) Co-Existence of political regimes.

Gazzada — OIC

● The General Assembly of the Conference of International Catholic Organisations took place on the 16th-19th of March at Gazzada, Milan, Italy. In his address to the Conference, Monsignor Dell'Acqua (Representative of the Papal Secretary of State) said: "It is necessary that the members of the General Assembly of the Conference can resolve their attitudes on the problems within their fields of competence, for in the world today, those problems demand the general cooperation of Christians. They can study together the tasks which occupy them as a group and can bring to fruition the necessary decisions... This is no time for conflicting efforts nor for vain rivalries. Let each organisation, under its bishop respectful toward others and open to all efforts of good will, courageously take its part in the harvest of the Lord".

*Pax Romana*, IMCS, presented the following resolution which was adopted by the General Assembly.

"The Conference of the OIC's in its Gazzada Assembly, having heard the report of the OIC Liaison Centre for the Missions, wishes to draw the attention of all the OIC's very

specially to the problems which arise from the greater and greater numbers of students arriving from Asia and Africa in the Western countries, charges the competent organisations (*Pax Romana*) in a particular manner, to make a thorough study of the situation and the problems which follow from it, underlines the necessity to facilitate the reception of foreign students immediately upon their arrival, into a fraternal Christian milieu, wishes that resources will allow Catholic institutions and particularly Catholic universities, to offer to receive a greater number of students coming from Asia and Africa, and hopes that the OIC's will offer the students from mission lands the possibility of assisting with the work in their secretariats and offices.

Federation News

● **India:** The 2nd National Congress of the All India Catholic University Federation (AICUF) will be held in Bangalore from May 18th to 20th. The congress will have the two-fold function of creating mass enthusiasm and defining the programme and policies of the AICUF. Topics for discussion will include: (1) The Church and Progress: the attitude of the Church towards science, techniques, social reforms, the Christian versus the Marxist conception of building the world; (2) Christians in the World: the duties of 'presence' and participation, the lay Apostle as a witness for Christ; (3) India on the March: new social patterns, educational reforms, youth for service and study as a preparation for service; (4) The Place and Role of the Federation. The impact of the 1st National Congress in Madras, 1952, has been the inspiration for the many training courses and leadership camps that the AICUF has been able to organize. In planning its 2nd plenary meeting, the Federation is underlining the role of the student in the service of the student community, and in the service of the Indian people.

**Ireland:** The 6th National Congress of the Irish Association of Catholic University Students will take place in Queen's University, Belfast, from the 3rd to 9th of July. The theme will be 'Catholicism in Ireland' and will be dealt with in five papers, including the place of IACUS within this theme. IACUS will offer a free place to an official representative from 10 federations for the Congress. *Pax Romana* affiliates who are interested should write to Rev. M. P. Kelly, International Secretary, IACUS, Catholic Chaplaincy, 14 Fitzwilliam Street, Belfast, Northern Ireland... IACUS has also sent the following information to Fribourg: The Summer School of the University College, Dublin, will be held from the 10th to 25th of July. The theme will be 'Ireland and the Modern World'.

**Italy:** The annual Federal Assembly of the Italian Federation (FUCI) took place in Sorrento from the 28th to 30th of December, 1955. The theme was 'Theology and Spirituality'. ... the fourth Social-Problems Week of the FUCI was held in Bologna from the 17th to 22nd of December to discuss 'The Problems of the Social Class'.

**New Zealand:** The annual Congress of the University Catholic Society of New Zealand was held in Auckland at Knock-na-gree. Approximately 80 students attended to discuss 'the Mission of the University in New Zealand'... A UCS scholarship has been established to bring an Indian student to study in New Zealand. The first recipient, Mr. V. J. Augustine, from Loyola College, Madras, will do an M. A. course in English at Victoria University College in Wellington, during 1956-1957. This contact between the federations of India and New Zealand will provide insights into the experiences of both groups, and closer relations in the future. This is a programme in the true spirit of Entraide.



# A Tour of the Federations

The first Association of the Ukrainian Catholic Students OBNOVA was founded in Liviv (West Ukraine) in 1930. The same purpose which brought the group into being continues to direct it. The constitution defines it as follows: "To work at the spiritual formation of Ukrainian students on the basis of Christian religion and morality and in the spirit of Ukrainian national tradition". OBNOVA stimulates religious practices, enriches the internal life of its members by organising religious conferences, religious exercises, pilgrimages, and camps. OBNOVA organises conferences, study weeks, looks after the publication and propagation of Christian social doctrine and religious knowledge among its members in order to develop their vision and to positively influence others. An active Christian who is capable and willing to take an active part in the apostolate in the world is an ideal of OBNOVA.

## The Most Important Activities of OBNOVA between 1930 and 1939

Apart from the religious life of the Association's members, OBNOVA organised or cooperated in undertakings of great importance. In 1933 OBNOVA members organised the religious manifestation in Lvov under the slogan "Ukrainian Youth for Christ" (100,000 participants). OBNOVA members engaged in the educational work involved in the organisation of Catholic youth 'Orly' (Eagles) and especially in educational camps for Catholic children. In 1939 a Social Week was organised in Lvov which dealt with the problems of the nation and nationalism and which had serious repercussions for the broad masses of Ukrainian society. OBNOVA, which was working in a society penetrated to some degree by communism and extreme nationalism, continued its urgent task to create a Christian social outlook among its members and to influence the formation of their political program inspired by the social doctrine of the Church. In this, the Association met with considerable success.

## OBNOVA after World War II

During the German and Soviet occupation of the Western Ukraine, OBNOVA was not able to continue its activities. Yet it did so in exile in 1946 where some thousands of Ukrainian students and graduates were present. The Association of the Ukrainian Catholic Students OBNOVA was renewed in MUNICH and at that time the Ukrainian Catholic Academic Union, named after Metropolitan A. Sheptytsky, the organisation of Ukrainian Catholic intellectuals, was founded. Since then associations have arisen in other university centres such as: Madrid, Louvain, Erlangen, Innsbruck, Graz, etc. In 1946 the Ukrainian Catholic Academic Seniorate was also reorganised. When in 1947 the International Movement for Intellectual and Cultural Affairs - *Pax Romana* was formed, the Seniorate became a member of this Movement and changed its name to the Ukrainian Catholic Academic Union OBNOVA. Archbishop Ivan Bucko, Apostolic Delegate to the Ukrainian Catholics in Western Europe, became the protector of the two associations.

## Federation of the Associations of OBNOVA

When more local associations of OBNOVA were formed it was necessary to unite them into a Federation. Such a Federation was organised at the convention in Munich in 1948. Between 1949 and 1952 a great many Ukrainians emigrated to the Western hemisphere where local associations of OBNOVA have arisen. Their activity developed best in Canada where 'The Canadian Federation of Ukrainian Catholic Students' with its centre in Winnipeg was formed in 1953. The Most Rev. M. Hermaniuk, Auxiliary Bishop to the Catholic Ukrainians in the province of Manitoba, became the protector of this Federation. Student associations of OBNOVA exist also in the United States and individual small groups in South America and Australia. The movement of the Ukrainian Catholic Academic Union has also furthered its activity in France, England, United States, and Canada and is on the point of forming a Federation. At present there are more than 20 local groups in both branches of OBNOVA in Europe and America with nearly 1000 members.

## The Three Main Fields of Activity

During the first OBNOVA period as well as at the present time, the student and Academic OBNOVA branches operated mainly in three directions:

1. religious life and practice
2. formation of members, preparation for professional life and national-cultural activity
3. participation in the international movement of *Pax Romana* and cooperation with federations of Catholic students and intellectuals of other nations

Since 1949 the student OBNOVA in cooperation with the Ukrainian Catholic Union OBNOVA has organised study weeks every year where participants study different religious and social-spiritual problems under the leadership of priests and experts in the fields. Among these study weeks have been the following: 1949 in Hohenaschau (Germany) — Social doctrine of the Church; 1950 in Culemborg (Netherlands) — Ukrainian Catholic Academic environment and our Church; 1951 in Madrid (Spain) — The Individual and Society in the light of Catholic doctrine; 1952 in Loury (France) — The Church in the contemporary World; 1953 in Rome — Problems of the Lay Apostolate; 1954 in Louvain (Belgium) — Our Lady in the Church and in the life of the Christian. About 20-30 persons took part in the study meetings which were usually accompanied by administrative assemblies and religious exercises.

Since 1947 OBNOVA has published a periodical which contains articles on spiritual formation, instruction for the internal activity of the associations, news on the work of the groups, and on international life in *Pax Romana*. This newspaper comes out in different forms, multicopied sometimes, printed others, once as an appendix to the weekly newspaper 'The Christian Voice'. At present it is being multicopied and is always dependent upon the financial resources and possibilities. In

1954 OBNOVA members founded a publishing house in New York in order to produce religious literature and scientific works of their members. The local association OBNOVA in Philadelphia is publishing an appendix to the weekly newspaper of Catholic Action (ShlakhWAY) and the Canadian Federation started publishing a quarterly magazine OBNOVYANYN in 1955.

## OBNOVA and Pax Romana

Since 1953 OBNOVA has been a member of the International Movement of Catholic Students of *Pax Romana*. Its members have taken part in the assemblies and congresses and cooperated with some sub-secretariats. Before the war OBNOVA was very active in the sub-secretariat 'Pro-Oriente' and in 1939 and 1948 had members on the Directing Committee of *Pax Romana*. Since 1947 the Ukrainian Catholic Academic Union has been a regular member of the International Movement for Intellectual and Cultural Affairs and has taken an active part in it. OBNOVA tries to instil in its members an interest in international life and a desire to master the experience and techniques of other national federations.

Before World War II OBNOVA was also a member of a territorial Union 'Slavia Catholica' (attached to *Pax Romana*) in which Slavic Catholic student federations cooperated. Since 1945 OBNOVA has been dealing with the problem of Catholic exile students from Middle and Eastern Europe who in 1948 founded 'Catunitas' with its centre in Munich. The aim of this union was to create among the students and young graduates of exiled nations an atmosphere of confidence and cooperation which could become a basis for future friendly relations among these nations. The student OBNOVA is also a member and cooperates with the International Federation of Catholic Youth with its centre in Rome.

Everyday work in the associations, federations and in the academic union does not shut out the Ukrainian exiled student and graduate from the task which the persecuted Church puts before him. He is conscious of the responsibilities which await him and while in exile, he prepares himself for the rehabilitation of the Church in his country and for the creation of a better social relation in the spirit of Christian doctrine.

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