



# pax romana journal

International Movement of Catholic Students

International Catholic Movement for Intellectual and Cultural Affairs

## Culture and the Professional

by Prof. FAUSTO MONTANARI



Committee meeting of the International Secretariat of Catholic Artists (Pax Romana-ICMICA) in Venice last September

The theme of our last World Congress: From the University to Life — Problems of the Young Graduate, and its related topics are at the very heart of our apostolate. Each national group, whether students or graduates, should study this subject, and act on the results. We reproduce here an article from the bi-monthly bulletin of the Italian "Movimento Laureati di A. C.", *Coscienza*, written by our colleague, Prof. Fausto Montanari, of the University of Genoa which appeared in No. 7 for this year (5 April 1956). This gives us an original and stimulating view on the ever-present problems of culture and the profession.

From his first years at the university, the student has heard the old practioners say that the university teaches everything that serves no purpose in professional life, and that in professional life one must know everything that cannot be learned at the university. After his first steps in a profession, the young graduate is tempted to say that the old practioners are perfectly right.

But they are right only in this: the student's zeal is futile and out of place if his only effort is to wring a "distinction", at any cost, from the examinations in those branches where the professor limits himself to insisting on a literal and purely memorized repetition of his own textbooks.

Evidently, if all university culture imbibed by the student was of this level, the old practioners would be right a thousand times: no purpose is served in life by having obtained high marks in examinations through the sole procedure of pleasing the professor!

It is wrong, on the other hand, to pretend that there is no purpose in having studied

well. But everything rests in the meaning of "well". To study well at the university means the same as to exercise one's profession well. One studies well and acts in consequence in the spirit of culture, in the disinterested search for truth valuable in itself and not because it serves our particular interests. Our true interest is the interest of all men, which brings us to salvation (putting to work our best forces), and which also brings salvation to others. To know more of what is best for all is the criterion of university studies; it is also the criterion of the exercise of a profession.

In the exercise of a profession, whatever it be, from teaching to rescuing failures, we can distinguish two principal moments of action: 1) a scientific-practical moment which consists of sizing up the situation and mastering a particular problem by placing it in its proper niche in the universe according to the application of particular scientific methods, and the arts which they impose. And 2) a moment of wisdom which consists in acting or not acting, but always acting prudently according to the scientific principles which apply in a case of this type, following from a moral judgment on its lawfulness.

But, it is evident that one can only act during these two moments if one possesses a culture as vast and profound as possible: a specific and helpful scientific culture in one's own field, and a general — not generic — culture open to all human facts; a general culture guided, as if by a compass, by dynamic morality.

This is the important point: that this morality not be a simple submission to established

mores, but a tendency to guide the world toward its best development at the moment of action. There is a certain margin of practical risk in the fact that this possibility is not measured by absolute security (which makes us fall again into quiescent submission to acquired habits), but by a reasonable estimate of amelioration. Professional ethics do not only recognize certain limits (the negative aspect of forbidding illicit acts even if they are technically possible, easy or lucrative in the market-place), but also a tendency to betterment, a positive inspiration of our acts.

All this is impossible without a living, active, critical and — exteriorly — restless, personal culture. This means a culture not just capable of perpetually questioning acquired principles, but of questioning practical applications of them.

What happens, actually, in the exercise of a profession? The new case is always automatically tied to the example — more or less adequate — of the preceding case already resolved by ourselves or others. But in reality, the more remote and diverse the precedent, the more one must pay attention to the movement of circumstances which surrounds the new case.

We must, therefore, have a living and active culture, not only in the specific domaine of the science we apply, but also with regard to the concrete and total life we live. The more we tarry in a rut of acquired professional mores (even if they have proven good or tolerable in the past), the more we betray our duty as collaborators in the development of the world.

The man in a liberal profession considers himself astute because he imitates the exterior practices of his predecessors and neglects to deepen his own culture, because he can react in both an episodic and spontaneous manner which may be neither intelligent nor honest. To be intelligent, it is sometimes necessary to run the risk of not appearing so astute, for astuteness is only intelligence mutilated and reduced to serving momentary and egotistical interests. True intelligence, on the contrary, is astuteness extended to all times and places, to that which is *ours* and all men's, and not on'y that which is *mine* and *yours*, belonging to only one or even several persons.

(continued on page 7)

# THE UNITED NATIONS AND HUMAN RIGHTS

## A New Enquiry into Religious Freedom

The international protection of human rights seems to be one of the master pieces of the new juridical system inaugurated by the Charter of the United Nations to guarantee order and peace among all peoples. Invoked by the Charter itself, the rights of the human person which do not stem from the changeable generosity of the State or the international community, but are written by God into the heart of man as a creature endowed with reason and freedom — these rights were solemnly recognized and proclaimed in the Universal Declaration of Human Rights adopted by the General Assembly of the United Nations, in Paris on December 10, 1948.

### Measure of Progress

Whatever were the lacks and insufficiencies of the Declaration (of which the most serious was the omission of the divine origin and dignity of man), we hailed it as a great measure of progress: these rights, the inalienable patrimony of all men in all countries, thus received sanction and recognition from the highest international authority. If a juridical guarantee could be established to exact the respect of all members of the United Nations, the individual would cease to stand isolated and unarmed in face of the encroaching power of the State and totalitarianism.

The Declaration by its very nature was only that — a declaration — that is, a programme, an ideal to unite in a catalogue (so to say) those rights and freedoms which the universal conscience considered as inherent in the human person at that moment in history. In consequence, it was necessary to consign them to an executory instrument such as a binding agreement between States in order that man, as the holder of these rights, might have the

possibility of exacting respect and recourse before an international organism if they were eventually violated by the state.

Carrying on the project of the International Covenant — or rather, Covenants — on Human Rights, the Economic and Social Council of the United Nations (ECOSOC) immediately started to work. During several years, the formulation of the Covenants was the essential work of the Commission on Human Rights created by ECOSOC. Numerous non-Governmental organizations, conscious of the importance of the work, collaborated with ECOSOC and the Commission on Human Rights in order to ameliorate the terms of the future instruments as far as possible. The object of one covenant was the defence of Civil and Political Rights, and the other, Economic and Social Rights. And both were to include as an indispensable instrument a section on Implementation giving the possibility of recourse to the United Nations to those who deemed they were wronged unjustly.

At the end of many years of effort, the great hopes which we and many others placed in the Covenants on Human Rights were shown to be vain. Enormous variations in the degree of civilization between various members of the United Nations and the fear of certain great and small powers that upheavals would result from the integral application of the Covenants led one of the great powers of the UN to declare that it would never ratify the Covenants in their present form.

### Change of Approach

From that moment, it was necessary to change one's tune. Seeing that it was impossible to continue their function of setting up norms in this field and endowing the international community with institutional means to protect the fundamental human rights and freedoms, the Economic and Social Council and the Commission on Human Rights changed their approach. Without renouncing, at least in principle, the possibility of obtaining a re-examination of the Covenants in the General Assembly when circumstances should be more favourable, they took a new direction based this time on a study of documentation. One would say that, recognizing their powerlessness to impose on states respect for individual rights, the organs of the United Nations tacitly decided to limit themselves to recording the present world situation from this point of view and to show public opinion what progress — and what relapses! — occurred in various countries. The organism which is serving the United Nations more and more in this task is the Sub-Commission on Prevention of Discrimination and Protection of Minorities —

in its turn, an emanation of the Commission on Human Rights.

Therefore, in addition to a "Yearbook on Human Rights" designed to record annually the evolution in respect to these rights, the Sub-Commission has undertaken the elaboration of a series of reports in ample terms on discriminatory measures imposed by governments in different fields. The most advanced is the study of "Discrimination in Education". Two years ago when this study was launched, *Pax Romana*, with the collaboration of the International Catholic Education Office, furnished the Reporter with abundant documentation on the situation in several countries. And the Reporter, Mr. Charles Ammoun of Lebanon, did us the honour of citing at several points in his final memorandum *Pax Romana's* information on Catholic education in various lands, which did not fail to arouse reactions of agreement and disagreement during the debate on the Ammoun Report in the Sub-Commission meeting in New York, January 1956.

### Religious Practices

At present, Mr. Krishnaswami of India is undertaking a new enquiry into "Discrimination in Religious Rights and Practices", based on a preliminary report by Judge Halpern of the United States. Considering the extraordinary importance of the subject and the delicate character of the enquiry which evokes burning questions for every Christian and which necessarily touches on Church-State relationships, *Pax Romana*, with other international Catholic organizations, considered it its duty to participate. Our memorandum was sent to Mr. John Humphrey, Director of the Division on Human Rights at the United Nations Secretariat, at the end of last June.

Essentially, it dealt with questions of fact and brought into focus an entire series of injuries to the freedom of the Catholic religion in many countries, be it through legislation or practice. In the introduction, we did not fail to point out the exact place of religion in the world and the very particular nature of religious freedom in the body of human rights. Indeed, the right to freely practice his religion which man can turn to account vis-à-vis the state, is only the reflection of his duty to give God, as creator and redeemer, the first place in his heart as well as in his actions. "I serve God first." And as long as he seeks to redress any injuries of the state against his religious rights, man is not alone. The Church of Christ, a spiritual society sovereign and perfect in its order, is also there to demand respect on the part of the state.

### On Other Pages

African Seminar . . . . .	4
Editorials . . . . .	6
Decolonization II . . . . .	8
Professional Meetings . . . . .	10
News at a Glance . . . . .	9, 11
Culture and Professional . . . . .	1



# PAX ROMANA DAY

as celebrated by the ...

## JUVENTUDE UNIVERSITARIA CATOLICA FEMININA of Portugal



### Jerusalem: Holy Land of the Christians, the Jews and the Moslems

In its preliminary remarks, *Pax Romana* also stressed another consequence of the transcendent character of religion which commits man entirely: religious freedom is not only harmed by official measures against a religious community or practice of a creed, but also depends on a long series of other fundamental human rights (right of association, freedom of expression and of the press, freedom of religious education, and so on) whose systematic violation often stems from anti-religious motives. It is evident that the most serious cases of attacks by the state against religion itself (our memorandum enumerated in detail juridical texts and particularly forceful facts) are those which prove the existence of discrimination, or more exactly of a veritable religious persecution, in the numerous countries behind the Iron Curtain. The facts are already known by those who do not wish to close their eyes to reality. But it goes without saying that, in different forms, many cases of discriminations still exist in the free world both in law and in practice, and we did not fail to note them, indicating some fields in which the Reporter should extend his enquiry.

R. S. F.

The celebration of *Pax Romana* Day throughout the world is much (if we can dare to make the comparison) like the Liturgy of the Church: it can be adapted to local needs and local circumstances in order to ensure the one factor which is the object of the celebration — the realisation of the University Apostolate by all members of the group. In most countries, *Pax Romana* Day is on or near the feast of St. Thomas Aquinas (March 7) and may prolong itself into several days or a week of programmes. In other lands, it is celebrated concurrently with Cardinal Newman Day. The JUCF of Portugal last year found another formula which is presented here. Through the graces lavished upon an international community at prayer, and through the dramatisation of the wide-spread interest and action of *Pax Romana*, the best celebration is that which brings home these facts to our federations in a way to make them their own.

\*

### Pax Romana Week 1956

This year we have celebrated our *Pax Romana* Week at the same time as the Church Unity Octave of the Church (January 18-21), for two reasons: 1) we felt that the spirit of *Pax Romana* could easily be integrated into the idea of the Octave, and 2) in Portugal our exams start in most Faculties during February, and thereby impede a celebration in March.

This change of date seems to have provided good results, for we could verify that the 1956 *Pax Romana* Week was clearly superior to those of preceding years in its success and meaning for our university milieu. When it was formerly celebrated in March, there were numerous difficulties to overcome.

The activities of the 1956 *Pax Romana* Week covered three essential aspects:

1. *Spiritual aspect*: The National Secretariat for *Pax Romana* (NSPR) which is a part of the National Directorate of the JUCF and which is responsible for the international formation of JUCF members under the guidance of *Pax Romana*, asked all affiliated groups to offer their prayers for the following daily intentions, in conjunction with the usual intentions for each day of the Church Unity Octave:

- 18 January: for *Pax Romana* and its federations
- 19 January: for the university apostolate in Asia
- 20 January: for the university apostolate in Australia
- 21 January: for the university apostolate in Europe
- 22 January: for the university apostolate in North America
- 23 January: that the ideal of *Pax Romana* may penetrate all apostolic work of JUCF

24 January: for the university apostolate in Latin America

25 January: for the university apostolate in Africa

We asked the JUCF groups in every Department of the three university centres to have a Mass celebrated every day for these intentions. We know that most of them, almost all in fact, did have Mass said for the proper daily intention.

2. *Intellectual aspect*: The NSPR chose "Patriotism and Universalism" as the study theme of all Departmental "teams" of JUCF, and above all, of the meetings of our *Pax Romana* secretaries. To this end, our magazine "Presença" published an article on the theme. However, most of the team members of JUCF did not study the theme; they limited themselves to reading the article.

In each center — Lisbon, Porto and Coimbra — conferences for all university students on the same theme were given by a professor. The presiding member for each meeting was: in Lisbon, His Excellency the Apostolic Nuncio; in Porto and Coimbra, the bishops of the respective dioceses. Audiences for the conferences were very large in all three centres.

3. *Material aspect*: On this occasion, the Departmental groups of JUCF started to make collections for "Entr'aide" which in April realised the sum of \$ 35. The money was sent to *Pax Romana* for the Catholic student group in Sierra Leone to aid their participation in the 1957 African Seminar.

During *Pax Romana* Week, we also intensified our campaign for new subscriptions to the Journal and new Friends of *Pax Romana*. In April, we had realised 65 new subscriptions and 13 new Friends.

In order to stimulate all the activities suggested by the NSPR for *Pax Romana* Week and to meet directly the leaders who were responsible for international formation in the three centres, the National *Pax Romana* Director personally visited most of the Lisbon Faculties during the Week, as well as the centres in Porto and Coimbra. The other Lisbon groups were visited by members of the Diocesan Directorate of JUCF. In all three centres, however, the National Director held meetings with the leaders and other member of JUCF on "The Responsibility of the Catholic University Student in the International Community", stressing the means of direct participation through JUCF in the work of *Pax Romana* on both the national and international levels.

Before finishing this brief report, we should mention that the Feast of St. Thomas Aquinas — International *Pax Romana* Day — was not forgotten by JUCF although it was celebrated outside of "*Pax Romana* Week". We offered our prayers on that day for the intentions of *Pax Romana* and some Departmental groups had Mass celebrated for the same purpose on that day, March 7.

National Pax Romana Director of JUCF, Portugal

# PRELUDE TO THE AFRICAN SEMINAR

by NICHOLAS MURAGURI

Makerere College, Uganda — the University College of East Africa

This article is written by the present editor of the *Pax Romana* «African Newsletter», a student at Makerere College, Uganda, who attended the recent meetings of IMCS on a travel grant given by UNESCO for a student in East Africa. This first part introduces the background to the decision of the Interfederal Assembly of IMCS to hold a Regional Student Seminar in Africa at Christmas, 1957. Most of the Entr'aide projects for the coming year will be based on helping the African students to gain the finances to organize their meeting as they would like it, with students and experts from all continents, guests, and eminent persons. This series of articles will be published by the *Pax Romana* General Secretariat, together with a description of the Entr'aide Project, and some wall posters, as material to aid the Federations in the support of Entr'aide. This material will be available on request in 1957.

The last issue of the «African Newsletter» No. 3, 1956 can be requested from the General Secretariat, 14 rue St. Michel, Fribourg, Switzerland.



## Fundação Cuidar o Futuro

### LAY APOSTOLATE

#### The Meaning of Existence

"It is wrong to imagine that Catholic laymen require ecclesiastical approval for every step they take in social and political life." When Archbishop Romolo Carboni writes these words in the *Catholic Worker*, he effectively brings home to us the meaning of lay apostolate. When he continues to say that "The forces of evil have their agents in every department of life...", he again shows in a nutshell why lay apostolate cannot be limited to one particular level.

Time changes, as an old Latin proverb says, and we also change with it. The sinister characteristic of our age, as most scholars testify, is a misguided understanding of the "meaning" of matter. This outlook, which has essentially resulted in making it more difficult to propagate the teaching of Christ, requires special attention. It calls for those who profess the faith which Christ taught to join hands in counteracting this situation.

This cult of deifying matter has its foundation in a wrong interpretation of the meaning of existence. It is a misguided use of the intellect. It can only therefore be met most effectively on the intellectual level.

#### The African Situation

Can Africa claim to be free from this doctrine that now afflicts our age? Can the Catho-

lic intellectual forces, which have an answer to this problem, afford to sleep for a little longer? That the intellectual Apostolate must take its stand now is a fact that nobody who knows Africa dare question.

The need is even more urgent today when the gun-shaped continent is a hot-bed of wrangles, quarrels and disputes, all arising from the unique political state of that continent. Today, when the whole of Africa is being swept over by a wave of longing for change, when racial issues of one type or another are challenging all ethical thought, when all these in turn are taking their good or ill effects on the African mind, the intellectual apostolate must intensify its course in order to save the millions from deviation, corruption and moral death.

When the first issue of the *Pax Romana* «African Newsletter» says that "One of the distinguishing characteristics of the modern epoch... is the failure of intelligent men to communicate with one another...", one feels tempted to think that the generality of this statement invalidates its meaning. But as far as Africa is concerned, the truth of the statement stands.

Intellectual apostolate is not lacking in Africa because of the lack of raw material, but rather because of the lack of a common field of action. Just as one has to gather all the raw material into a factory before useful goods can be obtained, so too with the African Catholic

intellectual circles. These units must be gathered together, at least to give the stimulus needed for united action. This can be done with the young intellectuals, as in the proposed *Pax Romana* African Seminar, and is the most effective way of ensuring hope for the future.

#### The Student Role

"Remember that truth is the mother of humility and charity. Your university vocation leads you to become the guides of those around you; and the first and highest lesson of truth which you have to present for their acceptance and understanding is the teaching of Christ, transmitted to them no less than to you by the voice of the Church..." (Holy Father to University Catholic Action, April 1941.)

It is therefore evident that the Holy Father and the Catholic world in general deplores gravely the state of inactivity often found in some university circles today. The Catholic university student in any country is a potent factor in the propagation of Christ's teaching. Being a future leader, more so in Africa than anywhere else, he has tremendous responsibility to his people.

It goes without saying that any form of apostolate has to begin from within oneself. Quoting the same speech, the Holy Father says, "Live intensively your university life with all the good, great and beautiful things afforded by the seriousness of its scientific standards..."



This is the most efficacious form of your apostolate." The Catholic university student is no different from other Catholics the whole world over. He has the great duty of showing those around him that the faith which he holds is as potent a force in the university milieu as it is elsewhere.

### Individual to Group

Next comes what is popularly termed "collective apostolate". The Catholic students in a university should form themselves into a community and bring their ideas together, for "There can be no doubt that the great evil afflicting and threatening you is still individualism", says Cardinal Suhard to French students (1948). Paradoxical through it may seem, individualism is not overcome only by bringing people together. They must have a common cause for action, and even more important, see the need for pooling their ideas together.

The Catholic university students have a common cause for action — to propagate Christ's teaching on the intellectual level. In this materialistic age, every Catholic must strive to create a situation around himself with a view to making it easier for the teaching of Christ to permeate into our societies. This, like all other efforts, can best be realized through collective activity. Collective apostolate is the answer to this.

## AFRICA UNDER A SEARCHLIGHT

### Catholic University Student Groups

Africa is a missionary country in the real sense of the word. The Catholic missionary everywhere in this continent is doing wonderful work, especially in the teaching of secular and religious knowledge. His work is bearing fruit day by day. The Catholic Church is distinguishing itself as the one, holy, catholic and apostolic faith.

But for a fuller realization of her mission, she needs all her children and more so the gifted ones. It cannot be doubted, less by those who live on African soil, that the few who have attained a certain amount of academic education have an enormous influence on their communities.

Partly because of this realization and partly because of the universal need for united action, the Catholic students in most African universities have formed their own societies basically for lay apostolate in the universities. Heavy emphasis is laid on the edification of the individual. Social gatherings, talks, visits, etc., are universally undertaken as a means to creating a communal spirit.

Catholic student groups are more solidly founded in South Africa than in other parts of Africa. The National Catholic Federation of Students of South Africa (NCFS) was for many years the only African member of *Pax Romana*. In East Africa, a federation may be forthcoming soon. St. Augustine Society at the University of Khartoum, the Sudan, and the *Pax Romana* Federation of Gold Coast Catholic Students were affiliated to *Pax Romana*-IMCS at the 1956 Interfederal Assembly. Also on the West Coast of Africa, similar developments

are taking place in Nigeria and Sierra Leone who are looking forward to becoming members of *Pax Romana* in the foreseeable future. The same can be said of the Catholic groups in the Belgian Congo (Lovanium) and Senegal (Dakar — Institut des Hautes Etudes).

Evidently, the Catholic student in Africa agrees wholeheartedly with the words which were expressed in the special African issue of *Pax Romana* JOURNAL (June 1954) especially as they emphasize the need for Catholic intellectuals in Africa. "In the building up of the future of Africa", the text says, "Catholic students and intellectuals have their role to play; the prospects of the future situation depend in a large measure upon them". This text, which is often repeated to all African university students from a variety of sources, inspires the Catholic student no less than the others.

### Functions of the Groups

The functions of these groups may be varied in approach, but they are basically the same in spirit. Without going into a detailed examination of what their constitutions have to say, one can generalize within limits by saying that they all strive to build up a Catholic social unit in the university, try to influence in so far as their means lie the local university milieu, and further, to make their influence felt as far afield as possible. They strive to preserve their Catholic identity while promoting influence.

In their endeavors, the Catholic student groups in Africa have to face a variety of difficulties, the lack of funds being not the least of them. They have to work in a background which is a peculiar one. Their country is theirs, yet not theirs; they are within the framework of a dynamic society which requires tact, foresight and intuition to handle.

Indeed, the African Catholic student has the spirit of lay apostolate. If only he had the means and the power, he would do much more than he has done hitherto. For fuller activity however, he needs more contact with the rest of Africa, and with the outside world.

### Isolation

When the second issue of the *African Newsletter* showed its young face (1955), it re-echoed what its predecessor had emphasized almost a year earlier. "The primary aim of the Newsletter", we are told, "is the breaking down of the barriers of isolation which at present surround many of the Catholic student groups in Africa, and which at present impede the development of the apostolate amongst Catholics in universities and other institutions of higher education in Africa".

This problem is not confined to the Catholic student groups alone, but to the African student groups in general. It is a peculiar problem. It arises mainly from the fact that the political background of Africa is itself peculiar. Travel is not a "big job" in Africa, often it is a "forbidden job". Political boundaries are more deeply marked than in most other places. The African student has more local problems to worry his head than most other students have. These factors are not conducive to intercommunication between territories, and they can

only be overcome through a very positive effort. It has been prophesied, and to all intents and purposes it seems true, that intercommunication will be easier in future when the African comes to manage his own government.

### Promise for the Future

The present deplorable isolation does not justify our accusing the Catholic African student of individualism. Working almost totally on his own, confronted by the difficulties listed above and more, he has already put up a very promising front. Very excellent extra-curricular work has been done by the South African NCFS. We have recently heard something about the Study Group system now under way at Makerere College, and engineered by St. Augustine Society. We have no up-to-date record of what the other groups are doing but we have no doubt that they also intend to study their local backgrounds through similar methods.

A small number of Catholic students in Africa have traveled outside Africa, and have seen how other students approach their problems. Almost all African groups have their own publications. The societies too have external relations committees, but these are far too busy with local problems to give due attention to this problem of isolation.

But, despite the fact that we can go far in blaming circumstances for directly inducing this isolation, we must nevertheless point out that the Catholic university student in Africa needs a stimulus which will make his efforts in this struggle to communicate with others bear fruit within the shortest possible time. The proposed *Pax Romana* African Seminar will go a long way in fulfilling this mission. The Seminar cannot break this isolation overnight, indeed it cannot, but it will show what people can do when they come together. If one was to prophesy that it will be easier to break this isolation after the Seminar, all the sober folks would refrain from taking their stand against such a claim.

(To be continued.)

## † Jadwiga de Romer

Just before this issue went to press, it was with profound regret that we learned of the sudden death of Miss Jadwiga de Romer of the Information Centre of the International Catholic Organisations at the United Nations, Geneva. During her many years of selfless work for the Lay Apostolate in the international field, *Pax Romana*, in company with many other groups, has appreciated her tireless devotion and outstanding capacity for leadership in the Catholic intellectual milieu. *Requiescat in pace.*

## Editorial

### Friends of Pax Romana

One can note again this summer that travel is a favourite pastime for students and it can be a very good means for their education as well. It is one thing to hear, another to see, and yet another to experience. Travel is not any longer restricted to the "leisure class" and the student world, that most impoverished class of modern society, is taking an increasing part in it. To travel is one thing, to travel intelligently another. We are all familiar with the travel brochures which promise to take us in three days to four countries — the more the better, and the European geographical scene lends itself particularly to this kind of borderjumping. Fortunately, students in general find other means of getting around and many of them have developed hitch-hiking into a highly skilled art. It is clear that this way of travelling can provide a better opportunity to come into contact with the people of the country. Very seldom, however, do they get a chance to meet their fellow students which must be sincerely regretted.

If you ask a student why he did not try to meet some of his colleagues in the countries visited, he will give you the answer that everyone is on holiday and he does not know the addresses of students. It is a pity that the system of *Pax Romana* for organizing Friends is still so little known. A great many of our readers have become Friends of *Pax Romana*. They have received their cards and a booklet giving the names and addresses of all the Friends in the world. This booklet is sent out every year well in advance of the summer vacations. How many of our readers thought about using this information when planning their holidays this summer? Why did not Peter in Ottawa who was going to come to Europe write Pierre in Paris or Pietro in Rome, telling them that as a Friend of *Pax Romana* he would like call on them during his trip. We once heard a girl remark that there were only two good institutions for easy travel — "Marriage and the American Express" We would like to advise her to become a "Friend of *Pax Romana*" next time.

\*

### World University Service

WUS moved to India this year for its General Assembly. In the health resort of Krishnaraj Sagar near Mysore, university people sat down to do a good bit of work. It seems that the spirit of India marked by conciliation got the better of the participants at this meeting. Many a decision taken there, according to the reports we have received, shows foresight and prudence at the same time.

One decision which was taken we would like to mention here \* — that is, the one

### CROSSROADS Seminar:

Pat Maguire and students

from Nigeria, India, Japan

dealing with the Consultative Committee. Since its creation, this committee has been the subject of much controversy in student quarters. Let us review its history.

Last year's Assembly of WUS in Helsinki was marked by bitter wrangles about the question of whether or not the Communist-influenced IUS could become a sponsoring organisation of WUS. After much heated but not always intelligent debate, the request was turned down. Later on, however, a motion was passed inviting WSCF, WUJS, and *Pax Romana* — all three sponsors of WUS since its inception — and IUS to sit in on a Consultative Committee on University Needs, to be established within the framework of IUS. That the proposer of this motion restricted membership to the four organisations mentioned, made it clear that it was a clever manoeuvre to bring IUS into WUS by the back door. The reaction of *Pax Romana*, as expressed in a resolution taken by our Assemblies in England, was a flat refusal to play the game. We are and always have been willing to cooperate with other University organisations in the solution of common problems. However we were not willing to help and carry the red barrow into an organisation by the back door after it had been refused entrance, politely but decisively, through the front door.

A consequence of our decision was that it put the consultative committee in the ice-box — except perhaps for the IUS who kept on telling its members how happy it was to be able to cooperate with *Pax Romana* on this committee.

An added advantage was that it set the different organisations thinking about the form in which closer collaboration of all international organisations could be achieved for the benefit of WUS. It is in this light that one must see the motion accepted in our last Interfederal Assembly at Vienna, instructing our delegation to the WUS Assembly "that they propose informal consultations by WUS with all international university and student organisations in preference to the continuation of a formally constituted consultative committee". We are glad to notice that this suggestion seems to have met with the approval of the General Assembly of WUS, thereby showing that it was willing to amend its own



decision in such a way as to retain the good elements it contained but taking out the political core. We are also glad that we were able to contribute to such a sound solution.

\*

### Consultation with WUS

#### \* Decision on Consultative Committee

Having received a report on the Consultative Committee on University Needs, the General Assembly agreed to amend in the following terms the decision taken at its meeting in Helsinki:

- 1) That in future the International Secretariat shall convene annually a meeting of international university and student organizations interested in the over-all programme and activities of WUS.
- 2) That the Meeting be requested to consider and comment on the Draft Programme of Action of WUS and any other questions concerning university problems submitted to it by WUS and further to exchange information and experience on participating organizations' programmes in the field of university needs with the object of strengthening the programme of WUS and furthering action to promote mutual assistance within and between university communities throughout the world.
- 3) That in a report to the General Assembly, the International Secretariat shall communicate the views and opinions expressed at the meeting and such recommendations as may be forthcoming.
- 4) That the Secretariat shall invite to the meeting the organizations originally invited to participate in the Consultative Committee, those who have already indicated their readiness to attend such meetings, and such other organizations as may be approved by the Executive Committee.
- 5) That each international organization accepting the invitation shall be entitled to send two participants to the meeting and further to send two observers to the General Assembly of WUS, such observers to enjoy full speaking rights.

Count the friends: how many have I?  
Water and stone, pine and bamboo  
The rising moon on the east mountain,  
Welcome, it too is my friend.  
What good is there, I say,  
To have more friends than five?

Yun Son-do, 1587-1666

By permission of the Hudson Review.



### A Tribute

It is with a certain regret that we learned that Mr. Douglas Aitken, the General Secretary of WUS, has declined to stand for re-election. He has been associated with WUS for the past 10 years and has been its general secretary since 1950. A great part of the development of WUS during these years and we think in particular of the expansion of its activities in Asia and Africa — has been due to his energy and perseverance. To lead an organisation which is "non-partisan and works without discrimination as to race, nationality, political or religious convictions" is not a sinecure in this world laden with misunderstanding and prejudices. Many of his acts were likely to be misunderstood and we have heard him called a communist fellow-traveller as well as a die-hard capitalist. We believe, however, that the thousands of university men and women who had the privilege of meeting him during his numerous travels will keep with them the picture of a man whose only concern was the well-being of the university community be it in Bandung or Bucharest, Dacca or Detroit. We wish him the very best in his future career.

### In this issue...

We are pleased to present articles featuring the increased extension of *Pax Romana* to Asia and Africa. "Prelude to the African Seminar" is the starting point for Entrance this year, and "A Tour of the Federations" goes outside Europe to present a picture of the Indonesian Union of Catholic Students. We also hope that you don't miss the important news in this issue — plans for the ICMICA Assembly in Rome at Easter, 1957; and the decisions of the last ICMICA Council meeting.

### the journal

published by: Pax Romana

Fribourg, Switzerland

six times per year in double editions

editor: Thom Kerstiens

printer: Imprimerie St-Paul

Fribourg

subscriptions: \$ 1.25, stg. 6/.

friends: \$ 2.50, stg. 12/6.

sterling area subscriptions to

Professor O'Neil, 8 Eden Avenue

Uplands, Swansea, Great Britain

## PLENARY ASSEMBLY OF ICMICA IN ROME

10th anniversary, Easter 1957

- To celebrate the 10th anniversary of the founding of ICMICA, the 1957 Plenary Assembly will be held in Rome during Easter week.
- **Study theme: THE ROLE OF THE INTELLECTUAL IN FORMING A WORLD COMMUNITY**
  - the world community and Christian universal vision
  - culture in a world which is becoming one
  - science in the service of the human community
  - a body-politic of world-wide proportions

All presentations and the discussions which follow will aid in precisising the role and responsibility of Catholic graduates and their groups in the formation of a world community.

- All sessions, both study and statutory, will take place at the Domus Mariae, via Aurelia 481 where the participants can also be housed.
- Opening of the Assembly will be Easter Tuesday, April 23 in the evening and the closing session will be Saturday, April 27. April 28, Sunday, an excursion to Ostia and places of interest near Rome will take place.
- Holy Week in Rome — all those who wish may spend Holy Week in Rome and follow the religious offices with members of the Italian federation. Liturgical explanations and meditations will be provided in several languages.
- Further information can be obtained from the General Secretariat of *Pax Romana* at 14 rue St. Michel, Fribourg; or from the Foyer de *Pax Romana*, at Palazzo Salviati, Piazza della Rovere 83, Rome.

## Culture and the Professional

(continued from page 1)

Therefore, a scientific, specific and helpful culture has, by its nature, this moral characteristic: the more it conforms to truth, the more it is efficient in time and space. On the other hand, to act in this way, it is necessary to nourish a certain natural faith in truth and justice. Here one sees how much the christian supernatural Faith can aid natural faith and, from this, how much religious culture — in its complete sense of recognition and practice of theological virtues — can, and must, aid the scientific and human culture which one exercises in a profession.

The person who refuses authentic culture on the pretext that professional practice is not nourished by science nor wisdom, but only by established facts, shuts himself off into customary, blind limits; into a game of limited and immediate interests which makes him guilty of centering his life on economic and slothful egotism.

No one can overlook culture. The person who neglects the culture of the intellect really adopts another culture, that of astuteness and

egotistical interests. This is worse, because this culture is not only purely egotistical in the sense that it concerns oneself, but also in a larger social sense, for it develops in oneself as well as in one's colleagues, the habit of underestimating truth and justice, and considering only the practical, limited and immediate interest.

In conclusion, the passing from the university to professional life is not characterized by a change (practical action replacing intellectual work with books or in the laboratory), but it is characterized by the association of practical action with books and the laboratory. By paying this price — but only at this price — the professional will be a man and not a blind machine!

The eastern window dawns,  
The lark sings; day breaks.  
Cowherd, little servant,  
Have you not yet risen, not yet?  
When would you till the whole field,  
Deep-furrowed, running over the hill?

Nam Ku-man, 1629-1711 (Korea)

# THE TASK OF DECOLONIZATION

Part II by Rev. JOSEPH MICHEL

The first part of Father Michel's study was published in the last issue of the JOURNAL and dealt with the theoreticians of colonization during the past four centuries. Las Casas and Vitoria of Spain were almost the only theologians to take part in refining theories, but were silenced by the King for their defense of the rights of colonized peoples. However, other governments have tried to use missionaries to foster their political conquests, although Father Michel also said, "Since Vitoria, one had the impression that colonization was a fact which did not pose problems of such a nature to draw the attention of the theologians". Writers have most often discussed the right of colonization, and its ethics, but "from a careful examination of the titles which could justify colonization, one must conclude that there is an inseparable corollary which is the duty of decolonization; more exactly, The Aim of Colonization is Decolonization". Another work cited by Father Michel was "The Right of Colonization-Moral, Social and International Study", by J. Folliet (1952).

## The Colonizing Nation is only the Manager for Humanity

Another point to keep in mind is this: Christian moralists from Vitoria to Folliet have never recognized any particular nation, whatever might be its degree of civilization, as having the strict right to assume responsibility for another nation considered as a minor; this right pertains to all humanity. They have only recognized this for a particular nation in default of an international representative organ of civilized humanity. Such an organ evidently could delegate its rights and duties to a particularly qualified nation to direct the work of educating a minor people to its maturity, but it would also evidently keep the right of control and would also have something to say about the date and form of decolonization.

In the colonial phenomenon, there are not only two communities, the colonizing nation and the nation colonized. There is also a third, the entire human community whose good must be sought even before the good of the colonizing country. "The colonizing nation", says Joseph Folliet, "first seeks the good of its colonial pupil and, indirectly through him, the common good of humanity... But the good of the mother country is only found in its order after the common good of humanity because she is the *vices gerens*, the manager for humanity and as such, taking into account her legitimate gain, works for those for whom she administers goods and not for herself".

This hierarchy of goods is not without its importance in the solution of conflicts which can arise in the decolonization phase. Of all principles, decolonization stands out as the normal and unquestionable evolution of that colonization most legitimate in origin and most honest in practice.

## Principles and Facts

In fact, if we compare historical colonization with Christian principles, it strikes one immediately that it is practically impossible to find a single case where the principles were truly applied. If one means by "colonialism" the violation of the principles which should govern the relations between colonizers and colonized, we are forced to recognize that, in a general way, all colonization was deeply stained with the blot of colonialism.

"Let us not fool ourselves, nor dream. What

good is it to disguise the truth? Colonization in its beginnings, was not an act of civilization nor a wish for civilization. It was an act of force, and of self-interested force. It is an episode in a fight for life, in a vital contest which, from men to groups and groups to nations, is going to propagate itself throughout the whole world. The peoples who seek colonies in far continents and seize them, only think firstly of themselves, only labour for their own power, and only conquer for their own profit." This statement dispenses with all other testimony because it is taken from the address given at the French Colonial School by Mr. Albert Sarraut, president of the Assembly of the Union française (an idea similar to the British Commonwealth).

It would be only too easy to show that, at present, colonialism has not ceased to be a transgression, but we shall come back to this. Let us state this without too much scandal and recognize that, man being what he is, one can hardly hope for it to be otherwise. But then, in practice, colonialism will only die with colonization and is a supplementary reason to hold us to the task, and the duty of decolonization. Let us also stress that from now on to battle against colonialism — in the sense in which we have defined it — is a Christian duty and that the worst colonialism is that which goes against the aim of colonization: decolonization.

## Reasons given to Avoid the Duty of Decolonization

Certain people outspokenly affirm that the *interest of the colonizer* is a sufficient reason to

reject the duty of decolonization. For example, we can read what is written by Raymond Cartier in "Match" for November, 1953: How can we safeguard the interests of the whites in Africa? "The manner itself is simple: it consists in doing the opposite of what one has done... The antidote is the calm affirmation that the white man is in Africa to stay because his interest commands him to stay there. The gifts which have been brought to primitive African societies are incalculable, but they are not the principal reason for colonization and too often serve as a screen and a plea... More than ever, Europe needs the African continent as a prolongation and a complement, as a source of raw materials and a market. Without Africa, Europe is only a small, overpopulated and dependent peninsula. It is a precise and sufficient reason not to give up Africa even if it means a fight to keep it."

Another argument to avoid the possible consequences of a legally acceptable duty of decolonization is often heard in certain spheres of education and politics. "In the Overseas Territories, as we call them, we do not have any matter to bring up with people who do not exist, those dispersed tribes without ties among themselves which we have discovered. If, today, there is a Cameroons, if there is a Togoland, it is the work of the Europeans who have artificially drawn the boundaries. Can one really speak to us, then, of a Togo people or a Cameroon nation? They don't exist! Therefore, we don't have any people to lead to their maturity because there are no people for whom we have assumed this responsibility! We have taken on the responsibility for individuals, and it is to these individuals we have the duty to assure promotion within the framework of the French Republic."

The truth is that real peoples have seen their unity compromised by colonization which has cut them up into two, three or even four different territories. Without doubt, the unity of certain others would have long since been realized if the colonizer, making "divide and rule" a maxim of his administration, had not exploited and exacerbated certain traditional oppositions. The fact of having been marked off by the same boundaries, been submitted to the same legislation, and having received



## Asian Training Course

participants visit

Nanyang University

in Singapore



instruction in the same language has contributed to the awakening of a national consciousness. Did the colonizer not wish to provoke this awakening? If, in fact, it is produced, should he not take it into account?

But what many Europeans fear above all is the danger of "exotic nationalism". It is certain that in the decolonization phase, colonizers and colonized must think of the general good of humanity. With R. Delavignette<sup>1</sup>, we can see that if we often have the tendency to exaggerate the danger from young nationalisms, it is "because we reason as Europeans". It seems to us that the setting in motion of these peoples is done under the flag of nationalism. And we are acquainted with nationalism. The two world giants — the U. S. A. and U. S. S. R. — devote themselves to outstripping each other in gaining a monopoly on nationalism in Asia and Africa. For the U. S. S. R., coloured peoples must, before complying with communism, pass through the nationalism stage in order to break colonization, considered as the last resource of the Western mother countries. For the U. S. A., nothing in nationalism is a hindrance to the diffusion of the American way of life. But who knows if Asia and Africa, under cover of nationalism, really look toward the foundation of new nations? Who knows if their nationalism is not only the superficial aspect of a profound transformation in which Asia and Africa will recover their balance with their humanity

Above all, it is necessary to recognize that the mother countries are responsible for the dawning of this nationalism in as much as its principal stimulus was the desire to end the imperialistic economic regimes.

"Nevertheless, there should be some interest in liquidating those political problems which are entirely just in nature as soon as possible because they veil others more important. As Tibor Mende has shown, the stimulus of contemporary nationalism is not only the search for political independence but also the desire to replace "dependent" economic systems with an economy designed to develop their country."<sup>2</sup>

The integration of large communities? Yes, certainly, but do the colonial peoples always think of the same communities as the mother countries? "One can ask oneself at once", wrote Theodore Monod<sup>3</sup>, "in how far tomorrow's Africa will want to conserve an atlas as multi-coloured as that which has been imposed on it by historical chance and conquest. Will not future geographies give more attention than those of yesterday to natural, physical, biological and ethnic facts?"

there is still time to become a

**FRIEND OF PAX ROMANA  
in 1956**

\$ 2.50 — (Includes Journal  
or subscription and  
12/6 stg. — membership card)

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Amt \_\_\_\_\_

Checks to Pax Romana  
Sterling Area address on page 7



Just published

**LA CULTURE ET LES CULTURES**

(The Christian Approach to Culture)

**ACTS OF THE BEIRUT ICMICA ASSEMBLY**

including messages, speeches, and round-table discussions by:

- |                            |                       |
|----------------------------|-----------------------|
| S. Exc. Mgr Philippe Nabaa | Louis Gardet          |
| Ignace Abdo Khalifé        | Rev. J. Kaclin, O. P. |
| Silvio Accame              | Olivier Lacombe       |
| Abbas Alameddine           | Giorgio La Pira       |
| Rev. J. D'Souza, S. J.     | Joseph Naggear        |
| Bicharah Tabbah            |                       |

Swiss Fr. 6.50 \*\*\* \$ 1.70 \*\*\* 13/-sterling \*\*\* French edition only

PAX ROMANA 14, rue St. Michel Fribourg (Switzerland)

(sterling area address p. 7)

The answer to that question does not embarrass the Africans, some of the most representative of whom envisage the possibility of a territory's adhering to a double federation at the same time: a horizontal federation which would re-group the African territories, and a vertical federation which would permit them to maintain political, economic and cultural relations with the European mother country or even through this, with a larger European group.

<sup>1</sup> R. DELAVIGNETTE "Setting in motion of Asian and African peoples" in *Rencontres*, No. 40: The world is made every day (French — Editions du Cerf; pp. 45-51).

<sup>2</sup> P. A. MARTEL: "The end of a provisional regime", in *Rencontres*, No. 40, pp. 124 and 127.

<sup>3</sup> THEODORE MONOD in "Le monde non chrétien", No. 23, July-September 1952, p. 261.

**AT A GLANCE...**

(see also page 11)

**UNESCO**

Since 1947 approximately one thousand scholarships have been granted by UNESCO covering nearly every field of study contained in the programme established by it. Former UNESCO scholarship students are currently working in seventy countries and sixteen dependent areas. Many of them hold important positions. However, in order to reestablish contacts with those who have not been heard from for several years and to inform them of the programme currently being carried out, the Secretariat of the UNESCO has decided to publish a "Bulletin for UNESCO Scholarship Students" in English, Spanish and French every three months. The publication will contain information on scholarships recently granted by the UNESCO, on the activities of former UNESCO scholarship students, and on the work in organisations founded by former scholarship students in Costa Rica, Ecuador, the Philippines and Syria.

**World Federation of United Nations Associations**: The WFUNA held its tenth Assembly at Geneva from September 2-8. Among the distinguished speakers who addressed the Assembly were: Mrs. Eleanor Roosevelt, Lord Atlee and Mr. Jules Moch. Mr. Thadeus Smitskowski of the staff in Fribourg attended the meetings on behalf of *Pax Romana*.

**WUS General Assembly**: During the General Assembly of the World University Service, Dr. Joseph Kuriacose, former President of *Pax Romana*-IMCS, was elected to the executive committee of WUS. Other news of WUS is given in our Editorial.

**Staff News**: Mr. Olivier Maradan, a young graduate of Fribourg University, has joined the staff in Fribourg as Assistant for the French section. Mr. Maradan has studied law in Fribourg and London.

Miss Patricia Maguire of the staff has made a visit to the United States where she attended the annual meetings of the National Federations of Catholic College Students and of the National Newman Club Federations. She also visited the offices of the Catholic Council for Intellectual and Cultural Affairs, the Crossroads Student Seminar, and the Vietnamese Catholic Student Association.

Mr. Reiner Limbach, Assistant for the German section at the Fribourg Secretariat, has returned to Bonn University to complete his studies.

Miss Nancy Walsh (Canadian Federation of Newman Clubs) recently left the General Secretariat with the best wishes of the staff and members of the two Movements for her continued success on her return to Canada, after devoting more than a year to full-time work for *Pax Romana*. Her successor, Miss Bridaine O'Meara (Newman Association of Great Britain), has arrived from Tullamore, Ireland to act as English-language secretary in Fribourg.

Dr. Joseph Kuriacose has been awarded a fellowship to work at the Institute for Advanced Studies of Princeton University, where he is now living.

**University in the Promotion of International Understanding**

Under this theme, a meeting was jointly organised by the Swiss, Austrian and German students — Schweizerischer Studentenverein, Cartellverband Oesterreichischer Studentenvereinigungen and Cartellverband der Katholische Deutschen Studentenverbindungen — at Bodolz near Lindau. The speakers were Professor Muth (Member of the Council of *Pax Romana* ICMICA) (Innsbruck), Prof. Schmaus (Munich), and Prof. Döbler (Switzerland). It is hoped that through such meetings with a limited number of participants a better understanding and cooperation may be developed among the students of these three countries.

# PROFESSIONAL MEETINGS

## Artists, Doctors, Pharmacists, Lawyers

This is not an arbitrary enumeration of professions. It is the chronological order of four important meetings which were held, within the space of one month, by the organs who are responsible for these four professions within *Pax Romana*-International Movement for Intellectual and Cultural Affairs.

The pharmacists, doctors and jurists held large Congresses, which attracted numerous participants and discussed well-prepared subjects of great import for our times. The Holy Father deigned to give all three the special favour of words of encouragement and direction, either addressing them in person or by radio, or through a message from his Secretariat of State.

We lack the space in this Journal to give these meetings all the attention they merit, but all three have received much coverage in the daily press and complete Acts of each of these manifestations is now in preparation. In this present issue, we shall reproduce only the conclusions of the Congress of Doctors, reserving the next issue for the proceedings of the Congresses of the Pharmacists and Jurists. Comments on the Artists follow.

\*

This year the artists did not hold a large meeting. After the 2nd International Congress of Catholic Artists, held one year ago in Lucerne, Switzerland, our International Art Secretariat (SIAC) has given over its time to the work of internal reorganisation in order to better affirm its bases of action. It decided, therefore, to call only a Committee meeting. Although it was preoccupied with enlarging the composition of the Committee as much and as well, as possible (and, at the same time, undertook the somewhat irksome task of revising Statutes and its internal structure), the Committee dedicated two long sessions to discussion of the aims and actions carried out by the artists within *Pax Romana* and the means which would best permit their realisation.

The Isle of St. George, in Venice, was the place appropriately chosen for the site of the meeting. The Giorgio Cini Foundation has furnished admirable installations in the former Benedictine monastery built by Palladio, and it is not the first time they have been willing to place this location at the disposition of

*Pax Romana*. Every other year during September, Venice becomes a sort of world capital of contemporary art. During the famous "Biennale", every country exhibits its best recent works in painting and sculpture; at the Lido, the Film Festival is held, and there are concerts and other artistic manifestations throughout the area.

During the Venice meeting, the members of the SIAC Committee heard two basic contributions: that of Mr. Ferdinand Pfammatter, architect and secretary of SIAC, on "The place of Architecture in the *Pax Romana* Movement"; and Brother Max A. Rossion, director of the School of Higher Studies in Fine Arts at Tournai, Belgium, on "The Mission of the Christian Artist".

During the discussion, it was decided that the aim of the Artists' Secretariat of *Pax Romana* was not to engage itself immediately in criticism and problems of art, but to consider the artist himself, and the spiritual gifts found in an artist's life and his creative work. The artists assembled in Venice also studied the motives behind a certain reticence or even mistrust toward an organization like *Pax Romana* on the part of some Catholic artists. They concluded that such mistrust had its origins in ignorance, first of all, and a false understanding of the aims of *Pax Romana*. One might fear that artists of mediocre talent might be interested in *Pax Romana* in order to advance themselves. One might also fear a certain patronage toward the artists, or even that the Movement is confined to problems of a strictly religious order or some ecclesiastic disciplining of sacred art. To respond to all these objections, it will be necessary to schedule some activity which will make known to everyone the true nature and aims of the Secretariat.

The President of SIAC, the painter Gino Severini, unfortunately being unable to attend because of his health, Mr. Sugranyes de Franch presided over the sessions in his capacity of General Secretary of *Pax Romana*-ICMICA.

Another meeting will be held in Rome at Easter 1957 at the same time as the Plenary Assembly of *Pax Romana*-ICMICA to celebrate the 10th anniversary of the Movement.

More information on the work of SIAC and also on its meetings can be obtained from Mr. Pfammatter, Plattenstr. 25, Meilen-Zurich, Switzerland.

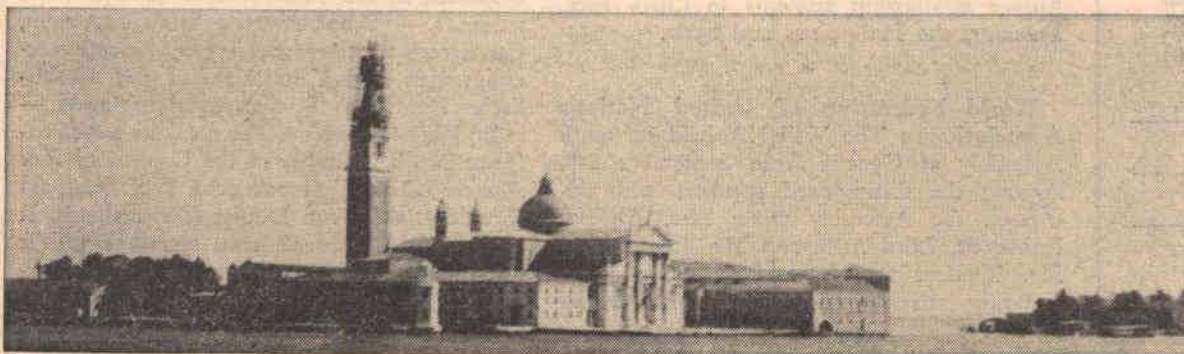
## MEDICINE AND LAW

This was the subject on which were centred the discussions of the 7th International Congress of Catholic Doctors which took place at the Hague on 9-15 September. After having heard the very important Radio-Message of His Holiness the Pope on the theme underlying their work, the Congress drew up the conclusions which we reproduce here. We may add that on the organizational level, a very concrete consequence of the Congress was the creation of the *World Federation of Catholic Doctors* which is proposing to join *Pax Romana* as a "professional member".

The 7th International Congress of Catholic Doctors, bringing together several hundred members of the profession coming from more than 20 countries, having taken as the theme of its work the subject: "Medicine and Law", and strengthened by the message which the Common Father of the Faithful has given them on this occasion, have formulated the following conclusions after five days of study carried on by doctors, theologians and lawyers:

I. Receiving with appreciation the definition of Medical Law given in his advice by His Holiness, Pope Pius XII, as "the whole body of the norms which, in the political community, concern the person and activity of the doctor and whose application can be imposed through means of coercion by public Law", the Congress affirms the necessity of a continued elaboration of such law on the national as well as the international level. This law has its proper function distinct from the purely moral obligation and the well-being of the doctor's conscience: it serves the orderliness of the Human Community, principally by guaranteeing to the sick as well as the doctors the respect for their rights and the conditions necessary to the practice of professional duties. The decisive changes which characterise our times and which affect the field of medicine and public health make particularly urgent the juridical regulation of the problems born of these changes.

II. Such regulation only has value if it is rooted in the principles of the natural law



St. George's Island, Venice,  
site of the recent  
Artists' Committee meeting



reaffirmed and put in a superior light by Christian teaching. Starting from a just conception of the medical profession, which seeks to prevent illness and to care for and cure the sick, Medical Law is subordinated to the inviolable principles of the human dignity of each individual expressed in the rational exercise of his freedom, the dependency of man toward his Creator, the primacy of the spirit over the body, and the right to the possession and integrity of life. During the entire work of the Congress, the specialists have once again proven by their conclusions that, far from setting up sterile barriers, these elementary postulates are fertile in their application and in the guarantees which they furnish individuals through the stimulation they constitute for the savant and the practician. Through this stimulation, one cannot be satisfied with facile and often dangerous solutions.

III. Recognizing that such laws cannot be set up in haste, and noting especially those problems and confrontations requiring more study before undertaking a codification, but also realizing the danger of putting off such a task for tomorrow, the Congress insistently calls for a continuing and coordinated effort by Catholic doctors and their organizations and by members of other interested disciplines, jurists, sociologists, philosophers and theologians, by concerted action to make the largest contribution possible to the work and studies which will progressively aid in constituting Medical Law. In this spirit, the Congress appeals particularly to Catholic universities and to *Pax Romana* to take the decisive place which is theirs in such an undertaking.

Convinced also that Medical Law touches all humanity, knowing that it can only be the fruit of a common effort and fully appreciative of the worthy contribution given in this meeting by the representatives of other organizations, the Congress acclaims the initiative already taken by various organizations, be they governmental or independent, in this elaboration. It stresses the part to be taken herein by professional organs which not only can contribute to the preparation and adoption, but also to the future application, of such Law.

IV. As a measure of this collaboration, the Congress presents these acts to those interested; they testify that in many fields the way is clearly open; they also help to precise the state of opinion on various points where relative unanimity, necessary to the existence of positive Law, is far from being reached. Representing a considerable portion of the members of the medical profession, the Congress feels it has the right to hope that its work will be given due consideration and that, for their part, its members will continue their efforts to aid in the codification of those points treated by the Congress in the light of Christian Faith, as well as that of modern science.

### ICMICA Council

*Pax Romana* — International Catholic Movement for Intellectual and Cultural Affairs has concluded the 23rd session of its Council in the Faculty Room of the University of Fribourg, Switzerland, on September 28-30, 1956.

Mr. Willem Pompe, professor of the University of Utrecht, presided over the meetings of representatives of the Catholic graduate and intellectual organizations of Austria, France, Italy, Lebanon, Lithuania, Luxembourg, the Netherlands, Poland, Spain, Switzerland, Uruguay and the United States. In addition, the professional organizations working with *Pax Romana* were represented: the international federations of Doctors and of Pharmacists, and the international secretariats of Engineers, of Jurists, and of Catholic Artists. His Excellency, Msgr. Charrière, Bishop of the Diocese and general ecclesiastical assistant of *Pax Romana*, honoured a part of the sessions with his presence.

Programmes of the Movement in the coming years, especially the 1957 Assembly to be held in Rome at Easter to commemorate

the 10th anniversary of the founding of ICMICA, and the 1958 World Congress in Vienna, were some of the points included in the agenda. Other principal subjects discussed were the extension of the Movement in Asia and Africa and projects for holding several meetings in countries of those continents, collaboration between ICMICA and IMCS (student Movement of *Pax Romana*) in every country as well as on the international level, and the relations of *Pax Romana* with other international organizations.

Mr. Bicharah Tabbah, professor at the Law Faculty of Beirut and Mr. Lucien Kraus, substitute Procurator General of Luxembourg, were elected Vice-Presidents of ICMICA.

The Council invited as its guests to a banquet during the meetings representatives of *Pax Romana*-IMCS; Mr. José Python, president of the Government of Fribourg; Rev. P. Luyten, O. P., Rector-Elect of the University of Fribourg; Msgr. Brini of the Apostolic Nunciature in Bern; Mr. de Habicht, permanent secretary of the International Conference of Catholic Organizations.

## PAX ROMANA AT A GLANCE...

From the 11th to 17th of August, *Pax Romana* held a leadership training course in Singapore for students from Korea, Hong Kong, the Philippines, Thailand, Burma, India, Ceylon, Indonesia, Australia and Malaya.

The participants were addressed by Mister Leong, who underlined the necessity for a Social Apostolate among Catholic Students and Mr. Wan Kheng Cheong, who spoke on "The Chinese Student in Burma, Indonesia and Malaya".

"Six years ago", declared one of the lecturers, Miss Maria Yen, "I was a college student in Peking under the Communist rule. I had prayed fervently that the Communists would come to the city. I called out such slogans as 'long live Stalin'. When Jesus was about to die on the cross, He said, 'Father, forgive them, for they know not what they do'. These must have been the words He spoke about me 6 years ago. Miss Maria Yen, who three years ago became a Catholic, spoke on "The Christian Student and Communism".

Other talks included "Catholic Action", "The Role of the Catholic Student in the University" and "The Student Press". The principal addresses were supplemented by workshops on various features of the talks.

Mr. Philip Loh Fookseng, *Pax Romana* Asian Assistant Secretary, attended the meeting.

### KDSE Annual Meeting - Bonn

The *Pax Romana* Federation in Germany, the Katholische Deutsche Studenten Einigung chose as theme for its annual meeting in Bonn August 29-31, "The Church in the University". Among the speakers were Prof. Dr. Hans Urs v. Balthasar (Basel), Dr. Richard Hauser (Heidelberg) and Dr. Alfons Fleischmann (Eichstätt). Many students from East Germany took part in this meeting. The Vice-President of *Pax Romana*, IMCS, Mr. Jean Arès addressed the assembly. After the meetings, the students took part in the various manifestations of the 77th German "Katholikentages" at Cologne in which there were one million Catholics from all parts of Germany.

### International Pax Romana Meeting - Gemen (Germany)

The 16th August brought to a conclusion the 9th International Meeting of Catholic Students in Gemen (Germany). During the 8 preceding days, about 230 students from 31 countries studied the problem of co-existence under the following aspects: nations, races, political regimes, Christians and non-Christians, economic systems and social classes.

Talks were given on the different topics by a group of eminent speakers from 8 nations. The Co-Existence of Political regimes was treated by Mr. Michelet, Senator and former minister of the French Government, and Professor Ghelfand. Whereas Mr. Michelet saw in co-existence a political necessity of our times, Prof. Ghelfand rejected it on ideological principles. However, both agreed that the free world must confront dialectical materialism on the ideological level, and that it was the intellectual position which must be decisive in the approach.

Rev. Dr. Sartory (Niederaltich) and the Protestant Ecclesiastical Advisor, Dr. Ritter discussed the co-existence of the two principal Christian religions. Both were in favour of co-existence, sought cooperation and affirmed the necessity of adopting a common attitude to fundamental questions.

Other speakers were Prof. van der Ven (Netherlands), Rev. Miron (French Guiana), Prof. Calvo Serer (Spain) and Mr. Ladislav de Marothy (former member of the Directing Committee of *Pax Romana* IMCS).

\*

The return of the layman to a place of responsibility in extending religious influence in our times was the dominant theme of the 17th National Convention of the Catholic Students' Mission Crusade which was held at the University of Notre Dame (USA) from August 23-26.

Special attention was given to the training of foreign students in techniques of the lay apostolate as used in the United States.



Indonesian delegates at a recent Pax Romana evening

## A Tour of the Federations

### Union of Catholic Students in Indonesia

On 25 May, 1947, the Union of Catholic Students of the Republic of Indonesia (PMKRI) was founded in Djakarta. Its branches, five in number, are spread in different places:

Djakarta (founded under the name K. S. V. St. Bellarminus in 1928).

Bandung (founded under the name Saint Thomas Aquinas in 1947).

Soerabaja (founded under the name St. Lucas in 1948).

Djokja (founded under the name St. Thomas Aquinas in 1947).

Bogor (founded under the name of St. Joseph of Cupertino in 1951).

The Union aims at uniting all Catholic students wherever they may be found in Indonesia and is therefore investigating the possibility of opening new branches in places where colleges or universities are in existence, especially in Indonesian territories outside the island of Djawa.

The activities of the Union, internally, are of a formative character, directed primarily at achieving the utmost for the individual well-being of its members, both spiritually and physically, in accordance with the principles laid down in its Statutes. The holding of congregations, courses in apologetics, and retreats gives some indication of the activities of the Union which aims at the spiritual welfare of its members, while the organisation of sports, departments of fine arts, picnics, library facilities, study clubs and lectures helps to achieve essential physical and mental well-being. Each branch publishes its own monthly paper, besides the common magazine of the Union. In its own small way, either in a conference or in its congress, the Union helps to foster closer ties between individual members and between its several branches.

The Union of Catholic Students of the Republic of Indonesia joins hands with other University Students' Associations in a common interest, working together in a spirit of goodwill and understanding. By becoming a member of the National Union of Indonesian Students (PPMI) to whose activities the Union as a member contributes its full share, the Union has indicated its readiness to cooperate

by letting its members sit on the Executive Council of the above-named Federation; it looks forward to the happy attainment of a close tie among university students in Indonesia.

In regard to the external aspect of its work the Union aims at helping to fulfill the needs of the community at large by taking part in the field of social activities. To this end, there has been established in Djakarta a lower Secondary School for Economic Studies (SMEP) which is the fruit of a long and hard endeavor on the part of the Union; and there have also been opened in Djokja an Upper Secondary School (SMA) and a lower Secondary School (SMP).

Contact with the public, outside the community of university students, is also effected though here it is often only incidental in character in view of the different, though inseparable, nature of each respective sphere of interests and activities.

With regard to its international activities, the Union of Catholic Students of the Republic of Indonesia is a member of *Pax Romana*-International Movement of Catholic Students. In recent years, the PMKRI has been represented by three delegates at the 1954 Asian Seminar held in Madras by *Pax Romana*, by a delegate at the 1955 Interfederal Assembly and World Congress in England, at the 1956 Formation Seminar and Interfederal Assembly in Austria, and at the 1956 Asian Leadership Training Course in Singapore.

The maintenance of relationships abroad is, however, largely carried out by means of correspondence. The Union of Catholic Students of the Republic of Indonesia keeps in touch with Catholic Students in the Netherlands through the intermediary of the Association of Indonesian Catholic Students in Europe (IMKI). The registered members of the Union as of January 1, 1955, numbered 1,201 distributed as follows: Djakarta — 282; Bogor — 27; Bandung — 123; Djokja — 306; Soerabaja — 283.

Reprinted from "Aquinas" of the Catholic Student Society of the University of Malaya.

### IRISH ASSOCIATION

Mr. Liam Cosgrave, T. D., Minister for External Affairs of Ireland, addressed the Sixth Annual Congress of the Irish Association of Catholic University Students, on 7 July 1956 at Queen's University, Belfast. Mr. Cosgrave discussed the entrance of Ireland into the United Nations in relation to the theme of the IACUS Congress, "The Ideal and the Reality".

"The problem of the ideal and the reality is a basic one in any approach to international affairs. It would be easy, but wrong, to contrast the ideal with reality like good and evil. We all know that men may hold ideals which are evil... But only an idealist can turn an ideal into fact and a realist without worthy ideals is nothing more than an opportunist. The great danger of our day is that the harsh realities of the present times can cause men to lose faith and abandon their ideals", Mister Cosgrave said in part. He continued to stress that ideals in international affairs are also Christian and are found in the preamble to the Charter of the United Nations: "Peace, the observance of fundamental human rights, the recognition of the dignity and worth of the human person, the equal rights of men and women and of nations large and small, the establishment of conditions under which justice and the obligations of international law can be maintained, social progress and better standards of life in larger freedom."

People may ask what a small nation such as Ireland can give to the United Nations. Mr. Cosgrave answered, "Firstly let us remember that the existence of the veto is contrary to the ideals of the Charter but it is regrettably, the price we have to pay for the co-operation of the Great Powers. The abuse of the veto has diminished not only the prestige but also the power of the Security Council so that the Assembly is now the most important organ of the United Nations and in the Assembly small nations are in the majority. As long as the great powers find it necessary to co-operate in the United Nations — and I believe the alternative would be a disaster for the world — they must take the opinions and views of small nations into account. In this, the role played by a small nation is not so much a question of its power in terms of economic wealth or military strength but of its moral calibre, the value of its ideals and its ability to turn these ideals into realities. Any vote in the General Assembly is a moral responsibility and the Irish Government will decide upon its vote in accordance with the Christian principles of justice and charity."

\*

#### South Africa

The Kolbe Association, bringing together the Catholic graduates in South Africa, organized a Summer School in 1956 at Pius XII College in Roma (Basutoland) to consider "The Lay Apostolate in the Post-Christian Era".

In January, 1957, the Kolbe Association will hold another study session at Pretoria on "The Christian Crisis in Africa". The subject is allied to the general theme of the 2nd World Congress of the Lay Apostolate which will take place in Rome in October 1957 for which the Kolbe Association has already started preparations in South Africa.