

pax romana journal

International Movement of Catholic Students

International Catholic Movement for Intellectual and Cultural Affairs

ASIAN UNIVERSITIES

by JOSEPH KURIACOSE

One of the capital events of modern history is the impact of Western Civilisation on Asia and its traditional ideas. Most of the Asian countries have been subjected to Western domination during the last two centuries. More than the system of government they set up, the Western education they systematically imparted to the people gave a unique chance for western ideas to penetrate the Asian mind.

The Asian Universities started by the colonizing powers were an imitation of the Universities that existed in the West at that period. It is true that Western Universities had at their origin emphasised the study of the Humanities, Philosophy and Religion. Though this peculiar cultural character has stamped Western Universities there has been a continuous evolution with more and more stress being laid on scientific learning. It is from the liberal nationalist tradition of the Western University that its Asian counterpart has received most. Hence, the chief elements of the Asian University are a faith in the method of science, the exercise of analytical reason, and a general indifference to the supernatural.

Due to the influence of Western education, there is a large scale rejection of the traditional concepts of ancient Asia and serious attempts are being made at a redefinition of the meaning of human life in society. It was the impact of the West on Asia that switched on this ferment, and the Universities as centres of transmission of Western cultural values and Western scientific knowledge were the main instruments of furthering it. The emphasis on the dignity of the individual and fundamental rights has intensified the struggle between traditional values of ancient Asia and the values the liberal rational individual bears as he emancipates himself from his status in a fixed social pyramid e. g. caste in India — into the liberty of contract in social relations.

The products of the Asian Universities could perhaps say that they are at once of the West and the East, but certainly they are at home nowhere. The ancient Asian culture has its distinctiveness, but the modern Asian is spiritually displaced from it.

The essence of the difficulties in the Asian University today is the attempt to redefine social and cultural values and therefore the discussion of any University question, to be real, should be relevant to this struggle for the new idea of man and society in Asia today.

Asia is wanting to enjoy the fruits in thought and action, of revolutions that have taken

many centuries and to adapt them for its own resurgent life without the agony and the long endurance of centuries of transition. The result is either the acceptance of the form, without the substance and foundation of invading ideas, or the uneasy and confusing alliance of the old and the new.

University education is mainly bookish. As technical institutions were few till a few years ago there was little facility for independent experimental work in the Universities; the products of the scientific method were known but the process itself had little influence on the thinking of the students of science.

With the launching of varied economic industrial schemes further emphasis is laid on technology. The Humanities are deprecated because they represent more money value. To meet the need for engineers and doctors, attempts are made to decrease the length of courses without any attention being paid to the formation of the individual. There is more specialization than liberal education. Specialization by itself is not bad, but it starts too early without giving the students the preliminary general formation required.

The whole system of teaching and examinations asks of the student a good memory power and not judgement. The University thus kills (rather than preserves) the spirit of initiative as far as intellectual work is concerned. The primary fact about this type of University education is that it produces young men who have the know-how without the know-why.

Among the University students there is little interest in books, serious periodicals and reviews. The desire to secure a University degree with a minimum of effort results in the production of half-prepared young men who are of little use to society.

In most of the Asian countries a University degree has become a passport for a good job. This is a direct consequence of the utilitarian motives that lead to the starting of the Universities which were primarily meant to prepare officers for the administrations. Thus it is not knowledge that the students are given but a degree.

Unlike the Westerners the Asians have a very accommodating mind and this colours the Asian approach to all problems. The result is that when there are different ideologies, they co-exist. The philosophy and ethos of Asia has assimilated a mass of heterogeneous thought during the past centuries. All ideo-



Thirst for Education in India

logies are accepted as basically good without any effort made to evaluate them.

The unfortunate thing about this attitude is that when there is a conflict of ideologies, the conflict is never fought at a deeper level in the open and with full awareness resulting in a new ideological ferment. What has happened is an uncritical superimposition of the new set of ideas implied in modern science on the old inherited set. The old assumptions regarding man and his relation to the world have been kept as an underlayer, not repudiated or readjusted but just allowed to remain in one part of the mind without actual functioning. The presence of this unresolved and unrecognised conflict has made the University man an intellectually split personality. Mental compartmentalisation is a common feature of at least the Indian University world.

The danger in the University world has been to isolate the mind and treat it as if it were unconditioned; this explains the reaction which takes the form of a total conditioning of the mind, as though it were only a reflection of its environment. The University should be dealing with the training

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CATHOLICISM HAS GREAT MEN IN ASIA

ADAM NIEBIESZCZANSKI

The purpose of my journey to southeast Asia from mid-August until the end of November 1956, under the auspices of the Paderewski Foundation of New York City, was to visit the educational institutions of Pakistan, India, Burma, Malaya and Singapore, the Republic of Vietnam, Hong Kong and Thailand, with a view to placing exile scholars from Eastern Europe in teaching positions in the Asian Colleges and Universities, finding suitable places for exile students, interested in Asian studies, to whom the Foundation intends to grant scholarships, and also exploring the needs of the exile community in that part of the world.

I was looking forward to meeting the Catholics of Asia, not only because of my *Pax Romana* connections through the Polish organization Veritas, and the kind letters of introduction which I received from our headquarters in Fribourg, but also because of the obvious necessity for safeguarding the spiritual welfare of the exiles who might go to Asia. Catholics from Poland, Czechoslovakia or Hungary who go — for instance — to India, will find themselves in friendly but entirely alien surroundings. Separation from family and country, combined with isolation from the Church, may produce depressing results. And Hinduism in its philosophical aspects is known for its power of absorption and attraction. I met people of Polish origin in India who have lost both their national and religious identity. Consequently I was very eager to receive assurances from the Catholic leaders in Asia that they will take good care of our teachers and students who may come there to lecture and study. This includes the placing of our people in dormitories, halls and hostels supervised by Catholic authorities. I am happy to say that such assurances and promises were given to me wherever I asked for them.

It would be presumptuous on my part to present any general conclusions after such a short trip. I may write, however, of impressions and observations. The outstanding impression, a very pleasant one, is the friendliness and high intellectual quality of the Asian educational circles. Being myself an exile from Poland I could hardly escape political discussions. I met both friend and foe but I have never encountered any unpleasantness even on the part of the boys from the leadership of the Rangoon University Student Union. These politically-tinted discussions convinced me of one fact: Communism is a major issue in Asia and the people are aware of it. There is in progress an ideological struggle of both external and internal character. Asians who profess to neutrality and non-alignment in international affairs are often quite determined to combat Communism within their country. External neutrality is dictated only by the geographical position and the instinct of self-preservation, in some cases also by a feeling of intellectual or spiritual superiority and a growing sense of historical mission. Outstanding men can be found on each side of the political fence. There is no particular need for propaganda from abroad since the Asians

know the importance of the issues involved and are not too fond of foreign preachers, any kind of preachers.

This latter feeling is exploited by determined opponents of Christianity and channelled, sometimes unscrupulously, into popular manifestations against our Faith, such as the notorious Nigogi report and occasional outbursts of violence.

Fortunately, such outbursts are short-lived due, for the most part, to the outstanding calibre, intelligence, vigor and energy of the Catholic leaders, combined with their tact and gentleness. Men like His Eminence Valerian Cardinal Gracias, Rev. Jerome D'Sousa in Poona, Msgr. Barber in Calcutta, Bishop Raymond of Allahabad, all Indians whom I had the privilege of meeting, manage to placate even the staunchest enemies of our Church.

The influence of Catholicism in Asia cannot be measured by the number of converts. His



Indian students distributing food in a poor area

Grace Dr. Victor Bazin, the Archbishop of Rangoon, told me that there are few if any converts amongst the Burmese Buddhists. The situation in Thailand is similar though for different reasons. In Burma Buddhism is a militant dynamic religion, and the faithful are devoted and zealous. In Thailand it is rather easy-going and superficial but the Thai people, never colonized, have a feeling of superiority towards everything foreign, including Christianity. Numerically Catholicism is also weak in Pakistan and northern India but there are other factors which make up for the weakness in numbers.

Catholic colleges and high schools are among the best in Asia. To mention a few: Loyola in Madras, St. Xavier's in Bombay and Calcutta, St. Patrick's in Karachi, St. Anthony's in Lahore, Notre-Dame in Dacca. The principal of St. Anthony's, Brother Henderson of the Christian Brothers, told me that only one of every hundred applicants gains admission to his school. What makes these Colleges and schools especially valuable is their devotion to the local culture and civilization. The Heras Institute of Indian Art, in Bombay's St. Xavier's College, is an outstanding example.

The Salesian Fathers in Madras, under the guidance of an extraordinary man, His Grace Dr. Louis Mathias, Archbishop of Madras-Mylapore, organized a number of professional and technical schools, very well equipped and extremely useful.

In addition, there is the great work of charity with its impressive number of hospitals, clinics, food, clothing and medical distribution centers.

Personal popularity of the Catholic leaders among people of all beliefs contributes significantly to the influence of the Church. Archbishop Bazin, who speaks fluent Burmese, is universally beloved. And so are many others.

All this must create a lasting impression on the minds and hearts of Asians. The seed is certainly not sown on stony ground!

The Catholic students also contribute to the impressive and encouraging picture. Not only such leaders as Philip Loh Fookeng in Singapore, Guy Chan in Hong Kong, Francis Kyaw Aung in Rangoon or the new chairman of the All India Catholic University Federation, Delhi University branch, P. T. Kuria-kose, but the entire great mass of bright, vigorous young boys and girls — 1,500 of whom attended the AICUF convention in Bangalore, in the Spring of 1956. Bishop Raymond told me about this unique meeting.

On September 9th, I attended the constituent meeting of the Delhi University branch, presided over by His Grace J. Fernandes, Archbishop of Delhi and Simla. I was invited to speak and told our friends about the situation of the Church in Poland, concluding with an appeal to pray for the release of Stefan Cardinal Wyszynski, the Primate of Poland. When the heads bowed and I saw prayerful concentration on these black, brown and white faces, united in their noble desire to help the martyrs of Poland, I knew that the Almighty will listen.

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Apartheid and the University in South Africa

by COLIN COLLINS

"The Truth shall make you free" is the motto of Pius XII University College of Basutoland. It is the measure of liberty allowed in the search for truth that is the scope of this enquiry. Allied to this essential search for truth in the University are two related qualities, the freedom to communicate knowledge and, by implication, the freedom on the part of students to receive the information imparted. On March 13th., the Government of South Africa introduced legislation whereby the legal machinery was established to create separate university faculties for white and non-white students. Hence the essential, though not total question of controversy is the right of students to choose their place of study.

For those not cognisant of the situation in South Africa, it is necessary to outline the extent of this controversy. Too often in questions such as these "emotion" can become a hindrance to objectivity. The question is not the naively simple one of the total exclusion of extensive numbers of non-whites from any form of post-school education.

Major background points are as follows. South Africa has some 13,000,000 inhabitants of whom almost 3,000,000 are white, 1 1/4 million Indian and the rest, African. These various racial groups differ both in numbers and level of education and civilisation. University education is provided in some 8 institutions at:

Pretoria and Stellenbosch,
Natal and Grahamstown,
Bloemfontein and Potchefstroom,
Cape Town and Witswatersrand
(Johannesburg.)

The total number of students in these universities is well over 20,000 mostly drawn from the English and Afrikaans segments of the white population. (It is interesting to note in passing that in the rest of Africa south of the Sahara, there are some 5,000 African university students. A further 5,000 are studying outside Africa.)

In the past, the last two mentioned above have been the only universities in this country that have admitted, without any academic segregation, students from all races. Cape Town catered largely for the coloured peoples of whom 179 were there in 1955 — together with 86 Asiatics and 23 Africans, making a total of 288. Witwatersrand has 195 non-whites. At both these universities, the non-whites are 5-6% of the total student body. Natal has 293 non-whites, mostly Asians (the latter, however, attend separate lectures). To Grahamstown, is affiliated the University College of Fort Hare — some 40 miles away — at which there are about 400 non-whites — mostly African — students. This is, in effect, a separate non-white university.

Thus the total of non-white university students is brought to about 1,200 (There are a further 1,000 non-whites taking degrees at the University of South Africa, but this College is largely a correspondence project).

The other 4 universities cater predominantly for the Afrikaans-speaking section of the white



population. No non-whites, either as professors or students, are allowed in these universities.

Hence there are really only two "open" universities in South Africa with about 500 students. (Even this limited number is subject to more or less total social seclusion). The plan of present legislation is, quite simply, to bring these 500 students into line with the other 700 non-white students by extending the separate university facilities already existing.

The manner of accomplishing this purpose will be firm. In future, non-whites will be forbidden to go to the "open" universities — although those at present studying there will be allowed to complete their courses. Fort Hare will lose its autonomy and be placed under the State Department of Native Affairs. It will be extended to cater for a future influx. The non-white section of Natal university will also lose the little autonomy it had, coming under the Union Department of Education. After this, 2 more separate universities, probably in the Natal Province and in the Transvaal, will be built to admit African students according to their ethnic groupings. Another for the coloured peoples will be built in or near Cape Town, and one for Asians.

This, in brief outline, is the extent of the question. An analysis of the arguments for and against the extended segregation would be useful.

Undoubtedly the *raison d'être* of university segregation is the present government's policy of Separate Development. The government has accepted as a fact the antipathy of white towards black, the exploitation of the black man, the vast differences in civilisation, culture and social way of life. It has acknowledged the intuitive fear of the white man of being swamped politically and racially by the far greater number of black peoples — a fear

that is felt even where the problem is far less acute as in England and the United States. These factors have been elevated into a policy and a doctrine. The doctrine's ultimate conclusion will be a completely separate state or states living in close collaboration with a white state — a type of enforced black Zionism or Garveyism in reverse. To establish universities for the different races in their own areas is but a part of this plan. Separate universities stand or fall with this policy.

Another argument brought forward by the protagonists is that separate universities will be better able to provide for the African in his own milieu, that in the building of his own universities, the African will have a greater freedom; more opportunity will lessen social discrimination, that in his own universities, he will be able to attain greater heights in his own tempo. The frustration and difficulties of African students as experienced in Europe could this be overcome. Moreover, most of the non-white students are training to be teachers. Within their own universities, they would be able to keep a closer contact with their own people. As more university facilities are created, these institutions would be able to fulfil their functional obligations to their own community in a more successful fashion.

Others constantly point out the frustrating and politically dangerous influences that non-whites undergo when attending open universities. As a minority block, excluded socially from much in university life, they are an easy prey to liberal and communistic type thought. In separate universities, there would be less danger of social friction and alien ideas.

Finally, the example of university institutions all over the world are quoted where national colleges are established or even, in certain cases, as in the United States, separate institutions for black and white.

The arguments, then, are mainly of function, of *suitability*. It is better for the persons concerned that they study in their own universities.

There has been, however, an outcry against the latest legislation from all the English-speaking universities in South Africa as well as students in England and the United States. This outcry bases itself primarily on the grounds of academic freedom. Here one is forced to examine the nature of a university and the implications based on essential factors. A university is an association or community engaged in seeking and teaching the truth. It is essentially a free association unlike a school, which presupposes a certain fixed form of teacher-pupil relationship. It is a community where, in class or out of it, discussion and exchange play a major part in the building of truth. Moreover, the range of subjects in an ideal university would tend to be universal.

Such qualities, it is alleged, could hardly be maintained if free access to the university was not permitted for all classes and kinds of students. The note of association and

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Kolbe Protests...

COPY of a letter addressed by the Kolbe Association in South Africa to the Prime Minister on University Segregation. (This letter has been published in the press in South Africa and may be reproduced.)

The Hon. J. G. Strydom
Marks Buildings
Parliament Street
CAPE TOWN

Dear Sir, 2nd April 1957.

On behalf of the Kolbe Association and the South African Catholic graduates and professional men and women whom it represents, I wish to bring to your notice the deep concern which is felt over the Separate Universities legislation at present before Parliament.

In the first instance, we feel that this legislation is contrary to the very concept of a university as an institution for the dissemination of learning and the exchange of ideas which is open to all with the requisite qualifications. As graduates, mostly of South African Universities, and as members of the Church, which gave the Western World the university system, we feel that the Bill in question can only damage the prestige of South African Universities in the eyes of the world and that it strikes at the roots of the University's freedom to determine its own membership which is the basis and guarantee of its intellectual integrity.

Secondly, we are firmly convinced that it is an essential for the maintenance of inter-racial harmony and even for the future safety of South Africa that European and Bantu students should not be prevented from meeting one another in the life of the University. These students will in course of time become the leaders of their respective races and the University provides almost the only direct contact between them, the only opportunity of getting to understand each other's aspirations.

We are fully aware that in the European Universities the Bantu¹ student is often exposed to erroneous ideologies which we oppose as strongly as you do yourself. On the other hand, we are convinced that, in spite of all that can be done to prevent it, they will be exposed to the same ideologies in their own Universities. In European Universities, however, they will find among their fellow students opponents of these ideologies, whose views and influence, we submit, will carry far more weight than those of professors and lecturers whom they will tend to regard as the official spokesmen of the dominant Europeans and who will therefore be suspect in their eyes.

We fear, too, that the Bantu Universities will tend to become hotbeds of anti-European propaganda which will prejudice the peaceful

co-existence of the black and white races in South Africa.

I would like to assure you most sincerely that this letter is in no way intended as a piece of political propaganda. Our Association has no political affiliations. Our action in writing to you is inspired by a desire for the welfare of our country as strong and genuine as your own.

Yours faithfully,

(Signed) H. R. FRASER, President.

The Kolbe Association in 1956

The amazing range of subjects studied by the Kolbe Association (South Africa) during the year leaves no doubt but that the graduates are fully aware of their responsibilities towards their own country and towards the rapidly evolving continent. The theme of the Annual Summer School which was held from 14-18 January is indicative of the down-to-earth way in which the Association approaches its task. The School was devoted to the Christian in the Crisis of Modern Africa and the subject was sifted from every angle — Influences at work in North Africa with special reference to Islam, influences at work in South Africa with special reference to Calvinism, African Nationalism, Changing Economic and Social Structures in Africa, The Formation of the Catholic in Africa, etc. The delegates concluded that the Christianisation of Africa would greatly depend on an effective lay apostolate whose starting place was the home and which would aim in all charity to appreciate the good in others and make use of that good whatever the source.

The success and influence of Kolbe must be due in no small measure to its flourishing local branches. Cape Town organised a series of public lectures and six Lenten conferences during lunch-hour breaks all attracting very good attendance. Here, as in Johannesburg, two discussions groups worked really well. Durban and Pietermaritzburg united for a closed retreat and held their third Regional Conference in July at Inchanga, theme: "The Press in our Age."

Finally Kolbe kept in close touch with *Pax Romana* and extended a warm welcome to Mr. Thom Kerstiens, General Secretary of the IMCS, during his recent tour of the African Universities.

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community is destroyed if races are to be segregated into different universities. There is no longer freedom to choose. Hence that united building towards total truth as an expression of a society, a time and a world, is lost.

Moreover, the actual administrative auto-

nomy of the separate universities is to be forfeited — at least for a time, and placed in the hands of a government body. This is dangerous, for to make a university subservient to a state department is to lower it to less than a high school.

The antagonists of separation also maintain that in open universities, there is far better opportunity of the various races coming to an understanding of each other. Such understanding has an ideal climate in a university where the calm pursuance of truth is the least likely place to generate racial antagonism. There is also much to be learnt in a university where many races mix; mutual exchange takes place and a body of truth that is a valid mirror of a multi-racial society is built up.

Moreover, from a material point of view it will be many years before equal facilities in non-white universities will be achieved. This is a fact which cannot be denied by anyone concerned in the matter.

Lastly, concerning world opinion, it is hardly likely that the South African universities could in the future make claims to any great prestige when they cater for only one section of a multi-racial society. This is especially true when it is considered that in universities such as Salisbury and Lovanium to the north, no such separation has been deemed necessary.

If these various arguments are weighed against each other, one perceives the emergence of three factors — convenience, the nature of a university and the policy of separation. Concerning the first point, it is an undeniable fact that differences in culture may render the establishing of different universities advisable — at least for a time. Yet the nature of a university as a free community of men working towards truth, would seem to override this consideration. Thus the policy of separation so extensively put into practice by the present government has placed emphasis on the first-mentioned factor. A Catholic judgement would certainly weigh up the validity of these three factors.

A tentative compromise has been made proposing that although it might be good to encourage African universities which would educate the best of the African world, yet it is unjust to deny that healthy contact and exchange between the many groups of a multi-racial society. At least a 5-10% minority racial group should be allowed in every South African university — white or non-white. This is unlikely to occur under present legislation.

"The Truth shall make you free" — the motto of the Pius XII College, the only Catholic university college in the whole of southern Africa. The escutcheon above this motto is significant. It comprises the well-known symbolic key-board of black and white notes. Both notes are needed to produce a symphony of truth. A plan for society cannot afford to tamper with the things that appertain to God. The truth of God is mirrored in order, in harmony. A university is a social body manifesting the unity of many-sided truth, varied both in its range of sciences and kinds of students. To direct such a community is needful; to force it into a pattern will not go unpunished. Thus, although partial separation of universities can be justifiable, total divisions is unjust and cannot be tolerated.

¹ African, also called *native* or *Bantu* — black indigenous population; *Coloured* — generally mixed African and European blood; *Asian* — mostly Indian; *European* — people of European birth or extraction comprising two main political and cultural groups: *English-speaking*, generally people from the British Isles; *Afrikaans-speaking*, mainly of Dutch and French Huguenot; have been in South Africa for some 200 years.

First Regional Meeting of the ICMICA

For a long time, regional work has been flourishing in the student branch of *Pax Romana*. By "regional work" we mean work carried out in the name of *Pax Romana* on an international scale in a given continent or in a group of countries of marked sociological, linguistic or merely geographical affinity. Latin America took the first step in this direction. As early as 1951, the Interfederal Assembly of the student Movement approved the Latin American Plan of *Pax Romana*-IMCS which in turn made provision for meetings in the different continental zones. Later, the North American Commission of *Pax Romana*-IMCS was set up; then, meetings were organised in Madras and Singapore for students in South-East Asia, and we are now witnessing a promising start to the work of *Pax Romana* in Africa.

In ICMICA however, activity on the regional level was viewed with misgiving. Some of our friends were afraid that regional work — at least in theory — and especially meetings restricted to federations from a given region, ran the risk of destroying the universal character of *Pax Romana*; such meetings might also favour individualistic tendencies both in the "ideology" of these federations and in their approach to the apostolate, and these tendencies in turn could give rise to fatal antagonisms in our worldwide community. The fact that the initiative for regional meetings within the ICMICA came from Europe and from a federation of Germanic character and corporative structure, probably contributed to this apprehension.

And yet the initiative had come from a federation which deserved well of *Pax Romana* — the *Société des Etudiants Suisses* ("St. V."), and in particular its Association of Honorary Members (Association de Membres Honoraires) which had been one of the founder organisations of *Pax Romana* in 1921. Indeed, the ICMICA Council immediately welcomed the project which Mr. Louis Pittet an engineer, put forward for its consideration; the project was stamped with the realism characteristic of Swiss people and of members of Mr. Pittet's profession in particular.

After much thought and preparation, the first regional meeting of *Pax Romana*-ICMICA was held from 21-23 June in Flüeli near the hermitage of Saint Nicolas of Flue, man of peace and patron of Switzerland. The Association of Honorary Members of the St. V. organised the meeting and Prof. Robert Muth from the University of Innsbruck, who represents the Austrian OeCV on the ICMICA Council, directed the proceedings competently and energetically. In the absence of our President, Prof. Willem Pompe, detained by university engagements, the General Secretary of the ICMICA took an active part in the meeting. All the ICMICA affiliates in Germany, Austria, Switzerland, the Netherlands and Denmark had been invited. Most were represented either by the presidents themselves or by people in charge of relations with *Pax Romana*.

From the start, Mr. Franz-Josef Jeger, President of the St. V. who gave the opening address and Prof. Muth who made an intro-

ductory report, set the tone of the meeting and laid down its aims realistically. The work of *Pax Romana* is meaningless apart from its federations. It is by its members — and fundamentally for its members — that the International Movement exists. The International Movement certainly has a life of its own, but always by and through the national bodies which alone have direct contact with the individual members, the men towards whom, in the final analysis, the greater part of our apostolic work is directed. Now, it is a fact that the leaders of our federations often know little or nothing about *Pax Romana*, that during national meetings, questions relating to *Pax Romana* are treated as something superimposed and outside the normal range of activities or at least of remote interest for the federations. Few people in each country have had direct experience of *Pax Romana* or are really enthusiastic about the Movement. The same diehards are present year in year out at the international assemblies; and at home these same people are considered "specialists" in international affairs, esoteric affairs reserved for the small circle of the initiated.

Consequently, there is need to get *Pax Romana* across to the individual members of the federations beginning with the leaders themselves. Only in this way will Catholic intellectual people throughout the world feel that *Pax Romana* is a reality and a necessary reality in the historical moment through which we are passing.

After this clear-cut diagnosis, the delegates in Flüeli were unanimous in their belief that regional meetings are an adequate means of facing up to this need. Distances both in space and in time from one world meeting to the next are very great. The number of participants from each country is inevitably limited. How then each year can we administer to new people — and above all to genuine national leaders — the salutary shock, the "experience" of an international meeting held under the auspices of *Pax Romana*? Besides, there are definite problems concerning the university and the professions, the civic and social order and above all the apostolate which are much the same in neighbouring countries. The same holds true of problems which federations are facing in a given area but which are hardly of general interest for the Movement.

Mr. Louis Pittet exposed all these considerations at length in the second report which was put before the meeting in Flüeli. The participants could then develop in detail the conditions required for a regional meeting as they had been defined by the Plenary Assembly in 1955 during the World Congress of *Pax Romana* in Nottingham:

- a) regional meetings are in no way opposed to the principle of universality of *Pax Romana*;
- b) their aim is to express the idea of *Pax Romana* in a more vivid and practical way;
- c) they must be held under the auspices of *Pax Romana* which shall be represented by its President, a member delegated by the Council or by the General Secretary;

d) but the initiative falls back on the federations themselves, since each one remains free to choose the regional sector with which she feels affinity;

e) regional meetings do not mean a structural decentralisation of *Pax Romana*-ICMICA, rather do they contribute to the building up of the Movement as a whole.

The federations which met in Flüeli intend to repeat the experience and hold meetings for federations which broadly speaking come from the Germanic countries. However, much more than language or national sentiment (most of the participants spoke in German, others in French), what was common to the federations and the people in Flüeli was above all a mentality, a definite type of university formation and a certain approach to human relations, to the bonds of friendship between the members of the same association and the associations among themselves. Regional meetings among the federations which met in Flüeli will be either "presidential meetings" for leaders of the federations (like the one in Flüeli) or "regional meetings" on a wider scale open to ordinary federation members. This second type of meeting will be organised in the years when *Pax Romana*-ICMICA is not holding a World Congress or Plenary Assembly in Europe.

Once they had defined the character and the why and wherefore of the meeting, the delegate in Flüeli went on to do constructive work along the lines they had determined. Point 3 on the Agenda dealt with the here-and-now possibilities of the federations represented in Flüeli to increase their collaboration with the ICMICA (rapporteur: Prof. Muth). Remaining points were: the World Congress of *Pax Romana* in Vienna in 1958 (rapporteur: Dr. Blenk); suggestions for congresses, assemblies and studies weeks of the ICMICA in the years to come (study themes, methods of preparation and work etc.) and finally — last but not least — the financial state of *Pax Romana* (rapporteur: The General Secretary, Prof. Sugranyes de Franch).

Discussion on all points was lively and stimulating. The delegates reviewed every aspect of the work of *Pax Romana* and raised points on which the collaboration of all is essential. The debate covered the presence of Catholic intellectuals in the official international organisations like UNESCO and its National Commissions; the work of the Federations and the international professional Secretariats of *Pax Romana*-ICMICA; the exchange of information between the federations and between the federations and the General Secretariat in Fribourg; the exchange of persons; invitations between one country and another for congresses and national assemblies; better preparation of international meetings; the *Pax Romana* Journal; the interest of the European federations in Asia and Africa; their participation in the entraide service and the despatch of books to federations on these continents; the "Friends of *Pax Romana*"; the problem

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EDITORIAL

The contents of this Journal may seem to lack cohesion at first sight. Yet the articles have all been chosen with a very definite aim in mind - to show that *Pax Romana* must and does interest herself in university problems all over the world.

And not only in the University as an institution but also in a more general, more human way in the problems which affect University people and Catholic University people in particular. *Pax Romana* is interested in everything which concerns the student or graduate, in the human aspects of University life and in its scientific and cultural activities.

But in the lives of students, we are primarily taken up with their formation. Religious formation certainly but also formation in relation to culture and the profession they will exercise.

This interest of *Pax Romana* is worldwide today. The universal extent of our field of action and the fact that Catholic intellectuals are aware of their responsibilities in every country and on an international scale are in fact characteristic of the work of *Pax Romana* in these years of such crucial importance for the world in which we live. We therefore respond to the appeal of the Holy Father who, in his recent Encyclical letter *Fidei Donum* on the missionary duties of Catholics, states that "This interest for the universal needs of the Church really manifests in a living and true manner the Catholicity of the Church." And he adds with the insistence of a Father who knows the needs of his children: "In the same manner that his faith is the faith of the entire Church, and his supernatural life the life of the whole Church, the joys and anxieties of the Church will be his joys and anxieties, the universal perspectives of the Church will be the normal perspectives of his Christian life. The appeals of the Roman Pontiffs for the great apostolic tasks in the world will find a spontaneous echo in his fully Catholic heart, grave and urgent as they are."

The five continents claim equal attention from *Pax Romana*. We share the anxieties and aspirations of University people everywhere. The study themes chosen by our two Movements for their general meetings this year, even the very sites of the meetings are proof of that fact. The graduate branch of *Pax Romana* met in Rome in the heart of Catholicism to study the responsibility of intellectuals in the nascent world community. The student branch went to Latin America, and in San Salvador, studied the universal problem of civism and the civic formation of the student, of which an article in this issue of the Journal proves the urgent need on that continent.

But we know that if there are common problems they do not appear everywhere in the same guise. If the University apostolate has fundamental and identical needs, in practice, the sociological conditions and cultural milieu in which the Church must work differ widely from country to country. The position of University people and consequently the needs of the apostolate are totally different in Europe or in countries of relatively old Christianity (like the Americas) from all those countries, young and old — and often very much older

historically than the Western countries — which are acceding to the responsibilities of national autonomy and an economy completely revolutionised by modern technology; yet these are the countries in which the Church is hardly one-step removed from its initial missionary status and in which Catholics form an infinitesimal minority.

We shall not be so naive as to believe that the needs of the apostolate are less or the position of Catholic University people better in the countries first mentioned. They are different, that is all. And consequently our groups must also act differently. Yet the fact remains that the needs of the young Churches in Asia and Africa are more pressing. The peoples of these continents are evolving rapidly. The next few years will be decisive in the history of their countries. And *Pax Romana* would be betraying her mission and her universal responsibilities if we did not pay them very special attention.

In December 1954, a formation seminar for Asian student leaders was held for several weeks in Madras. Thank God, the fruits of this seminar are evident in the vigour of several of our Asian federations during the past few years. And the recent regional Seminar in Singapore proves that the good work continues.

Now the hour has struck for Africa. For the past year, we have been working towards the African Seminar which will be held next December in Ghana and we want to bring together the leaders of all Catholic student groups in Black Africa. Preparations are going ahead; slowly, laboriously, the funds required for such a vast undertaking are coming in; the General Secretary of the student Movement made a tour of Africa in February and March last in preparation for the meeting.

Are we on the right road? If any of us still hesitated before the immensity and complexity of our task, let us remember that the Holy Father has set us a heartening example once more by his luminous and earnest teaching on the subject.

What a joy it was for us — as it must have been for every Christian — to read the Encyclical *Fidei Donum*, dated Easter Sunday of this year! The document is born of the apostolic anxiety of the Sovereign Pontiff about the future of Catholicism in the young Churches of Africa. And we find in it a splendid confirmation of the conclusions we had reached, through the limited means at our disposal, on the needs of the Church on that continent. "Colleges and schools must be founded and Christian doctrine taught throughout all grades. Organisations for social action must be established to guide the work of chosen groups of Catholics in the service of society. The Catholic press must be developed in all its forms. Modern techniques for the diffusion of culture must be studied, for it is known in our day how important a well-formed and enlightened public opinion is. Above all, attention must be given to the growing development of Catholic Action and to the satisfaction of the religious and cultural needs of a generation which, deprived of sufficient food, might be exposed to the danger of going outside the Church to seek nourishment."

The Pope therefore appeals to the whole Church and explicitly to its lay members. He mentions "the effective task" — our task! — "which lay militants undertake" and in a sentence for which we are deeply grateful, he

goes on to encourage "the rapid linking of local organisations with the vast network of international Catholic organisations".

The role of University people in the great renewal of missionary endeavour which the Holy Father wishes to stimulate in Africa is obvious. Now, more than ever, it is literally true to say that ideas rule the world. Peoples of young nations in particular are parched for culture and ideas. If we do not give them "sufficient intellectual food" in keeping with their needs, their spiritual and intellectual desires, it will be our fault if they "go outside the Church to seek nourishment".

These few words from the Encyclical go to the root of the problem of Catholic University people in Africa — and elsewhere too! An African bishop said to us: "There is no point in forming good students. In the University, in Africa or in Europe, many of them end up by leaving the Church." Surely this is the greatest danger which Catholicism faces in Africa. The spread of Communism and Islam — stern realities to which the Encyclical calls attention — is above all in the realm of ideas. Christianity must reply in like manner.

In Africa, through African students: that will be the first task of the Seminar. The meeting-place, Ghana, is symbolic for it is the first black country to achieve full independence.

In Europe, where so many hundreds of African Catholic students are pursuing University studies, for the work undertaken at home is doomed to failure if it is not carried on among foreign students in Western universities. The Encyclical stresses this fact and calls on the Bishops to be particularly attentive to the spiritual needs of the young Africans and Asians in their dioceses. Neither shall we forget this essential aspect of the problem. After the African Seminar, we shall come back to it with all the range and intensity it deserves.

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of federation dues and the question of renewed effort to achieve the maximum equity in the distribution of responsibilities and an appreciable increase in the financial contribution of the federations...

The mere enumeration of all these points — and we can do no more than enumerate them here — shows how useful the meeting in Flüeli was. The delegates said so openly and the General Secretary was particularly pleased to be able to exchange view-points with representatives from a whole series of important organisations.

Even before the ICMICA Council has had time to discuss the report on Flüeli, the federations which met there in June are already planning another meeting, which is undoubted proof of the success of their first gathering. They propose to hold a "presidential conference" in November in Germany. It will be the same type of meeting as that of Flüeli and will be devoted to the preparation of the World Congress in Vienna.

Let us hope that the example of the first regional meeting of *Pax Romana*-ICMICA will be followed in other regions in Europe, since it was Europe which took the initiative, and in other continents as well.

R. S. F.



VIEWS ON THE STATE UNIVERSITY IN LATIN AMERICA

Types of universities in Latin America

Most of the universities in Latin America are state universities which date from the time of Spanish or Portuguese domination, and at present depend upon the government. Generally speaking, they have undergone a three-fold influence first, that of the Catholic Church under whose aegis they were founded in the sixteenth, seventeenth and eighteenth centuries, on the lines of the medieval university; later on, the influence of the French liberal school based on the anti-Catholic rationalism which is still found in most Latin American universities today (some of them, like the University of Uruguay, were modelled on the Napoleonic system); and lastly, since the beginning of the century, Anglo-Saxon tendencies and a preference for North American university education have made themselves felt in the Latin American universities. Yet, on the whole, the Latin American university has not assimilated these different influences to create a new type of university; rather in most cases, one or other influence predominates, for instance, French influence in Uruguay, and North American in Cuba and Panama.

Besides the state universities, there is a small number of Catholic universities of real merit, mostly founded at the turn of the century. They sprang up in protest against the evils of the state universities and wished to supersede them. However, financial difficulties and lack of coordinated support from all members of the Catholic community are hampering their full success.

Finally there are a few private universities, like the *Universidad Técnica* in Valparaiso and the University of Los Andes in Bogota (Colombia). The aims of these universities are determined by their patrons — in Valparaiso, technical formation, or integral formation as in the *University of Los Andes*.

The remarks which follow concern especially and almost exclusively the state universities. Our observations would be quite different if we were describing the private universities and particularly the Catholic universities. This is not our goal at present. Perhaps at another time we shall return to this fundamental aspect of the University problem in Latin America.

Characteristics of the Latin American University

a) The University is blind to the sociological needs of Latin America. Ancient philosophy or existentialism is discussed in the lecture halls, while the University avoids the urgent problems which face the continent, e.g. problems of native populations, lack of technicians, the failure of democracy etc. The universities bear the brunt of the responsibility for the prolonged political immaturity of Latin America. We have proof in the fact that the upper stratum of the ruling classes are products of Latin American University education and their conduct in public affairs shows up the grave deficiencies of their academic formation.

Despite the problems common to all the Latin America countries, its universities do not furnish a common effort to meet the needs of the hour. With a few exceptions, they are cut

Part I of a report drawn up by Jaime Cordova, Assistant for Latin America, after his tour of the Pax Romana-IMCS Federations in Latin America, November 1956 - January 1957.



Venerable ancestor : University of Sucre (Bolivia) founded in 1623

off from society, and society in turn is not aware that they should guide its evolution. Since the University faithfully reflects the political life of the country in which it is situated, this problem is certainly less important in democratic states like Uruguay and Chile.

b) The Latin American University is a typical example of an institution with an exclusively professional goal. On the whole, the University does not fulfil its threefold duty of search for Truth, transmission of culture and training; research is practically non-existent, either for financial reasons or for lack of academic stimulus. Professional formation is antiquated and usually inadequate, for want of modern equipment.

c) With the exception of Uruguay, Chile and Costa Rica, the University is rated a political instrument both by dictatorial governments and by political parties. Also given the role which the University and especially the student population played in winning liberty for the Latin American republics, it follows that dictatorial regimes oppress the universities by violating their autonomy, by exercising economic pressure etc. At the same time, political parties try to win over the universities either through the teaching staff or the students.

University autonomy

The relations between the University and the State depend on the government in power. A law-abiding state respects the University; a dictatorial or totalitarian regime seizes and enslaves the University making it another instrument of its policy. Unfortunately, the number of dictatorial governments is very high in Latin America. They fear that the Universities will mould public opinion and adopt policies incompatible with the selfish interests of the governing classes; the government therefore perverts the University and deprives it of its most prized characteristics. Consequently the Latin American universities experience the whole range of institutional autonomy and state interference. From Uruguay and Chile, where theoretical restrictions on absolute autonomy are offset by democratic principles and a liberal university regime, to Honduras and Venezuela where the universities are mere tools of the government, there exists in Peru, Bolivia, Colombia, etc. a series of restrictions on University autonomy. These restrictions may be defined by legislation or with the connivance of the teaching and administrative staff of the universities. Lack of autonomy is seen in direct or indirect nomination to teaching and administrative posts, in total or quasitotal economic dependence, in external control over the activities of the University, which in extreme cases may go so far as to censor text books (during the Peron regime) or maintain a secret police like the SN (Political Police) in Venezuela under the present Jimenes regime.

Economic Situation of the Universities

The Latin America universities have three sources of revenue: a) private income (capital and liquid assets) and money collected by special taxes

b) subsidies from the State allocated in the national budget

c) students' fees.

Private income sufficed in the past but is totally inadequate today. State subsidies are pitifully small compared with expenditure on defence and armaments. Students' fees are infinitesimal because University education in Latin America tends to be free, with the exception of Venezuela where fees are intentionally exorbitant and a discriminating factor in university entrance.

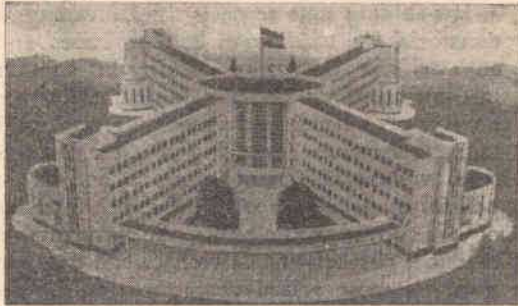
Judging from these facts, the Latin American universities are certainly among the poorest in the world. Without adequate buildings, laboratories, good libraries or student hostels, most of the universities are deprived of the material well-being which favours sound instruction and the growth of the University community. Two factors heighten this economic crisis. First, in every country, despite the high costs involved, universities are springing up everywhere and nearly always for no valid reason. The authorities prefer four universities which are crippled economically to two which function properly. Secondly, the number of students rises every year; yet, because fees are nominal, University income remains much the same as in the last century.

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University administrators and teaching staff

Most of the professoriate have no teaching vocation and are ill-qualified for their task. In Latin America, university teaching is practically unheard of as a career. Hence low standards



Three hundred years later :
model of the Pontifical University
of Medellin (Colombia) founded 1936

among professors who prefer accepted ideas to the pursuit of independent enquiry. Besides, the number of professors and lecturers who engage in research is infinitesimal. *Low salaries* aggravate the position to such an extent that full-time teachers are almost unknown, since they must earn their living *outside* the University; again, most of the staff teach for reasons of social prestige; good professors who dedicate themselves to their universities and their students, lead a life of self-sacrifice.

It is interesting to note that while students in Latin America oppose dictatorships, the professoriate rarely does. They dare not speak openly for fear of losing their posts and falling out of favour with the government. On the other hand, the universities do not encourage the professors to improve their work, for example, by offering research scholarships abroad — consequently the staff drifts into a routine of lamentable mediocrity.

Finally, moral crises are destroying the professoriate in most of the dictatorial regimes. For the real leaders of Latin American youth, the best teachers and the fiercest opponents of dictatorial governments which encroach on University autonomy, — are often imprisoned or live in exile. There are thousands of exiled professors from Bolivia, Venezuela, the Dominican Republic and Cuba living in other countries in Latin America. *As for the administrative staff* (Rectors, Deans, Registrars etc.), with the exception of democratic countries like Uruguay where appointments are made on merit, these posts are filled on grounds of political or social connections, by government nominees. It has been rightly said that the youth of Latin America is leaderless.

The Students

60% of the students come from the middle classes; 30% from the working classes and a mere 10% from the upper classes (most of the young people from the upper classes either study abroad or carry on the family business). While, in the past, the universities were open only to the sons of well-to-do families, today they are being crowded out by the middle classes. Sons of business-men, of professional people, farmers, soldiers and

technicians, fill the universities of Latin America; therefore we can say that the problems of the student in Latin America are those of the middle classes. Indeed the middle classes, which are going through an economic and moral crisis, provide the greatest number of candidates for the liberal professions and the civil service, considered the two most rewarding careers.

Technical education and other openings are lacking. So, once they have graduated from secondary school, young people feel obliged to go on to the university. Granted there are always responsible students with a real vocation for university studies, the fact remains that most of the young people have no ideals and no vocation for university studies. It may even be that through family circumstances, they are fellow-travellers and know they will sooner or later abandon their studies. With no understanding of the meaning of the University and no attachment to its ideals, they form an irresponsible group ripe for agitation and rebellion.

Part II of this report will be published in the next edition of the Journal.

(Continuation of "Asian Universities" page 1)

of the mind conceived as a function of the whole personality. It is essential to be aware of the physical, cultural, aesthetic, moral, social and spiritual bases and implications of intellectual pursuits. Higher education in Asia has changed social attitudes. This change however is out of joint with respect to society and the alumni have their faces turned away from their own people and the villages in which the people dwell.

If culture is concerned with the evaluation of ends and with the choice between ends, our present University education is fast tending towards technological success and a cultural failure. Utilitarianism and Western culture were the basis and inspiration of the Universities and hence were established with a predominant Western slant in the methods and in the matter taught. On the other hand the idea of spreading culture as such was of less importance than that of providing efficient administrators or professional men.

Under such conditions, the one aim of the student is to get a degree, in view of securing later a paying career, attendance at classes, memory work on text books or cheap commentaries with ready answers and finally success at examinations being the one criterion of education.

Because of the lack of proper selection or vocational guidance after the High School, personal aptitude is rarely the criterion that influences the choice of the branch of study. The guiding principles in the choice of study are a) how easy the course is b) how far will it help one to get a good job c) pressure from parents and d) example of friends. The absence of any guidance in the choice of studies as well as the poverty of the country has resulted in the fact that very few young men choose their studies with a view to serving society without any consideration for remuneration.

Graduates produced in such a manner are unfortunately cannot be of much use to the society.

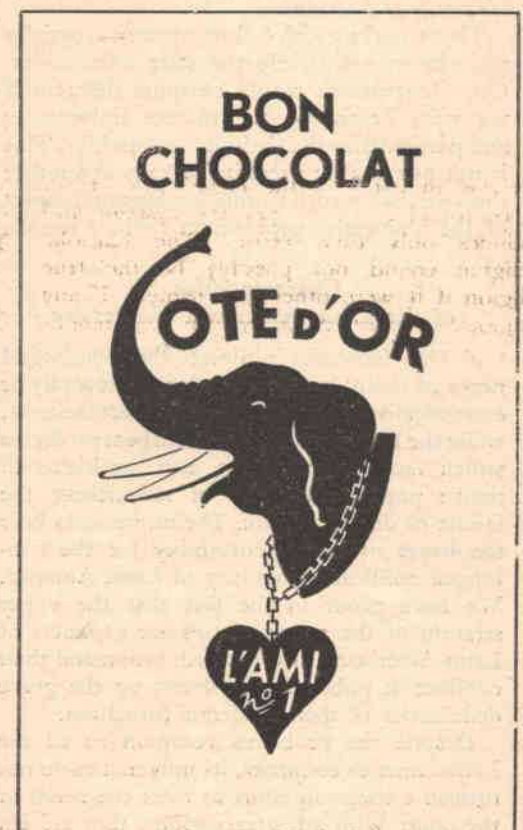
No ethical and moral guidance is given at the University. Outside the University the force of tradition generally accepted helps a great deal. The Catholic student societies and chaplains help the Catholic students to a certain extent. But Christian professional formation in Asian Universities is far from what it should be.

The maximum benefit as far as preparation for later life is concerned, is obtained from the student societies and from the fact that most of the Universities are at least partly residential.

Hostel accommodation has not kept pace with the enormous increase in the number of students. Thus, students attracted by the promising prospect of degrees get uprooted from the countryside and its traditions, as well as from the healthy family conditions of existence. They crowd into cities living in woeful surroundings, moral and intellectual, making a mess of their lives.

The University fails to prepare the student to serve society. The University does not even serve as the place where the student could realise that he has a duty towards society and that the University is only trying to help the student to prepare himself to make his life useful for the society.

The Universities in Asia are not even conscious of the cultural chaos or crisis in which they are themselves involved. As a result they are more a liability than an asset in Asia's need for cultured men. The Universities continue to produce spiritually displaced and therefore homeless intellectuals. A radical reforms is needed. In the meantime efforts must be made either within the framework of the University curriculum or parallel to it to give students at least a minimum of philosophical formation and a more widely humanistic outlook.





AUSTRALIA ON TRIAL!

Our graduate friends in Sydney were so worried by the problem of the Catholic Mind that they devoted the second issue of their magazine The Newman to this subject. In a moment of self-recrimination, the writers humbly confessed that "the Catholic Mind is more conspicuous by its absence than by its presence" — as though this were a failure exclusive to Australia. Let our Australian friends take heart from the fact that we all (whether American, European, African or Asian) spend our time fulminating on much the same topic! They can be quite sure that federations thousands of miles away are busy grappling with similar notes and beams!

At the outset it is important to understand just what is meant by the Catholic Mind. It was, I think, Tertullian who remarked that the soul was naturally Christian — anima naturaliter Christiana. Following upon Tertullian's statement it could be said with truth that the human mind is naturally Catholic in the sense of having universal truth as its object. To the extent that the human mind shuts itself off from any truth, to the extent that it is clouded by misunderstanding and ignorance, to that extent it is not Catholic.

To the extent that the mind which was in Christ Jesus takes root in us, to that extent only do we possess the Catholic Mind. The Catholic Mind involves a definite view of God, of the universe and of man, in themselves and in relation to one another — a view based on the full content of Divine Revelation, elaborated, developed and applied by centuries of thought. The Catholic mind is not abstract speculative knowledge. It is as material as the Incarnation. (Yet) the comprehensiveness and depth of the Catholic religion in its doctrinal content and practical implications are so vast that Catholicism is never perfectly understood by any individual human person nor in any one age. Some aspects of Catholic truth are the focus of attention, while others are relegated to the background or entirely lost sight of for the time being. In this sense it is correct to say that every heresy is the revenge of a forgotten truth.

The Catholic mind, or, more accurately the Catholic truth which should inform the mind, is the exact centre between all one-sided excesses, errors and extremes. It is the centre between materialism and idealism, between rigidity and relativism, between liberalism and totalitarianism. It is the exact centre between these opposites, not because it has effected a compromise between them but because it contains in itself all the elements of truth to be found in these opposing systems and excludes only their errors. The Catholic Religion could not possibly be the true religion if it were otherwise; namely, if any religious truth attainable by man were taught only outside the Church and denied by the Church.

We come now to a very important question. To what extent is the Catholic Mind to be found amongst the Catholics of Australia? Let us look first at our Catholic schools. By and large, as far as my experience goes, and speaking only of secondary schools, I think that the Catholic Mind is more conspicuous by its absence than by its presence. Again, by and large, and allowing for plenty of exceptions, the students leaving our secondary schools have very little real knowledge of the inner meaning and beauty of the Catholic religion. Their understanding of the inner meaning of their religion is too often on a par with the average altar boy's understanding

of the Latin responses. It may be rather unfair to blame the schools for this, because, even in the final years, the minds of the boys and girls are so immature that it would be practically impossible to do more than implant what may be called the seeds of the Catholic mind.

The second feature is that there are little, if any, post-school developments in their knowledge of their religion and its practical implications.

For the rest it must be admitted that too many Catholics are mentally lopsided; unbalanced, if you will. They have an up-to-date knowledge of their professions and trades. They know a good deal about business or sport or politics, but their religious knowledge remains that of a school boy. The result is that their Faith is kept in a sort of watertight compartment, because they cannot see how its content relates to the problems which confront them in daily living. Very often, they are Catholics in will and intention but not Catholic in outlook. In this respect, they are often as much at sea as the people around them, subject to the pressure of the prevailing spirit of paganism and materialism, to the worship of science and technical progress, to the tendency to look upon some economic system or political programme as the answer to all human problems; in short to all those influences which darken the light of Truth and weaken their hold on it. A deep knowledge of our Faith, does not, of course, provide a ready-made solution for all human problems, even major human problems, but it does provide the foundation and the frame-work without which a sound solution would be impossible.

How is this unfortunate state of affairs to be remedied? In the first place, I would suggest the regular reading of, and constant meditation upon, the New Testament, and in particular, the four Gospels. Most Catholics seem to be rather shy about this. The New Testament is too often an unknown book to them. They were given but a scant introduction to it at school. They are familiar with the extracts from it read at the Sunday Masses, but the marvellous character and personality of Our Lord outlined in its pages by the Spirit of God is something completely strange to them.

Secondly, I should like to recommend the study of the doctrine of the Mystical Body of Christ, which gives so wonderful an understanding of the Mysteries of Our Faith and provides such a powerful incentive to the formation of a truly Catholic outlook.

Finally, I think that a great deal of attention should be given to the Divine Law of Charity which is, as Our Lord Himself declared, the basic law of Catholic living.

(slightly abridged)

Dr. P. J. RYAN, M. S. C.



University of Western Australia (Nedlands)

The Newman in Sydney — 1956 and 1957

We can offset the somewhat pessimistic tone of Dr. Ryan's article by sketching the work of our very active Newman Association to which the writer refers in terms of praise when speaking of the inadequate knowledge which many Catholics have of their Faith: "Catholic Societies, such as the Campion Society, the Newman Society and various Adult Education Schemes have endeavoured to remedy this defect and have done, in many respects, an excellent job. But from the nature of the case they reach only a small minority." It is our hope that during the coming years the Newman will attract an even wider audience so that the benefits of its work may be far-reaching.

Although the Association is comparatively small (110 paid-up members) its influence far exceeds its numerical strength — witness the success of its spiritual and intellectual functions and the fact that articles printed in "The Newman" found their way into several American Catholic reviews.

The annual lecture series was well attended and among other speakers, Fr. W. Dalton S. J. spoke on the Dead Sea Scrolls, and Professor Martin lectured on the position of University Catholicism in S. E. Asia after a visit to Singapore as observer to the *Pax Romana* Leadership Training Course, August '56. The Annual Summer School on "The Layman at Prayer" was very successful and attracted 75 members.

The Newman Society of the University of Technology held a most interesting seminar on "Technology and Theology". Those graduates who attended agreed that this weekend Seminar was an important contribution and a significant step forward in the Catholic approach to the problems of the technical age. (This seminar has been followed up in June 1957 by a meeting on "Technology and Happiness" which was equally successful).

The two main annual religious functions

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were very well attended. One was the Annual Procession of the Blessed Sacrament at Manly College and the other the Annual Mass and Holy Communion of the Association and Societies of the Newman Movement.

As a constituent organisation of the University Catholic Federation of Australia and of *Pax Romana*, the Association has developed its national and international contacts.

It was particularly fortunate that Professor N. D. Martin could go to Singapore as one of the Australian representatives at the *Pax Romana* Leadership Training Course at the University of Malaya. It was a pleasant tribute to hear that, immediately on his arrival as observer, he was appointed as an active member of the Committee which, under the Archbishop of Malacca, arranged the course. Professor Martin's visit along with that of the Australian students present, will have done much to strengthen the ties between Catholic University people in Australia and S. E. Asia.

Pax Romana was very happy to welcome some Australian students and graduates at the XIth Plenary Assembly of the ICMICA and the Xth Anniversary of the foundation of the graduate branch of the Movement, in Rome at Easter. It is a credit to Catholic University people in Australia that despite the tremendous distance involved, they managed to be represented at these manifestations.

Pax Romana at a glance:

News from the ICMICA federations

Ceylon: The main activities of the Society of St. Francis Xavier make interesting reading and prove the initiative and zeal of this group in the first year of its existence.

We note with admiration, the important contribution which the Society has made right from the start in civic questions concerning Christian faith and morals.

In collaboration with the Catholic Social Guild, the Association presented a memorandum to the governmental Commission on agrarian reform. The document gave a resumé of Christian principles on the matter — right to private property, duty to give more land to peasants with small holdings etc.

Thanks to the Association, a reply was published to the Report of the Buddhist Commission which unjustly attacked the Church and called for measures against religious minorities in the country. The reply aimed to show Catholics the errors in the Report of the Commission, and especially to inform the Government of Ceylon of the Catholic point of view and to dispel anti-Christian prejudices.

Again in collaboration with the Catholic Social Guild, the Association made representations to the governmental Commission on the reform of laws concerning marriage and divorce in order to make known Christian teaching on the subject. It is reassuring to learn that Fr. Peter Pillai, chaplain to the Association, has been nominated to the Commission.

The Association intends publishing in the vernacular a series of brochures on Christian social doctrine.

Every month, the members meet for Holy Hour, and at other times, they assist regularly at lectures and discussion groups.

During the international crisis last October and November, the Association organised a Holy Hour of prayer for Hungary and Egypt. Along with the Ceylon Catholic Students' Federation, the Association protested vehemently against Russian aggression in Hungary.

The Association also made a collection and sent it to the *Pax Romana* fund for Hungarian student and graduate relief.

Great Britain: The Newman Association held its annual General Meeting over the week-end of 18-19 May. Members reviewed the activities of the Association for the previous year. The range and scope of these activities is expanding all the time. Apart from the annual Summer School and the ordinary programmes of the many local circles in all the important towns and cities in England, Scotland and Wales, two very dynamic groups have been functioning for the past few years. They are the Newman Demographic Survey and the group working on the philosophy of science. Two new groups — for historians and University professors and lecturers — will be formed in the near future.

Elections to Council took place and the new President of the Association is Prof. M. P. Fogarty who takes over from Mr. A. H. Willbourn.

His Grace, Mgr. Godfrey, Archbishop of Westminster and Primate of England honoured the meeting by his presence. Afterwards, the members heard a lecture by Prof. Jocelyn Toynbee, Cambridge, on Christian Art in the Early Church.

Italy: As usual during the summer vacation, the *Movimento Laureati* has arranged several study weeks on religious instruction and culture (Le Settimane Estive di Cultura Religiosa) for the months of July, August and September, in different parts of Italy ranging from the extreme north to the south of the peninsula. The general theme — *La Chiesa Operante*, of which the nearest translation is "The Church in Action" or "The Church Militant" — is much the same for all the study sessions but treatment of the subject naturally varies with the lecturers and participants. Those who are interested in this type of formation which is very much suited to Catholic graduates, should write for further information to the Secretariat of the *Movimento Laureati*, via della Conciliazione 4d, Rome.

Netherlands: On Saturday and Sunday, 1st and 2nd June, *Thijmgenootschap*, our titular national member in the Netherlands held its general assembly in Groningue. In keeping with the tradition of the organisation, on the first day, the different branches (law, medicine, literature, science, economics and psychology) met separately. Then, on Sunday when the administrative agenda had been dealt with, there were two lectures — one by Prof. Aloïs Dempf from Munich who spoke in German on "The influence of philosophical trends on the development of the Humanities", and the other by Prof. A. G. M. van Melsen from Nijmegen on "The influence of philosophical trends on the development of the pure sciences".

Spotlight on the meetings in El Salvador

110 delegates from 52 federations and 37 countries attended the IMCS meetings in San Salvador from 23 July - 6 August. Ecclesiastical and governmental circles were keenly interested in the proceedings. The Papal Nuncio, the President of the Republic and his Ministers all attended the opening of the Interfederal Assembly.

Five new federations were affiliated to the IMCS: The University Catholic Students' Association of Burma; Katolieke Vlaamse Studentenraad in Belgium; Canadian Federation of Ukrainian Catholic Student Organisations "Obnova"; Juventud Catolica Venezolana; Catholic Students' Association of Thailand.

A new four-year plan of action was established for the Latin American area, of which the main points stressed the need for more attention to the civic and social formation of students, and collaboration with neutral organisations like the national unions of students, the WAY national committees etc.

Miss Maria de Lourdes Pintasilgo was re-elected President; Vice-Presidents — José Rafael Garcia (Ecuador) and Diarmuid O'Scannlain (USA). Members: Jean Arès (Canada), Luis Amado Lagdameo (Philippines), Colin Gardner (South Africa); Bryan Wood (Great Britain); Guillermo Ungo (El Salvador).

A full account of the meetings and the programme of action for the coming year will appear in the next issue of the Journal.

The Pius XII College in Basutoland appeals for lecturers

Mr. Emile Inglesis, Secretary General of the Liaison Centre for the International Catholic Organisations and the Missions (piazza S. Calisto 16, Rome) has asked us to launch an appeal on behalf of the recently founded Pius XII College in Roma, Basutoland, a British Protectorate in South Africa. The College is short of lecturers and professors in the Arts Faculty, and in the Departments of Law, Commerce, Education, Social Sciences, Science and Agriculture.

Some of these departments are not yet open, but will be established in the next two to three years.

Apart from the necessary University qualifications and the ability to teach, candidates for these posts must have a thorough knowledge of the English language since it is the medium of instruction.

Those interested should write direct to Mr. Inglesis at the address given above.

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OSCO in Fribourg

Over thirty students from many countries in Asia and Africa attended the OSCO (Overseas Students Coordination) camp which was organised in Fribourg from 6-16 August. The camp was a happy balance between visits to Catholic institutions, discussions and sight-seeing. The visit to the Caritas Centre in Luzern provoked a lengthy debate on the possibilities of organised charity in the Asian countries. Since independent private initiative from Catholics only was out of the question in countries where Catholics formed such small minorities, the participants asked themselves whether Caritas work should be supported by the international Catholic community (which might be branded a new form of colonialism) at home or by Catholics, non-Catholics and possibly the Government. Then, since the Buddhists and the Mohammedans are also founding hospitals, orphanages and similar institutions, would it be possible to have a common Caritas work? Such cooperation would promote religious tolerance and goodwill.

The students were shown over the University by the Rector, Rev. Fr. Luyten, O.P.; the idea of a Catholic University and its application to countries with small Catholic minorities was gone into in detail. Later, Mr. Olivier Maradan, Assistant for French Language in the General Secretariat of *Pax Romana*, introduced the students to the work of *Pax Romana*. In the lively discussion which followed, the audience said that *Pax Romana* should make statements on colonialism, race-discrimination and similar issues; the birth of *Pax Romana* in the young countries calls for a re-orientation of the spirit and practice of the Movement and a development of its idealism. That was why meetings like the proposed African Seminar were invaluable.

There were introductory talks on French West Africa, Nigeria, Korea and China by students from these countries. Participants debated the adaptation and enrichment of the Liturgy in countries like Korea and China where song and dance are interwoven with religious ceremonies.

Congratulations to OSCO on such a well-planned and successful meeting.

R. K. A.

Our IMCS Federations write...

Burma: The spiritual vigour and flourishing state of St. Augustine's Catholic Club in Rangoon is proved by the fact that of 212 members, 180 attended the retreat which the chaplain, Father Courtot, gave recently. Other federations, please note!

Cuba: Congratulations to the ACU (Agrupacion Catolica Universitaria) on the XXVth Anniversary of its foundation, and our good wishes for God's blessing on their work in the future.

Czechoslovakia: The Association of SS Cyril and Methodius (exiled Czech graduates and students) whose headquarters are in London, has opened a holiday home in Folkestone, England, for Czech refugees and possibly other exiles. The idea is that part of the house will be used for some years as a guest house open to all, in order to cover capital outlay and running costs.

For more information, write to the Association, c/o 114 Mount Street, London, W.1.

Germany: XIth Catholic German National Day for Students organised by the KDSE, in Eichstätt, Germany, 31 July-5 August. Theme: One Church in One World. The meeting opened with Pontifical High Mass celebrated by Dr. Josef Schröffer, Archbishop of Eichstätt. There were lectures on: The Healing Mission of the Church; Western Church or Universal Church?; The Intellectuals and the Church. Among other subjects, study circles discussed: Outside the Church No Salvation; *Pax Romana* — Collaboration and Solidarity of the members of *Pax Romana*; Overseas Students — not a burden but an opportunity. Activities for the week included a pilgrimage, excursions and social entertainment.

The European Seminar took place in Berlin from 25-31 August, and developed the theme of the Formation Seminar in San Salvador — "The Civic Responsibility of the Student". A full report will appear in the next issue of the Journal. As we go to press, we hear that the organisers could have done with some prefabricated shelters to house the large number of late registrations.

Peru: More than 5000 students assisted at the 15th Annual University Communion organised by the UNEC (National Union of Catholic Students), Lima branch on Saturday 8 June in the Church of Mary Auxiliatrix.

Portugal: Congratulations to the JUCF (feminine federation) on their celebration of *Pax Romana* Week (an enlarged version of *Pax Romana* Day). As in 1956, the Week coincided with the Church Unity Octave during which the JUCF prayed each day for special *Pax Romana* intentions including the *Pax Romana* federations and the University apostolate throughout the world. Masses were offered in the three University centres of Lisbon, Coimbra and Porto. On the intellectual side, there were public lectures on "The Civic Responsibility of the Student" and the subject was studied privately by the different groups.

At the same time, the federation launched a campaign for international formation, and organised lectures and discussions on *Pax Romana*. To help the IMCS in a practical way, the federation made a collection for the African Seminar and found 32 new subscribers for the Journal.

The Feast of St. Thomas Aquinas, Patron of *Pax Romana*, was also celebrated by prayers and special masses.

South Africa: The Annual Conference of the National Catholic Federation of Students (NCFS) was opened by His Grace the Archbishop of Cape Town on July 1st. The theme of the Conference which lasted for ten days was: "The Challenge of Africa." Delegates made a close analysis of the idea and role of Christian Education in Africa, the relationship between Christianity and Western Culture, the Impact of Western Culture on Africa, and the special difficulties of the native student in South Africa.

Financial target for the new term? 2,000 pounds to send a strong delegation to the African Seminar. Bravo, NCFS!

Congratulations to the newly-elected President, Mr. Gerard Boule of 295 Florida Road, Durban, and to the other members of the Executive.

Spain: "Los jumacos" (Juventud Universitaria Masculina de Accion Catolica) organised a most successful course for its leaders in Madrid from 1-15 July. The general theme of the course was: "Christian students and the everyday reality of the family, society, and one's profession." Participants split into two groups — pre-university and university students.

The former tackled the problem of vocational guidance with the help of secondary school teachers; the latter studied the theme in great detail both during lectures and in study groups, not forgetting the theological basis of the problems in question. However, the "jumacos" relaxed from time to time particularly in the afternoon with the temperature at close on 40 degrees all the time and the swimming pool was tempting. Evenings were given over to cultural activities — lectures on church architecture, poetry, films, modern writers etc. (For details, write to JUMAC, Calle Conde de Xiquena 5, Madrid.)



Spirituality of the East:
religious dances interpreted
during the OSKO meeting
Indonesia (left)
Ceylon (see over)



NEWS FROM THE SECRETARIAT

Patricia Maguire left some time ago for the United States to open a temporary field office for the IMCS in Washington; she prepared the tour for the Latin American and Asian students who are now visiting the States after having attended the meetings in San Salvador, Central America.

Jaime Cordova, Assistant for Latin America, left at the end of June for El Salvador. Jaime is now visiting Colombia and Venezuela.

In July, we were delighted to welcome Edward Wang from Singapore and Thérèse Tran Thi Lài from Vietnam to the Secretariat. Both had received grants to attend the meetings in El Salvador. Mr. Wang will return to Malaya via New Zealand and Australia in order to contact our federations there and see what is being done to help the large number of Asian students studying in these countries. Miss Lài, who is finishing her studies in French and Vietnamese literature in the University of Saigon, will return to Europe in September. She will attend the Second World Congress for the Lay Apostolate in Rome before returning to Vietnam.

We were deeply moved by the arrival in Fribourg of Miss Zofia Wlodek and Mr. Stefan Wilkanowicz direct from Cracow and Warsaw respectively. They are the first Polish students to come to Western Europe on the express invitation of *Pax Romana* since before 1939. Both are young research graduates from the Catholic University of Lublin. Our guests were as amazed to find themselves in Fribourg as we were to have them with us. They left after two days for San Salvador, and will be returning to Poland shortly.

Mr. Kerstiëns, General Secretary, visited the United States after the meetings in El Salvador. Among many engagements, he addressed the Annual Conventions of the NFCCS and the NFNC which were held in the Waldorf Astoria Hotel, from 26 August - 1 September.

Mr. Olivier Maradan, Assistant for the French Section, attended the OSCO meeting which was held in Fribourg from 6-16 August.

Our warmest and most sincere congratulations to Miss Maria de Lourdes Pintasilgo on

her re-election as President of the IMCS. Our good wishes go out to Maria for the coming year; we are happy and grateful we shall continue to enjoy her inspiring leadership and guidance during 1958.

INTERNATIONAL NEWS

Hungary: The First Congress of the Union of Free Hungarian Students (UFHS) took place in Vaduz, Switzerland, May 30 - June 2. The majority of the delegates were practising Catholics, so that the Congress opened with mass on May 30 and closed with the singing of a solemn *Te Deum* on June 2. Members of 14 local unions were present, including representatives from the Catholic groups which have been formed in Innsbruck, Holland, Paris and Louvain. Among the aims of the Union is to strive for independence, freedom and democracy of their country provided such activity does not run counter to the laws and constitutions of the countries in which the Hungarian refugee students are resident. The Union also aims to promote the welfare of the Hungarian refugee students and to help them become adapted to their new countries.

In Louvain, thanks to the hard work of the students themselves, the new Collegium Hungaricum Lovaniense is now open and can take 55 resident students (possibly 95-100 later on). The University authorities have generously lent the building to the Hungarian students for four years, at the end of which period the Collegium will have to move to make way for the Law Faculty.

The Red Book of the Persecuted Church: Any one who wants a sober, impartial and documented account of the systematic persecution of the Church in Communist-dominated countries should read "The Red Book", written by Albert Galter, under the auspices of the Commission for the Persecuted Church of the International Catholic Organisations. English edition - M. H. Gill and Son Ltd, 50 Upper O'Connell Street, Dublin, Ireland. Price: 30 shillings sterling. Spanish edition - Ediciones Atenas, Calle Mayor 81, Madrid, Spain. Price: 125 pesetas.

BOOKREVIEW

Swiss directory for the Missions

Given the situation in the world today, it is high time for Christians and Catholics to take stock of their position and assert themselves once and for all. We cannot back neutrality because it means nothing more than a kind of listlessness which tries to oppose dynamic forces. Communism is one of the forces against which we must struggle because it is sweeping over the world with tragic rapidity and because it harms man. Communism filters in through the least crack in our defences to set man against man in self-destruction, when it has torn the idea of God from his heart.

We must never forget the tragic events through which the Hungarian people lived and are still living, the tribulations, persecutions and ill-treatment to which the Church of Silence is condemned. Neither indifference nor forgetfulness will overcome the evil which is growing stronger and more widespread day by day.

Christians, conscious of their duty and alive to the danger, have understood this fact. It is not just a question of fighting in Europe but elsewhere too and particularly in missionary countries where communism finds ready ears and easy "converts" among people whose lack of formation prevents them from judging its true worth. Communism is making an all-out effort in these so-called under-developed countries. We should keep informed of what is happening in these areas — that is only normal — but it is only a fraction of our duty as Christians. When one of our fellow-human beings lacks the necessities of life, we try to provide him with them, or at least we make our contribution in this direction.

The same holds good for the countries which are unfavoured by comparison with social standards in the industrialised areas. We will not improve the situation by criticising or by building up splendid theories. These countries need our help. They need our material help and they need it urgently. All too often, there is no food; sanitary conditions are deplorable; material well-being practically non-existent. The communists have understood these facts only too well, and use them as the spring-board for their campaign. Charity means nothing to them; yet they promise better living conditions. Our aims are different and that is why we Christians must bring these peoples and these countries what they need, not only in fine words but also in deed. That will save them — at least we hope so — the trouble of becoming the servants of the most inhuman State in the world. Africa and Asia are the continents most exposed to this danger. The "Swiss Directory for the Missions 1957" sets out to inform the world of the full gravity of the present state of affairs.

We are at a cross-roads of importance for all of us and of worldwide repercussions — we must be well aware of that fact.

Let us hope and pray that these pages, printed in both French and German, which reproduce objective documents of undoubted value and the eloquent photographs teach us afresh and more clearly than ever that our responsibility is indeed worldwide like the mandate which we received from Christ.

O. M.