

pax romana journal

International Movement of Catholic Students

International Catholic Movement for Intellectual and Cultural Affairs

Spotlight on Ghana

by

Edward A. Ulzen

African Secretary for the Seminar, District Education Officer, Bolgatanga, Ghana

As you approach University College from the Accra international airport, you, delegates from all African Universities, will see on the edge of the hill and at the end of a splendid dual carriage-way, the third and largest and most beautiful of the three halls of the University College, the Commonwealth Hall. With its white walls and red-tiled roof and its terrace-like construction, this Hall represents the permanent symbol of Ghana's decision to remain in the British Commonwealth of nations and to live in close association with the United Kingdom, the mother of all Commonwealth countries. You will meet the smiling faces of your hosts, some of the youth of the land which has come into the limelight of political growth in Africa. Ghana, whose size is the British Isles less Ireland and Scotland, and before 6th March 1957, the Gold Coast, became the first black African independent country. Your hosts will tell you more about Ghana in between the lectures and study groups in Achimota. But before you meet them, here is a very simple story of this small country.

The story of Ghana is short, simple but exciting. It covers a period of less than five centuries. The Portuguese, under the general directorship of Prince Henry the Navigator, and the command of Don Diego D'Azambuja, discovered De La Mina (now Elmina, and also the birth-place of Catholicism in 1880), in the 1480's. From that time, Ghana became the scene of brisk and rich trade in gold, and later in slaves, with many European peoples, the Portuguese, French, Dutch, British, Danes, Swedes and the Brandenburgs. The number of castles and forts along the coast are a monument past association to Ghana's with Europe.

By exchange and purchase of forts by the British and through the Bond of 1844, the coastal area of about 200 miles in length and 40 miles in breadth became a British colony. By the beginning of the 20th century, Ashanti, the powerful inland nation which had invaded the coastal areas several times, was annexed to the British Crown through conquest. At the same time, the Northern Territories became a protectorate through treaties signed by Ekem Ferguson, an African agent for the British Crown, and Paramount Chiefs. After World War I, the German territory of Togoland, immediately east of the Gold Coast, was partitioned between the French and the British, the latter becoming the mandatory power for the



Expounding Africa

western half under the League of Nations. Thus, through treaties, conquest and League of Nations mandate, the British obtained a heterogeneous area which has become Ghana today. These regions are maintained in the present administrative set-up.

The population of Ghana is under 5 millions. The ethnic language groups may be divided into three large groups for the Southern and Ashanti regions. The Akan group covers a large part of the southern section and the whole of Ashanti; the Ga-Adangbe group lives in the east of the southern region and the Ewes in Togoland. I cannot say how many groups are in the northern region. In fact having made no special study of language groups and ethnology, I stand to correction in this paragraph. The language differences do not present difficulties in communication. Most people understand one other language fairly well, even though they cannot speak it. Besides, English has become almost the second mother tongue to the educated classes. And most uneducated people in towns and villages can make themselves understood through pidgin English. In fact, English is the official language of the country.

The evolution to political independence has not been so quick as it is generally believed outside Ghana. It did not begin in 1948. It began as early as the 1870's when the Fanti Confederacy of chiefs was formed with a written constitution stating the rights of the

chiefs to govern their peoples and setting limits to the area and power of jurisdiction of the British government. The study of this constitution would reveal the appreciation of the chiefs for education. Unfortunately, the firm determination of the chiefs was not backed by sufficient money and good organisation. In the face of Ashanti invasions, their Confederacy disintegrated and the British government took a firmer hold in governing the country in order to maintain peace which was necessary for trade. After this period, several movements were founded with the same aim of achieving independence. The most notable of these movements were the Aborigine Rights Protection Society (which fought the Crown Lands Act, sent a delegation to Queen Victoria and won its case) and the West African Congress of a later date which aimed at unifying all the British West African territories in their struggle for independence. But all these early movements failed, I think, because they did not appeal to the general people.

It was not until 1947 when our soldiers who had joined the British Forces from various towns and villages during World War II had come from overseas (mostly from India and Burma) with new ideas that the movement for independence interested the ordinary man. The granting of independence to India, Burma and Ceylon served as a lever to a national movement, the United Gold Coast Convention, under the leadership of Pa Grant, a successful merchant, and other important and intellectual leaders including the present Prime Minister. In 1948, six of these leaders were arrested and detained under Emergency Orders for Riots which had occurred in February-March 1948. The Watson Commission was sent out by the British government to investigate the situation, and this Commission recommended that more administrative powers be given to the Africans. A more liberal constitution was drawn up by African members under Justice Coussey. Unfortunately, in 1949, a split occurred in the national front and the younger group of the movement seceded and formed the Convention People's Party (C. P. P.) under the present Prime Minister. This Party was backed by both chiefs and the ordinary people, and won the elections of 1950 and 1954.

In 1954, two strong Opposition parties were formed: the Northern People's Party in the

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First all-African Seminar of Pax Romana

UNIVERSITY COLLEGE OF GHANA, ACHIMOTA, GHANA

December 22-31 1957

THEME : Responsibilities of Catholic Students in Modern Africa

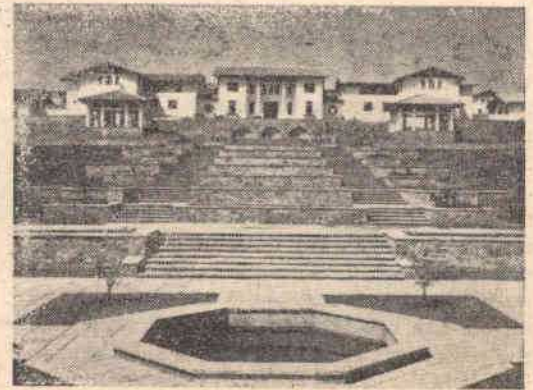
N. B. Names of speakers and chairmen are provisional.

- Saturday, December 21** Arrival of delegations.
- Sunday, 22** Solemn High Mass in the evening.
Opening Session.
Address of welcome by Most Rev. J. K. Amissah, Auxiliary Bishop of Cape Coast.
Chairman: Hon. Dr. Kwame Nkrumah, Prime Minister of Ghana.
- Monday, 23** Lecture: "The Layman and the Mystical Body of Christ", by His Lordship, the Rt. Rev. Joseph Bowers, D. D., Bishop of Accra.
Chairman: Hon. Kofi Baako, M. P., Minister of Broadcasting and Information, Ghana.
Lecture: "Civic Responsibility of the African Student", by Lady Jackson (nee Miss Barbara Ward).
Chairman: Mr. Sebastian Oppon, B. A., M. A., Tutor, Mount Mary College, Somanya, Ghana.
Lecture: "The Mission of the University", by The Rector of the University of Lovanium, Belgian Congo.
Chairman: Rev. Dr. Koster, M. Sc., Ph. D., Catholic Chaplain in the University College of Ghana.
- Tuesday, 24** Lecture: "The African University and the State", by the Hon. Kojo Botsio, B. A., Dip. Ed., M. P., Minister of Trade and Development, Ghana.
Midnight Mass in the Holy Spirit Cathedral, Accra.
- Wednesday, 25** Christmas Day.
Lecture: "The African University and Society", by Prof. Kofi Busia, M. A., D. Phil., Prof. of Sociology in the University College of Ghana, and leader of the Opposition.
- Thursday, 26** Lecture: "The African University and Religion", by Rev. Akoi, D. C. L., Ashanti.
- Friday, 27** Lecture: "The Education of the African Girl", by Miss Jean Gartlan.
Chairman: Miss Francis, College of Technology, Kumasi.
- Saturday, 28** Free day, excursions.
- Sunday, 29** Lecture: "The Apostolic Group in the University including the art of group work and leadership", by Gerard Dupriez (Belgium) and Colin Gardner (South Africa), members of *Pax Romana*.
- Monday, 30** Lecture: "The Role of the Group in Professional Formation", by Mr. Patrick Hulede, Lecturer in the College of Technology, Kumasi, Ghana.
Chairman: Rev. Peter Klaver, B. Sc., S. M. A., Catholic Chaplain in the College of Technology, Kumasi.
Lecture: "Inter-African Exchange and *Pax Romana*", by Mr. Thom Kerstiens, General Secretary, *Pax Romana*-IMCS.
Chairman: Mr. John Quansah, President, *Pax Romana* Federation of Ghana Catholic Students.
Workshop on:
a) Aims and Methods of Regional Work.
b) Plan of Action for Africa.
c) Contact between African groups and *Pax Romana*.
d) Publications (Newsletter).
- Tuesday, 31** Continuation of workshops of previous day.
Closing Session.
Chairman: His Lordship, Rt. Rev. A. van de Bronk, D. D., Bishop of Kumasi.
Pontifical Benediction by His Lordship Rt. Rev. J. Bowers, D. D., Bishop of Accra.
Te Deum.

All the lectures will be followed by discussion groups which later meet with the speaker.

January 1-8, 1958 Participants will take part in a community work project at Dominase twenty miles north-west of Takoradi.

northern region and the National Liberation Movement in Ashanti, and these parties, allied with the smaller political parties, formed an opposition which demanded a federal constitution for Ghana as opposed to the Government's demand for a unitary constitution. On the advice of the British Government, this issue was brought to the country and the C. P. P. won with an overwhelming majority. In collaboration with the British government, the Gold Coast Government announced the date of independence as March 6th, 1957, the hundredth and thirteenth anniversary of the signing of the Bond of 1844. In 1956, British Togoland had signified in a United Nations plebiscite their willingness to join the Gold Coast as an independent Ghana. On March 6th, therefore, through peaceful means and gradual handing over of power to Africans, independence was achieved.



Commonwealth Hall where the Seminar will be held

Let us turn now to education in Ghana. The rapid growth of education has been phenomenal. At the beginning, education was purely a missionary endeavour primarily undertaken to educate men for catechetical purposes. However, in 1925, under Governor Guggisberg, the need for education of both men and women was realised to be the basis of nation building, and the Governor started a few schools, the most notable being Achimota School of which an African, Doctor Aggruy became the Vice-Principal. But it was not until after the Second World War that the peoples and government realised the urgent need for education, and schools, private and public, began to spring up in almost every village. In 1952, the government introduced the Accelerated Development Plan in Education, whose most important feature was the free primary school education. This encouraged more parents to send their children to school. Many more secondary schools and teacher training colleges were built by the government and the old missionary schools and colleges which had previously received grants in aid now came in for substantial financial support.

The picture of the growth of education, in short, is this. Before 1939, there were not more than 10 secondary schools and 5 teachers' training colleges. Between 1945 and 1957, there are about 40 new secondary schools, 20 teachers' colleges and 10 technical and trade institutes besides the University College and the College of Technology (Kumasi). On the whole, there are about 4,000 primary and middle schools. At the end of this year, about 30,000 people will leave the middle school.

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LAYMEN MEET IN ROME

RAMÓN SUGRANYES DE FRANCH

"Lay people must become more and more alive to the fact that they not only belong to the Church, but that they are the Church, that is to say, the community of the faithful on earth, under a common leader, the Pope, and the Bishops who are in communion with him."

During the sessions of the Second World Congress for the Lay Apostolate, we seemed to be witnessing the fulfilment of these words of the Holy Father taken from his address to the new cardinals in the Consistory of February 20, 1946. The multitude of men and women, of every language and race, assembled in the auditorium of the Palazzo Pio, before so many of their bishops and priests; the rich diversity of lectures, the lively discussions in the workshops; the feeling of a strong union of faith and love; here was the outward sign, the splendid reality of the catholicity of the Church and of the living community of the faithful. We felt very strongly that lay people are aware of "being the Church", that this awareness expresses the constant renewal of the Mystical Body in modern terms.

This was everyone's first impression of the Congress. The second was one which our friend, Vittorino Veronese, stressed as he had done during the First World Congress in 1951. (Mr. Veronese is Secretary of the Permanent Committee for International Congresses of the Lay Apostolate and power behind this Second Congress). In his speech during the closing session, he brought out the unity and diversity of Catholics — the countless diversities of men, of problems and of ways of solving them. Yet underlying, indestructible unity "in the same Life which we all receive, which comes to us by and through the Church".

Over 2,000 delegates from more than 80 countries guaranteed diversity of outlook. The preponderance of non-Europeans was striking. This was specially due to the large delegations from Latin America and to the many non-white participants.

Participants fell into two categories. Most were national delegates mandated by the Hierarchy, leaders of groups doing the most varied types of apostolic work. The rest were international delegates appointed by the International Catholic Organisations from among their officers.

Long-term organisation and planned study had gone into preparing the theme of the Congress, "The laity in the crisis of the modern world: Responsibilities and Formation". Regional meetings in Africa, Asia, America, Europe, and national meetings in Belgium, India, Mexico, Spain, Sudan, studied the topics for discussion. Experts met on several occasions since the First Congress in 1951. Participants received excellent documentation.

"The Congress Guide" outlined the schema of the meeting:

I. A doctrinal section on the mission of the Church (Mgr. Montini, Archbishop of Milan) and laymen in the Church (Mgr. Gérard Philips, Messrs. Frank Sheed and Alfredo Lopez.



Inaugural Session in the Palazzo Pio

II. A panorama of the world situation today, to include the world's needs (Messrs. Joseph Folliet and John C. H. Wu) and present-day responsibilities of the laity in different regions (Messrs. Paul Semakula, Mariaduas Ruthnaswamy, Mrs. R. H. Mahoney, Messrs. José I. Lasaga, D. Hasegawa, Miss Marga A. M. Klompé, Messrs. Leohard Johannesson, Lance Wright) and on an international scale (Messrs. A. Vanistendael, Thom Kerstiëns, Aldo Moro).

III. A study of the basic requirements for apostolic formation in two lectures (Monsignor Manuel Larrain, Chile, and Prince Karl zu Lowenstein, Germany) followed by workshops on basic formation for lay people in educational milieux, Church institutions, apostolic movements and modern means of mass communication.

Despite all this preparation, it is understandable that there was some confusion among the delegates and that some of them were a little "lost". The merit of the Congress, and at the same time a serious obstacle to coordinated work, lay in the number of participants, their heterogeneity and its consequences, which meant traces of nationalism in certain cases. The same holds for the number and variety of the lectures. Besides, there were the limitations of the time-table, the sheer impossibility of ordering the work when so many personalities were to be seen and heard. The delegates who complained about faulty organisation were those who did not read, or at least did not read attentively, the working documents which were being distributed. If we add to these factors, the trial of listening to simultaneous translations, and the wretched loud-speaker which amplified the lectures in

the entrance-hall and set up a maddening din, you will have some idea of the negative side of the Congress.

However, we must add to the positive side, apart from what I have said earlier, the incalculable good will, enthusiasm and faith which led the delegates to Rome from all over the world. How many efforts, how many sacrifices went into bringing these hundreds of people from distant countries! How many prayers of those who could not go to Rome, upheld our work. The very fact that these men, gathered in the heart of Christendom, spent a week together sharing ideas on their responsibility as lay people, and pooling their apostolic experiences, is a step in the right direction, not to speak of the basic questions raised during the Congress, and summarised in the final document. Yes, the Congress was a mile-stone in the life of the Church "in aedificationem corporis Christi", in building up the Mystical Body of Christ.

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The Final Document in the form of a manifesto, rather than resolutions, gives a concise, intelligent summary of the work of the Congress. Here are the most important passages of this Document:

"We have been made aware in the course of this Congress of how important it is to make a much greater effort to carry the tremendous task which faces us as members of the Church in a changing world:

— the rapid increase in population is causing unprecedented material and moral problems
 — technical progress in industry and nuclear physics is creating new civilisations, and is

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affecting even those peoples which up to now have been untouched by world events. Technical progress speeds travel, encourages political unification and raises the standard of living, but at the same time brings with it grave threats to health, to the social order and to world peace

— at this moment when new nations are entering world affairs, individuals and whole peoples are filled with a great hope of universal justice and liberty

— Lastly, despite temporary setbacks, an organised world community is taking shape.

In this world crisis, more than two thirds of the population are suffering from hunger, and the contrast in the standard of living between the rich and the economically poor countries is becoming greater.

Distress is not only material:

The uprooting of peoples and urbanisation often lead to loss of faith.

Millions of men are not allowed the free exercise of their basic rights, particularly as regards religious freedom, which is hindered by communism, and racial equality.

In many countries, atheistic materialism is gaining ground; while the outward signs of atheism are increasingly to be seen in everyday life.

Nevertheless, though modern man is on the way to losing belief in God, he still feels the need to be considered as a person, he feels the need for communion, and suffers from the spiritual vacuum in which he stands.

All these new facts must be taken into account in any apostolic work.

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Catholics cannot remain passive and indifferent at this critical moment in the history of the world and of the Church. We have the great privilege of living at a time when, if it is to be Christian, must be fully apostolic. Living fully in the world, the Christian layman has the task of cultivating those temporal values inherent in creation and, by sharing the common objectives of all men, contributing to the penetration of revealed truth into every aspect of life.

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Faced with this task, the Second World Congress for the Lay Apostolate appeals urgently to all Catholics to turn their attention in the years which lie ahead to making what the Holy Father called the "effort of a serious formation". The carrying out of responsibilities in the apostolate is an indispensable part of this formation, which concerns not only the intellect, but the whole human person.

This formation demands:

Deepening of the spiritual life. This spiritual life must be founded on prayer, adapted to the lay state and directed towards others in a spirit of charity.

Greater knowledge of the faith. In this respect, laymen are often illiterate. There is danger of a lack of balance between a temporal culture which is ever more highly developed, and a religious culture which would remain childish. If he is to share his faith with others, the apostle must find his strength in the word of God and in the Liturgy. He must live in "the charity of faith".

A knowledge of the world and of its needs. This means that we must have religious surveys, study centres and research institutes. Goodwill alone is not enough. It must be supported by real technical competence, professional, civic and social,

International awareness, for a world which is becoming more and more unified. A more truly Christian instinct, and more frequent international contacts will help the laity to become accustomed to seeing all problems on a world scale.

*

Knowing that membership of the Church, far from unfitting the Christian for dealing with the affairs of the world, induces him to devote himself as fully as anybody to all human tasks, we declare our full support for the constructive efforts for the common good made by men of goodwill throughout the world.

In particular, we undertake to work in this spirit for the attainment of social and economic justice, not only for every individual and social group, but for all peoples and between all peoples. We are bound in conscience, in accordance with the Church's social teaching, to play our part in focusing public opinion on this problem.

We are nevertheless aware that the present crisis is above all a spiritual crisis. Today as always, men hunger for God. The solution which we must give is not our own, but Christ's, communicated through the Church.



**Attention, please!
Africa calling!**

Don't forget your contribution to the Seminar, Banque de l'Etat de Fribourg, or CCP N° 1036, Pax Romana, Fribourg

GHANA

(Continued from page 2)

Generally, all schools which were built, maintained and managed by missionary bodies before 1952 are still managed by them, but the government through local councils assumes the full responsibility of teachers' salaries, maintenance and equipment grants. All primary and middle schools built after 1957, belong to the local councils, many of whom allow the missionary bodies to manage their schools due to their long experience in education. The Christian spirit in education is still maintained to some extent in almost all the schools.

Although the fruition of the Accelerated Development Plan has not been perfectly achieved owing to lack of qualified teachers on all levels of education, it can be said that more people have become more conscious of the need for education now than before 1939. But education is not confined to the four walls of the classroom. The Ministry of Social Welfare and Community Development instituted not more than 6 years ago, has been able to launch mass literary campaigns successfully so that now, most people who have not had the benefit of formal education can read the vernacular newspapers and use the vernacular

hymn, books in Church services. The Community Development branch offers not only technical advice but sends a team out to help villages in building neighbour centres, nurseries, culverts, roads, and schools. The progress of education has not left the development of health services behind. Now there are hospitals in almost all the large towns, the most beautiful being the Kumasi Hospital. Health centres have also been built in remote areas with permanent dispensers and doctors visit these once or twice a week. The government also grants aid to missionary bodies who are operating hospitals, health centres and clinics, in certain areas of the country.

For what is education preparing the youth?

Personally, I would be doing injustice to my convictions if I stated that education at all levels and especially at the level of the University is a search for truth divorced from the material needs of Ghana. This philosophy of seeking after the truth cannot be maintained in an abstract way in Africa where it is necessary to train students for professional leadership and active participation in nation building. I am sure that most European countries have abandoned this pretention and superior attitude, and are adapting their courses of study to enable students to meet the diverse and urgent problems posed by the modern scientific world. So it is in Ghana. In Ghana, education is preparing the youth to become more aware of the world around them, to participate intelligently in the administration of their government, to make possible post-war development schemes which grow in urgency and which depend largely upon leaders of integrity, of scholarship, in the social and natural sciences. Education also aims to impart a sense of responsibility.

Throughout Ghana, there is an unquenchable thirst for learning. The past indifference and apathy have given place to an intense desire to meet the new social, economic, and political problems which the impact of Western ways of life have created for the African. The realisation of the need for education is now fully appreciated by both the government and the people, and this awareness has made possible the phenomenally rapid growth of education culminating in the institutions of the College of Technology and the University College of Ghana.

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What about Education in Poland?

A Catholic view point

ZOFIA WŁÓDEK AND STEFAN WILKANOWICZ

If you are to understand the problems of Catholic education in Poland confronted with Marxist educational ideology and technique, we must first say something about the character of Polish Catholicism. It is a Catholicism of the masses, a Catholicism primarily of the countryside.

Before the war, Catholicism was the state religion and Catholics enjoyed many privileges. But they lacked religious education. The Polish Primate, Cardinal Wyszyński, once said: "In Poland there were always many educated people who considered themselves Catholics, but there never was a Catholic intelligentsia."

The renaissance of Polish Catholicism dates from the end of the nineteenth century and is still in progress. Two of its most notable aspects are the Catholic University of Lublin, which functioned without interruption during the post-war years despite persecution, and an institute for the blind at Laski near Warsaw. The institute at Laski combines social activity with apostolic and intellectual work on the problems facing Catholicism today.

However, before the Second World War, such Catholic centres were too few to have a real influence on Catholic life in Poland. Therefore, when the Communist party came into power, after the war, we were apprehensive for the future of Polish Catholicism. Religious teaching in the schools, the Catholic press and other publications were suppressed. Marxist propaganda took care to point out that there are conflicts between science and Faith. They accused the Catholic of defending the interests of the bourgeoisie and of being indifferent to the status of the peasants and workers. Economic difficulties did not encourage the development of a religious and intellectual life. We had to struggle to survive and could not think of eternal life but only of living from day to day.

Yet, Catholicism in Poland survived despite its weaknesses and the trials of the last ten years. It was more authentic, more deeply spiritual than we had realised, and we were certainly protected in a special way by God and Our Lady during those difficult years.

The mistakes made by the Marxists in the education of youth helped a great deal in overcoming the crisis.

In practice, Marxist education was very primitive. They isolated everybody, and above all, the youth, by censoring the press and jamming radio programmes from abroad. Many books disappeared from libraries and lecture rooms. Then the Marxists tried to teach everybody their ideology by articles in the press, by radio, posters, and numerous propaganda publications. The Elements of Marxism were taught in nearly all classes of primary and secondary schools, not to mention the universities. Even mathematical exercises concerned problems in socialist economics. The trade unions introduced Marxist teaching into all factories and offices. Every artistic and scientific activity was directed by Marxist ideology.

But to realise this educational programme, the Marxists needed well-prepared leaders. Lacking them, activists were formed who, barely educated themselves, lowered the level of Marxist education. That is not all. Everyone knows that education is not only based on science but also on activity. Therefore, the Marxists created a lot of different organisations for children, for youth and even for adults. It was almost obligatory to belong to these organisations. They obligated their members to social work. The aim of Marxist education was to form "brave militants" of socialism. This was important because any ordinary action is judged good if useful for the realisation of socialism at a given stage. One could see posters, for instance, recommending the care of one's health because a sick man cannot contribute to current economic plans. The Marxists tried to influence all the domains of life; for example, it was shocking for party members not only to marry but even to make friends with those outside the party.

Information given by the press and official publications was often false which was only natural when the sole criterion of good was its usefulness in establishing socialism. The worse the economic situation, the more propaganda tried to glorify it.

What were the effects of such an education? The obligatory teaching of a biased Marxism produced effects completely contrary to those expected. It produced a profound apathy and a horror of all ideology among the youth and people of all ages. The youth ceased to think independently. The lying propaganda produced a desperate need for truth or an even more dangerous scepticism. For example, here is a short story which will give you an idea of the situation.

After a lesson in chemistry in a primary school, one little boy said to another, "You heard what the teacher told us: they make glass from sand. What a lie!" And the other answered, "You don't understand anything. She cannot say anything else because she was told to say that". This is a true story.

But Marxist education, in an unexpected way, furnished favourable elements for Polish Catholicism. The people, tired with the lies of propaganda, sought the churches to find some moments of peace. By a spirit of contradiction, even the most indifferent went to

services and thus the social influence of the Church was enlarged.

We would not be impartial if we did not say that in Communist doctrine, there are some elements which, though far from having been invented by Communism, attract people, and especially Christians, by their moral value. We include in these moral values the eternal human desires for equality and justice for everyone. These ideals are striking especially when accompanied by a scientific myth which seems to indicate a means of achieving them.

Many communists, especially young ones, began to think that the unjust and deceitful methods used were incompatible with their ideals and, more important, treason to these ideals. These opinions ended in the radical revolution of last October which completely changed the policy of the Polish Communist Party. When the Marxists realised the failure of Marxist education and the state of demoralisation among the people, they understood that human conduct must be based on an ethical system deeper than a few slogans. They understood that it is impossible to save man by methods which worsen and demoralise him.

Marxism does not possess a theory of ethics which can be taken as a worked-out system of norms for human conduct. The Marxists understood that they must elaborate such a system as soon as possible.

Therefore, it is paradoxical to see Marxists in this field turning towards non-Marxists to seek aid in elaborating an atheistic theory of ethics. One materialist, non-Marxist philosopher, is now carrying on research in the field of atheistic ethics. Naturally, this is only the beginning. Marxists do not reject Christian ethics as a whole: on the contrary, they recognise the value of many of its norms; they maintain only that their philosophical and religious interpretation by Catholics is false. Why is there no ethical theory in Marxism? A philosophical system cannot have a theory of ethics if it does not possess a concept of man. And Marxism has no concept of man. In order for a philosophical system to elaborate a well-founded theory of man, long studies are necessary to clarify the principles of the system. We believe that the Marxist thinkers will complete their system, and it is useless to stress what consequences will follow. Evidently it is a task far from being accomplished.

To be able to speak on educational problems of Polish Catholic students, we must say a few words about Polish students today. The greatest evils which weigh upon Polish youth at the present time are: inefficient work, lack of esteem for public property, stealing, alcoholism, sexuality. We have groups of youths

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TWENTY-FOURTH WORLD CONGRESS OF PAX ROMANA

THEME: The Meaning of Freedom and the University today
VIENNA, August 31-September 6, 1958.

(not September 1-7, 1958 as originally announced).

Editorial :

If the guests of the modern Hotel Astoria in San Salvador had looked out of their windows one hot afternoon last August, they would have witnessed a strange incident. Down in the avenue Cuscollon, people were gathering round a tiny young woman clad in those magnificent silk clothes which you expect to find in Saigon, Singapore or Hongkong but which form a pleasant though rare sight in the Republic of El Salvador. The young lady was obviously lost and with the friendliness and openness so characteristic of the citizens of San Salvador, everybody from six to sixty years of age, was giving her advice and directions of which she clearly did not understand a word. Finally she managed to utter a few words "Quero Avenida Norte, quero Pax Romana". That obviously did the trick and the whole group started moving in the direction of the centre of the Accion Catolica Universitaria Salvadoreña, shepherding the young lady from Viet Nam as a priceless symbol of Eastern splendour in their midst.

Many of the delegates to our Interfederal Assembly in San Salvador, specially those for whom the Spanish tongue makes a greater impression on the ear than on the mind, can recall similar incidents. Yet nobody regrets them because in this way, you make direct contact with the people of a foreign country and come to know the qualities of courtesy and hospitality, of forbearance and sympathy, which are particularly characteristic of the peoples of Latin America.

The choice of El Salvador as site for the Interfederal Assembly of Pax Romana-IACS proved a good one. Many of the delegates from the 37 countries present, especially those from far away continents, had to have a second look at the map of the world to discover where they were being sent to discuss international student affairs this year. Now all will have happy memories of that mountainous country and above all, of its people.

Student life has its own difficulties in these regions of the world. For instance the whole Assembly was shocked when the Cuban delegation learned during the meetings that some of its members had been killed by the Cuban police. "But why do you fight with the police?" we heard a European delegate ask. The answer came: "Don't you realise that the government has closed nearly all our universities for more than a year now; that today I am just as far advanced in my studies as when we met in Vienna last year." These are hard facts which unfortunately are true of many Latin American countries. There are other difficulties like political instability which often prevent the peaceful development of these countries. On the very first day of our meetings, did we not hear of the murder of the President of the neighbouring state of Guatemala?

All this points to one thing — the need for a movement like Pax Romana in Latin America. Only the building of a stable middle class, of which the driving force in every country is formed by University trained people, can ensure development in peace and justice. But it is therefore necessary that the universities be not mere tools in the hands of dictatorial governments who are not interested in educating an intelligentsia and who think nothing of closing institutes of higher learning and

putting students and professors in jail. The state universities must try to maintain a spirit of genuine neutrality and openmindedness. They must try to serve society and not the interests of a particular class or political clique. They must guarantee that freedom of the spirit which is the highest condition of man. And it is only Truth which sets the spirit free. These are the ideals for which we are fighting. They were discussed at the continental meeting for Latin American leaders where a new programme of action was drawn up, details of which appear on page 7 of this Journal. This was also the reason why we organised a Formation Seminar on the theme: "The Civic Responsibility of the Student."

The fact that so many countries from all over the world, and especially nearly all the Latin American countries, were able to send qualified delegations shows that we are making progress. As one of our old friends who had helped to start the movement in this continent rightly remarked: "If ten years ago, anybody had prophesied I would see an Interfederal Assembly being opened here in Central America in the presence of the President of the country and his ministers, in the presence of members of the Hierarchy and of representatives of twenty-nine federations in Latin America, I should have advised him to visit his psychiatrist."

If there is reason to rejoice, there is no reason for self-satisfaction. Too much remains to be done. If today we note the development and growth of our student branches, tomorrow we want to be able to say the same thing of our graduate groups.

A pleasant surprise was the presence, for the first time since the Second World War, of two representatives from the Catholic University of Lublin (Poland). Everyone was highly appreciative of the fact that they not only attended the meetings but made a genuine contribution to the proceedings. You will find a résumé of one the lectures they gave on page 5 of this Journal. Their vision of what is happening in Poland came as an eye-opener to many delegates. Their thesis is that in Poland and probably in many other communist countries, the laicization of communism as an ideology is in full swing. This crisis is not only a consequence of political faults but is inherent in the system itself which presumed to create "the new man" without having a philosophy of man, a system of ethics, or right educational methods. In Poland therefore, Communism as an ideology has lost its attraction for the overwhelming majority of youth which had formerly adhered to it. The Party is compromised to the hilt. Besides, this development has been going on for some time as we see from the May Poem by Wiktor Woroszyński which appeared in the recently suspended Polish student paper, *Po Prostu*, May 1956. I should like to quote a few lines from the poem:

"The Party is a clear well,
But does that mean
That I should no longer wash myself?
The Party is a powerful rock —
But am I therefore only a speck of dust
condemned to impotence?
The Party is the brain of our class —
Am I therefore not allowed
to have opinions of my own?
The Party is always in the right

But the man at the top:
is he also always in the right?
The Party is a monolith, surely,
But am I therefore a renegade
everytime I am in doubt?"

According to our friends, the danger in Poland is that, when this youth turns away from Marxism, it might fall into passivism, scepticism and negativism.

Whether it be from the East or West, a materialistic philosophy has the same results. We may well ask whether the hooligans in Poland are any different from the youth gangs which operate in New York City. Françoise Sagan and James Dean represent disillusioned youth turned sour and with adherents on both sides of the Iron Curtain.

This crisis is Christianity's big chance. We must approach youth with our strongest weapons, understanding and brotherly love. If we believe this holds good for youth from the non-communist countries, many of us — at least in practice — do not seem to apply it to youth in communist countries, though there, our mission and opportunity are as great. This is what the Polish Catholic students have understood and what they are putting into practice. At the same time, it may be the biggest lesson they have taught us.

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The duty to approach our fellowmen with understanding, even those with whose ideas we do not agree, is not always easy. It is not easy for a student, sometimes not even for a student chaplain. This seems to be the core of the difficulties which prompted Princeton University (USA) to declare the Rev. Dr. Hugh Halton, *persona non grata* on its campus.

The controversy round the person of Dr. Halton who was chaplain to the Newman Club in Princeton is not of today or yesterday. For a long time, we have regretted his violent attacks on eminent scientists, some of whom are outstanding Catholics. We also know that a growing majority of the Newman Clubs in the USA — students as well as chaplains — were not at all in agreement with Father Halton's attitude. We would like to quote here what that eminent scholar Carlton Hayes told the annual convention of the Newman Club this year in New York: "Occasionally much harm is done by some overzealous and inexperienced chaplains. For some time now, a glaring instance of this has been in evidence at one of the major Eastern Universities, a so-called 'Ivy League College'. Here, forgetting that he is in a very real sense a guest of the University and as such subject to rules of behaviour which govern his colleagues, the present chaplain wages constant and merciless warfare in sermons, talks, even in advertisements in the student newspaper, against the institution he serves, and all manner of its professors including those who are Catholic. He appears especially bitter against a distinguished scientist and devout Catholic, who is Dean of the University Graduate School and who has been repeatedly honored alike by the Pope and by fellow scientists the world over. And what is gained by such warfare? Scandalising Catholics of the Faculty and the student body, inciting contempt and derision among Protestants and unbelievers, discrediting the Church and affording its critics opportunity to charge it anew with bigotry and with hostility to science and learning".

CATHOLIC STUDENTS ON THE ISTHMUS

by
JAIME CORDOVA



The President of El Salvador congratulates the General Secretary at the Opening Session of the Assembly

Formation Seminar, July 28 - August 1

The theme of the Seminar, "The Civic Responsibility of the Student" was well-chosen because civic consciousness is not one of the virtues of the post-war period and because the words *civism* and *civic conscience* have become so popularised that no one is sure what they really mean. The theme was treated in a series of lectures opened by the President of the IMCS in the presence of members of the Hierarchy, the Minister for External Affairs, and representatives of the diplomatic corps. Lecturers were Dr. Fausto Fernandez from the University of El Salvador who spoke on "Man and the Body Politic", Mr. des Marais, St. Mary's Dominican College, New Orleans on "The Christian, driving force of the Body Politic", Father Velazquez, Mexico, on "False concepts of the State", and Mr. Gonzalez Torres, Mexico, on "Diversity of political choice for the Christian citizen".

The lecture by the two Polish grantees (see page 5 of this Journal); "What about Education in Poland? A Catholic viewpoint" was enthusiastically received and the speakers surrounded by reporters. Incidentally, the press thrived on the presence of so many foreign delegates. Photographs of Miss Tran Thi Lai, Viet Nam, appeared in every paper and rumour has it that Mr. Fernandopulle's Singhalese costume, which a pressman almost tore from the wearer's back, will shortly find its way into a museum.

After each lecture, delegates formed small discussion groups to work out the practical application of Christian principles to the University community and society. It was the first time many students realised that the virtues of civism applied as much to the University world as to any other segment of society. Good work was done but the standard of discussions in the workshops could have been better. Delegates must come well informed and prepared to make a positive contribution to the discussions. Furthermore, not all the chairmen had the knowledge and experience to get the maximum from their teams. As always, the remedy lies in the hands of the delegates who should realise that they themselves are the first to benefit by coming to international meetings with background preparation.

However, looking back on the meeting three months later, we in the Secretariat feel that the main idea of the Seminar was achieved — to make our Federations realise the problem of civic responsibility existed and see what they can do about it "back home".

On the lighter side

The Seminar ended in the *Pax Romana* spirit of goodwill and camaraderie, with a cultural evening led by impresario Edward Wang from Malaya. Edward introduced his "stars" with the aplomb of the born radio and television announcer.

(Continued on page 9)

El Salvador in 1957? Distance, cost, impracticability because it was a new venture — these were a few of the objections to holding the 1957 Formation Seminar and Interfederal Assembly in El Salvador. However the 110 delegates who flew into San Salvador about July 25 from the Americas, Asia and Europe, proved the contrary.

El Salvador is a tropical country 13 degrees north of the equator. It is famed for its Pacific seaboard, for its lush vegetation and mountain scenery. As we found out during our visit, it is not only the smallest republic in Central America but certainly one of the most hospitable.

The Salvadorensians do things in style. ACUS under its chaplain, Fr. Castro Pena, and President, Francisco Tovar, publicised our arrival as "the event" of the season. Everyone felt it his duty to show the country to the best advantage. The material organisation of the meetings was excellent and the hospitality of the citizens overpowering. Mr. and Mrs. Nunez Arrucé placed their luxurious home "Ismania" at the disposal of the 60 delegates who came for the Latin American Continental meeting; later the sisters of the Holy Family College housed the Formation Seminar and the Marist Brothers threw open their auditorium for the Interfederal Assembly.

Continental Meeting for Latin American leaders

The first contingent of 60 delegates were Latin American student leaders who arrived for the continental meeting from 22-27 July. It was the first time in the history of *Pax Romana* that 17 Latin American countries sent delegates to an international meeting. This alone is proof of the seriousness and

the spirit of self-sacrifice which brought the students to El Salvador.

All the delegates knew each other before, either through personal contact or correspondence. Thus the discussions got under way immediately. Guillermo Ungo (El Salvador) and Jaime Cordova (Latin American Assistant in the General Secretariat) guided the meeting expertly. Although the discussions went on for five days and nights nonstop, the chairman does not entirely agree with the Asian delegate who remarked that: "Latin Americans discover their problems when they stand up to talk!"

The purpose of the meeting was to evaluate the first *Pax Romana* Plan for Latin America (1952); it helped federation leaders to come to grips with the Latin American situation instead of floating on the surface of undefined problems. The original promoters of this Plan were the students who have now acquired international experience and vision through regional meetings, and contact with the best leaders in the Latin American universities.

Whereas the first Plan concentrated on the study of the situation and training of leaders, the Plan drawn up in San Salvador is a working schema linked with the problems of University structures and student life in Latin America, i. e. education given in Catholic schools, Communist influence and its causes, lack of University chaplains, lapsed Catholics, bad social conditions in and outside the University, international relations, publications (continuation of the Latin American Bulletin published by Emilio Fracchia and Gustavo Gatti in Asuncion), the problems of young graduates and the development of the young graduate centres in Quito and Valparaiso. The civic and social aspects of the apostolate were stressed and the meeting resolved to improve collaboration with the non-governmental organisations like UNESCO, World Assembly of Youth, World University Service and COSEC.

VIEWS ON THE STATE UNIVERSITY IN LATIN AMERICA

What are the main problems of the University student?

In the first place, the secondary education provided in most countries does not give an integral formation and there is no provision for vocational guidance. The choice of career is a sort of "lucky dip". All the first year University student knows is, that, after studying for a given number of years, he will receive a diploma with which he can earn his living. Although this lack of vocational guidance stems from the system of secondary education, the University is also to blame in that it makes no attempt to explain its aims and mission. Consequently, the University in many Latin American countries has lost its "raison d'être"; most of the students cannot identify themselves with ideals which the University itself has not defined and does not propagate. Professional status in Latin America is the key to class betterment, a sort of social passport, like the cassock and the soldier's uniform in times gone by.

During his first year at the University, the student is completely bewildered, and unprepared for University life and studies. Since the University does nothing to help him, the young student must work out his own approach to University life, and generally bases it on the routine of more senior students.

Those who live away from home cannot do justice to their studies because living conditions are scandalous; they are undernourished and exposed to infectious diseases, like tuberculosis, which are rife in Latin America. The poorer students have no money to buy books and spend their time in University or public libraries waiting to snap up un-borrowed text books. Consequently, most of them prefer to buy for a few cents the mimeographed culture handed round by their teachers and which, so they say, guarantee success in examinations. As a result, poor students feel socially inferior and are bitterly disappointed in the University which has failed them. An aggressively energetic attitude spreads among the students and in what are called "Student Revendications" they clamour, in the first place, for good food and lodging, a demand to which they have unquestioned right, yet which very few universities try to meet.

Soon after he has been admitted to the University, the student realises that his teachers are unworthy of respect either academically or morally speaking. That is why the professoriate has no ascendancy over the youth of Latin America; indeed the latter consider the former a privileged class and their enemy. Hence the divorce between student and professor in the Latin American University.

Moreover, since the students are only too aware of the national pattern in which it would seem that men are not taken on face value, but for social or political connections, they throw in their lot with the passions and interests which oppose society, in their search for a solution to the problem of personal survival. And so youth, divided and sub-divided within itself, brings into the University the spirit of truculence and strife which exists in national politics, squandering the energy which could contribute to the welfare of their country.

Part II 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.



The students are not bound to their universities by social ties. Unlike students in other parts of the world, Latin American students only go to the University to attend classes; the institution in itself does not attract them. There is no student hostel, no sports grounds, no refectories, no common rooms to encourage better relations among the students themselves. Meanwhile, the University authorities remain utterly indifferent to this state of affairs.

Student Representation in Latin America

Since the beginning of the century, student unions have been trying to solve the problems which face the University in Latin America. The student unions which met in Uruguay and Mexico in 1908 and 1910 respectively, resolved that students be allowed to elect representatives to sit on University Boards. In 1918 students in Cordoba (Argentina) rose in protest against the unjust and chaotic state of their University. This revolution established a just balance within the University community, through the active participation of all its members — professorial staff, graduates and students. Argentinian students laid down the principles of "University Reform" which is now the ideal of all student unions in Latin America today. The aims of "University Reform" are briefly:

- a) University Autonomy
- b) Co-government of the University (Government of the University by fair representation of administrators, teaching staff, past and present students)
- c) Voluntary attendance at lectures (this would allow poor students to work on the side)
- d) Academic Freedom
- e) Nomination of teaching staff by competitive appointment and with student participation
- f) Better technical instruction
- g) Social welfare
- i) University education open to all.

Since the nineteenth century, the student unions have opposed political dictatorships and have striven for "University Reform". The reaction of the Government and the University authorities has often forced the students

to fall back on drastic methods which are sometimes violent and unjustifiable.

Precisely because the National Unions of Students, along with the Trade Unions, are the worst enemies of dictatorial regimes, student leaders are always persecuted and often sent into exile.

The First Congress of Latin American students which met in Montevideo in October 1955, resolved, in collaboration with the trade unions, to create an organ specifically designed to fight totalitarian methods. To give one example of what the Congress proposed to fight — about 15,000 exiled Venezuelan students are studying in Latin American Universities, owing to Pérez Jimenes' policy of student suppression in Venezuela.

But if on the one hand, the National Unions have taken a strong stand against dictatorships, on the other, we have to regret the tendency of Latin American National Unions to take political action which is not specifically related to University affairs but rather to the shifting political scene. Indeed, since the beginning of the century, political forces in Latin America have been fully aware of the value of these Unions and make use of their influence for political ends, e. g. to influence the Government, to make propaganda for different political parties.

Also, owing to the lack of civic consciousness among students, small groups of students of given political tendencies gerrymander student elections to make sure that their followers are elected. Consequently, the Latin American student, who is characteristically apathetic, elects officers not on the basis of their qualifications and personal qualities, but on the propaganda made previous to the elections. The students then leave everything in the hands of the Union which becomes an omnipotent body with no external control, and which works more for the political ends of its members than for the needs of the student community. However, this situation is changing; the international contacts which the student unions have had in the past 5 years have made the students more aware of the importance of proper student representation.

The University and Religion

The Latin American University is anticlerical and antireligious as a result of French liberalism in the nineteenth century. Whether determined by legislation or not, the Latin American Universities do not recognise Theology as a branch of knowledge.

Students and teachers (of whom 90% are baptised Catholics) either do not know or do not practise their religion. University education in most Latin American countries is atheistic and professors use their office to expound false doctrines contrary to Catholic principles. The University is shot through with the grave moral and religious crisis of the student community. Atheism is prevalent both among professors and in the University as a whole. Also there is tremendous intolerance which respects neither principles nor religious belief, and which is a faithful reflection of the civic

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immaturity of the people. The Catholic student who goes up to the University with the inadequate religious formation which is given in secondary schools in Latin America, soon loses his faith, or ceases to practise his religion due to the adverse influence of students and professors alike.

The Catholic Student movement

The youth of Latin America is capable of making a decisive contribution to the progress of the continent. Because of its lack of cultural traditions and of experience of community life in associations, it might seem that this youth had no ideals. That is not true. Rather, the youth has never had good leaders and experienced teachers; its few leaders are provisional and autocratic. But among all sections of youth — among the working class, students and young graduates — there is the same passionate eagerness and common aspirations. What is needed is to break down the self-erected barriers with which the different youth groups surround themselves, to coordinate their efforts, form leaders and give moral and economic aid to youth movements. It is a difficult but not an impossible task, for even on the international level, there exist common problems and aspirations, a common language and the same customs.

Now, among the youth, the university student undoubtedly plays a decisive role. That is why university organisations deserve great attention. *Pax Romana*-IMCS quickly realised its responsibilities towards the Latin American University and has been working in this field for the past 12 years.

I should like to refer specifically to the *Pax Romana* Latin American Plan which has been applied for the past four years, and which was approved during the World Congress in Montreal, Canada 1952.

1. Four years ago, the IMCS had 24 federations in Latin America. Most of them were not organised on the national level; they had no leaders with international experience, and no programmes for the improvement of the university situation. There was no continental coordination, and consequently, the federations were cut off from one another.

2. *Pax Romana*-IMCS aimed at providing:

- international formation for its university leaders by a system of study travel grants
- solutions to common university problems, interchange of leaders and experiences by regional meetings
- international and continental information through news services
- continental coordination within the world programme of the IMCS.

3. During my trip to Latin America I have noted the following progress among our federations

- the IMCS is working with ten new groups, affiliated or about to be affiliated to the Movement
- the organisation of the federations on the national level has improved to such an extent that they are now making an effective contribution to university life (e. g. the *Corporación de Estudiantes Mexicanos* built and now runs the *Casa del Estudiante* in Mexico City. This residence provides good, inexpensive accommodation, social services in the form of medical assistance etc.)

- the federations work systematically to improve university structures and the material and spiritual situation of the student body

- the federations are working within the National Unions of Students

a) to orientate them away from party political ends towards their true objectives which are the provision of student welfare, the defence of University Autonomy and Academic Freedom

b) to win support for the COSEC in Latin America

- the work of our federations within neutral organisations like the World Assembly of Youth and the Youth Committees of UNESCO, has increased enormously

- the federations have abandoned the isolationist attitude of some years ago, by mutual interchange, not only of correspondence and experiences, but also of leaders. Hence the national and international formation of university leaders who are the bastions of continental coordination.

4. With these results behind us, we shall try to enter a new stage of expanded and more effective development in July of this year on the occasion of our Continental Meeting in El Salvador. Our plans for the future include

- formation and civic action of our federations
- social action
- the organisation and formation of young graduates for their professional-civic-social duties by establishing and encouraging groups of professionals and Catholic intellectuals
- introducing the World University Service into Latin America.

Catholic Students on the Isthmus

(Continued from page 7)

The most memorable contribution was the lament composed by the Cubans on the death of a student who had been murdered in Cuba.

The other contributions were all enjoyable and it would be hard to say which were the most popular — songs from Viet Nam, Ukrainian dancing, American folk songs or mimes from England and Portugal.

Interfederal Assembly, 2-6 August

The main items on the Agenda were the Manifesto, Entraide, Future meetings and International Organisations.



Cuban girls at the Assembly

The Manifesto caused heated discussion and exchange of opinions on the aims and ideals of *Pax Romana*. All the delegates were determined to express their notion of *Pax Romana* and everyone gained in the process. The suggestion put forward will be sifted again by the Directing Committee and the federation before the next Assembly in Eichstätt (Germany).

Entraide

The African Seminar is the hub of the entraide programme for 1958-1957. We are not even half way towards our financial target for the Seminar, so please renew your efforts, to help the African members of *Pax Romana*. The Assembly also voted aid to "Lumen de Oriente", which is published for our Asian federations by the PMRI in Indonesia.

Future meetings

Asia: Leadership Training Seminar in Hong Kong.

Africa: The African Seminar on "Catholic Students' Responsibilities in Modern Africa".

Latin America: Three regional meetings (Ecuador, Argentina, Panama).

North America: Seminar.

Europe: Chaplains' Meeting.

Finally, the next Interfederal Assembly will be held in Germany, immediately before the XXIVth World Congress of *Pax Romana* in 1958. The Congress will be held in Vienna from August 31 - September 6 on the theme: "The Meaning of Freedom and the University Today."

International Organisations

The Assembly resolved to continue and improve collaboration with UNESCO, the World Assembly of Youth, the World University Service and COSEC. Members should collaborate as individuals in the work of their national unions and secure representation on the UNESCO National Committees where possible.

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Our thanks and congratulations to the ACUS on having organised the first Interfederal Assembly of *Pax Romana* in Latin America. Their industry and enthusiasm is surely a sign of the vitality and growth of *Pax Romana* in the world today.

A YEAR LATER

On October 23, 1956, the first reports of the unrest in Hungary began to trickle through to the West. For two weeks, our lives revolved round the Hungarian people; we could think and speak of nothing but their courage and endurance. Outraged and disgusted, we heard of the massacres of the AVH (Hungarian secret police) on October 23 and 25 when "a member of the staff of the British Legation counted twelve truckloads of corpses being removed from the square (in front of Parliament Building) later in the afternoon" (482) *. Then the unbelievable happened and for a few days, Hungary enjoyed "sovereignty and independence" (241) until Soviet Russia set out to annihilate Budapest and the other centres of resistance...

Now a year later, when the report of the Special Commission of the United Nations on the Problem of Hungary has revealed every aspect of this appalling tragedy, are we carefully forgetting (do we actively want to forget?) what Mr. Kadar at first called "a mighty movement of the people" sparked off "chiefly by the indignation and embitterment of the masses"? (423). Are we forgetting the freedom fighters, mostly students and workers, and the ideals for which they died?

The origins of the rising can be traced to the misgivings among the intellectuals which go back to the first months of 1956. The Writers' Union and the Petöfi Club for young Communist intellectuals became gradually more outspoken in their criticisms of the régime and were soon joined by the students "the very group which had been indoctrinated along Party lines" and "whose enthusiasm made and sustained the Hungarian uprising" (398).

Of the many protest meetings and manifestations which the students organised between 19 and 22 October, the most significant was the mass meeting convened by the Executive Committee of the DISZ, the Communist youth organisation, at the Building Industry Technological University in Budapest at 3 p. m. on October 22. At first, there was the usual list of student requests for cheap fares, and text books, better housing — the perennial complaints of students the world over. Then, a student who praised the Gomulka evolution let loose a flood of demands from the floor. According to one Communist youth leader, Hungary was ruled by an imperialist tyranny (Russia) and could not enjoy human rights, freedom of speech, free elections, freedom of religion, while Soviet troops were in the country. A resolution of sixteen points was then drawn up by the meeting which had swelled to over 4,000 people in a few hours. The audience included many miners and workers from the heavy industries in the Csepel area, later scene of fierce fighting (439-453).

A month later, when the resistance had been smashed, the government shouted about the workers and students who had been

misled by imperialist reactionaries and Fascist agents. Nothing is more ludicrously false; everyone, students, intellectuals, workers, peasants, shop-keepers, supported the sixteen points drawn up by the student meeting at the Building Industry Technological University. Even the heading of the declaration is indicative: "Copy this and spread it among the Hungarian workers" followed by a call to the "Students of Budapest!". In pathetically hopeful words, the declaration "born at the dawn of a new period in Hungarian history" called for a free Hungary under a democratically elected government led by Imre Nagy, for the complete economic reorganisation of the country, and better living conditions for everyone (Annexe A, Chap. IX, p. 69).

These sixteen points adopted at the plenary meeting of the Building Industry Technological University swept the people of Budapest along on a tide of exultation and expectancy. A witness describes the scene and captures the excitement, the wide-eyed amazement of the people at the transformation which had taken place over-night: "Everyone went out onto the streets weeping. People read the points and then rushed home or to their factories. Every stenographer and every typist did nothing but copy these things in all the offices... the news spread in a few hours and all Budapest became a whirl... really fantastic miracle occurred, for I regard it as a miracle that the whole people became unified... On the morning of this day, for the first time, someone had dared to say that the Russian troops should leave Hungary. We had reached the point where we dared to say this publicly. This was what gave us unity... Everyone could be trusted, everyone had a feeling of complete unity, because the entire system based on lies collapsed in a moment on the morning of 23 October" (453).

It is little wonder that the protest march organised by the students for the same afternoon drew some 10,000 people. Even Radio Budapest could not refrain from describing the enthusiastic scenes of that memorable afternoon: "... Budapest today is bathed in the October sunshine and celebrates a new Ides of March... Scholars, students of technological faculties, students of philosophy, law, economics... took part in the march led by their professors and leaders of the University Party Organisations" (458). The sequel to this enthusiastic but orderly march is well-known. Later in the evening, the AVH opened fire on the unarmed crowd massed outside the Radio Building. By 2 a. m. the following morning, Russian tanks were in the city. On 25 October, the AVH again fired at a vast crowd assembled before the Parliament building and killed anything between 300 and 800 people. The rest of the epic is familiar; the gradual restoration of order under the Revolutionary and Workers' Councils; the leading role played by the young people in civic administration; the hope for a new future until Russian armoured divisions descended on Budapest on November 2; the desperate resistance of all sec-

tions of the community; the mass deportations which the authorities saw fit to deny as early as November 18 in a radio communiqué; the growing conviction that the revolution had been in vain.

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We may well ask ourselves whether everything has not been in vain when facts are so distorted that Mr. Kadar can declare in a speech on 11 May that the children of the working class had gone over to the side of the counterrevolution and fascism (707), when freedom of the University is a myth, when we learn from Radio Moscow that 100 members of the newly formed State Security Police, (including 25 former members of the AVH) formed part of the Hungarian delegation to the Moscow Youth Festival. As a last stroke of irony, the AVH were charged with telling the truth at the Hungarian revolution.

It has been in vain if we do not still share in the sufferings of the Hungarian people, if we do not protest against the contempt for human rights and justice by those very countries which signed the Declaration of Human Rights nine years ago on December 10, 1948. Or it may be that we no longer believe that "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world"?¹ In the words of a lecturer at the recent World Congress for the Lay Apostolate: "we settle down into forgetfulness as we settle down into comfort, and forgetfulness soothes the conscience... what we used consider intolerable, we end up by accepting as normal"².

Again we must realise that there is some cause for hope because it was Communist indoctrinated youth which dynamited the Hungarian revolution. Even the first protest march on October 23 was supported by 800 cadets from the Petöfi Military Academy, the cream of Communist youth, mostly sons of high Government and Communist Party officials and AVH officers (457). It was this youth which was prepared to die for the freedom they had never known: "We wanted freedom and not a good comfortable life. Even though we might lack bread and other necessities of life, we wanted freedom" (392).

These Hungarian students and intellectuals who fled to the West must find in us a Christian answer to their aspirations for freedom and justice. It is easy to find excuses for apathy when the novelty of looking after the refugee intellectuals has worn off. But if we who have the right answer, slacken our efforts to help our friends from Hungary and other countries behind the Iron Curtain, they may well find they have exchanged the tyranny of Communism on the one hand for the nothingness of disillusion and despair on the other,

B. O. M.

* Unless otherwise stated, the references are taken from "Report of the Special Committee on the Problem of Hungary". The Report can be obtained through any bookseller. Price \$ 2, or equivalent, United Nations, Supplement no. 18 (A/3592).

¹ Preamble to the Universal Declaration of Human Rights.

² DUBOIS-DUMER: « L'Eglise du Silence », trans.

"Unbounded Brotherhood"

Congress organised by the Missionary
Sub-Secretariat of Pax Romana

Director: Rev. P. MASSON, S. J.

L'échange, c'est 'le rendez-vous' du donner
et du recevoir.

Exchange was the key note of the *Pax Romana* Congress held in Angers, France, from 28 September - 2 October; exchange between East and West, between Christianity and other religions and philosophies, between Europe, Asia, Africa and Latin America, exchange symbolised by the personal contact of the 200 participants to the Congress. The delegates came from 26 nations and the four continents mentioned above.

Exchange should mean increased knowledge and understanding of our fellowmen. Therefore the organisers planned lectures on some of the racial, religious, and cultural "worlds" of today.

Father Abd-El-Jalil gave the first lecture entitled "The Moslem World". Islam and Christianity believe in a God-centred fraternity. Yet, most Moslems believe that Christian fraternity is a myth; they point to the division between the Christian Churches, to the greed of so-called Christian rulers, to the moral and social distinegration of Christian communities. Only charity can span the void between these two worlds.

Lecturing on "The Black World", Mr. Nicholas Atangana, African student at present in Paris, made a brilliant synthesis of the culture and philosophy of his native continent. African culture is popular in that the individual gives way before collective wisdom. It is oral, expressed in song often accompanied by dances, rhythmic recitatives, stories and proverbs all handed down by word of mouth. It is mythical based on mythical genie, or ancestral totems. Its philosophy consists in identifying being with the life or life-giving force which animates everything. God is the creator and master of this hierarchy; man is the centre of created things... Only Africa can speak for herself. Only Africa can make herself. From the religious angle, she alone can "offer Christ the fruits of our country in philosophy and theology". The African people therefore need self-determination, understanding and universal help specially from the Christian world.

There were equally stimulating lectures on India, China, Viet Nam, Japan and Indonesia.

Professor Paul Mazin, Versailles, *Pax Romana's* permanent representative at UNESCO, took part in the Congress on behalf of the Movement. He made an outstanding contribution to the workshop on "Fraternity in the International Organisations". He was bombarded with questions from enthusiastic but ignorant delegates who wanted to know the meaning of terms like UNESCO, and the aims and achievements of the International Catholic Organisations (ICOs.). UNESCO and *Pax Romana* publicity material was snapped up. Professor Mazin suggests the publication of simple brochures on the structure of the ICOs. and the official organisations with appropriate Papal texts.

The only road to Unbounded Brotherhood was outlined in the impressive speech with

which Mgr. Chappoulic, Bishop of Angers, closed the Congress. It is the road of love marked out by Christ and by his Church "which seeks the unity of mankind by respecting cultures and civilisations; by respecting each one's diversity. The Church is open to everyone; She does not identify herself with any civilisation".

Mgr. Chappoulic closed his address with these striking words which need no comment: "Europeans, if you believe you only have to give, you are not brothers to other men; the work you undertake is sterile. Africans, and Asians, if you come to Europe discontented, with frustration complexes, if you are not prepared to share your riches and to receive in return, then you will not succeed... You must greet every man like a brother. There is a Chinese proverb which says 'A kind word warms the heart for four winters'." P. M.

B. O. M.

"Education in Poland"

(Continued from page 5)

called "hooligans" who are a plague on town and country. But we think the cause of their crimes is rebellion against everything and everybody; this is a manifestation of nihilism, not necessarily a thirst for money.

Among university students, the evils seem less acute, but the youth turn frequently to scepticism, materialism, individualism, and seem to have forgotten the meaning of civic responsibility. Yet, when under the pressure exercised by public opinion and by many members of the Party, a change was made in the Central Committee and in Party and government policy, the October events in 1956 proved that the youth had a sense of responsibility and an ardent patriotism. Unfortunately, these virtues are not for everyday use among the students. When youth is not sceptical, it wants to have an empirical attitude. It refuses doctrines which are separated from life.

This evolution is affecting the education and thought of Catholic students. It is difficult to explain to them the difference between the dogma of Catholicism and the dogmatism which is an intellectual attitude. A revision of methods of religious instruction, specially methods of teaching the social doctrine of the Church, is necessary. In the past, people did not understand that reforms must go hand in hand with knowledge of the structure of society and of the economic situation of the country. They did not appreciate the role played by the empirical studies of sociology and economics, nor did they realise that there is nothing worse than making anti-communist propaganda while remaining deaf to the most urgent social problems.

What is the future of Catholic education in Poland? It is difficult to foresee it as we are living through extraordinary times. In the field of culture, we belong to the West. In the field of politics, we now belong to the East. The Communist Party governs the country, but religion is taught in state schools. During the last elections, Communists had a majority vote thanks in part to the support of Catholics. This may sound strange, but you must understand that Catholics in Poland realised they have to support the New Central Committee of the Party to forestall the return of Stalinist Communism and avoid a Civil War, perhaps even a world war.

The majority of the Polish people remains

faithful to the Catholic Church but at the same time the level of morality declines. However, we are optimists, and we think that the humanisation of life, and an improvement in the economic situation of the country will come.

Of course, it all depends on Divine Providence and on our surrender to the Holy Spirit.

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Editions Fleurus have done an immense service to God's cause and the world's by publishing, in a volume of some 230 pages, the Holy Father's main statements on education, science and culture. These are the subjects towards which UNESCO directs its activity. It would be superfluous to underline the wealth and depth of papal teaching. The book under review gives a bird's eye-view of an important part of this teaching. It is a valuable book because it helps us to appreciate the logic and coherence with which the Holy Father develops his teaching on the intellectual life of man.

It is certain that UNESCO's work can, and indeed must, exercise a major influence on the development of culture in the world. It would also seem that this organism is becoming more and more aware of the importance of spiritual values if its work is to be really beneficial. In this context, the publication of the volume under review is all the more timely.

A preface by Mgr. Montini, Archbishop of Milan, who was closely connected for so many years with the activities of the Holy Father, adds to the value of the publication. The preface analyses the relations between the Church and the official international organisations, and brings their common ground satisfactorily to light.

A chronological index of the documents quoted and a subject index make for easy reading.

May we point out a small omission which concerns *Pax Romana* more directly. I refer to the role of the intellectual in the development of the modern world. The Holy Father's message to the XXIst World Congress of *Pax Romana*, in Amsterdam, 1950, gives fundamental guidance on the subject. T. S.

BON
CHOCOLAT



Ukrainian Millenium

Members of "Obnova" which groups Ukrainian students and intellectuals helped to organise the twelve pilgrimages which closed the manifestations in honour of the millenium of Christianity in the Ukraine. The Ukrainian Christian Movement which exercises considerable influence on the political, social and cultural life of exiled Ukrainians, took the initiative in arranging the pilgrimages. We should say in passing that the Movement was inspired by members of "Obnova" during the Congress of the Federation in 1953 in Rome. This Congress made Prof. W. Janiw, member of the Executive Council of the Federation of Intellectuals, responsible for carrying out a resolution concerning the organisation of this Movement. The constitutive Congress took place in May, 1955, and Prof. W. Janiw was elected first President. Soon the Movement spread to all those countries which had welcomed exiled Ukrainians.

The religious and national manifestations on the occasion of the millenium of Christianity in the Ukraine commemorated the baptism of Saint Olha, ruler of the State of Kyiv (955 or 957 A.D.). Saint Olha did not force her subjects to follow her example, but it is obvious that her conversion influenced her grand-son, Volodymyr The Great, who became a Christian thirty-three years later and baptised his people (988 A.D.). The date marks the official conversion of this part of East Europe.

The jubilee, which extended from 1955-57, was inaugurated by a pastoral letter from the Ukrainian Hierarchy in exile (3 archbishops and 5 bishops) and by the "Obnova" Congress in London, August 1955.

A letter from His Holiness, Pope Pius XII, in January 1956, was one of the "events" of the jubilee. The letter was addressed to all the Ukrainian bishops, whether deported or in exile; it also marked the creation of an ecclesiastical province for Ukrainian Catholics in Canada. The Holy Father wished to strengthen the Ukrainian Church and help preserve its Rite. Msgr. M. Hermaniuk, friend and protector of "Obnova" was named first Metropolitan for Ukrainians in Canada and Archbishop of Winnipeg.

The twelve pilgrimages mentioned above were the crowning point of the jubilee festivities. They all took place on July 28, 1957, in five different countries: Germany (Kevelaer and Wies), Belgium (Banneux), France (Bonne-Fontaine, Ermitage, Fourvière, Lisieux, Lourdes, Rouen), Great Britain (Hednesford and Holywell), Italy (Divino Amore). The pilgrims numbered over 5000, that is, about 10% of Ukrainian Catholics in Western Europe. The majority attended the Sacraments. There were many young people and children among the crowds.

Since the apostolic activities of the members of "Obnova" embrace all Ukrainian exiles, they are not always able to devote themselves entirely to the apostolate of study. Yet the spirit of sacrifice among its members is bearing fruit. The pilgrimages are proof of it.

W. J.

New Members of the ICMICA Council

Following on the XIth Plenary Assembly of the ICMICA which was held in Rome this year, the three federations elected to nominate new members to the Council have designated the following people:

Mrs. Marisetta Paronetto Valier (Movimento Laureati di Azione Cattolica, Italy), Mr. Enrique Miret (Junta Técnica de Acción Católica, Secretariado de Cultura, Spain), and Mr. Robin Savory (Kolbe Association, South Africa).



Rudi Salat
in his younger Pax Romana days

Mr. Rudolf Salat is the new Director of the Cultural Department of UNESCO. Mr. Salat worked for twenty years (1930-1950) in the General Secretariat of *Pax Romana*. Mr. Salat, who spent his time travelling from country to country founding *Pax Romana* groups and infusing his enthusiasm and drive into University people. In 1950, he left the Secretariat to work for the German government first as Director of the Cultural Relations Department, in the Ministry of Foreign Affairs, and later as Counsellor at the German Embassy to the Holy See.

People who know Rudi's practical approach to world affairs, will not be surprised to hear that his aim in Paris is to embody UNESCO in concrete tasks. Speaking in Paris, he said: "UNESCO today is concentrating its work on down-to-earth projects, and I am happy to see so many concrete things being done in my Department. With the Major Project (East-West Values), we must be patient, going strongly ahead, but not expecting results tomorrow. This is the beginning of a new concept in the world, and it will take time for the world to learn of it, and for us to implement it."

The prayers and good wishes of both branches of *Pax Romana* go to Mr. Salat on his appointment. We are happy and honoured that this eminent Catholic and friend of *Pax Romana* should hold a position of such international importance.

Mexico: Congratulations and good wishes to Mr. Manuel Cal y Mayor former Director of the *Pax Romana* Sub-Secretariat for Mexico, Central America and the Antilles, on his appointment as National Director of Catholic Action in Mexico. Tarsicio Garcia Diaz is now in charge of the Sub-Secretariat. Address: Apartado 1647, Mexico, 1, D. F., Mexico.

REGIONAL MEETING: MÜNICH

The presidents and officers of the organisations affiliated to the ICMICA in Germany, Austria, Luxemburg and Switzerland, met for the second time in Munich from 31 October - 2 November. Dr. Bernhard Deerman, president of the KDA, which groups all Catholic graduate federations in Germany, chaired the meeting. All affiliated federations and some groups on the point of affiliation sent official representatives.

The meeting was mostly devoted to preparation for the World Congress of *Pax Romana*, Vienna, 1958, to discussion on the experience of the different organisations in their respective fields and the difficulties they encounter, as well as ways of increasing cooperation among the member-organisations of *Pax Romana*, even on the financial level.

Visitors to Fribourg

Several people who took part in the Second World Congress for the Lay Apostolate visited Fribourg on the return journey. They included Messrs. Harold Darquier (Argentina), Antonio Lopez (Chile), Jorge Bermeo (Mexico), Jorge Alayza and Cesar Arrospide de la Flor (Peru). Professor J. Hainam Lee from Seoul, Korea, spent a few days in Fribourg during a tour of some European federations of the ICMICA. The tour was planned by the General Secretariat.

Sir Hugh Taylor, Dean of the Graduate School at Princeton University, President of ICMICA from 1952-1955, and life long friend of *Pax Romana*, received the Franklin Medal, the Franklin institute's highest award, on October 16. The Medal in recognition of his notable contributions to the science of physical chemistry crowns the honours and awards which Sir Hugh has received from many countries. *Pax Romana* sends its warmest congratulations and good wishes to Sir Hugh on this memorable occasion.

IMCS News

Great Britain: 130 delegates attended the Union of Catholic Students' Summer School on the Isle of Wight from 6-13 September. Theme: "Catholics and Protestants" with discussions on the Catholic concept of the unity of the Church, the attitude of Catholics to the Ecumenical movements.

The four German participants arranged a meeting in Berlin next January between members of the UCS and German students to continue discussions on British and German Universities.

India: Highlights of the long vacation were two work-camps and the National Leadership Camp in Poona. The work-camps helped build a road and 20 houses for poor people.

56 delegates and 10 chaplains attended the National Leadership Camp in Poona on the theme: "The Church". Welcome feature of the meeting was the presence of non-Catholics, the Anglican Bishop, the Reverend Dr. Lash, a Protestant student from Africa, and professors from the Bandarkar and other Institutes in Poona.