

pax romana journal

International Movement of Catholic Students

International Catholic Movement for Intellectual and Cultural Affairs

“TOUMLINE”

Just as the chemise look, the trapeze line and the sackhappe haunt the pages of Lady's Home Journal and other magazines, so a new word keeps recurring in the European press of late — Toumliline. "From the palace of Mohammed V to the simple Berber tent in the Atlas and the palm strewn settlements on the edge of the Sahara, we found the greatest of hospitality thanks to the Benedictine monks of Toumliline", we read in a German newspaper. "The news about Toumliline has spread through half the world with the speed of seven league boots" declared the stately Weltwoche in Switzerland. Even "Le Monde" came out of its ivory tower of French and international politics to report on Toumliline.

Why this sudden interest? To answer this question, I took the opportunity of a recent visit to Morocco to visit the monastery in Toumliline where the summer meetings of such quickly-acquired fame are organized. I did not have to go far. Air France had hardly dropped me at the Majestic Marabar Hotel in Casablanca when Father Placide Pernot, right-hand man of the Prior of Toumliline and technical organizer of the summer schools, turned up to meet me. Father Placide was one of the twenty Benedictine monks who, in October 1952, left their Abbey d'En-Calcat in the South of France to start a monastery somewhere in Morocco. They did not know what to expect; they only knew that the essence of their life would be the same — to render to God the glory which is His due. But like the Church, the monasteries adapt themselves to the country in which they settle, and the special task these monks had set themselves was to put into practice the word of the Holy Father:

"In the face of the harmful teachings of materialism which threaten civilization, to build a bridge which will unite the Moslem and Christian worlds." Today, six years later, it is amazing to see the extent to which they have succeeded in building their particular bridge.

You will find Toumliline surrounded by holm-oaks high up on the slopes of the Middle Atlas mountains. When the monks came, they found a dilapidated house which had once been used as a holiday camp for children. But the Benedictines are good masons, and soon a series of simple buildings sprang up round the chapel — a dispensary, a guest house, a conference room and especially the farm out-houses. Because the monastery is putting into



Youth at Toumliline

Youth means strength. Not the conservative strength logged down in the past, but a world which lives, reflects, rises up and rebels at the thought that its elders will map out a future it does not want.

(Jeunesse d'Afrique, Dakar.)

practice the ideal of their European predecessors to teach the people to till the earth, the monks are not afraid of new techniques, as might be shown by their latest experiment, a chicken farm — their biggest buyer being Air France. Essentially, however, the monks lead a life of prayer and meditation, a silent life, but the holm-oak whispered the news of their arrival to his nephew, the cedar tree, who passed the word round in the hills and valleys of this moonlandscape in the Atlas. The old shepherd was the first to have a look at these "Roumis" and he discovered that they treated his illness with skill and charity. Later, inhabitants from the valley ventured a visit, and before long, they were followed by students from the old Moslem University, the Karaouiye of Fez. They asked questions, discussed and found something they had not expected — the monks were actually interested in them and their religion — so they returned. Out of these discussions, the idea of summer courses was born.

The monks had no experience in organizing summer schools but the talent of the Prior Dom Martin and the energy of his assistant, Father Placide, wrought miracles. In August 1956 more than a hundred and in 1957, more than two hundred and fifty young people from 26 states, Moslems, Jews and Christians, became united in the friendship of Toumliline.

¹ Word used by the Arab population for Catholic priests.

Toumliline is a lesson to the world. In a world which more than ever is the showplace for ideological and economic conflicts, where the god of materialism seems to bring more and more people under its spell, Toumliline has become a symbol of the primacy of the spirit; it teaches us that love is stronger than death, that the greatest sign of human dignity is the price which we attach to the freedom of each and every man. It is well situated for its task. Morocco is a fascinating new country, blessed with sensible and wise leaders, who intend to lead their country along new and modern paths, but who do not forget that it intends to remain a haven for humanism, refusing "to give matter primacy over the spirit" as King Sidi Mahommed remarked to the participants of the first summer school. The Benedictine Rule insists on the obligation of hospitality, Moslem tradition does the same. Small wonder therefore that everybody feels at home in Toumliline, and that a climate is created which brings people to want to understand and help each other.

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Berber Feast

TOUMLILINE

PROGRAMME — SUMMER 1958

1. Research Session: *The Commune.*
Theme: Problems related to the territorial community on the basis of social life.
Dates: 21-31 July.
Participants: About 30 specialists (Jurists, Economists, Sociologists, Mayors) recruited directly by the organizers of the session.
In charge: Mr. Hassan ZEMMOURI, Cabinet of the Minister for the Interior;
 Mr. Louis FOUGERE, Counsellor to the Moroccan Government.
2. Study Session: *The Basic Community.*
Theme: Personal and family legislation in the Moroccan Code and in the communities which the Moslems are now constructing.
Dates: 4-9 August.
Participants: 30-40 students of different nationalities.
In charge: Mr. Ali BENJELLOUN, Director of the Cabinet of the Minister of Justice;
 Mr. Louis GARDET, specialist in Oriental studies.
3. Study Session: *Education in Morocco.*
Theme: Traditional education, modern education.
Dates: 11-15 August.
Participants: 30-40 students of different nationalities.
In charge: Mr. Nasser EL FASSI, Director of the Cabinet of the Minister for National Education;
 Prof. Regis BLACHERE, Collège de France.
4. Study Session: *The Problem of making contact.*
Theme: Study of the contacts between Islam in North Africa and the neighboring communities: Islam in the Middle East, Islam in Black Africa, Christendom, Judaism.
Dates: 18-24 August.
Participants: 30-40 students of different nationalities.
In charge: Mr. BEN ABDENABI, Assistant Director of the Moroccan School of Administration;
 Prof. Henri LAOUST, Collège de France.

The Moroccan authorities have fixed the themes for this year's meetings in the hope that they will help solve problems facing the new Morocco.

1. The number of participants per session will be limited to 30-40 persons to guarantee effective work.
2. Effective study requires specialization from those taking part. This is particularly true of research sessions for which the organizers alone will recruit participants.
 At the study sessions, participants will be expected to show genuine interest in the subject and not a mere taste for the exotic. Students, therefore, who wish to take part in one or other of the three study sessions (items 2, 3 and 4 on the programme) must apply for admission with curriculum vitae and references for use in the selection of candidates.

Cost: Registration per session: 1000 French francs
 Per day: 1000 French francs.

Registrations, etc.: Sessions d'études, Toumliline, AZROU, Morocco.

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But the organizers of Toumliline have other and new plans and Father Placide confided some of them to me. The summer schools have created the good will, now they must be turned into an effective weapon by which study in common will answer the many problems facing Moslems and Christians today. Future summer meetings will therefore be restricted in participation as well as in choice of theme. As the program which you will find in this Journal shows, there will be a series of study meetings on extremely interesting subjects. We feel that the organizers have taken a wise decision and that the organization of this type of meeting will be a real service to the Moroccan community, both Moslem and Christian. We only hope that this initiative will find counterparts in other countries. So much still needs to be done for better understanding between Moslem and Christian, and with regret we must admit that in many cases, the Christian has only himself to blame for the misunderstanding which exists.

T. K.

Chaplains... Students

Fribourg and Bonn, April 1958.

"Chaplains and more chaplains", this was the cry of the thirteen foreign-student chaplains who met under Mgr. Charrière, Bishop of Fribourg and Lausanne, in Fribourg after Easter. "These chaplains must be exceptionally gifted; they must be neither too young nor too old; able to share the students' lives, be open to their problems, remain their companions while being superior to them in theology and leading deeply spiritual lives."

The chaplains gathered in Fribourg dealt first with the psychological and sociological problems of the overseas students. Hundreds of these students are lost to the faith because there are no chaplains in the university milieu to whom they can turn. Everything should be done to support the chaplains whose task should be considered of the greatest importance in the Church in Europe. Yet, they are often treated as poor relations, inadequately supported morally, technically and financially. There is a tendency to waive aloft the banner called "mysticism of the departing missionary", as though the chaplain to overseas students was not doing a work as valid as his brethren in the missions.

The chaplains reached practically the same conclusions as that of the meeting organized by *Pax Romana* the week after, and which are given below.

Bonn, April 22-23

Pax Romana invited 18 experts to examine the problems raised by the presence of non-Western students in certain European countries. The participants were all people with wide experience in this field, chaplains, overseas' student leaders, and interested organizations. The conclusions to the meeting are brief and to the point; they will be acted upon by the experts and publicized as much as possible. The points underlined were the following:

1. The indispensable role of the chaplain as much for the spiritual formation of the Catholic students as for the evangelisation of non-Christian students, with the consequences involved — choice of chaplains, special formation and support.

2. Importance of national and international groups of overseas students; need for religious, cultural, social and international formation; scholarships for leaders.

3. Development of the services at the disposal of students:
 reception in the big cities
 lodgings
 holidays — work camps, cultural tours, etc.
 temporary jobs to fill the vacations and earn pocket-money.

4. Obligation for European students to become aware of their responsibilities towards their non-Western fellow students.

As a follow-up on Bonn, there will be a restricted meeting in Rome early in the autumn to study the question more deeply (work done and to be done); study possible collaboration between the bodies responsible. This meeting will be prepared by an enquiry and documentation.

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RESPECT FOR LEARNING

by MARSTON MORSE, Professor at the Princeton Institute for Advanced Study,
former President of the French *Académie des Sciences*, member of the Council of *Pax Romana-ICMICA*



Science

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A more widespread respect for learning in the Catholic community would have as an obvious consequence an increase of the number of Catholic scholars and scientists. Such an increase requires no justification to the true intellectual. Unfortunately, to the community at large this matter is not so obvious; and even to the scholar some of the deep and far-reaching historical reasons why more Catholic intellectuals are necessary may not always be clear. I shall present two major reasons why there should be an increase in the number of Catholic scholars, one concerned with the past, the other with a rational hope for the future.

Science vs. religion

The first reason for such an increase concerns the evolution of our heritage.

Our civilization is a mixed Christian and secular inheritance, come down to us through men such as Saint Thomas, Descartes, Comte, Rousseau, Darwin, Marx and Einstein. Each of these men affected the character of our civilization to an extraordinary degree. The success or failure of their search for truth and the measure of their disinterestedness are reflected in the condition of our lives today. In retrospect we can see that the passage from the 13th century to the 20th was marked by progress mixed with retrogression. There was an opening of the windows of the mind to natural science, and a corresponding closing of them

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to God. In this process theology was downgraded and metaphysics excluded, by some at least. Christian hope and solace were almost but not quite rejected, in favor of a utopia to be presently built by science.

One can see some of the causes of all this. In science there was the intoxicating enthusiasm of each new discoverer for his new discovery, an enthusiasm which found little use for the wisdom of the past. Pride was not absent. Contemporaries of the discoverers were not discriminating in their appraisals and interpretations. Men of religious faith who sensed a threat to religion were not always able to isolate the nucleus of truth in the new discovery and separate it from erroneous interpretations that were gratuitously foisted on it.

It may well be asked today whether present or future discoveries in science need work the extreme displacement of the orbit of Christian civilization which those of the past have wrought. That the answer is No seems almost certain, provided only that enough men of scientific insight, philosophical depth and Christian faith enter the fields of science and scholarship with, as Jacques Maritain has said, "eagerness and competence". In saying this I distinguish between the material effects of discoveries in science, which may continue to be large, and the spiritual and philosophical effects, which clearly need not be so large.

There are two grounds of hope that this may be true. One is the increased tempo of critical response to intellectual problems today. It has taken the world three centuries to interpret properly some of the assumptions of Descartes. A corresponding assimilation and correction of the work of Einstein has occurred in our own lifetime. Einstein's part in the coming of the nuclear age is well known. The philosophical implications of his concepts of space and time have already undergone essential distillation, so quick and deep have been the response and counter-response.

It is undoubtedly true, as in the case of Descartes and Einstein, that great discoveries lead to varied first interpretations. For those who view the theory from without, the correction of such distortions as exist has always been difficult and will remain difficult. Having myself been one of the first in this country to give a university course on relativity theory, this is all very vivid to me.

The Catholic philosopher or scientist who offers a temperate and understanding interpretation of a new discovery is doing a most important work. By calling attention to values inherent in the discovery, together with its possible limitations, such a critic encourages his young colleagues to enter the field and go further. If his evaluation is subsequently confirmed, the belief in his understanding of matter of faith is enhanced. So high is the premium on truth.

Today in the presence of a new and disturbing discovery of great moment in science, the process of response and counter-response, of acceptance and adjustment, of philosophical interpretation and exception, has been telescoped into a fraction of the time taken for the same purposes in centuries past. There is a speedier and more harmonious resolution of the different notes of the new discovery. Facility of modern communications, the eagerness of industry to exploit each new scientific advance and, last and most important, the increased number of scholars of understanding and competence who can appraise the discovery, all make for an intellectual stability which did not exist before. Catholics can approve of these stabilizing forces to the extent that their operation is consonant with Christian principles. The Catholic scholar thus has grounds for hope that by sharing in the activities of his age he may exert a wholesome influence on them.

A second hope that can sustain the Catholic intellectual springs from a prospect of a renaissance of philosophy. This prospect arises from an urgent presentday need to know and to understand. This need may be illustrated from modern physics and mathematics.

Science in quest of a philosophy

In the physics of today there is no major mathematical model, well-founded in physical experience, which can be thought of as properly representing the physical world in its



Religion

entirety. It is true that mathematical models exist which represent limited parts of the physical world, but there is no proof that such approximations are valid for the whole physical universe. Cosmological physics seems thus to be representing the external world by a convergent series of successive approximations. (Cf. Rev. Ernan McMullin, "Realism in Modern Cosmology", *Proc. Amer. Cath. Phil. Assn.*, June 1957, pp. 86-110, Catholic University, Washington, D. C.) There is here a paradox. While this convergence may be satisfactory over a fixed and bounded part of the physical world, each approximate representation

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The Faculty!

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may be infinitely in error as a representation of the *whole* physical universe. A proper understanding of physics today would thus seem to require new epistemological and philosophical study.

The situation in mathematics is similarly favorable to philosophical inquiry, but in a different sense. A few decades ago, one thought it merely a matter of time before the logical foundation of mathematics would be fixed forever. Recent remarkable studies have shown that this was a dream, that the much-sought-for consistency cannot be established by internal logical processes. One is not certain today that the major processes of mathematical analysis are free from error. Most mathematicians, however, have no doubt on this score; but the relation of mathematics to reality, in its dependence on models, has a strange empirical flavor.

In spite of all this, mathematicians and physicists are going ahead with faith in the reality of an underlying world. This is a world assumed to be rationally conceivable and self-consistent. To understand the essence and nature of this world, a metaphysics is called for. Admission of this fact comes from the highest and most unexpected sources. Nothing less than objective clarity is sought, but humility and restraint are much in sight. I interpret this as grounds for hope of a new *rapprochement* between scientist and philosopher.

Catholics in the new areopagus

Leaving these lessons from the past, I come to a second and very special reason why Catholic scholars in greater numbers can serve the ends of the Church and of our age.

Catholics are bound to seek the kingdom of God on this earth. But everywhere there are agnostics, materialists and men of no faith. Their hard shell of unbelief is often impervious to frontal attack. Sometimes the only way to obtain the unbeliever's confidence and open for him the door to God is to accompany him in a pursuit of knowledge in a special field. In a group of positivistically-minded individuals, the presence of a scholar known to be both competent and a Catholic may have a subtle influence.

More generally in the world at large, the problem of Catholic missions is different today from what it was in the time of Saint Paul, or even in the last century. To those who are in pagan ignorance must be added the millions whose denial of God is intellectual. They walk the streets of New York, London, Rome and Paris. More than ever before in history, the unbelieving world is entrenched in pseudo-reason.

With many unbelievers there is a way to mutual understanding in a common respect for science, art or literature. Common ground

in some field of knowledge can sometimes be broadened to include a mutually shared sense of the mystery of the universe. In some of those who deny God there is a deepening sense of darkness and despair. Confronted with this, a Catholic needs to call for the grace of God to the end that he may truly bear witness to God's love.

The number of Catholic scholars should be at least proportional to the size of the Catholic population. Anything less than this would reflect a lack of interest on the part of the Catholic world in its intellectual mission. That Catholicism in the United States, judged by this standard, has thus far fallen short is, alas, true.

I shall cite two possible causes of this failure. The first is that the education of Catholic children from grade school to college is inadequate and handicaps the potential scholar. The second is that not enough Catholic youth *desire* to become creative scholars.

Since a major proportion of Catholic children go to public schools, it is difficult to see how the first cause can be the principal one, though it may indeed be contributory. To those who are familiar with the sources of scholarly-minded boys and girls in this country, the second of the above causes seems more likely. What may be critically lacking is an *environment of respect for learning*, in which gifted youngsters would naturally be turned in the direction of the intellectual life.

Historically speaking, the two most conspicuous special sources of eminent scholars in this country have been Protestant New England and the Jewish population. The typical New England clergyman of Protestant faith emphasized the value of learning to an extraordinary degree, and in terms of the standards of his day was often a scholar of some note. The outstanding achievement of children of Jewish parentage is too well known



Thesis

Antithesis

to require further comment. Suffice it to say that some of the Old World emphasis on creative scholarship has been carried to this country by men of Jewish faith.

If, then, the environment of respect for learning is inadequate in Catholic circles, what

is the remedy? The burden rests on Catholic parents, teachers, clergy, writers, artists, philosophers and scientists. Where does the initiative lie?

Restoring respect for learning

Catholic writers form a group which should be influential in creating an environment of respect for learning. In a few Catholic journals, and in subjects such as philosophy, art, political science, history and literature, Catholic writers seem most effective. An understanding of the problems of fundamental science, and of its alternative philosophies, is much rarer. There is often an uncritical acceptance of secular and mechanistic trends, not indeed in the columns of the humanists, but in those rarer columns devoted to science. I hasten to add that Catholic journals are no more inadequate in this field than other journals.

If the future of fundamental science were tied in any close way to the opinions on science voiced in most American journals, we would soon become a nation of rocketeers, computers and nuclear engineers. Men of the type of Newton, Fermi and Einstein would become museum pieces. Fortunately there is considerable inertia in attitudes toward science and learning, and considerable idealism still left in the great universities.

A recent talk with a group of seminarians was most encouraging. The understanding of the problem of developing scholars was clearly there. One practical difficulty is the seminarian's lack of time to go deeply into a special field of learning. However, even where the ultimate interest of the seminarian is far removed from that of the scholar, the seminarian's (and later, the priest's) understanding for the need of an intellectual awakening in the Catholic community is indispensable. His respect for learning can be contagious. Without his sympathetic aid in the Catholic community, there is lessened hope; and there must be hope.

One turns finally to Catholic parents for aid. The effort asked is heroic; it requires of parents much more than they themselves may have received or thought of receiving. That Christian parents will respond seems certain, once they understand the significance for the Church and for their children of the great contribution which they can make.

To sum up, one must believe that the failure to respond to the need for more Catholic scholars in this country is a historical accident which can be remedied; and that this remedy will be found as the Catholic community comes to put a new value on learning. The task of restoring to the world a deeper philosophic sense will not then seem impossible, nor the specific task of more fully relating Christian love to understanding. Those who help will include not only the learned but also all simple men who love learning. The young scientist or scholar who must be recruited and dispatched to the intellectual front can start with faith and confidence that he is needed.

Our universities must be well prepared to serve these recruits, for those who enter the intellectual fields must be competent. *But competence is not enough.* It will not accomplish its ends if it is not nourished by the soil of eagerness. We return then to the need for an intellectual awakening of the Catholic community — an awakening that will have as one of its spiritual consequences the creation of a true environment of respect for learning.



VOICE OF GUATEMALA...

CATHOLIC STUDENTS OF GUATEMALA
Pax Romana Day 1958

We, the Catholic students of Guatemala, believe it opportune to explain the motives underlying our struggle and actions, and the principles which alone guarantee unity and absolute determination in carrying out our programme. One of our most important postulates is the happiness of our country and the attainment of its true, immediate end in keeping with our historical traditions. We believe this declaration well-timed because today is *Pax Romana Day* throughout the world, and we are members of this world organization which binds together all existing federations of Catholic university students, into an international movement in brotherhood of ideals and common aims.

Pax Romana

This worldwide organization has become a means of rapprochement, help and formation. Of rapprochement, because in *Pax Romana*, Catholic students and intellectuals from all over the world, can exchange plans, working methods and techniques; its regular meetings and exchange between leaders, all in brotherly harmony, have created a remarkable assembly. *Pax Romana* means entraide because with its programmes for leadership and civic formation and its studies of topical problems, it develops the fighting spirit of its federations.

Our Struggle and the University

Our struggle in the national and university arenas is the result of an intense effort to become spiritually strong, thereby laying low a host of prejudices and winning the right to battle.

There are two aspects to our task as university people. The first is the spiritual formation which we try to acquire through direct service to the people who live in the poor districts of the capital. Secondly, we have organized ourselves within the university where we strive for effective autonomy and for the good of our university...

We believe that the University is an institution which should radiate intellectual life to an eminent degree, because it imparts a type of higher education which presupposes an integrated concept of man and of his place in the community, as well as a right notion of truth. It tends to perfect itself, by giving to the student, no matter what his field of study, a vision of man and of things which will guarantee a hierarchy of values, which is stout enough to resist seductive ideologies, yet sufficiently flexible to accept and integrate every genuine progress and creation of the human mind.

The vast horizons open to human investigation and the demands of professional life necessarily incline the university to specialization. This specialization, however, weakens and handicaps the imparting of true university culture which should be as delicately specialized as the sciences and as all-embracing as knowledge itself. The university, as an insti-

tution, must attempt to make this spirit of unity felt throughout the whole university body. Moreover, as a centre of intellectual life, the university will not fulfil its educative task unless it feels consecrated to the search for truth.

The university is more fully incorporated into the life of society through the preparation it gives for the liberal and intellectual professions. The utilitarian society of our time tends more and more to ask of university teaching a technique rather than a science, a practical apprenticeship rather than a method of work. Aware of its noble mission, the university, on the contrary, should give the student as



Central America: Modern Church

much the scientific basis of his profession as the moral judgement which will allow him to exercise it with full respect for human values, his life and profession being enriched by an integrated culture. It would seem advisable that university education stay in contact with the problems and difficulties of the professional life. The professions as such would only benefit from this contact with scientific work in the university.

Although in relation to political society and from a juridical point of view, the university is a society with its own specific end, it nevertheless constitutes a moral force attuned to the values which surpass the temporal (in the restricted meaning of the term). It follows that the State must guarantee to the university, the autonomy and help-necessary for the pursuit of its end.

As an institution, therefore, the university is apolitical. Political activity on the part of the professors must not be forbidden provided the scientific objectivity of their teaching and the students' confidence in their impartiality do not suffer; provided too that harmony is maintained through the absence of political passion in university life, and that all their energy, individual and collective, is directed towards the common good.

The university is naturally destined to promote those values on which a true international community depends. The university and Catholic university people have a duty to take part actively in the great international institutions, official and private, to promote exchange between students and professors from other countries, to share their scientific knowledge and the means at their disposal for teaching and research, and finally, to obtain reciprocity of degrees as far as possible.

It is right that the University, as a school of higher education, should be open on a democratic basis, to all those who by reason of their capacities and vocation might cross its threshold. No financial, racial or political discrimination is permissible. The university must make a conscious contribution to the internal harmony of society by channelling professional studies in relation to the economic and social needs of the country, by its counsels, by the orientation it tries to give its students, and by paying attention to the specific and future vocation of the university woman student.

The mission of the university is so lofty that Catholics should consider it a duty to favour university vocations, it being taken for granted that moral and intellectual qualifications are the sole criteria for the choice of teaching staff.

It is important that the teaching staff be adequately paid so that they may be able to devote themselves entirely to their university duties. However, we do not wish to imply that their university functions will not be enriched by activities which allow the university teacher to get to know the realities of social life.

The Problem of Latin America

Latin America is one by reason of its geography, history, language and religion. Unfortunately, it is also one by reason of its dictatorships. Reactionary dictatorships which have kept it in a backward state, in an economic and political dependence which retards its progress, from every point of view.

America needs more liberty and the suppression of all the military dictatorships which still lord it over the Continent. We therefore support the Latin Americans' fight for liberty and we are anxious for the fate of men under despotic dictatorial rule, mainly because these régimes call themselves defenders of Western culture and vaunt their anticommunism, a cloak behind which they persecute their peoples, subject the University, and restrict human freedom. This so-called anticommunism has been the pretext for barricading Latin America, strangling it and brazenly fomenting dictatorships. We stoutly declare that anticommunism is a stand which must boast of concepts superior to those it claims to suppress; otherwise, it is an inconsistent and cancerous "doctrine". You do not combat a communist dictatorship with any brand of fascism.

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Editorial

The international Catholic organizations held their usual spring meeting at the end of April in Bad Godesberg, near Bonn, Germany.

We have been taking part in these meetings for a very long time. *Pax Romana* even assisted at the first "Conference of Presidents" in Fribourg in 1927. "Presidents", at that time, denoted "Presidents of the International Catholic Organizations", since the initials ICOs. were not yet in use. There have been many changes since then in the structure of the Conference and of *Pax Romana*. None of the leaders of our Movements today is young enough to have witnessed the birth of the Conference. But many of us have attended all its meetings since the resumption of activities in 1947. We can therefore testify to the enormous progress the Conference has made year by year, and especially at the Bad Godesberg Assembly.

There were many striking aspects to this "Conference of the ICOs." as it is now called. First, as the President, Jean-Pierre Dubois-Dumée, pointed out, there was the feeling of common effort, the will to come to practical results, the desire of the thirty-four international organizations to establish mutual collaboration and concerted action in the pursuit of clear-cut aims. Then again, the delegations were more representative and younger than in previous years; as well as the old stagers, most of the ICOs., including *Pax Romana*, had taken care to bring along some of their non-European leaders and a fair number of those who are "taking over" in the young countries. Lastly, the Bad Godesberg meeting was marked by outward show. The Church and State in Germany solemnly and publicly welcomed the Conference. The press covered its sessions every day. While His Eminence Cardinal Frings celebrated mass for us in Cologne Cathedral and gave an important sermon, while the Minister for Foreign Affairs received us in person, how remote seemed the early days when the Conference used meet with such cautious discretion!

The subjects on this year's agenda and the preparatory study which had gone into them were happily in keeping with this evolution. The Assembly was mainly concerned with taking stock of the "response of the ICOs. to the Holy Father's appeal in the Encyclical *Fidei Donum*" on the development of the Church in Africa. Nothing could have been more down to earth. The delegates also had to consider collaboration in such fields as the international formation of their members, mutual appreciation of East-West cultural values, the project dear to UNESCO, certain labour problems, our responsibilities towards the persecuted Church, the study of a possible reform in the terminology and structures of Catholic Action.

The collaboration of the ICOs. on these and many other points is feasible, desirable, even indispensable. Nothing would be more disastrous than for each organization to work regardless of the other, at the risk of multiplying efforts and doubling the work, when our human and material resources are so meagre. We got the impression in Bad Godesberg that the Conference is developing on the right lines and has gauged its possibilities.

SPEAKERS



Professor Leo Gabriel will introduce the theme of the Congress in his lecture on "Essence and Existence of Freedom".

Born in 1902 in Vienna, Prof. Gabriel took a doctorate in scholastic philosophy in the Papal Institute in Innsbruck, in 1927. From Innsbruck, he went to Vienna and took a doctorate in philosophy under Heinrich Gomperz and Moritz Schlick. He taught for several years in the Royal Gymnasium 18, and since 1951 has held the Chair of Philosophy in the University of Vienna, and is Director of its Philosophy Institute. Prof. Gabriel has published many books and articles on philosophy, and culture.

To develop as it should, the Conference needs a minimum of permanent organization, and the barest minimum of centralization. No more. Quite frankly, we should like to point out two dangers to be avoided. First, the Conference must not be weighed down with functions which fall outside its sphere. For instance, we believe that it is not a function of the Conference to become a sort of international Catholic parliament for airing big ideas, nor organizing super-congresses on subjects which better fall to the competence of each ICO. or to the World Congresses for the Lay Apostolate. Secondly, the Conference should not attempt to substitute for the ICOs., nor become a crushing burden for its members. The ICOs. already have enough to do to carry out their own tasks properly. Rather, they should find support and stimulus in the Conference, not a brake on their activities, nor an obligation involving excessive expenditure or overwork.

Thank God, this is not the case, but only a hypothesis which helps to explain the idea and the reality behind the Conference. To our readers who would like to become better acquainted with the Conference, we warmly recommend the brochure "Catholics in international life", edited by the Conference itself. Stocks of the brochure are dwindling rapidly, which is proof of the interest in the work of the ICOs. We still have a few copies available to our readers.

Professor Michael P. Fogarty, Professor of Industrial Relations in the University of Wales, President of the Newman Association (ICMICA affiliate in Great Britain) will lecture on "The Autonomy of the University".

Educated at Ampleforth College and Oxford University, Professor Fogarty has worked at the Oxford University Institute of Statistics and in the National Institute of Economic and Social Research. He has been Assistant Editor of the 'Economist' and in the Ministry of Town and Country Planning. He was an official Fellow of Nuffield College, Oxford, until 1951 when he was appointed Montague Burton Professor of Industrial Relations, University of Wales. Visiting professor of the University of Notre Dame in 1956.

As a sociologist of international repute, Professor Fogarty has made his own not only the field of industrial relations, but that of religious sociology.



Publications include books on planning and regional development, applied economics and industrial relations. Published last year: "Christian Democracy in Western Europe: 1820-1953."

Professor Fogarty has just been re-elected President of the Newman Association. He is a member of the Executive Committee of the Catholic Social Guild; member of the International Union of Social Studies (Union of Malines). Age 41, married with four children.

Your prayers are asked for the repose of
the soul of Imre Nagy

Prime Minister of Hungary, former University professor, and for all University people who gave their lives in the fight for Hungarian Independence and academic freedom, or are still suffering for justice and freedom.

IN VIENNA

The Symposium



"Freedom of the University and Fidelity to the Doctrines of the Church."

Professor Olivier Lacombe, the distinguished Oriental scholar, will chair the Symposium and will treat point A: "Neutrality of the University." Born in 1904 in Liège (Belgium), of French nationality. Studied in the Ecole Normale Supérieure from which he obtained his D. Phil. and "agrégation" in Philosophy.

Professor Lacombe was former Director of the Institute of Philosophy in the Faculty of Languages, History and Geography of Ankara, Turkey; Cultural Attaché to the French diplomatic and consular services in Calcutta and New Delhi.

He is now Professor of the History of Philosophy and Comparative Philosophy in the Arts Faculty in the University of Lille, and Dean of the same Faculty. He is director of studies for Indian religions in the Ecole Pratique des Hautes Etudes, at the Sorbonne. Professor Lacombe is also President of the Centre Catholique des Intellectuels Français (ICMICA affiliate in France).

Major publications: *L'Absolu selon le Vedānta*; *La Doctrine Morale et Métaphysique de Rāmānuja*; *Existence de l'homme*; *Chemins de l'Inde et Philosophie chrétienne*.

Professor Osman Yahia, from the University of Al Azhar, is a member of the Symposium team. Professor Yahia is Syrian, born in 1919. He studied at secondary schools in Alep and Damas, before going to the University of Al Azhar, Cairo. Here he was awarded his *licence* in Islamic studies and the diploma for higher Islamic studies with the title of 'Aliminyya (doctor in Islamic sciences).

Professor Yahia later spent three years following the philosophy and theology courses at the "Saulchoir". At present, he is finishing two theses to be defended shortly in the Sorbonne.



Dr. William T. V. Adishesiah, India, will speak during the Symposium on "The Christian choice, by maintaining that spirit which safeguards genuine neutrality and openmindedness in the university".

Born in Madras in 1909, Dr. Adishesiah was educated at the Madras Christian College and graduated from the University of Madras with an M. A. in Philosophy. Until 1948, Dr. Adishesiah lectured at several institutes of higher learning in Philosophy, Psychology and Logic. In 1948, he was admitted to the University of Cambridge to do psychological research under Professor Sir Frederic Bartlett. In 1951, he was awarded his doctorate by the University of Cambridge for a thesis on "Experimental Studies on the Influence of Perceptual and Thought Processes on Human Performance". He was received into the Church during his stay in Cambridge. He returned to India and in December 1951, was selected by the Union Public Services Commission as Senior Scientific Officer (Applied Psychology, Defense Science Organization, Ministry of Defense, New Delhi). He is a prominent leader in Catholic circles.

VIENNA: XXIVth WORLD CONGRESS

THE SPEAKERS

THE MEANING OF FREEDOM AND THE UNIVERSITY TODAY

Introduction on ESSENCE AND EXISTENCE OF FREEDOM by Prof. Leo Gabriel, University of Vienna, Austria.

- I. TRUTH AND THE BASES OF LIBERTY IN THE UNIVERSITY — speaker to be announced later. The speaker originally announced is now unable to attend the Congress.
- II. THE AUTONOMY OF THE UNIVERSITY by Prof. Michael P. Fogarty, Professor of Industrial Relations, University College of South Wales, President of the Newman Association of Great Britain.
- III. FREEDOM OF THE UNIVERSITY AND FIDELITY TO THE DOCTRINES OF THE CHURCH.

Symposium chaired by Prof. Olivier Lacombe, Dean of the Faculty of Arts, University of Lille, also Ecole Pratique des Hautes Etudes at the Sorbonne.

- Subjects:
- A. Neutrality of the University — Prof. Lacombe.
 - B. The marxist choice — Madame Hélène Peltier, professor in the University of Toulouse.
 - C. The non-Catholic religious choice — Prof. Osman Yahia, University of Al-Azhar.
 - D. The Christian choice:
 - a) through the Catholic University — Monsignor Luc Gillon, Rector of the Catholic University of Lovanium, Belgian Congo.
 - b) by maintaining that spirit which safeguards genuine neutrality and openmindedness in the University — Dr. W. T. V. Adishesiah, Adviser in Psychology to the Ministry of Defence in New Delhi, India.

"European capital and techniques are indispensable for the economic development of the African countries. Everyone knows how urgent this development is, because, in the modern world, economic inter-dependence has reached such a point that an underdeveloped country cannot be entirely free. By reason of the unequal distribution of nature's gifts and riches, men are morally obliged to help each other, each one according to the light and strength he has received."

(Pope Pius XII, April 13, 1958 to a group of leaders from French West Africa and Madagascar.)

Graduates for Africa

Catholic graduates in the service of modern Africa,
ICMICA Meeting at Amersfoort, Netherlands, April 9-13



His Grace, the Archbishop of Utrecht, with participants of the Amersfoort Meeting

Many competent European graduates would vaguely "like to go to Africa" in response to the Holy Father's Encyclical "Fidei Donum"; they imply that settling among a people with completely different cultures, psychological and religious make-up, social structures etc. is a simple matter of transport. They, and we, have no idea of what the African peoples expect from European graduates or the openings available. There is even a tendency for the "blind and the lame" to crowd to the offices of the lay missionary movements, clamouring for a job in Africa, as though Africa would welcome with open arms the misfits of European society.

Pax Romana-ICMICA therefore arranged a meeting for experts in Amersfoort to see precisely how European and American graduates could collaborate with fellow-Africans in speeding up the development of modern Africa. By graduates, we do not necessarily mean people who go to work as lay-missionaries. We mean every Christian, because every Christian, no matter what his job, is a good or bad apostle; he automatically brings a certain vision of Christ and His Church to those with whom he lives and works.

Notable experts, both African and European, gave lectures during the meeting. Mr. Alioune Diop, Deputy for Senegal and one of the founders of the review "Présence Africaine" gave the introductory talk, "What Africans expect from Christians from the West and especially from university graduates". Mr. Pierre de Briey, International Labour Organization, developed the theme, "What should the person, who is thinking of going to Africa,

know?" Father Joblin, International Labour Organization, treated the fields in which the contribution of foreign graduates is most needed, i. e. professions required, working conditions. Dr. Aujoulat, former Minister in the French Cabinet, well-known for his work in French West Africa and his publications on the subject, and Mr. Nicolas Atangana (Cameroons) spoke on "The attitude of the non-African university graduate in Africa".

Professor Ramon Sugranyes de Franch, General Secretary *Pax Romana*-ICMICA, and Mr. Thom Kerstiens, General Secretary, *Pax Romana*-IMCS, were among the members of *Pax Romana* at the meeting.

"Technical power, that is the first characteristic we Africans think of when we refer to the West." Power was the keynote of the first part of Mr. Diop's lecture, technical power leading to political power, so that the West (Mr. Diop included America and Russia in this term) is in a certain sense the dictator of the world. "For the moment, the West imposes on the rest of the world, its way of feeling, of posing problems, of thinking out the world and even of imposing certain solutions." A dictatorship which means that the problems specific to the non-European populations "have little chance of being correctly formulated and of receiving the solutions which most of humanity would consider good, if the West has no interest in accepting such formulations of foreign problems".

This technical power leading to political and economic supremacy confers authority to Western culture. The Africa élite is well aware of the fact that Africa must first assert herself

economically and politically before her cultures can attract the attention of the West.

We have to remember that, although the Church is universal, its traditions and institutions, are intimately bound to Western culture: "Western art, Western philosophers, Western painters, assimilated Christianity and gave substance to its social existence." On the other hand, it is difficult to quote African or Asian thinkers who have moulded the Church into the dynamism of their cultures.

Passing then to Africa, Mr. Diop said that the most striking characteristic of the African peoples (and of the coloured races generally) was their fragility: economic fragility because Africa is entirely dependent on the West for its economic vitality; technical fragility "because our people in this twentieth century cannot manufacture the machines they need"; political fragility "in the sense that in those territories which have not been able to give mass education, nor reorganize their society (without, of course, denying the traditional African values), nor been able to modernize their way of life, political consciousness lags behind that of the Western peoples.

"But we are not only weak. That weakness is maintained on purpose. And no one can prevent that weakness from being maintained so long as the West still has the means of maintaining it — isolation, balkanisation or the piece-meal fragmentation of populations into hostile groups, depersonalization, the progressive elimination of certain forms of traditional culture thus lulling the people into a kind of trauma, etc."

M. Diop then outlined what Africa might rightfully expect from Christian intellectuals and the West. He referred first of all to "stimulating our initiatives", and he contrasted this phrase with the term "educate". "You do not 'educate', 'bring up' a foreign people of whose civilization, customs and sensibility you know nothing. Rather you awaken, stimulate its initiatives and its educative forces, so that the people may invigorate the best of its traditions, and borrow from abroad, from the West, what best suits its requirements." Stimulate and equip our initiatives with what Africa lacks: "Equip our economic potentialities with the power of expression; equip our cultural vocation with the power of expression and manifestation; equip our spirituality with security and confidence." Also in nationalism, there are values which must be put to good use.

Mr. Diop stressed the need to free the Church from the limits of national cultures everywhere. Everyone in Africa, Catholics, Animists, Moslems, needs the Church, the supreme spiritual authority independent of Caesar. The supremacy of the West was drawing to a close. But if the West as a privileged power can come to an end, "The Church can never end. We must therefore free the Church; free the Christian message. We must free it, that is to say, let the coloured races



bring their cultures into the Church... because I think it is the best way of restoring to humanity and to the world the conscience and soul which it seems to lack today".

In his lecture on "The attitude of the non-African graduate in Africa", Dr. Aujoulat dealt with the barriers which the non-African must lower on deciding to live in Africa, ways of establishing lasting and fruitful contact with the African people, and thirdly the contradictory demands made on the Christian graduate.

Dr. Aujoulat first referred to the barrier of "ingratitude", a stumbling block because Europeans who, up to now, went to work in Africa felt their services deserved the gratitude of the African people. "Gratitude for what?", asked Dr. Aujoulat. "Where colonisation is concerned, gratitude is all the more out of place because the colonised peoples did not ask to be colonised; most of the time, they neither solicited nor desired the presence of Europeans. The colonial system caused an upheaval in their lives, revolutionised customs, smashed social and family structures." Therefore whatever Europe brings to Africa in the way of scientific techniques, etc. "the Africans consider it the normal payment for all the riches exploited, the markets opened up, payment for the increased power which Africa has given to the mother-countries. Again in the words of an African: 'You have given us a great deal, but we hesitate to accept your ideal fully because we see for ourselves that Europe believes in the absurd idea that it incarnates all human values, that humanity can only be Western... a one-way gift especially when it is imposed, makes people not only ungrateful but rebellious'".

The second barrier is that of paternalism which leads many Europeans, however well-intentioned, to refer to the Africans as "those people".

On the African side, there are barriers too and many masks to be removed. First the mask of distrust: "The African feels an almost atavistic distrust which is understandable. Even after years of friendship, there is always that little something. In their eyes, we are the white man whose motives for coming to Africa are not really clear." Secondly, the mask or complex of dependence. Thirdly, the mask of opposition, the need for the African to oppose the European as a means of affirming his personality, even when such opposition is unreasonable. And fourthly, the mask of "play", not perhaps a mask to be removed but one which the European must understand: "The African in general feels the need to play, to make a game of life in order to brighten the dark patches. That is why the Africans play this 'game' on each other, and in social relations it is extremely important to remember that this 'game' is part of their lives."

The three ways of making lasting contact with the African people are 1) to listen to Africa 2) to serve Africa 3) to 'go to school' in Africa.

Listening to Africa, sticking to the realities of the African scene, and this will involve analysing all the aspects of the African crisis for which the meeting with Europe and the colonial system are partly responsible. It means remembering that "The Africans have never asked us to take them for saints or supermen... what the Africans ask is to be taken on face-value. I know how touched many Africans were by Pope Pius XI's words to a well-

known missionary from Dahomey: 'Tell your Africans that I love them for what they are and how they are'... to listen to Africa, not to come like a school-master but as a man of good will who brings what he knows and receives what he does not know, well aware that he has much to learn."

To serve Africa, because to be accepted and adopted by a people in Africa as elsewhere, the people must feel that the foreigner is bringing them a service, bringing them what they lack. "I stress the fact that serving Africa today does not simply mean killing oneself, travelling the bush, setting up wonderful medical, social, educational facilities etc. It means doing everything in one's power to promote the African people; preparing, establishing instruments, institutions which can be taken over as quickly as possible by the African élite."

And finally "to go to school" in Africa. "I think the European who goes to live in Africa can learn a lot from contact with the African people on condition that he knows before hand that he has something to receive and that he is willing 'to go to school' in Africa."

Dr. Aujoulat concluded by referring to the contradictory demands which are made on Europeans working in Africa and which the missionaries know well. How can the European reconcile the respect for tradition which the African demands and the desire for evolution, so much so that when the missionaries are careful to respect the past and the traditional African values, they are sometimes accused of



Amersfoort: Aftermath /

trying to put a brake on African progress? Again, how to reconcile the exaltation of African values and of nationalism with the universality of the Church? What is the solution? Remain faithful to Africa, do not lose heart even when your closest African friends say to you after twenty years: "You will never understand us." The European must accept two things: "First to agree to become a member of the African society to the point of sharing the joys, disillusion and hopes of his African friends, forming a community in which their failures are our failures, their difficulties our difficulties, their progress our progress. And secondly not to think of themselves as white Christians who have come from abroad like goods for export but people incorporated into the local Church and who do everything in their power to share the anxieties and progress of that Church. We are no longer those who leave to give something, we are those who go to live with another

people, to practise fully on the human level and on the level of the Mystical Body of Christ that exchange of life and energy to which Pope Pius XII invites us."

The conclusions which are available from the General Secretariat in Fribourg, reiterated many of the ideas formulated by the speakers, and during the discussions:

"The notion of Western supremacy must now be discarded. Human solidarity makes it imperative to think out the future of the world in other terms... Characteristic of this solidarity is the fact that every people is called to guide its own destiny while respecting that of others, and to contribute in a special way to the historical development of mankind.

"Westerners must realize that... they have obligations in strict justice towards Africa, by reason of the upheaval which the presence of the West has caused in African life and the responsibilities they assumed on the African continent. They possess technical skills which they must put at the disposal of their African brothers... Such collaboration will necessarily depend on the full consent of African leaders in every sphere of society, and on its harmonizing with the spirit of Africa and African cultures."

The conclusions went on to stress the principles which should guide the attitude of Christians towards Africa:

1. The Church transcends all civilizations and seeks to become incarnate in all;
 2. Graduates going to live in Africa "need specific preparation, at the risk of discrediting the Church, of harming Africa and imperilling their own souls";
 3. "The positive values of African nationalism are not only one of the legitimate forces which can contribute to the building of modern Africa, but an indispensable factor in this development. Christians therefore have a duty to work for the promotion of Africa even on the political level, and to share the destiny of the African peoples";
 4. "The cooperation of specialists will be needed, not to 'educate' the African peoples, but to help them forge their own future by concerted action and the use of modern techniques. These specialists will have to put themselves at the disposal of the African élite which is responsible for this task in the first place. This service should be carried out in a spirit of friendship and service with care to prepare Africans to take over from these specialists as quickly as possible."
- The practical suggestions put forward and accepted include:
- To promote the establishment of an international information and coordination centre to pool requests and offers of employment which would interest Christians willing to work in Africa;
 - To remind Christian students and graduates that the Technical Assistance of the United Nations gives them a chance of doing their professional work with a real sense of vocation;
 - To ask UNESCO to insist that the different governments grant reciprocity of degrees and diplomas, in the African countries
 - To support the initiative of the Secretary General of the United Nations for the creation of a pool of international experts.

Contrast in Easter Messages

H. H. Pope Pius XII

If private tragedies wound the minds of men, if scepticism and vanity wither so many hearts, if falsehood becomes a weapon in debate, if hatred flares up between classes and peoples, if there is a succession of wars and revolts from one end of the earth to the other, if crimes are committed, the weak oppressed, the innocent placed in chains, if the laws are inadequate and the ways of peace obstructed — in a word, if this vale of ours is still furrowed by tears in spite of the marvels effected by the wisdom and culture of modern man, it is a sign that something has been taken away from the clarifying and enriching purpose of the light of God.

Let the splendour of the Resurrection, then, be an invitation to men to put back the world and all that it contains within the life-giving light of Christ, and to conform to His teachings and designs all souls and bodies, peoples and states, their form, laws and plans for the future...

But where will men, in actual experience and with certitude, make contact with the light of Christ?... You, dear children, know the answer: the Church, founded and assisted by Christ is the depository of His light. It is, therefore, in a true sense, the "Light of Light", a visible and enduring reality combining qualities human and divine, temporal and eternal. To this "city set on a mountain" (Matt. 5, 14), Christ has entrusted "the word of prophecy, surer still to which you do well to attend, as to a lamp shining in a dark place" (2 Pet. 1, 19).

What is the light of God shining down on the world? It is the vigilant care of the Church concerning doctrine, its diligence in spreading and defending the truth, its prudent deliberation with regard to novelty and change, its impartiality in disputes between classes and nations, its steadfastness in protecting the rights of individuals, its fearlessness when confronted by the enemies of God and of society.

Let each ask himself the question: What would be the present state of the world if so great a light had not been provided?

Do you think it could pride itself on those achievements in both material and moral spheres, which are summed up under the name of culture? Would there still be alive in the conscience of mankind that widespread sense of justice, of true freedom and of responsibility which animates the majority of peoples and of governments? Again, what are we to say of the awareness of unity of the human family as it makes consoling progress in understanding and in actual achievements?

Who, if not Christ, is able to gather and fuse within one single rhythm of brotherly harmony, men so different in race, language and customs, as are all of you now listening to Us, as We address you in His name and by His authority? He, in truth, it is, who having triumphed over the shadows of death, shines out bright like a star over the whole human race.

But in a manner quite unique, Christ sheds His light on the immense family of believers whose glory is in the name of Christ, even to the point of accepting a share in His divine prerogative. To the crowds which were surrounding Him, He said, "You are the light of

the world... Even so let your light shine before men that they may see your good works, and give glory to your Father who is in heaven" (Matt. 5, 14, 16).

But what "good works" more useful to the world can be done at the present day by all who are Christians, than the promotion with all their resources of the firm restoration of a just peace? Individuals and peoples, nations and states, institutions and groups, are invited by the King of Peace to press on with confidence in this difficult and urgent task for the glory of God. To this will have to be devoted all the immense store of intelligence and prudence, and, where necessary, of unflinching constancy, at the disposal of the Christian world, together with the cooperation of all others who honestly love peace...

We continue to speak in accents of ages long past, but with the urgency which today's continuing uncertainty demands: "Love this light, this desire for understanding, thirst after it in order to arrive at the light by means of the light, by so living in it that you never again fall into death", for "in Thee, O Lord, is the fount of life, and in Thy light we shall behold the glory without end" (St. Augustine).

(Extracts.)



Warsaw: "The Tomb of the Lord", Student Church of St. Anne. In Poland, after the ceremonies on Holy Thursday, the Blessed Sacrament is placed in a veiled monstrance in the Tomb of the Lord. Each church constructs its own Tomb and everyone makes a point of visiting it on Good Friday.

in the Soviet Union and in our own country. This assurance alone enriches our Easter optimism and life today.

Everything is developing as we have foreseen... The pendulum is swinging more and more towards the socialist side. Everything tells us that this shifting of balance will continue in 1958. Above all, world protest against atomic-bomb experiments has taken dramatic forms. The joyful Easter message which announced the end of atomic experiment in a country, strengthens us in our conviction that the moment has come when we can banish wars. (Slightly abridged.)

Dr. G.

"Berliner Zeitung"

East Berlin paper

Of the many holidays of the year, Easter belongs to the gay and optimistic ones. It is a day of Joy, of new Life, new Hope. "Free from the frozen ice, the waters and brooklets find their way under the warm and inspiring Spring." In these morning hours, we feel ourselves drawn outside to take our Easter-walk, so that we may experience in our hearts this ever-repeated resurrection of Nature and hear the echo of this joy in our inner lives. Everybody wants to be happy today.

Joy and new Hope flow too from Kruschew's words to Eisenhower. It is as though these words came from our own hearts. What joy you will find among the peoples of Japan, India and America on reading those words! The fact that a powerful State announces the end of atomic-bomb experiments fills us with the great Hope that the danger of atomic warfare will be banished for ever. Now this hope is nearer still. Therefore, we cannot hesitate to call the Soviet appeal, the Easter Message of 1958.

Of course, the end of atomic-bomb research does not mean the end of all the atomic bombs in the world. And yet what an immense relief this Easter message is. Were we not appalled in the past each time we heard that an atomic explosion was taking place? For such explosions mean imminent danger for the health of mankind. Hence our deep satisfaction that there is a political power which fully respects man's desire and the requirements of the Moral Law and Common Sense.

Peace be with you! Let us draw your special attention to the fact that this Message of Easter 1958 comes from a socialist country and not the Christian West. From the West we only hear the diabolical news that the atomic experiments are not only being continued but even that the Bonn government in cooperation with Paris, wants to undertake new experiments in the Sahara. Where is the Christian Church which objects against these crimes? The absence of such a Church will cause profound conflict in the consciences of many Christians...

In that part of the world where such struggles are still taking place (the writer has referred to Algeria, Indonesia and all peoples fighting for freedom), material troubles cloud these Easterdays. Millions of unemployed throng the streets in America and West-Europe. Uncertainty for the future hangs over immense sections of the population. Gigantic strikes have disrupted life in France, Spain, Western Germany, and Italy before Easter. Over Easter, 200,000 steel workers in Western Germany will prepare a strike to take place immediately afterwards.

In our part of the world, we do not have such troubles. Everywhere you will find perfect Easter Peace and Easter Hope. People enjoy the stability of our economic order. The instability of the West proves still more the value of stability. Being so dissatisfied themselves, nobody from the West will contest the planned progress and unbounded prospects fixed for years to come in the East, nor the feasibility of such projects, already proved by experiences

Netherlands: Among the many interesting subjects discussed at the annual general meeting of the Thijmgenootschap (Rotterdam, 17-18 May), noteworthy were "Philosophical and religious problems arising from the cultural transformation in modern Africa" and "Political and economic aspects of technical assistance to the so-called underdeveloped countries". These subjects were treated by Dr. Mohr of Nijmegen and Mr. Bot, the Hague, respectively.

Great Britain: Newman Association Summer School on "Freedom and Authority", from August 1-8, 1958, at Ampleforth College, near York. In the words of the brochure on the School: "The real and apparent clash between the concepts of freedom and authority have never been so perplexing as today... For Catholics, the problem can be stated in terms of the teaching of the Church, and this will be the foundation of this year's discussions. The dilemma as it is peculiar to the universities and their members is important, and also in the wider field of international affairs. Consequently several sessions will be devoted to these aspects of freedom and authority."

Information, registrations, etc., to the Summer School Registrar, 31 Portman Square, London, W. 1, England.

Visitors to Cardiff during the British Commonwealth and Empire Games are invited to call on Mr. J. O'Connell, 25 Roath Road, for information concerning all arrangements including the Solemn High Mass.

USA: The Catholic Commission on Intellectual and Cultural Affairs held its annual meeting in Georgetown University on April 26 and 27. The theme of the meeting, "The Influence of Modern Government on Contemporary Intellectual and Cultural Life" was treated under the following headings: "The Role of the Learned Man in Government", "The Influence of Modern Government on Science", "The Influence of Modern Government on the Arts", and "Cultural Interchange between United States and other countries".

The CCICA also arranged a meeting for technologists to introduce them to SIAEC (*Pax Romana*-International Secretariat of Catholic Technologists, Agriculturalists and Economists). Father Chevallier from Paris, Director of the Secretariat, and Professor Ferrari-Toniolo, President of the SIAEC, were present.

The Integration of the Technologist into His Firm

The proceedings of the Third International Congress of Catholic Technologists, under the title, "The Integration of the Technologist into His Firm" have been published and may be obtained from the SIAEC, 18 rue de Varenne, Paris 7. Price: English text, mimeographed 56 pages, 200 French francs; French text, printed in brochure form 104 pages, 500 French francs.

The publication contains all the lectures given and reports from the discussion groups. Some titles are indicative of the wide range of subjects treated: The integration of the technologist into his firm, incorporating engineers and administrative, commercial and economic executives with the concern; the operation and production technologist; the integration in the company of the project research technician; the integration of the technologist — his role in an international order etc. The report will be most useful for participants and non-participants alike.

PAX ROMANA AT A GLANCE

THADDÉE



The picture above reveals a face which conveys intelligence, good humour and nobility. What it does not convey is the sheer despair of the printer every time he had to set the name — Tadeusz Szmitkowski. Our proof-reader used to complain that never in the history of spelling had a name been mishandled so much by so many. But the victim himself always took the maltreatment with an attitude of unconcern — which brings out the stoic in him — for he had more important difficulties to face.

Born in Warsaw where he enrolled at the University as a Law student, he soon became an active figure in the Catholic student movement *Veritas*, affiliated to *Pax Romana*, an organization he would get to know more intimately later on.

The war in 1939 made havoc of his career as head of the legislation service in the Ministry of Communications, Warsaw. Like so many of his countrymen, he fought the oppressors first in Poland, and later in the Polish army in France, until his internment in Switzerland.

The end of the war found him far away from his country and family. Materially poorer but spiritually enriched, he became one of our most invaluable collaborators at headquarters in Fribourg. In Fribourg's small international community, you find a wide range of characters, talents and backgrounds. Tadeusz undoubtedly represented its most cultured element, he to whom one automatically turned for advice on furniture, style Louis Philippe, on the history of the Ottoman Empire, or the arts in fifteenth century Italy. He could not resist beauty in any form, and with the generosity characteristic of everything he did, he always wanted to share his aesthetic appreciation with others.

For seven years, he was our brainstrust in the ICMICA office, the man on whom we counted as much for a sound judgement on U. N. affairs as for a "bon mot" at tea-time. He will do well in Geneva as Director of the Catholic Information Centre for ECOSOC, but we hope he remembers that Fribourg is a charming twelfth century town to which we welcome him back anytime he feels like it.

India: The All-India Newman Association was completely re-organized in a three-day Seminar held in Madras last December. About 30-40 young graduates took part in the meeting at which the following officers were elected:

President: Prof. M. Arokiasamy, M. A., St. Joseph's College, Tiruchirapalli, South India;
Secretary: Mr. Hubert Monteiro, M. Sc., Catholic Centre, Madras;
Vice-Presidents: Miss Seethammal, Madras; Miss Grace Menezes, Bombay.

The aim of the Association is to further the spread of Christian thought in the professional world, and in the realm of ideas and culture. The Association will endeavour a) to develop in its members a sense of the Catholicity of the Church and the spirit of Universal Christian Charity b) help them to acquire a well-informed Catholic mind, especially with reference to their professions and current social problems c) ensure a Catholic presence in the professional organizations d) acquaint the general public with the Catholic view on current problems.

South Africa: "The Christian Family" was the theme of the 1958 Summer School of the Kolbe Association. Some 40 graduates took part in the meeting at which the Archbishops of Capetown and Durban were present. Titles of the lectures are indicative of the scope of the theme: The Redemptive Role of the Christian Family, Psychological Background to Family Life, Education within the Christian Family, Physical and Economic Environment, Moral Values and Problems in the Christian Family.

His Grace, the Most Rev. D. E. Hurley, O. M. I., Archbishop of Durban spoke on the African family, which, because of the transition through which it is passing, demands special attention and consideration. As things stand at present, the position of the African in South Africa cries out for the adjustment of the whole social order. It requires a speedy recognition of the human rights, not only of the family but of its individual members, so that it can function according to its God-given purpose. It requires the setting up of a programme of action to change the concept of the existing social order and the active collaboration of all persons of good will.

This year, the Kolbe Association has been set, by the Bishops Conference, the task of monitoring the non-European Press with a view to estimating its influence on the non-Europeans and whether this influence is good or bad.

Italy: Catholic artists meet in Naples. The Third National Congress of Catholic artists, organised by the Catholic Union of Italian Artists (UCAI) was held in Naples last October. 200 participants representing 22 local groups of the UCAI, took part in the meeting. The first national exhibition of contemporary art was held at the same time in the Palazzo Reale in Naples. Catholic artists exhibited over 400 paintings, engravings and sculptures of an exceptionally high standard. The works represented a wide range of schools and aesthetic tendencies. A catalogue with 251 reproductions is proof of the vitality of contemporary Italian art and the quality of Catholic artists in Italy today. (Item omitted in error from a previous Journal.)



STUDENT GROSS

In or about the year 1061 Our Lady appeared in a vision to an English widow named Richeldis and instructed the widow to build a house for Her on the site She chose. It was to be an exact counterpart of the Holy House in Nazareth and would serve as Her English home. Richeldis erected the house on ground



not far from the place Our Lady indicated, but this was not good enough and it was lifted up by angels and placed on the right spot. The Holy Land of Walsingham thus became a centre of pilgrimage rivalled in England only by the shrine of St. Thomas a Becket at Canterbury. The shrine's greatest benefactor, Henry VIII, was also the first to despoil it and by 1539 the shrine had been destroyed and all its treasures scattered, melted down, or burned. It was not until the restoration of the Catholic Hierarchy in 1850 that little shrines to Our Lady of Walsingham began to appear in the country and not until 1934 that the first Mass for four centuries was said in the Slipper Chapel, one mile from the original site of Our Lady's House and the site of the present shrine.

In 1948 a group of Students from London University decided to walk the 120 miles to Walsingham carrying a cross in reparation for the sins of students the world over. The Union of Catholic Students quickly took up the idea and turned it into a national pilgrimage for male students from all the universities, to take place every year in Holy Week. (Participants number about a hundred.)

Now the pilgrims can start from three places in the country and carry their crosses and all they need on their way to Walsingham, walking about 20 miles a day. The day starts with a dialogue or sung Mass and after breakfast one of the Chaplains gives a short address. A Station of the Cross is made and the pilgrims walk off in threes; the first three carry the 100 lb. oak cross, the next three meditate on one of the Stations of the Cross and the third rank recites the rosary, all moving up one rank at the end of five decades. The rest sing hymns or litanies. A short stop is made every hour for a Station of the Cross, and when the pilgrimage reaches its destination at the end of the day, the Cross is placed by the Altar of the Church and Compline and Benediction are sung. The night is spent on the floor of the Church Hall or of the local school and the next morning the pilgrims proceed on their way.

As Easter approaches the whole Holy Week liturgy is performed, culminating in the Easter Vigil in the Church of the Assumption at Walsingham and the triumphal procession down the Holy Mile from Walsingham to the Slipper

TILTENBERG

April 9-15

For the first time in four years, *Pax Romana* held a meeting for its women leaders in Easter week. The aim of the meeting was to study and discuss the role of woman in modern society. This might mislead some people. However the meeting was not devoted to a radical feminism nor a revolutionary masculinization of woman.

Indeed it was precisely because of the so-called "masculinization" of modern woman and particularly of the educated woman that *Pax Romana* deemed it essential to organize an international meeting for its women leaders. *Pax Romana* sees and wishes to fill the need for the complete and balanced formation of its women leaders.

The basis of the meeting was a sound theology of the role of woman founded on her nature as created by God.

The basic theology was presented using the old and new testaments and the writings of great philosophers. What a theology! For the first time for many of the participants, the great beauty and mystery of the symbolism of woman became a living reality.

The meeting of women leaders can be said to have been a success from two points of view. First of all, and most important, the participants, realizing the difficulties facing woman in this modern technical age, strengthened and deepened their understanding of their nature and role and found a basis for this in the teachings of Holy Mother the Church. In a concrete fashion we became more conscious not only of the problems but of our capacities to solve these problems and of the importance of doing so.

Secondly as an international meeting, the Tiltenberg meeting was a success. There were participants of fourteen nations to the number of forty. We found ourselves coming from extremely different backgrounds with many varied types of formation, The words, Nordic temperamental, Latin temperamental, and North American temperamental, flew about with great abundance. It was difficult to establish this dialogue which makes exchange possible. But we did establish it thanks to the virtues of honesty and humility. Once established, all the participants profited greatly from the encounter.

G. K.

Chapel, up which the pilgrims have walked barefoot on Good Friday, and the High Mass outside the Slipper Chapel on Easter Sunday. A final dinner cooked by a few women students is held in the Pilgrims' Hall and then all disperse, perhaps to come again next year to try and make a small sacrifice for our sins and to honour Our Lady near the home she chose in the land of her Dowry. V. E.

(Continued from page 5)

Guatemala - The National Problem

We shall fight with all our might against new tyrannies and we shall do all we can to ensure a genuinely democratic government...

We believe it would be beneficial for the nation to review the present plans for Agrarian Reform so that the Reform may really accomplish its ends, that is, the just and fruitful

BOOK REVIEW

"Manna 1957-1958" sponsored by a joint committee of the Newman Movement of the University of Sydney and the N. S. W. University of Technology¹

"Manna" has recently been published for the first time. It sets out "to be a forum for the expression of Christian thought and to make a contribution towards the development of Christian intellectualism in Australia."

Why provide such a forum? There is, apparently, a need for Australian Catholicism, which through historical circumstances lived in a world of its own, to acquire a higher degree of social flexibility, to accept unhesitatingly its role of leadership in Australia. The Editor expresses the hope that the review will help Catholics to make their mark in Australian life, "to apply the sound realism which is the hallmark of Catholic scholarship to the set of problems they share with the rest of the community".

The range of subjects discussed is impressive. To quote a few: "Existentialism and Patristic Thought", "Technology and Culture", "State Sovereignty or State Autonomy". All nine papers are excellent. Indeed, "Manna" sets the standard to which Catholic graduate publications should aspire. If it continues along the lines of the first number, it will certainly become "a must" in University circles. There might be a temptation for future editors to lose sight of "Manna"'s original aims, to make it another intellectual, rather heterogeneous, review, however excellent. Surely its success will be gauged by the measure in which it puts Christian thought "on the map" in Australia.

¹ Published yearly, price 4/-. Available from "Manna", 38 Stuart Avenue, Normanhurst, N. S. W., Australia.

possession of the land by all, and reform in methods of agriculture...

Civic Responsibility of the Student

No one who boasts of being a Christian and a patriot, can remain indifferent to national, continental and world problems. We believe that the student has a commitment to his studies, but that he has another just as fundamental — a commitment to his country as one of the people, and to humanity as a man. Before the people, we are committed to being standard-bearers for their demands and faithful guardians of their rights. We condemn indifference as un-Christian and egotistical.

We believe that the university presence within the framework of our academic institutions must make itself felt beyond its cloisters. We therefore call on all our companions to be attentive to national and international problems. We demand that they stand ready when the country requires their presence, and shed their blood when the rights of the people are being ground under foot.

Today, the Catholic University Students greet *Pax Romana*, the ecclesiastical authorities, the people of Guatemala and all university people throughout the world.

Guatemala, 7 March 1958.

Juventud Universitaria Centroamericana.

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