

pax romana journal

International Movement of Catholic Students

International Catholic Movement for Intellectual and Cultural Affairs

HIS HOLINESS POPE PIUS XII

by Fr. Dominique Louis, O. P.

Many reasons prompted the intense sorrow we felt on learning of the death of His Holiness Pope Pius XII. All peoples, all organizations cast their minds back over the ties and contacts which bound them on the most varied levels to Our late Holy Father.

To us who battle for the ideals of *Pax Romana*, it seems that during the reign of Pius XII, the splendid title of « Holy Father » which the Popes assume, was a deep, tangible reality.

We want to be fully children of the Church with the meaning and obligations of this rank. Is it not normal for a child in his relations with those who are bringing him up and especially with his parents to expect them to approve, direct and ratify certain hopes, desires and standpoints which take shape little by little, and which he will not always dare to make his own without his father's consent? And when in the outlook and words of his parents, the child discovers the same anxieties, the same unity of opinion, does he not feel wonderfully encouraged and at peace?

Just so, on many occasions, the Movement heard the voice of the Church through His Holiness, Pope Pius XII. For the Holy Father spoke to endorse what the Movement felt very strongly and embolden it to continue along the same lines.

Two of these many occasions should be underlined here. Twice, the Holy Father convinced the Movement that what each member felt in his heart and conscience, was also the mind of the Church.

The Holy Father spoke in the first place about scientific research. While intellectual and scientific researchers were somewhat hesitant about the attitude a Catholic should take vis-à-vis the problems of modern science so as not to betray their two-fold character of scholar and Catholic, the Holy Father reminded the participants at the XXIst World Congress of *Pax Romana* in Amsterdam in 1950 that they must realize the « vital necessity of permeating contemporary thought ». And he went on to say: « Yes, you must indeed be present, in the forefront, wherever there are conflicts in the world of thought, at a time when the human intellect is attempting to face the problems of man and nature in the new dimensions in which they confront us from now onwards... At the present day, Catholic theologians must be able to rely on those of Our sons who, as scholars or technologists, philosophers or men of law, historians, sociologists or doctors, can provide for their theological studies the data of competent and reliable technical knowledge. As children of the Church and in your capacity of intellectuals, here is the mission especially entrusted to you. »

A few years later, another instance, just as reassuring, scattered the doubts and upheld the orientation of the Movement. As the international organizations grew in breadth and importance, many people raised the problem of the extent to which Catholics could participate actively in the life and work of organizations where they necessarily meet men of other tendencies and ideologies, and collaborate with them.

In 1957, during the XIth Plenary Assembly of the graduate branch of *Pax Romana*, the Holy Father dealt openly with this question: « Does this mean that no collaboration in the realization of the world community is possible in institutions where God is not explicitly recognized as the author and lawgiver of the universe? » After having stressed the importance of distinguishing between the different levels of cooperation and shown how « all Christians who enjoy a certain publicity and who can thereby influence public opinion, must realize that they have a still heavier task », the Pope concludes: « For this reason, the cooperation of Catholics

is desirable in all institutions which in theory respect and practise the tenets of the Natural Law. Indeed they should try to keep them on a straight road and play a beneficial role through their active participation which our Divine Master has compared to salt and leaven. »

Do not these two examples taken at random endorse the two major directions the Movement has taken in the last few years? This endorsement means that we have a special debt of gratitude towards His Holiness, Pope Pius XII, and a special obligation to forge ahead on the path he traced for us — that is, if we children of the Church, want to be logical with ourselves.

Therefore, let us as a pledge of sorrow, throw ourselves unstintingly into the practice of the heritage Pius XII left the Movement: presence in contemporary thought, presence in the international organizations.

Did not Christ say to his apostles: « Who heareth you, heareth me », and « It is not he who says, Lord, Lord, who will enter the Kingdom, but he who does the will of my Father » (Mtch. II, 21).



Social Sub Secretariat

Dr. Wilh. Dreier,
Director

The Social SubSecretariat of *Pax Romana* is situated in Münster, Germany. These are its aims: to spread among students a knowledge of the social teaching of the Church confronted with national problems; to call on students to make this teaching known in society at all levels. Thus the social order of the new and old nations will be founded on sound principles in keeping with laws which recognize the dignity of man.

Our aims are so vast and the means at our disposal so limited! If only everyone who read this account of our work determined to pursue the ideal of the SubSecretariat. For is not the situation in Münster typical of many University centres? Out of 8,000 students, only 40-50 feel the need to form social-ethics study groups and to discuss problems concerned with the Christian structure of the social order. This fact proves that, generally speaking, the so-called free universities reject any philosophical judgement as unscientific and leave scarcely any room in their syllabi for the development and study of Christian social teaching. We may trace this defect to the formation Catholic students have received and their lethargy in such matters. Hence we say that the SubSecretariat is laying the foundation stones of work of the utmost importance.

This is what we do in practice:

a) form study groups in the University of Münster, and similar groups in all the German Universities in conjunction with the Social Secretariat of the KDSE (IMCS federation); constant attention to coordinated work;

b) arrange study meetings for foreign students, above all for those coming from the technically under-developed countries. The Director of the SubSecretariat contributes to the lectures and discussions (e. g. August meeting 1958 in Gemen and Kiel);

c) publish the review "Ordo socialis" with the Carl Sonneschein Circle of the German Catholic students and graduates. This review which appears four or five times a year discusses acute national and international problems and fundamental ways of dealing with them;

d) publish a supplement to "Ordo socialis" in which the basic principles of Catholic social teaching are treated. So far, the following supplements have been printed, the first in German and English, the rest in German only: The Natural Law, Justice, Social Principles, The Family, The State, Property.

I am anxious that these publications be known in international circles and translated so that our work be fruitful specially in Africa and Asia. I also feel that the study meetings in Germany should touch foreign students from a much wider area, and that the students should be encouraged to take part in meetings outside Germany. I and my helpers gladly offer our help in this direction. Such meetings could be held in England, Holland and Sweden. The next meeting for European students and students from the under-developed countries studying in West Europe will be held in autumn in Burg Rindern near Cleves.

EDITORIAL

The ideal of *Pax Romana*, the universal community of Catholic university people, is henceforth a luminous reality. This is how we introduced the last number of the *Journal*. If an incredulous reader demanded proof of what could seem idle boasting, then our XXIVth World Congress would have easily provided it.

With our own eyes we saw the splendid reality of a genuinely supra-national, live community, aware of its duties and responsibilities; we saw it in the vast hall where more than a thousand delegates, come from all parts of the world, conscientiously followed the plenary sessions; in the churches where we met for solemn masses, gloriously sung, or for more intimate ceremonies, especially during the liturgy of the oriental rite which we offered for Christians who are being persecuted for the faith; during the work of the commissions or sailing down the Danube full of song and gaiety climaxed by our evening prayer together; during the brilliant receptions every evening...

Yes, without a shadow of doubt, of all the *Pax Romana* Congresses which the writer has known (and they are many, because he is none too young), the Vienna meeting was the most brilliant. This brilliance was due in the first place to the marked support of the ecclesiastical authorities, shown by the autographed message of the Holy Father, the repeated presence of the Apostolic Nuncio during the sessions, of the Archbishop of Vienna and even a Prince of the Church, in the person of His Eminence, Cardinal Tisserant, Dean of the Sacred College. This brilliance was also due to the untold generosity of the Austrian authorities: apart from the receptions of the Federal Government in the Schönbrunn Palace and of the Lord Mayor in the City Hall, there was an elaborate program of festivities and cultural manifestations. Finally and above all, we must mention the presence of so many participants and the consuming interest of the theme, *The Meaning of Freedom and the University Today*.

The publicity given to the Congress by press and radio in and outside Austria made *Pax Romana* better known than several years of

quieter, perhaps deeper, activity. We know very well that *Pax Romana* is not just a Congress, nor even a series of Congresses. The work must go on, day after day, with the humble insistence which alone ensures deep, penetrating action, that of the Christian yeast in the human mass of the University. But to carry out its daily task, *Pax Romana* occasionally needs a great public demonstration, like the Vienna Congress.

Just like the XXIst World Congress in Amsterdam, during the Holy Year in 1950, the Vienna Congress was a manifestation of the fullness of the Movement. An act of faith, in a great city! And in the spiritual confusion of our times, a credo in the work of the mind enlightened by faith. Moreover in Vienna, as in Canada in 1952 and during so many other manifestations of *Pax Romana*, we were understood, supported by a great people and its government; for many of us who struggle with countless difficulties on home ground, this support is precious encouragement indeed.

The outward significance of the Congress does not however blur its other aspects. The Congress had the inestimable value of an experience in community living and personal friendship. It is therefore of spiritual value, a *raison d'être* in our apostolic work and a means of personal formation. Similarly, the work on the theme, before and during the Congress, means considerable documentation, and an attempt to express the problems clearly and solve them.

We intend publishing the Acts of the Congress shortly. They will put the intellectual side of the Congress within everyone's reach, and spur on the federations to pursue the work of enquiry and reflection. Meanwhile, this *Journal* offers you a foretaste of the highlights of the week.

Still, what no account can render is the spirit of our meetings, that invigorating combination of joy and serious work, of openness to intellectual problems and of friendship in Christ which the participants know so well. God grant that this spirit may live on in the hearts of the Vienna participants, and always animate the activities of *Pax Romana*!

My plea is this — that as many students as possible contact the SubSecretariat, deepen their knowledge of the Church's social teaching, and at least become acquainted with "Ordo socialis".

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BAVARIAN INTERLUDE

IMCS Meetings in Eichstätt, Bavaria

22-28 August 1958

Eichstätt, near Munich. We coupled the two names so that Eichstätt became a sort of dormitory-village with the blue-print monotony of modern suburbia. We were wrong, but then Eichstätt played tricks on us right from the start...

The "near Munich" turned out to be 113 Km. The fast train suddenly halted in the heart of the country. This, we were informed, was Eichstätt Bahnhof. "All change for Eichstätt Stadt." A steam train with observation cars and three carriages puffed at the wayside station, while the first batch of delegates wondered if they were not taking the train to Timbucktoo. Perhaps it was Timbucktoo in a way, because Eichstätt gives you the feeling of being out of this world, a sleepy baroque village (11,943 inhabitants) nestling at the foot of wooded slopes, impervious to change, an oasis of peace and security miles from anywhere, from the railroad, the autobahn, the daily crises of the world press. I daresay the first and last sensation in Eichstätt was the arrival in 747 of its first bishop, St. Willibald, an Englishman. He still watches over his flock from the heights of his statue in the main square, keeps an eye on the market twice a week and enlightens the town councillors who meet opposite in the Rathaus.

After a day or two, everyone knew everyone else; no formality; no waiting to be introduced; just a gathering of friends who had got together because they believe *Pax Romana* is "terrific", and they want to see it grow in breadth and depth through hard work and the grace of God.

Before the Assembly

Three meetings were organized simultaneously from 22-25 August.

1. *Meeting of the Directing Committee.* The Committee chaired by the President, Miss Pintasilgo, was mainly concerned with preparing for the Assembly. Agenda, division of participants into commissions according to language and experience, approval of the President's and General Secretary's reports to the Assembly. Much of it technical work but essential if the larger gathering of Assembly participants is to discuss fruitfully, have good leaders, feel that the international leaders know where the Movement is going and how.

2. *Meeting of Exiled Student Federations.* The Program of Action of the Exiled Student Federations is ambitious and, if we may judge by the fiery enthusiasm of the delegates present, it will be carried out to the letter of the law.

drawn up a constitution for the European Regional Commission (subsequently approved by the Assembly), secured the services of the Dutch federation to run the European Secretariat, and mapped out a realistic programme for next year. Twenty people had achieved in two days what had been the subject of pen, ink, and midnight oil for at least five years!

The Interfederal Assembly

Maybe the success of the three preceding meetings set the Assembly off to a smooth, galloping start. Or maybe it was the piquancy of contrast: the mechanics of the latest simultaneous translation equipment, yards and yards of rubber tubing stuck to the parquet floor with adhesive tape, entwined round table legs, neat receiver sets and two translating booths draped in blankets and strong brown paper — all this in the Spiegelsaal, a baroque hall panelled with mirrors and heavy with gold leaf.

The Assembly began at 9.30 each morning with a meditation by Msgr. Guano, chaplain to the Movement. With the urgency of a full day's program ahead and the human tendency to feel that unless you are outwardly "doing", you are wasting your time, it was good to come to a stand-still as it were, to put first things first. Speaking of the spiritual life, the Mass and the Sacraments, Cardinal Suhard says: "They are the indispensable source, the substantial food of a Christian life. It is not a question therefore of a substantial veneer or an artificial regime one can put on at will. There will only be an authentic apostolate if one draws from God, Christ and His Church, the divine life we have the mission to communicate."

The Assembly worked mostly in commissions which discussed the President's and the General Secretary's reports, and the Program of Action 1958-60.

Working and Moving Toward What?

In her report, the President expressed herself forcibly on the dynamism of a true movement: "*Pax Romana* must always be searching for means of expressing itself, of adapting itself to the situation in hand. *Pax Romana* is only



Presidential table in rubber tubing!

Eichstätt could not have been better chosen. It has great architectural charm; it is small (all the meeting-places were within ten minutes' walk); there are no distractions to keep people up late at night (well, not too late). Then, the townspeople were most hospitable and friendly. Nothing was too much trouble either for them or for the organizers, our German federation. The tourist office in the Rathaus was turned into the registration hall; the town library became the secretariat. The Lord Mayor received the delegates several times, and wined, dined and danced with his guests. He even allowed the streets to be plastered with *Pax Romana* arrows mostly facing into eighteenth century walls. But no one got lost; rather the sleepy little town made us feel at home, and eager to turn ourselves, 135 delegates from 37 countries, into the outsize family of Eichstätt.

Most important point is the establishment of the Commission for Exiled Federations with two centres — New York City and Louvain in Belgium. The New York Centre has been functioning since December last. Other Centres may be opened later in South America and Asia. Louvain and New York will organize manifestations on *Pax Romana* Day, issue a quarterly newsletter, do research into the spiritual and academic life of students and graduates in Central and East European countries and certain Asian countries. This data will be made available to the General Secretariat for use by its permanent representatives to the ECOSOC and UNESCO.

3. *Meeting of the European Federations.* The European delegates emerged from two days' discussion with the dazed, unbelieving look of people who had actually "done it". They had



Miss Sumampouw

alive when people are asking themselves — where are we going? why? how?"

We can honestly say that, judging by the spirit of the Eichstätt Assembly, *Pax Romana* is truly a Movement. First there was the determination to do something — magnificently illustrated by the response to the Entraide Program, to get *Pax Romana* across to those at home, to find out the best ways of undertaking the university apostolate. There was the spirit of enquiry and constructive criticism, the desire to know what goes on in *Pax Romana* on the international level, to feel the Movement, to understand that the Movement is each of its members not just the executive from the lofty heights of floor two, rue Saint-Michel 14, Fribourg. Finally, there was the interest taken in the Program of Action 1958-60 which was discussed in its regional sections by the participants from the areas concerned.

The regional programs all contain the same basic features e. g. celebration of *Pax Romana* Day, the distribution of the *Journal* and the regional publications. But each regional program contains items attuned to that area's needs and corresponding to the federations' wishes e. g. Formation Seminars, regional assistants in Fribourg etc.

Entraide Program 1958-59

"Can any federation pledge support for item one of the entraide program, an African Assistant Secretary in Fribourg?" A second's silence followed the General Secretary's request, a pregnant silence broken to prove that *Pax Romana* is a worldwide community in fact, not only in word. The pledges came in quickly, almost too quickly for the heartfelt, spontaneous applause of the crowded hall, pledges for all nine items ranging from student homes in Tunisia and Japan, to libraries in Ceylon and the Sudan, to scholarships for Hungarian students. The representative of a really poor exiled federation, in reply to an Asian federation which needs typewriters for important social work: "At least one machine. Sorry we can't do more." Another federation consisting of a handful of members: "We can't help materially. But we shall never forget you in our prayers." If only all the time we showed this spirit of forgetfulness and generosity...

Evening Mass

Evening Mass followed the afternoon sessions daily. It is easy to become "sounding brass and echoing cymbals" unless we re-

member Christ's words: "Without me, you can do nothing."

Elections

Bryan Wood from Great Britain was elected to replace the retiring President, Maria de Lourdes Pintasilgo, and Jaime Cordova, former Assistant for Latin America, takes over from Thom Kerstiens as General Secretary of the IMCS. We hope their term of office will be fruitful. They succeed an illustrious pair. For most of us it is impossible to imagine the Movement without Maria and Thom. They led the IMCS brilliantly, devotedly. But more than that, they inspired every member of *Pax Romana* they ever met with a sense of personal loyalty, admiration and friendship. Fortunately, Thom continues in *Pax Romana* as General Secretary of ICMICA. Our good wishes and thanks to Maria. She will always be a light, an inspiration and a marvel for her *Pax Romana* friends.

If Eichstätt was really all we felt and said at the time, then the IMCS is certainly on the move, and will go on moving at every level during 1959. B. O' M.

LIGHTENING ASSEMBLY

Ramon Sugranyes de Franch
President ICMICA

Twelve years after its foundation, the graduate branch of *Pax Romana* seems hardly to feel the need of cross-examining its *raison-d'être*, nor even its organization and working methods. The Twelfth Plenary Assembly expedited its agenda in the record time of one day in Vienna on the eve of the World Congress.

Should we attribute this record time to a lack of vitality or a lack of critical spirit and sense of responsibility among the leaders? Not at all. The list of requests for affiliation was rather long. In fact, it comprised fourteen organizations from many countries — which shows the growing interest of Catholic intellectuals in *Pax Romana*. And the scrupulous care with which the Assembly sifted each of these requests proves an acute sense of responsibility. As for a critical spirit, who has ever heard of intellectuals without it?

Other reasons helped to cut short the Assembly. First of all, it is well known that the "old folk" discuss far less than the young members. At least this has often been our experience in *Pax Romana*, where the graduate sessions are only a third that of the students. There were also more serious reasons. In the past, ICMICA devoted many Assemblies to reflection on its apostolic aims in general (Toronto 1952) and more concretely on the two fundamental aspects of its work — the intellectual apostolate (Bonn 1953) and work in professional milieux (Fatima 1954). From these reflections there followed substantial changes in the statutes originally adopted in 1947.

But since the Assembly in Fatima, structural problems have been solved and should not crop up again for several years. It would be an unhealthy sign if we were all the time reviewing the organization of the Movement and its

orientation. What is important henceforth is the work done. The role of the Assembly consists precisely in giving good leaders to the Movement, in controlling their work while providing them with a programme of immediate activities, and in stimulating the contribution of the federations to the Movement as a whole. For the rest, the Assembly relies on the Council and on the General Secretary whom it elects and whose activities it insists on following closely. The only statutory order taken by the Vienna Assembly was a striking example of this attitude. In under five minutes, the Assembly approved the Council's proposal to increase its members from nine to twelve. But the Council itself had spent hours weighing

affiliation of new members, of which some gave rise to interesting discussion. Here is the impressive list of the associations admitted to membership of *Pax Romana*-ICMICA:

Germany: *Katholische Deutsche Akademikerschaft* has become national titular member. All the bodies affiliated to *Pax Romana* in Germany, and now grouped in the KDA, have become corresponding members. The *Altberrenbund des CV*, the *Bund-Neudeutschland* the *Verband Unitas* have joined the long list of corresponding members in this country.

Austria: *Katholischer Akademikerverband*, titular specialized member.



Plenary Session

« Penny for your thoughts »

the pros and cons of the proposal before submitting it to the Assembly!

Many affiliations

There were four main items on the agenda of this lightning session. The first was the

Belgium: *Centre Belge de Pax Romana-MIIC*, national titular member. Here, as in Germany, all the associations already affiliated and now federated in the Centre belge become corresponding members.

Spain: *Asociacion de Universitarias Catolicas* corresponding member. (Continued on page 12)



Director General of UNESCO on:

CULTURES AND RELIGIOUS VALUES

I know that the two international movements of Catholic students and graduates, called *Pax Romana*, have federations in more than 65 countries scattered throughout every continent, and that all of their members are university-trained. Consequently you are in a privileged position to associate yourselves with one of the major UNESCO projects: to improve mutual appreciation of East-West cultural values. I note with deep satisfaction that right from the start, your very active Organization has played a most important role in getting this major project under way.

For two thousand years the Catholic world has experienced the confrontation of different cultures in the same ideal; or rather, I should say it has experienced the communion of different cultures in a faith which at once respects, animates and transcends them. Still more, this World Congress is tangible proof that the gamut of intellectual and ethnic cultures can develop perfectly in the unity of the same dogma and the same charity. This experience and example, daily renewed under different forms, deserve to be hailed as one of the most extraordinary achievements which Man has ever known in the mutual appreciation of different cultures.

The history of the missions, among all the peoples of the world, bears witness to a prodigious effort of understanding and adaptation, combined with doctrinal fidelity. The message you bear had to be incorporated into countless languages; it has been professed in countless sacred places where religious belief came to discover the Divine Presence; it has slipped into countless ritual ceremonies, social feasts and moral customs. The native clergy in every country testifies that access to a certain ideal is not the privilege of a race or continent, that you can remain true to yourself while communicating with men from other parts. Here is one of the invaluable lessons of your past and present history: East and West can understand one another, appreciate one another, love one another. This certitude is a powerful mainstay, *si parva licet componere magnis*, in the task UNESCO has undertaken.

In attempting this mutual understanding, it became more and more obvious that religious factors could not be passed over in silence. To ignore them in study and research work under the pretext of avoiding prejudice, would have been to fall into another prejudice and ignore a vital factor in these cultures.

Indeed, to try to understand the cultural values of East and West, to expose their origins and essence, to discern their full meaning for men in these two great zones — all this involves encounter with religious factors at every step. Today men's metaphysical beliefs may have evolved and drawn away from the ancestral faith; yet the values to which they adhere, and the norms to which they spontaneously, often unwittingly, submit as individuals and as members of the collectivity, go on bearing the imprint of their origin, and this origin must often be sought in religious teaching.

Just as a religious factor intervenes in many expressions of culture, so a human and cultural

CLOSING SESSION VIENNA CONGRESS

value has to be discerned and revealed in every religious manifestation. That is why the consultative Committee of the major UNESCO project decided to include religious factors in its research and studies directed towards better mutual appreciation of East and West cultures. UNESCO perceived an element of *rapprochement* between peoples in a more objective understanding of the religious beliefs which inspire their acts and are expressed in their culture.

Of course, it is not UNESCO's task to embark on the relations between religions and churches. Its competence is restricted to education, science, and culture, and its mission cannot go beyond the limits which the member States in common agreement accord it.

Within this necessarily restricted framework, it is however possible — and I make sure that it is so — to grant to the religious factor its due rôle in the development of the mutual appreciation of East and West cultural values. First of all, when analysing and presenting the values proper to each culture, the religious elements which might explain their growth and permanence must be fully exposed. Certainly, men cannot have a true, that is to say, an objective knowledge of other cultures without a right grasp and appreciation of them in their totality. And what is true for the knowledge of these values is even more so for their understanding, and specially that well-disposed appreciation which UNESCO wishes to foster. Moreover, scholarships will be attributed for the study of the cultural regions; meetings are sponsored like those which took place in Tokyo on the theme "Religion and Thought in East and West"; the member States are invited to prepare books on their own culture. As for adult education and youth activities, many of the projects sponsored by UNESCO are run by confessional bodies, and aim at

giving the faithful of the different regions a chance to know and understand one another better. Finally, many of the great literary works of East and West which are being translated, and the great works of art of which UNESCO distributes reproductions, are the direct expressions of the religious genius of the peoples in question.

The salient feature of these activities is the fact that the cultures, and the exchanges to which they give rise, are not merely analyzed from without, but are interpreted, presented and confronted by those very people who claim to have roots in these different spiritual traditions: while respecting the provisions of its Constitution and the diversity of its eighty member States, UNESCO tries to encourage those concerned to become aware of the cultural rôle of the different religions and of the religious factors inherent in many cultures.

The growth of understanding between East and West is one of the fields where the help of the non-governmental organizations, so valuable for UNESCO, is irreplaceable. Among all these bodies, UNESCO follows with very special attention the work and projects of *Pax Romana*. It is particularly interested in the work of this Congress which is an opportunity of defining the position of Catholic intellectuals on one of the capital problems of our time. If *Pax Romana* were to invite similar organizations representative of other religious communities to broach these questions together — and the existence of such a project has been brought to the attention of our Secretariat — then UNESCO would expect a great deal from such an undertaking. This is sufficient to indicate to you that when I decided to accept your invitation, I wished to invite you to take part, by your example and projects, in that great work of consolidating peace by a better appreciation of East-West cultural values, and the religious factors concerned. The history of *Pax Romana* and your present preoccupations guarantee your answer to this appeal.

(Slightly abridged.)

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Message of H. H. Pope Pius XII

Not one of the 1200 participants who listened to Pius XII's message to the XXIVth World Congress of Pax Romana thought that for a moment that it would be his last. The greatest tribute we can pay this great leader of the Church is to respond to his final appeal, to be "more vigorously and more concisely aware of our responsibilities".

We gladly use the occasion of the XXIVth World Congress of Pax Romana this year to reiterate Our esteem for this important organization. Strengthened through years of experience, its two constituent Movements are always ready to undertake the new tasks awaiting Catholic students and intellectuals in the world, and already on many occasions we have considered it a joy to encourage them by Our allocutions and messages.

Today once again, We congratulate you, dear sons and daughters, because in your Congress you intend studying the lawful demands of freedom in the special context of University life. It is good to proclaim the lawful freedom of the mind and to protect it against all abusive forms of political, social and philosophical pressures, especially here in the heart of Europe, in Vienna, city of art and culture, many times called in the course of history to be the vanguard of Christian civilization. By your

study, you will want to show the extent to which the Church serves the cause of human knowledge, when, faithful to the mission of her divine founder to bear witness to the truth (John 18, 37), she now keeps her children from the fatal misuse of freedom and dangerous aberrations of thought, now claims for them the lawful freedom of the intellectual life and the right to know and spread what is true.

Your assembly is as noteworthy for the number and quality of the participants as for the interest of its theme. Indeed, your various associations operate in most countries and professions. Therefore We wish to repeat here what We have often said when addressing Catholics from the professional milieu: dear sons and daughters, if every one of you were more vigorously and more concisely aware of his intellectual, social and apostolic responsibilities, what an all-important influence your presence and work would have in making society more Christian!

As We observed last year when addressing some of you, it is a fact that "by reason of the authority given you through your culture and the competence acquired by you through the exercise of your professions, you constitute both a question and an answer to those around you" (ICMICA Assembly, Rome 1957). By your uprightness, disinterested service, care for

the common good and awareness of the needs of others, may you provoke that healthy astonishment which will lead others to examine your convictions and the hidden strength which quickens you. And if you are questioned, know how to uphold your faith. Let your religious culture be on a par with your secular knowledge. Let your charity be always open to the needs of your brothers. Dear students and graduates of Pax Romana, bear worthy testimony to your state as Christians freed by the truth of Christ, filled with life by His grace, united by charity, disciplined in zeal, filially obedient to the Church — then, what victories you will win for the cause of Our Lord Jesus Christ!

With all Our heart, we invite you to action, and we ask you to make the necessary sacrifices towards this end. We call down on you the most abundant graces of light and strength, and we grant you our most paternal Apostolic Blessing.

Vatican, 11 August 1958.

Pius pp. XII

NEUTRALITY IN THE UNIVERSITY

Fundação Cuidar o Futuro

According to the Gospel, it is truth which makes man free. Now man on his own falters before the conquest of truth. He needs the backing of a tradition grounded in truth. Besides, truth, to be alive, must be freely discovered, freely accepted. And here we come up against the problem of the freedom of the University vis-a-vis doctrinal fidelity. Many practical solutions have been attempted in this field in the past and are now being put to the test. The organizers of this symposium have confronted some of these solutions.

Let us first make a useful distinction between the so-called "neutral" universities, and those bound by a given doctrinal orientation — whether it be marxist, moslem, Christian...

As I said, this is only a useful distinction, because historically speaking, the neutral universities are mainly sprung from the liberal universities; here we take liberalism to mean a mostly negative doctrine in opposition to other doctrinal traditions. But this useful distinction has become legitimate with time. The neutral university today welcomes a wide doctrinal gamut. In this new perspective, I think it necessary to discern sharply the juridical status of the institution which is basically governed by the rule of neutrality, and that of the university people (teaching staff and students) who cannot be neutral towards truth.

Not that the institution, properly speaking, is indifferent to truth: it merely aims at serving from without the pursuit of the truth which frees man. The institution remains, as it were,

by Prof. Olivier Lacombe,

Chairman of the Symposium on "Freedom of the University and Fidelity to the Doctrines of the Church".

on the threshold of the judgement of truth, for which it has delegated responsibility to each of its teachers.

Now while the Moslem professor in a Moslem university, or the Christian professor in a Christian university is supported from within by the fact that the charter of his faculty or school conforms to his innermost convictions, the Moslem, Christian or atheist professor in a neutral university personally bears the full weight of the judgements of truth he passes, and if he errs, again he errs on a personal basis. The neutrality of the institution he serves does not force him explicitly or implicitly to renounce his allegiance to any doctrinal tradition. It merely insists that, within the framework of the neutral university, the professor shall not teach, in the name of his Church or party, the doctrine he professes; he may teach it in so far as he has accepted it personally, and bears witness to it by the depth of his intellectual assent and conviction.

The neutrality of the institution likewise requires that the professor accept both colleagues and students doctrinally opposed to him; once again, this is not from indifference towards truth nor a false relativism unmindful of every man's vocation to truth, but from a genuine desire to find their authentic humanity when they exercise man's noblest faculties.



Mr. Cleto Rial (Sudan) being presented to the Austrian Chancellor

If, by reason of the times in which he lives, the loyal Christian is called to teach in a neutral university as defined above, he will know how to see God and Christ through men. And if he himself is sufficiently transparent, he will allow God's grace to be seen in him.

XXIXth World Congress of Pax Romana

The Acts of the Congress with the full texts of the main lectures is being prepared for publication.

This Journal only contains the shorter Speeches.



CHALLENGES

The present world is changing rapidly and fundamentally. Three factors are among the sources of this change which now and then assumes the character of a revolution. The first is the apparently miraculous strides in technical development. This is related in several ways with the second, the rise of new countries. Technical development could, and should be, a blessing for mankind, the means of liberation from want and inhuman toil, the opening out of new ways for the human adventure. Yet, at the same time, technical development is a menace to humanity; it might lead to a new slavery, the slavery of man to machine.

The third factor which has led to the present situation is of a wholly different order. It is symbolized by the phenomenon of the Iron Curtain. The present world is divided into two antagonistic camps. They are called by all kinds of names: in Western terminology — the free world and the slave world, in Eastern terms — the imperialist and the democratic worlds. All these terms are incorrect. Capitalism and Communism both originated in the Western world. In another sense too, it is incorrect to say that the whole world is divided in half. There are indeed two antagonistic world powers, but a great part of the world is still not dominated by either of them. The real Western values, inspired by Christian and humanist ideas, are meant for the well-being of all mankind. The real Eastern values, are equally destined to make a contribution to human development.

Then, apart from the political and economic implications, we should always realize that this antagonism concerns the lives of our fellow-men.

Is it realistic to consider the possibility of intellectuals influencing these gigantic forces in a way consonant with Catholic principles? These forces, technical, political, economic, seem overwhelming. Yet I am convinced that the working of the human mind is more important than these forces. Ideas have an effect on human society that is more powerful and maybe more disastrous than atom bombs. They might split, not the nucleus of matter, but the mind of man, thereby destroying the foundation of human society.

Ideas are strong forces. But we must beware of a misunderstanding. Human history is not determined by ideas as if by necessity. It is rather determined by the free choice of men. It is not communism that has conquered Russia and China, but communists who incarnated communist ideas with a strong conviction, an unflinching will and a readiness to sacrifice all for communism.

Intellectuals must beware of the kind of intellectualism that believes in arguments only. What is needed for the victory of an idea is a person who demonstrates his idea not only by his arguments, but by his will, his attitude, his whole life.

How then can we, Catholic graduates, help to conquer the world for Christ and his Church? I think the first condition is to accept the present situation and be present in it. At the same time, as Catholic intellectuals, we have to be critical. We have to avoid accommodating ourselves too well to the situation in hand. In the past we learned to accommodate ourselves to the ancient régime, to autocratic monarchies, the suppression of liberty and bourgeois capitalism. We left to others the revindication of the liberties that had been acknowledged in the Middle Ages. Too few were those Catholics who claimed human dignity for the oppressed. Their voice was too weak, because the majority of Christians, by their indifference or by their profiteering, accommodated themselves to a situation which was neither human nor Christian. The Church has suffered immense harm from this betrayal of human justice and Christian love.

The three characteristics of modern times that I mentioned all stress the social nature of man. There is an encouraging sign in the Church which corresponds to this social trend and which might be summed up in the words of Guardini: "The Church is awakening in souls". And this awakening specially concerns the laity. We laymen, laygraduates, are responsible for the Church in our own way.

Following up the characteristics of our times, I will make three suggestions, each of which belongs specifically to the task of our international movement of Catholic students and intellectuals, in the sense that they can only be mastered by our international collaboration.

by Prof. Willem J. Pompe

retiring President *Pax Romana*-ICMICA



Humanism and Technology

The first is to achieve the universality of our movement. The second concerns the precarious problem and task presented by the existence of the Iron Curtain. The third appears to me to be the heart of our movement itself. How can we make non-Catholics, especially intellectuals, understand the message and the spirit of the Church?

The first and decisive reason for our collaboration in *Pax Romana* is the consciousness that we all work together for a common task. In this Congress the five continents are represented but not proportionally. But our movement is a universal one, and how overwhelming is the number of those from the European countries compared with those from Asia and Africa.

Practical people observe that we have no means of extending and intensifying our movement in those regions. I refuse, however, to admit that we of *Pax Romana*, especially we graduates, could not procure those means. The great majority of those that are united in *Pax Romana* belong to the 16% that receive 70% of world income. It is a challenge to us to procure the means necessary for our work in those continents. Thanks to the generosity of many people, we succeed from year to year in continuing our work. But we must not only continue, we must enlarge our work.

It is with some hesitation that I lay before you the second suggestion concerning the Iron Curtain, because this field is sown with difficulties and fraught with the danger of misunderstanding. Still the issue must be clear to us. Hundreds of millions of men are living under conditions most unfavourable not only for the Christian faith but also for human life. We must beware of hypocrisy. It is not only behind the Iron Curtain, it is here in Europe too that there are fellow-men, fellow-Christians, living in conditions far below human dignity. But we must also avoid an ostrich-like policy. It is an intolerable generalization to treat all those living behind the Iron Curtain as our enemies.



Some Asian Delegates

To be sure we try to help our fellow-Catholics there. But should we not pray for them much more? And are not the others behind the Iron Curtain also our fellow-men? They too belong to us; as Christians we must admit to being responsible for them. We must try to understand their situation and how can we do that without contacting them personally?



Cardinal Tisserand with the newly-elected and retiring Presidents of ICMICA

We must be present in this world, we must be present in the new countries and in the countries behind the Iron Curtain. But to accomplish these tasks we must also be present in the Church. The Church gives us a message and we must respond to this message by our word, our work and our daily lives. We cannot leave the responsibility to those that are called to the religious life. Many of our clergy-friends exhort us to contribute our active part to the work of the Church, and I shall give you one word as the key to our work as Catholic intellectuals. It is the word that dominated this congress: liberty, freedom. We Christians have the freedom of the children of God. We are redeemed to freedom. As intellectuals we have special need of freedom because freedom is the first condition for scientific work. But freedom is not a gift, imposed on us without our accepting it. The freedom that is given to us as God's children must be realized by our continuous efforts. In realizing this freedom we must take risks. For the lazy and irresponsible there is no freedom.

The freedom that is given to us must also be respected in others. God respects the freedom of man in a way that now and then seems incomprehensible to us. But He has willed that man should glorify Him by free choice. Otherwise, people will not recognize the light of God in us.

I could not better explain the meaning of this third suggestion than by reciting the prayer of Cardinal Newman:

"Stay with me and then I shall begin to shine as Thou shinest so to shine as to be a light to others."



The Mayor of Eichstatt (centre) with two students at the IMCS Assembly (see page 3)

THE UNIVERSITY AND MARXISM

by Madame Hélène Peltier

Symposium, Vienna, Congress

Before introducing the subject of my talk, I should like to make two comments: first, for lack of time, I shall limit myself to the principles of the Marxist university and omit other very interesting aspects. Therefore I fear my account will appear too schematic, not objective enough. Secondly, I speak from my experience of the Marxist university during the four years I spent at the University of Moscow, in the Stalinist period, between 1946 to 1950, that is to say, at a time when Marxist principles were carried to the extreme.

Let us first try to define the position of the university in a communist country. It is well known that in these countries all the structures of the old world were overthrown in an attempt to create new ones according to Marxist theory and by establishing the dictatorship of the proletariat, a dictatorship which is in fact exercised by the communist party. On the whole, we can say that the communist party, which was at the root of this social upheaval forty years ago, relies on simple principles: there is only one truth, Marxist truth, of which the communist party is the depository; besides, this overthrow of structures operates through a constant and violent struggle against the capitalist world, and against the non-communist world in general. All the activities of the country are directed towards this end, and it would be unthinkable to allow the university to be independent and not take part in the struggle in which the nation is involved.

Strict dependence vis-à-vis the régime — this is the first characteristic of the Marxist university, and it explains why the university enjoys so little freedom. If we examine the role which the communist party assigns to the university, we see that it is essentially utilitarian. The university has the task of forming the country's leaders.

This first aim of the university influences the choice of disciplines taught. In a country where the stress is on economic expansion and industrialization, education will pay more attention to the scientific and technological branches, while the arts will tend to be treated as poor relations. In 1932 only it was decided to re-establish the Faculties of Literature in the universities, and up to the last war, there was no Arts Faculty in the University of Moscow. The teaching of literature was reserved to higher institutes outside the university. In 1956, of the 33 universities in the Soviet Union, there were only three Faculties of Philosophy, whereas there were Faculties of Physics, Biology, Mathematics etc. everywhere.

The Marxist university is distinguished by the ideological formation it imparts. This formation begins with the study of Marxism-Leninism as such. For this doctrine is not taught in secondary schools, but only at the university or at institutes of higher learning. Courses in the theory of Marxism give its philosophical bases, its history and application to date. The student thus manages to get rather well acquainted with every aspect of his country's life, economic, social and cultural. These

courses are obligatory for all students, no matter what they are studying. Moreover, the aim of this ideological formation is precisely to give a Marxist interpretation to all branches of knowledge. This is particularly true of literary studies. Literature is presented as the reflection of class struggle, and I must say that literary techniques as such are not much studied — a factor which greatly modifies one's judgements of an author. For instance, "Poor People" by Dostoievski (he was always a prescribed author even during the Stalinist period), a boring work written in his youth, was studied in great detail while "The Brothers Karamazoff" was treated cursorily. As for history, it is obvious that it can only be studied from the Marxist angle.

I have already said that one cannot imagine a communist country without evoking the idea of combat, the obsession with the struggle against the non-communist world. In the university, this outlook obliges the professors to interpret facts in the light of Marxist teaching only. When teachers wish to discuss opposing views, they use methods dictated by tactical considerations, either by ignoring facts which are self-evident, or by systematically distorting these facts.

This is specially true where disciplines potentially dangerous for the official ideology are concerned: hence religious questions are either scoffed at or else completely ignored. It would be hard to imagine how ignorant Soviet students are about religious thought, ancient and modern.

This distortion of facts is specially noticeable with recent events which might influence current policy. In the field of literature, I know, because I sat for all my exams in Russian literature in the University of Moscow, that we were relatively free in our choice of authors up to the revolution. We had to study Dostoevski, the symbolists, even authors opposed to Marxism — interpreting them obviously from the Marxist point of view — but at least there was a chance of going back to the texts themselves. But the presentation of Soviet literature in the time of Stalin was much more tendentious. In fact, after a great flowering up to 1932, this literature developed less brilliantly (that is the least one can say about it). In Stalin's time, writers of the "good" period were either regarded with suspicion or deliberately passed over in silence, and it was practically impossible to get hold of their books.

The untruth was even more obvious in descriptions of the "outside" world; hence the profound ignorance of the Russians and their incredible misconceptions about us.

To give a simple example. When I was investigating the teaching of French in the USSR, I found many teachers of French literature who had not read a single word of Proust because his books were not available; most of them knew nothing about authors like Bernanos, while all had read a novel by Jean Laffitte, called "Nous irons cueillir des jonquilles". I

(Continued on page 10)



"The Christians"

by Am

Air Your Views

September 29th, 1958.

Dear Sir,

Am comes from Thailand and is at present studying in a Swiss university. We are happy to publish her impressions of the Christians she has known at home and in Europe. Am, who is a Buddhist, stresses that there are personal remarks not intended to be general in any way. Her thoughts make us realize how difficult it is to let the splendour of Christianity shine through our daily lives.

was so true that when I was a child, I was under the impression that the Christians were not of our people.

I do not wish to imply that the missionaries are not loved. On the contrary, their schools and institutes for the young are greatly appreciated and they are on excellent terms with the population.

Neither do I wish to imply that I think of Christianity as a religion bound to Western civilization, and incapable of harmonizing with the Eastern mentality. I would never dream of referring to Europeans as Christians, as I might call Moslems, Arabs. The inhabitants of every country can live Christianity in their fashion and mark it with their civilization. Here is an example which lights up the varying attitudes Christians take depending on the civilization to which they belong. In the East, parents have strict authority over their children and insist on being shown much respect. In America and Europe, on the other hand, relations between parents and children are much more elastic. Again, and on another level, relations between Christians and priests are much freer than at home, where the priest is thought to live in a sphere apart, and to be necessarily superior in sanctity.

I have been struck by the fact that in Europe everyone knows the principal events in the life of Christ, while at home many are Buddhists by tradition and know scarcely anything about Buddha. However, knowledge of Christ's life does not prevent many Europeans from being lukewarm or from having no religion at all.

You can see from these reflections that I should find it hard to pick out Christians from others by their behaviour. (I have often thought that such and such a student-friend was a Christian when she was a Jewess.) I believe that differences in behaviour owe their origin more to personality than to the religion professed. However, I feel that exchange between the adherents of different religions, especially between convinced and fervent believers, is fruitful in so far as it contributes to understanding between men.

Pax Romana and UNESCO

Professor Mazin and Miss Marie-Claude Vayssade represented Pax Romana at meetings which took place recently at UNESCO headquarters in Paris:

- October 13 Working committee on "Problems of the International Youth Organizations".
- October 14 Meeting of the Committee of the non-governmental Organizations.
- October 15 Working committee on "Equality of access of women to education".

I am concerned for the future of the Pax Romana Journal. It cannot be that members of an organization as large and as strong as Pax Romana are as little interested in its publications as they seem. Yet, in the majority of cases, readers search out only matters in the Journal which concern their own region or federation.

The Pax Romana Journal cannot replace local bulletins or federations circulars, or deal only with everyday organizational affairs. All of us, occupied with our own particular difficulties, concern ourselves too little with common difficulties, with problems on a larger-than-local scale, for the very solution of which Pax Romana was founded. These problems cannot be dealt with only during occasional Assemblies or meetings; they must fit into our daily thoughts, calling forth serious consideration and deliberation.

Furthermore, we must remember that a periodical which is only read, and not actively supported, loses its "raison d'être" and its effectiveness.

I would suggest, therefore, that at least the theme designated for each succeeding Congress as a problem concerning us all, should be deliberated on the pages of the Journal, thus making the Journal a vital and specific aid in the work of Pax Romana.

At this time, shortly before my return to Poland, I would like to express the sincere thanks of the Polish delegation to the Eichstätt Assembly, for the kindness and assistance its members received from all with whom they dealt.

Sincerely yours,

KRZYSZTOW KOZŁOWSKI.
Cracow.

Mr. Kozłowski is on the editorial board of the Polish Catholic weekly, Tygodnik Powszechny. He has just spent three months at the General Secretariat of Pax Romana, Fribourg.

Dear Sir,

It is obvious that intellectuals play a leading role in the development of the technically under-developed countries. Engineers, physicians, lawyers, scholars, professors and teachers in all branches are needed to build up social, technical and economic potentialities. But foreign graduates will only be accepted if they are unattached politically. In such circumstances, the paramount importance of an organization like Pax Romana jumps to mind.

Wouldn't it be possible for a great international organization to arrange for people, inspired by love and moral awareness, to spend two years of their lives in such countries? This idea originated with Abbé Pierre. Surely this is a suggestion which falls within the domain of Pax Romana. To start with, the work could be directed towards one under-developed area. As Pascal says: "One drop of real caritas has more worth than an ocean of intellect."

(Signed) H. A. REEMER (ret. Col.)
Holland.

Space does not allow us to publish in full Colonel Reemer's letter on "How to use Pax Romana for the development of the under-developed areas". His idea is valuable and we put it forward for readers' comments and consideration.

It would be rash of me to try and define the idea which non-Christian people from the East have of Christians. I can only relate my personal experience, well aware that thousands of other experiences would read differently. I must add that I did not find it easy to put into words impressions which I had never taken the trouble to analyse until now.

If I think of the Christians I have known in Thailand and those I have met later in Italy, France and Switzerland, I am struck more by the differences caused by nationality than by the common traits one might expect to find in those who share the same religion. Does uniform behaviour based on religious belief really exist? Such uniformity is not apparent, and I rather tend to differentiate Christians from Italy, France, etc., than to liken them.

Even inside the same country, in Switzerland for example, I am led to believe that Christian students and workers represent two very different worlds and that their common Christianity does not span the gap between them.

Besides, how can I speak of Christians, when I have Christian acquaintances and friends each so different from the other? There are the generous, the selfish, the smiling, the kind, the reserved, the silent — as many different personalities as there are Christians! I would not say that all Christians were generous because I have a generous Christian friend. I think that if she were not a Christian, she would be just as kind. In the same way, I would not say that all Christians are unpleasant, because another girl is. Personality counts first of all. After that, the choice of religion and the consequences of that choice seem secondary.

Until I was seventeen, I attended a Catholic convent run by the sisters of Saint Paul in Bangkok. We were several Buddhists. All that time I did not leave Bangkok except for a year when I went to school in the provinces, and here too I had some contact with Christians who formed a Catholic Siamese community.

As I said above, the Catholics in Thailand are different from those in Europe. Buddhism is the state religion, but there are some Moslems and Christians. Being a minority, the Christians live in communities and therefore seem cut off from the rest of my people. For instance, in the province where I spent a year, they all live in the same area. They are not allowed to follow the ceremonies of the other religions, a restriction which accentuates their isolation (a Christian I knew could not assist at a friend's funeral). Of these Christians, only about 50% come from Thailand. The rest are mostly traders, European and American diplomats and missionaries, of course. Of this 50%, in the province I mentioned, there were many Vietnam refugees and few Siamese converts. This

(Continued from page 10)

must confess I do not know this author but they considered his novel a master-piece.

This way of teaching has very serious consequences. First of all, it leads to a marked lowering in the general level of culture, which is not surprising because when students cannot go to the sources and work on the texts, it is hard for them to form a personal judgement. Since the death of Stalin, people have realized the abuses of this system. People were particularly quick to note that even in the sciences, Russia suffered from lack of foreign contacts. In an article in the "Pravda" 1954, a famous academician, Vice-President of the Academy of Sciences, declared that the teaching of physics in the university would have to be reformed, because the students were not being taught the theories of Einstein, on the pretext that Einstein was not a Marxist. This teaching was reserved for a few researchers but the mass of future teachers knew absolutely nothing about it.

I believe that if the Russians have achieved remarkable scientific results despite the régime, they would have done even better if they had enjoyed greater freedom.

The lowering of the general level of culture is more obvious in philosophy and history properly speaking. In so far as this policy affected the intellectual output of the university, attempts have been made to change it. But this change is very recent and the fact remains that in the name of Marxism, considerable energies were mobilized and used up to learn by heart and regurgitate dogmas and formulas, instead of directing students towards personal research.

Another grave consequence of this system is absolute contempt for other people's opinions.

The picture I have drawn may seem gloomy. It needs to be touched up, shaded, with mention of the reactions of students and professors. It would be untrue to say that these harsh principles and this intellectual oppression, especially fierce in the Stalinist period, have broken people's minds and put a brake on intellectual work. At first sight, the courses I attended gave a distressing impression of conformity, and the intellectual atmosphere of the university was oppressive for a mind used to western concepts. But the students still loved discussing. Go to a student gathering and you would hear impassioned debates on literature and philosophy till far into the night.

Freedom of expression is impeded, but a small courageous élite tries to say what it thinks. At the University, there is a critical spirit almost imperceptible when Stalin was alive, but which has swelled considerably today. In any case, most students are eager for non-conformist ideas. The more they are forbidden them, the more they are eager to know what is happening elsewhere. They have enough of idealistic twaddle and they are thirsty for something new. They long to escape from "the cloister", and to take part in the thought of the outside world. They have always wanted to be objective; they are not the dupes of official propaganda. There are always conformists, people who never have any problems — but this is not exclusive to the Soviet Union. On the whole, Soviet youth and especially the new generation desires objectivity. They want to go to the sources, to meet different schools of thought; nothing stops them in their efforts to procure forbidden texts.

In so far as it wishes to impose a culture by grinding other opinions under foot, the marxist university is unacceptable to Catholics. How-

ever, even if we as Catholics find this concept of culture and this suppression of freedom distasteful, we must remember that many of these Soviet intellectuals sacrificed their personal freedom because they believed that Marxism meant liberation for mankind. We have the right to think they are wrong; we have a duty to respect them if their intention is good. Besides, it is undeniable that the marxist university forms people who are obsessed by the idea of the common good, and this is eminently laudable.

Even if the young generation is brought up in the spirit of intolerance, thank God, the desire for openness and objectivity have not been smothered. Now, this desire for objectivity goes very deep. Essentially it is a desire for truth, because often the Russians consciously or unconsciously, feel that it is truth which frees, and truth which makes us free men.

We cannot ignore our responsibilities towards this world under marxist influence. When one comes back from a visit to Russia, one is really overwhelmed by the thought of those souls who are in error and who search. Some contact has been made between East and West; I hope it will increase.

Those of us who have a chance to visit the Soviet Union or to meet people from this Soviet world will probably be asked one question: we shall be asked what use we make of the freedom we enjoy; do we use it solely for personal research (which is of course legitimate) but without trying to benefit others, without ardently promoting the common good. The idea our questioners form of truth will depend largely on our example and reply. We must be transparently sincere if the truth which is ours and to which we should bear witness is to shine forth in us.

Fundação Cuidar o Futuro

Entraide with a bang:

Magnificent confirmation of the promises made at the IMCS Assembly, August last.

I. The National Federation of Newman Clubs, USA, at its Annual Convention, end August, voted all-out support of the following items on the Entraide Program:

1. For the Indonesian Federation — 24 used typewriters and books on economics for the Catholic Commercial School.
2. St. Augustine's Society, University of Khartoum, and the Ceylon Catholic Student's Federation — books as requested.
3. Juventud Universitaria Católica Boliviana, and the Federación de Universitarios Católicos in Panama — publications as requested.
4. For the Catholic University of Lublin, Poland — books and publications.
5. Aid to a representative of *Pax Romana* to make a lecture tour of the USA.

II. The Union of Catholic Students of Great Britain: At its General Assembly, the Union voted to support the following projects:

1. Books for the *Pax Romana* Federations in Khartoum and Ceylon.
2. Payment of the Finnish Federation's dues to the European Commission-IMCS.
3. Apart from items 1 and 2, a minimum contribution of 50 pounds sterling to Entraide.

WE NEED YOUR CONTRIBUTION

WE HOPE THIS IS JUST THE START OF THE AVALANCHE!

Make Your Choice of Projects: African Assistant in the General Secretariat, Assembly in Asia, 1959, student homes in Tunis and Japon, books for Africa, Asia, Latin America. (Write for full details to the General Secretariat of *Pax Romana*, Fribourg).

Another Meeting?

Of course not. Wherever you find a meeting of 75 Catholic students, you will feel God's presence in people working exclusively in His affairs, and this is something very unusual in a world absorbed by the urge to make money, have a good time and so on.

Well, many of them were unexperienced in *Pax Romana* and even in university life, but they at least got this:

- discovered that the Mystical Body of Christ is really not someone's speculation because they saw It in action;
- met good friends;
- went back home knowing more about *Pax Romana* itself, international life and organizations in general, about the lack of religious sense in our universities and about the central theme of the meeting "The Apostolate by Faculty" — study of the place of the faculty in the university, the student life in faculties, our faculty centres, what is running well or badly, how matters can be improved by an exchange of experiences and discussions.

Those 75 fellows mentioned were in Quito, Equador, from July 24-30, and they came from Colombia (observers), Equador, Peru, and Chile. It was the IIIrd Regional Meeting of *Pax Romana* in the Pacific Zone. Another step in the Latin American Plan of San Salvador.

RAÚL GONZÁLEZ SIMÓN,
Latin American Assistant-IMCS.

Viennese Encounter

by Ronald D'Costa

Mr. D'Costa is from Bombay. He has just begun studying for his doctorate in Sociology at the University of Louvain.

Before I say anything about the Congress I think I might attempt to clear a slight misconception that has crept in among the delegates who attended the Interfederal Assembly of the IMCS in Eichstätt as well as the Congress in Vienna. I have often heard that the former was the better of the two. However, one cannot compare the two. The Assembly is necessarily a compact working group which has the task and responsibility of drawing up the working programme for the year, while at a Congress the opportunity presented for contacts is essential. The fruits of a Congress can be seen only in its aftermath, for the venue is the place where the spark is lit, where ideas, opinions and suggestions are put forward, where one is made aware of the problems of the different peoples.

If this is the main purpose of a Congress, then the XXIVth World Congress of *Pax Romana* was a glorious success. The delegates had ample opportunity of meeting one another and

it was a common sight to see a small group comprising six or ten different nationalities energetically discussing a common problem. It is this spirit of oneness and mutual help that the Congress fostered that is important. It is only when one is made aware of a problem that one can help to solve it; and there is no better way of doing this than meeting a person from the particular country where the problem prevails.

To a cynic a Congress might appear as a waste of time and money. It might enter the head of our cynic that all this money could be profitably used in ameliorating the lives of thousands of people. But what does not strike him is that this end is achieved by the Congress. However, it is achieved not in a narrow, suspicious and egoistic manner, but in a magnanimous perspective of healthy cooperation which is essential today. Meeting people and hearing their views broadens the outlook of the delegates and of communities. It is only at a Congress that one realizes what one has often heard: that all men are born equal and all nations are members of one big family.

The social programmes of the Congress are as necessary as the lectures and the discussion groups. For it is at these informal functions that goodwill and the spirit of brotherhood are fostered. To the over-zealous these functions might appear superfluous but one should not

forget that all human relationships must be cemented by a mixture of understanding and friendship and the very environment at a social function encourages this.

The Congress in Vienna was an experience in itself. It will always be remembered by the delegates as a unique experience. What was actually done at the venue and all the resolutions passed have little meaning if not seen in the light of the future. Much was done in Vienna, but all that was done was only foundation laid on which I am sure many mighty edifices will be erected. Economic and social development have a meaning not in themselves but only as a means towards a better understanding of human relationships. It is only two thousand years after the coming of Christ and after dire conflicts between ideologies that we have come to realize the oneness and brotherhood of mankind. We are the proud possessors of this great concept and unless we strive in every way to realize it we are doomed to perish.

Much was said in Vienna, much more will be done as a result. The experiences at the Congress were varied, each delegate interpreted the activities in the light of his culture and background, but to all of us it was a rich and fruitful experience, one that will in its time add towards the peace, prosperity and happiness of men of goodwill.

PAX ROMANA AT A GLANCE

Honorary Members:

- Mr. Oscar Halecki, Professor at Fordham and Columbia Universities. Château Loraine, Scarsdale, N. Y. USA. Nominated at Munich in 1930.
- Mr. Hugh O'Neill, Professor at Swansea University, 8 Eden Avenue, Uplands, Swansea, Great Britain. Nominated at Nottingham in 1955.
- Mr. Vittorino Veronese, President of the Executive Council of UNESCO; General Secretary of the Permanent Committee of Congresses for the Lay Apostolate; former Vice-President of *Pax Romana*-ICMICA. Piazza San Calisto, Rome. Nominated at Nottingham, in 1955.
- Mr. Bernard Ducret, General Secretary of World University Service; former General Secretary of *Pax Romana*-IMCS. Rue Calvin 13, Geneva, Switzerland. Nominated at Nottingham in 1955.
- Sir Hugh Taylor, former Dean of the Graduate School of Princeton University; former President of *Pax Romana*-ICMICA. 41 Gulick Road, Princeton, New Jersey, USA. Nominated at Vienna in 1958.
- Mr. Olivier Lacombe, Dean of the Faculté des Lettres at the University of Lille; President of the Centre Catholique des Intellectuels Français. Rue Léopold-Robert 12, Paris XIV. Nominated at Vienna in 1958.
- Mr. Joe Kuriacose, Doctor of Chemistry and Professor at the Indian Institute of Technology, Kharagpur, India; former President of *Pax Romana*-IMCS. Nominated at Vienna in 1958.

ICMICA Officers

President: Mr. Ramon Sugranyes de Franch, Professor at the University of Fribourg.

Council members:

Mr. Bichara Tabbah, Professor at Saint Joseph's University, Beirut.
Mr. Enrique Miret, Spain.
Mr. Robert Muth, Professor at the University of Innsbruck, Austria.
Madame Paronetto-Valier, Italy.
Mr. Maurice Parat, France.
Mr. Robin Savory, South Africa.

Further members to be designated by each of the following organizations:

The Canadian Federation of Newman Clubs, Canada.
Academicum Catholicum, Sweden.
The Newman Association, India.
Obnova, Ukrainians in exile.

IMCS Officers

Members of the Directing Committee, 1958-1959

President: Bryan Wood, Great Britain.
Vice-Presidents: Michel Gross, Switzerland;
Joseph Oei Hak Liang, Indonesia.

Members: José Rafael Garcia, Equador;
Dr. Peter V. Vyantas, Lithuania (exiles);
Amado Luis Lagdameo, Philippines;
Richard Dremuk and Diarmuid O'Scannlain, USA.

News from the General Secretariat

IMCS

General Secretary: Jaime Cordova, former Latin American Assistant.

Africa: Robert Ekinu, Royal Technical College, Nairobi, is arriving shortly in the Secretariat to take up duty as African Assistant 1958-59. He replaces Cleto Rial, Sudan, who has been in Fribourg for three months.

Asia: Richard Kaptin Adisumarta, Indonesia, Asian Assistant for 1958-59. Mr. Adisumarta will take up duty in November.

Latin America: Raul Gonzalez Simon, Cuba. Latin American Assistant 1958-60.

Europe: Guenter Remelé, Berlin, will be the German-language assistant for 1958-59. He replaces Mr. Kurt Hochheuser.

Mr. Thom Kerstiëns has just returned from a visit to Poland. In a private capacity, he attended the celebrations for the Fortieth Anniversary of the Foundation of the University of Lublin.

New staff-ICMICA

General Secretary: Thom Kerstiëns.
Assistant: Noel Ross, South Africa.

New Federations-IMCS

1. Federacion *Pax Romana* cde Accion Universitaria de Guatemala.
2. Fédération des Etudiants Catholiques du Congo belge et du Ruanda-Urundi *Pax Romana* (FECACORU).



(Continued from page 4)

France: *Paroisse Universitaire*, association of Catholic teachers and professors in state institutes.

Malta: *Lycium and Secondary School Teacher's Association*, corresponding member.

Netherlands: *St. Adelbert-Vereeniging*, corresponding member.

Porto-Rico: *Federacion Puertorriquena de Mujeres Catolicas Universitarias*, specialized titular member.

Southern Rhodesia: *Campion Society*, specialized titular member.

Switzerland: An evolution similar to that in Germany and Belgium has led to the creation of the *Arbeitsgemeinschaft der katholischen Alt-Akademikerverbände der Schweiz* (AKAS). The AKAS is now the national titular member. Groups already affiliated to *Pax Romana* become corresponding members.

Uruguay: *Instituto de Cultura Catolica*, specialized titular member.

Programme of Action

The second important item on the Agenda was our programme in the coming years. In the field of studies, the prodigious development of technology and the attitude which Catholics should take towards it, calls for our serious consideration as intellectuals. The *Centre belge de Pax Romana-MIIC* has invited the Movement to hold its 1959 Assembly in Louvain and to study the subject. The Assembly was happy to accept this invitation.

But the national federations of *Pax Romana* have the right to expect something more from us than studies, however important they may be and on subjects of current interest. They have the right to expect the spiritual, intellectual and even material entraidé of all our federations, and the support which the International Movement can and must give its members in the different regions of the world. So that it might better understand the real needs of intellectuals and their associations, the Assembly heard three talks as varied as they were interesting: Mr. Patrick Hulede, Ghana, spoke for Africa, Mr. Sergio Soto, Chile, for Latin America, and Miss Brit-Marie Ericsson for the Scandinavian countries. All three described in strong, practical terms what ICMICA must do to help Catholic intellectuals in their respective countries.

For a long time now, the federations have been rightly asking that their ties with the International Movement on the one hand and between themselves on the other, from one country to the next, be closer, more continuous, more fruitful. In its anxiety over this vital problem, the Council had asked one of its members, Madame Marisetta Paronetto-Valier, from Italy, to make a report with practical suggestions. Madame Paronetto's report which was distributed to all the participants of the Assembly, contained a series of useful recommendations. The General Secretariat intends carrying them out in the near future, and they promise very good results.

Hard Facts

Finances was the next item on the Agenda — adoption of the financial statement for last year, voting of the budget, etc. It would certainly be tedious to start listing figures here. Yet, no money, no work, no *Pax Romana* at

ICMICA

The Secretariat for Scientific Questions met in Louvain on 28, 29 and 30th August. The theme of the meeting, "Science and its Effects on Man", gave rise to important conclusions of which the following are the main ideas: Science and technology must not be considered solely in the context of practical results but also of their human and social repercussions. Science and technology effect man far more deeply than is commonly supposed. We might go so far as to say that they change man. Man changes the world through science and technology, but inversely, science and technology change man... Science and technology develop factors which have inherent cultural value, and are elements in the harmonized humanism which we must affirm and promote today.

SIAC Congress 1958 (International Secretariat for Catholic Artists), Innsbruck-Salzburg-Vienna: August 27-September 3.

The Secretariat for Art, *Pax Romana*-ICMICA, organized a meeting for its members in Innsbruck and Salzburg, followed by participation in the World Congress, Vienna. Apart from reviewing the work of the past year and drawing up a programme for 1959, participants studied the theme: "The Artist and his relations with God."

The new officers are: Professor Colarizi, Italy — President; Madame Hélène Koller-Buchwieser, Austria — Secretary.

The Rev. Adalbert Hamman, O. F. M., France, has been appointed chaplain.

Pax Romana and the International Organizations: Mr. Thaddée Szmikowski, Director of the Information Centre for the International Catholic Organizations in Geneva, represented *Pax Romana* at the meeting of the Union of International Associations which was held in Brussels in the first week of September. In his address, Mr. Szmikowski stressed how important it was for the governmental delegations to recognize the very useful role of the non-governmental organizations.

Mr. Szmikowski also represented *Pax Romana* at the Conference on Atomic Energy in Geneva. *Pax Romana* was the only International Catholic Organization on the list of non-governmental organizations present.

all! A practical conclusion for our readers: if they are not yet Friends of *Pax Romana*, let them write at once to the General Secretariat, and if they have not yet paid their subscription to the *Journal*, let them do so immediately at the nearest post-office!

Elections

The years slip by quickly and the three years' mandate of Council members hardly gives us a chance of enjoying their friendship, of mobilizing all their human and intellectual capacities for the Movement. That is why election-time is even more painful than the discussion on finances.

Our regret is the keener when it comes to losing a President like Professor Willem Pompe, so excellent, so loyal, so totally devoted to the Movement. The members of *Pax Romana* who knew the President between 1955 and 1958, all think of him with respect and friendship. But he has now resigned his functions and with him the following members of the

IMCS

Latin American News, New and Old

New! Catholic Students Congress in Costa Rica, next February, organized by the Juventud Universitaria de Accion Catolica (JUC). The JUC's new statutes will be adopted. The meeting will be a Formation Seminar.

Old! The JUC has just put out a statement on racial discrimination in the USA.

New! Eucharistic Congress. In Guayaquil, Ecuador, the JUC is making arrangements for the Third National Eucharistic Congress to be held on September 20th.

New! The Peruvian WAY Committee will hold its Second National Assembly on November 1st and 2nd. Theme: "Youth and the Peruvian Community". This Congress is a consequence of the resolutions adopted by the First UNESCO Latin American Leadership Training Seminar, Havana, 1954.

AUSTRALIA: University of Melbourne, a Mission organized by the Newman Society. The group which was responsible for the publication of "The Incarnation in the University" (pub. in Australia, England and the USA) launched an unusual experiment from 23 June-4 July. The experiment took the form of lectures in the Public Lecture Theatre of the University of Melbourne, and might aptly be termed a Mission. Six thousand publicity pamphlets were distributed to the staff and students of the University, and the series of talks caused much favourable comment in vital circles of the University. The theme of the Mission was: "The University in the World".

The lecturers were members of the University staff or graduates well known in professional circles. Subjects included: "The University — A Community", "The University under pressure", "The University in a confused world", "Truth or Utility?" "The University and Christian Humanism".

Council — Mr. Lucien Kraus, Luxemburg, Vice-President who deserves so well of *Pax Romana*, Professor Marston Morse, Princeton, USA, who crowned his work for the Movement by becoming a Benefactor, and Mr. Edward Turauskas, Lithuania, an old friend of *Pax Romana*, collaborator of ICMICA since its foundation and indefatigable lawyer for intellectuals exiled through soviet tyranny.

Fortunately, welcome arrivals compensate the hour of departure. Professor Ramon Sugranyes de Franch succeeds Professor Pompe as President. The new General Secretary is no other than Mr. Thom Kerstiens who thus provides continuity between the student and graduate Movements — one of the dearest wishes of all the leaders of *Pax Romana*. Besides, the following federations were elected to nominate four new members of the Council: Newman Clubs Federation, for English-speaking Canada, Academicum catholicum in Sweden, Newman Association in India and Obnova for exiled Ukrainian intellectuals.

Our best wishes to all of them.