



H. Foucaud

pax romana journal

International Movement of Catholic Students
International Catholic Movement for Intellectual and Cultural Affairs

HOPE FOR A NEW WORLD?

Text of the Universal Declaration of Human Rights adopted by the General Assembly of the United Nations on 10 December 1948

WHEREAS recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

WHEREAS disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

WHEREAS it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

WHEREAS it is essential to promote the development of friendly relations between nations,

WHEREAS the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

WHEREAS Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

WHEREAS a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

NOW, THEREFORE, THE GENERAL ASSEMBLY

PROCLAIMS this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction,

Art. 1. — All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Art. 2. — Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Art. 3. — Everyone has the right to life, liberty and security of person.



Art. 4. — No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Art. 5. — No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Art. 6. — Everyone has the right to recognition everywhere as a person before the law.

Art. 7. — All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against

any discrimination in violation of this Declaration and against any incitement to such discrimination.

Art. 8. — Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Art. 9. — No one shall be subjected to arbitrary arrest, detention or exile.

Art. 10. — Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

UNESCO

Art. 11. — 1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Art. 12. — No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Art. 13. — 1. Everyone has the right to freedom of movement and residence within the borders of each State.

2. Everyone has the right to leave any country, including his own, and to return to his country.

Art. 14. — 1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.

2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Art. 15. — 1. Everyone has the right to a nationality.

2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Art. 16. — 1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

2. Marriage shall be entered into only with the free and full consent of the intending spouses.

3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Art. 17. — 1. Everyone has the right to own property alone as well as in association with others.

2. No one shall be arbitrarily deprived of his property.

Art. 18. — Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom,

either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Art. 19. — Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Art. 20. — 1. Everyone has the right to freedom of peaceful assembly and association.

2. No one may be compelled to belong to an association.

Art. 21. — 1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

2. Everyone has the right of equal access to public service in his country.

3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Art. 22. — Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Art. 23. — 1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

2. Everyone, without any discrimination, has the right to equal pay for equal work.

3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

4. Everyone has the right to form and to join trade unions for the protection of his interests.

Art. 24. — Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Art. 25. — 1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services,

and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Art. 26. — 1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3. Parents have a prior right to choose the kind of education that shall be given to their children.

Art. 27. — 1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Art. 28. — Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Art. 29. — 1. Everyone has duties to the community in which alone the free and full development of his personality is possible.

2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Art. 30. — Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

Editorial

This number of the *Pax Romana Journal* coincides with the tenth anniversary of the Universal Declaration of Human Rights. We want to stress the importance of this text, of this event, by devoting several articles to it. For we do not hesitate to call "an historical event" this Declaration of the General Assembly of the United Nations on December 10, 1948.

No one knows better than us, Catholics, the first condition of a true world peace — that man, or rather the human person, be respected everywhere in his eminent dignity of Son of God, marked out by his Creator for an eternal destiny.

The last two Popes, Pius XI and Pius XII, have often declared this fact in their teaching. The memorable Christmas message of 1943 proclaimed it forcefully: "Whoever wishes that the star of peace rise and set on society must concur in restoring to the human person the dignity which was conferred on him by God from the beginning." In other words, man possesses rights through the natural law. The rest of the Pope's message leaves no doubt on this score. It even enumerates the most important of these rights which tally well with those of the Universal Declaration.

That is why it is good to remind the world, already a little cold, a little sceptical about the

chances of the United Nations bringing back world peace and harmony, that, despite ideological differences, the conflicts of interests and the cold war, the United Nations were able to draw up a complete and satisfactory list of the minimum rights which should be guaranteed in every country.

The merits of the text of the Declaration are considerable. The first and fundamental one is that the Declaration does not pretend to be the source of these rights. *It recognizes and proclaims pre-existing rights* which are not cut to the generosity of a State, or of the international community, but which are written into the nature of man. The wording of the articles, with one or two exceptions, is impeccable.

Its weak points? They lie more in what the Declaration is not than in what it is. The Declaration is not a diplomatic contractual instrument binding on the signatories. It only calls itself "a common standard of achievement for all peoples and all nations". The new constitutions of the young countries may be legitimately inspired by the Declaration. But alas, no one may invoke it before a tribunal to vindicate the rights it proclaims. It would have been necessary to go on and enshrine these rights in an executory instrument, in a Pact concluded between States, duly ratified and legally binding. Then, in case of necessity, man, holder of these rights, would have a chance of redress before an international court.

The failure to provide international pro-

tection for human rights arises from the fact that the United Nations Organization has found it impossible to have a pact approved by governments, fearful or too jealous of their power over men. On the other hand, the Declaration itself was the solemn manifestation of a great hope for humanity.

Despite obstacles and set-backs, this hope has survived. The fact that the United Nations could actually make the Declaration proves that men can understand one another. This catalogue of the rights and fundamental freedoms of man is universally accepted today. Everyone can give them a different metaphysical basis. We, Christians, know that the Creator and Lord of the universe is the only source of these human rights and duties. But we also know that, round a text like that of the Universal Declaration of Human Rights, we can and must meet other men to join in the practical work of building the human city.

Should anyone be hesitant, he need only listen to the inspiring words of that great Pope XII in his address to *Pax Romana* last year in Rome: "Sane reason is enough to admit the inviolable character of the individual, the dignity of the family, and the prerogatives and limits of public authority", that reason "to which every man normally submits himself, even if he has not the grace of faith".

Yes, the words of the late Pope make it our duty to contribute *our share* in the defense and promotion of the rights of man.



An Ideal Is Born

by Catherine Schaefer,

National Catholic Welfare Conference, Office for UN Affairs



"Everyone has the right to... housing" (Art. 25)

Entrance to a "Home" in the Vergueta district, Peru

Fundação Cuidar o Futuro

Ten years ago the United Nations General Assembly — with the Communist States abstaining — adopted a Universal Declaration of Human Rights as "a common standard of achievement for all peoples and all nations"

It is a formulation and recognition of specific personal, civil, social and economic rights. Accepted by people from all over the world representing greatly different cultures, traditions and religions it is a formal acknowledgment of the unity of the human race and the equality of all men in inherent dignity, in essential freedom and in inalienable rights which neither the State nor any individual may grant or take from them. The Declaration does not answer the great "Why", but it does not give a false response.

Its history?

Like other great documents it has its history in history. Already in 1937, His Holiness Pope Pius XI wrote his Encyclical to the Church in Germany, and made a classic statement of the Catholic position of human rights in society.

"... man as a person possesses rights he holds from God... which any collectivity must protect against denial, suppression or neglect. To overlook this truth is to forget that the real common good ultimately takes its measure from man's nature, which balances personal rights and social obligations, and from the purpose of society, established for the benefit of human nature. Society was intended by the Creator for the full development of individual possibilities and for the social benefits, which by a give and take process, everyone

can claim for his own sake and that of others. Higher and more general values, which collectivity alone can provide, also derive from the Creator for the good of man and for the full development, natural and supernatural, and the realization of his perfection. To neglect this order is to shake the pillars on which society rests and to compromise social tranquillity, security and existence".

The brutalities and the catastrophic results of the Nazi system led to an intense preoccupation throughout the world and particularly in the United States, with the formulation of means to protect human rights everywhere when the war should be over. Thus we see that a 1941 report of a Committee of the Catholic Association for International Peace on "America's Peace Aims" listed an international bill of rights as one of those aims.

Peace and Justice

Catholics were guided in their efforts by the constant exposition of man's nature, rights, duties and needs as an integral part of the comprehensive and unremitting efforts by His Holiness Pope Pius XII to secure peace and justice on the world scene. His Christmas "Peace" Message of 1943 was in fact a blue print of man's fundamental rights, including the protection of social unity, especially of the family the rights of labor (including a new social order), and means of assuring their exercise through a well-defined juridical order. The United States Bishops treated the subject in three of their annual statements beginning in 1943.

Already in 1943

Early in 1943 a Committee of the Catholic Association for International Peace reiterated its demand for a bill of rights as a requisite function of any post-war organization and called for the formation of a special committee on human rights by the United Nations.

48 American non-governmental organizations including the National Catholic Welfare Conference and the Catholic Association for International Peace were invited to advise the United States delegation at the San Francisco Conference which wrote the Charter of the United Nations in 1945. It was due largely to their efforts that the provisions regarding human rights (Articles 1, 13, 55, 56, 62, 68, 76 and 87) and the importance of consulting non-governmental organizations in economic and social matters (Article 71) were written into the Charter.

Meantime in October 1943 a group of prominent Protestant leaders, a group of Jewish leaders and a group of Catholic dignitaries, each issued statements presenting the same series of principles. The latter stated: "The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights and be vindicated by the positive action of national governments and international organizations. States as well as individuals must repudiate racial, religious or other discrimination in violation of those rights."

One of the provisions of the Charter was the establishment under the Economic and Social Council of a Commission of Human Rights. The first task given the latter was to write a Bill of Rights (including a Declaration, a legally binding Covenant, and sanctions). Non-governmental organizations contributed to the only part of this task which has been completed — namely the Declaration of Human Rights. They did this through action on both the national and the international level.

The National Level

In the United States, the National Catholic Welfare Conference presented to the U. S. State Department a Declaration of Human Rights prepared by a Special Committee. It then published the Declaration at the beginning of the first session of the Human Rights Commission in January, 1947, when it received wide publicity. This document, in the Catholic social tradition which had been so lucidly expounded by recent Popes, dealt not only with individual rights, but with the rights of the family, the domestic rights of states and the rights of states in the international community. The influence of this approach on persons and society conditioned by excessive individualism on the one hand and by collectivism on the other cannot be exactly measured but it was considerable.

During the course of the Commission's discussions (two full sessions at Lake Success and one in Geneva; and two drafting Committee sessions), criticisms and suggestions

(Continued on page 12)

POLAND TODAY

Mr. Thom Kerstiens, General Secretary of Pax Romana-ICMICA and Mr. Hems Roeloffzen, member of the Pax Romana General Secretariat staff, visited Poland last October. They took advantage of their visit to question Messrs. Jacek Wozniakowski and Stefan Wilkanowicz about the Church in Poland, and the economic changes since October 1956. Mr. Wozniakowski is on the editorial board of the Tygodnik Powszechny, Polish Catholic weekly. He met Pax Romana first in Rome at the ICMICA Assembly in 1957, and has been in touch with the General Secretariat since. Mr. Wilkanowicz attended the Inter-federal Assembly-IMCS in 1957 and 1958, and the World Congress in Vienna. He is on the staff of Znak, Catholic monthly review.

1. What are the main difficulties existing between Church and State in Poland today?

One major difficulty seems unavoidable: I mean the ideological tension between the Church or Christian ideology on the one hand, and the State or socialist, marxist ideology, on the other. The point is, not to allow this kind of tension to degenerate into a political feud, harmful to Church and State. It is of course difficult to trace everywhere the borderline of politics and the *raison d'état*. What seems from one angle an ideological problem, like education, pilgrimages, charitable work and the like, can seem from another to lie in the political field. Hence many misunderstandings and apprehensions. The situation calls for subtlety and patience. I think that the proper solution to this dilemma is to further the vitality and operativeness of genuinely democratic thinking. Only in a climate of tolerance and respect for the human person can people compete freely in the realm of ideologies, hold different opinions and disagree on many a point, without by the same token spoiling mutual relations and wrecking the peaceful life of a nation which really needs peace. Of course, freedom implies the understanding of realities, not merely of the "essences" but of the "existences"; only then can freedom be embodied at all.

2. Do you feel the Church should diminish the existing tension? In what way?

Sorry not to be a bishop — only then would I feel at ease with your question! Let's rather speak about Polish Catholics: I think it is clear from what I said above that they should try to diminish the tension of day-to-day relations, and I am sure the marxists should do the same. If both sides sincerely try to understand the other's point of view and its situation, if Catholics and marxists alike take it for granted that there will always be differences of outlook, that you can never win people to practical and efficient cooperation by force, and never enlarge their minds by administrative measures or other pressures, then I believe many difficulties can be overcome, and the good of the individual and of the nation preserved.

3. What in your opinion should be the attitude of the Western press vis-à-vis the difficulties between Church and State?

The attitude of the Western press should not be different from the attitude we generally expect from honest journalism: respect for truth, no rash judgements, objectivity not only vis-à-vis controversies but also vis-à-vis the difficulties inherent in the situation, and the eventual goodwill which may arise. Fortu-

nately, I feel we can find this attitude in the foreign, especially the Catholic, press, more often than the temptation to make political capital and sensational headlines out of our mistakes and difficulties.

4. Do you feel that the Catholic intelligentsia has a special role to play?

Of course it has, especially as far as the press is concerned: in voicing public opinion and its just claims particularly the pronouncements of the Polish Catholic hierarchy; in trying to analyse for the general reader the important elements and consequences of any given situation; in helping him to understand the modern world better; in making even non-Catholics understand that it is better for the community when Catholics have the possibility of improving and growing up spiritually as Catholics.

5. What changes in economic planning have taken place since October 1956?

Disproportion, that is the key to the national economy before October 1956: disproportion between the development in industry and agriculture, disproportion in industry between the light and heavy industries, disproportion between the development in industry and the shortage in raw materials (of which we have plenty in Poland!), between the huge number of employees and their meagre output, between the development of the educational system and the incompetence of our administrators, between urgent economic needs and the priority of political propaganda.

The policy changes after October 1956 warded off an economic crash and made for sounder economic organization. I must stress the changes in the country-side; the peasant has found hope again, he feels he is working for himself. He has a chance to make investments and to work on his own farm for his own benefit without fear of retaliation.

There has also been a rather marked decentralization in economic administration, which means that the country works less rigidly, more effectively.

On the whole, we can say that the worst disparity between industry and agriculture is lessening daily.

6. What do you think of East-West relations?

Everyone who has grasped the essential unity of man must work courageously and prudently, to improve East-West relations, to establish an active and fruitful coexistence.

Polish Catholics realize that the situation in Poland and the relations between Poland and the West play an important role in East-West relations.

7. In Poland, there have been ideological discussions between young Catholics and marxists. What do you think of these meetings of which you have first-hand experience?

I am convinced that a dialogue between Catholics and marxists is always possible, if one keeps an open mind, without compromising one's principles, and with regard for the common good. I am also convinced that this dialogue is necessary for the future of my country. Despite the difficulties involved, this exchange can be, and often is, fruitful. Of course, from time to time, good will is lacking, and a real apostolic effort which must be based on love and on the desire to understand others. We are not afraid of the ideological struggle. What is really dangerous for all, is lying propaganda and superficial polemics. I feel that this dialogue is easier and more useful between individuals and small groups, specially between intellectuals. One must always begin simply, and try to spread a broad-minded outlook, capable of understanding the ideas and needs of others.

8. What do you expect from Catholics in the West?

First we expect them to make an effort to grasp the situation in Poland, to understand our difficulties and advantages.

We also expect them to help us play our part in the life of the universal Church, and in the life of the world community of Christians. We want to get to know contemporary Christians. We want to get to know contemporary Christian thought, and the experiences of other Catholics in the apostolate and in social action. In practice that means — newspapers, books and study-tours abroad.

We realize that there are countries and continents which need help urgently. If we dare ask for help, it is because we are sure that contact will also benefit other countries. A deep knowledge of this divided world — that is what we need to make the best of it!



The first President and General Secretary!

Congratulations and good wishes to the Rev. J. Tschuor (centre), first General Secretary of *Pax Romana*, who has just celebrated the Golden Jubilee of his ordination to the priesthood. Fr. Tschuor is now parish priest in Schaan, Liechtenstein.

Left: Dr. Max Gressly, first President of *Pax Romana*. Right: Dr. Alexander Frick, Prime Minister of Liechtenstein.

The UNO tackles discrimination

by Gary MacEoin, B. A., M. A., Ph. D.

Author, journalist and lecturer, Gary MacEoin is editor-in-chief of *La Hacienda* and *A Fazenda*, magazines in Spanish and Portuguese circulating in 25 countries. Their aim is to disseminate modern agricultural techniques and raise living standards of countries with rapidly rising populations. Dr. MacEoin teaches at Columbia University and represents the International Catholic Press Union at the UNO. He is an honorary citizen of Colombia and holds a citation from the University of Florida for "outstanding contributions in the field of Inter-American relations."

One of the major tasks entrusted to the Commission on Human Rights on its creation in 1946 was to submit to the Economic and Social Council proposals, recommendations and reports regarding the prevention of discrimination on grounds of race, sex, language or religion, and regarding the protection of minorities. Among its first acts was the setting up of a Sub-Commission on Prevention of Discrimination and Protection of Minorities with special responsibility in these fields. It is composed of twelve members, chosen by the Commission with the consent of their governments, who serve in their capacity as individuals.

The Sub-Commission helped to prepare the Declaration of Human Rights, of which a basic theme is the prohibition of discrimination, the principle of equality and of equal protection of the law. Its main work since the adoption of the Declaration in December 1948 has been the study of particular rights covered by certain of its articles.

First three studies

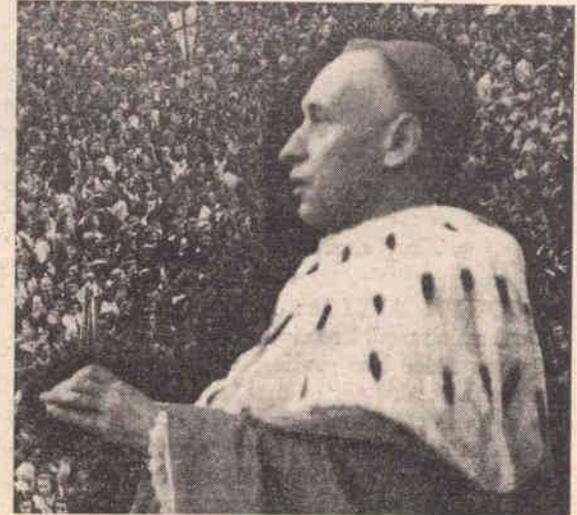
The first three studies refer respectively to discrimination in education, in religious rights and practices, and in political rights. The method adopted is to designate one member to prepare each study. Terms of reference are approved by the Sub-Commission and the study is submitted one or more times while being prepared. The final document is debated and given a general approval by the Sub-Commission and by the Commission on Human Rights, and is published by the Secretariat. However, it remains technically the opinion of the rapporteur. This device is intended to get around the interminable delays

which would occur if every expression of opinion had to be given the official approval of the Sub-Commission, the Commission on Human Rights, the Economic and Social Council, and the General Assembly. It does however involve a certain risk of abuse, because the final document will generally be regarded as in fact expressing the official views of the United Nations.

Study on education

Only the education study has yet been completed, and the mechanics of its preparation may serve as a guide. The Sub-Commission decided at its 6th Session (1954) that it should be carried out in three stages: collection, analysis and verification of material; production of report; recommendations for action. A draft was submitted and discussed at the 7th Session, a revised draft at the 8th, and the final draft, with the rapporteur's recommendations for action at the 9th. At this Session, the Sub-Commission approved the final draft and amended the recommendations before transmitting them (and the study) to the Commission on Human Rights, which in turn approved and asked the Secretary General to publish the study and distribute it widely. This has been done.

The rapporteur, Charles D. Ammoun of Lebanon, did an excellent job of selection and presentation, within the limitations of his terms of reference and the concrete political facts of today's world. In all cases in which the Catholic viewpoint has been presented to him, he represents it fairly; and his own views are generally in accordance with Catholic principles. He gathered his data from governments,



Cardinal Mindszenty

How many remember his "trial" in 1949?
(See Art. 10 of the Universal Declaration)

non-governmental organizations, and recognized scholars and scientists. He accordingly was able to assemble the complex socio-economic factors involved in his survey of countries of the free world, while for the Communist-controlled states he was largely dependent on official propaganda. It is clear that he recognized this problem and did his best to meet it. For example, he gives criticisms of education conditions in various East European countries provided by non-governmental organizations, together with the replies in each case of the Communist government.

The report proposes a series of fundamental principles, including the principle that nobody should be compelled to receive religious or anti-religious instruction inconsistent with his convictions. It recommends national measures (including administrative bodies to receive complaints, revision of textbooks, participation of associations of parents in making education policy), and international measures (convention on elimination of discrimination in education fund for same purpose).

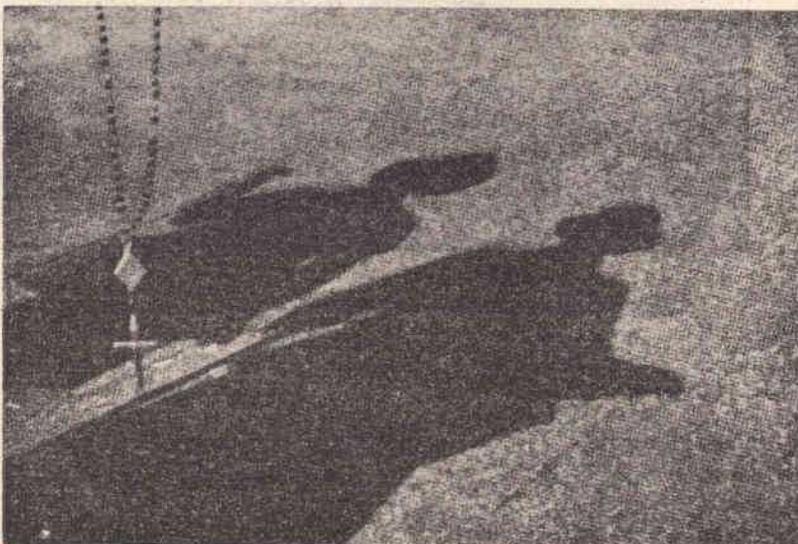
Study on religious discrimination

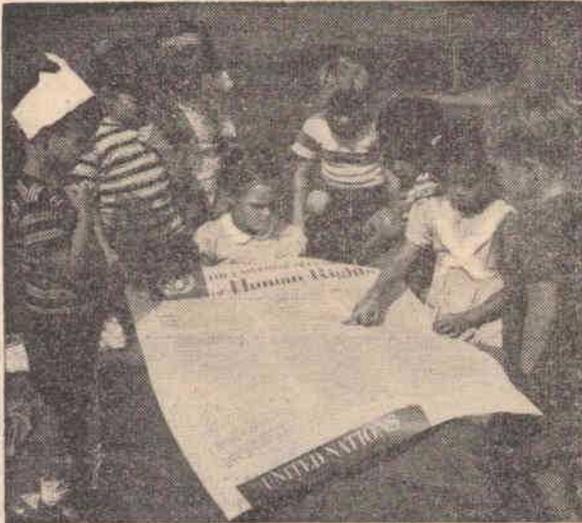
It is permissible to be less enthusiastic about the progress of the study on discrimination in religion. Mr. Krishnaswami (India), who has been working on it for two years, obviously tries to be objective and impartial, but objectivity requires the acceptance of absolute principles, whereas Mr. Krishnaswami appears as a relativist. The tendency of the Krishnaswami report is to equate non-discrimination with indifferentism, suggesting the conclusion that religion is the cause of religious discrimination and that the cure would be to abolish religion.

This report fails to include any review of the discrimination — amounting to persecution — practised against the various religions in com-

(Continued on page 10)

"Everyone has the
right to freedom
of Religion."
(Art. 18.)





UNATIONS

They could teach the students

SOUTH AFRICA: I had not read the Declaration until I received your circular when I was startled into reading it. It is not a landmark in the history of man, nor, however, is it a "political stunt". In so far as it is a set of principles, drawn up in all sincerity, in an unprincipled world, I find it encouraging; however, in practice, it seems inevitable that some nations will ignore the Declaration for the sake of political expediency.

I do not know whether our country has accepted it. This and the fact that several other students whom I have asked do not know whether South Africa has accepted it either, serves as an indication of how little people in this country know about the Declaration. The Declaration is definitely NOT adhered to in South Africa. In fact, so flagrant is the violation of the rights of man, especially as regards racial legislation, that it seems certain that our Government does not accept the Declaration. The expressed policy of the Government is one of oppression of the Non-White Peoples of South Africa. This policy of oppression, in one ideological form or another, is, I think, approved by the majority of White South Africans.

It is definitely a Christian duty to promote knowledge of and adherence to the Declaration, whether as such, or merely by true apostolic living, which will of itself promote the principles of the Declaration, since they are largely Christian. In political circles, the Declaration as such should be advocated. Before I had read the Declaration, my reactions to it were virtually nil. Having read it, I now react pretty much the same way as I do to the words, "love thy neighbour", with approval and a realization of the difficulties involved.

AUSTRIA: Austria has adopted all the principles laid down in the Declaration. The Declaration is not formally binding on the individual states, members of the United Nations. However, my country has ratified the European Convention of Human Rights (1950) which has more practical, juridical implications than the Declaration. Neither the Declaration nor the European Convention is widely known in Austria.

Pax Romana has the task of influencing its members so that the latter try to have the Declaration respected in their countries, and its principles incorporated, where necessary, into the constitution so that they become internal state laws.

"What do you think of the Universal Declaration of Human Rights?"

Below and on page 7 you will find answers which student leaders on four continents sent to the Editor.

SPAIN: On the whole, university students in Spain only know the Declaration by name; they have not read it, and it means nothing to them.

We believe that Spain officially accepts and adheres to the Declaration, but it has not been disseminated throughout the country. Hence people have no ideas about its efficacy or inefficacy, although the Spanish people greet such Declarations with more scepticism than confidence in its practical results.

CHILE: I have never read the Declaration and neither have the other members of the Council (of the Catholic Association for Women Undergraduates). Having drawn a blank here, I then made enquiries among my friends and found that the only ones who knew something about it were the law students. But even they could not give me much information... It seems that the text has been distributed widely in the state secondary schools, and that there will be public manifestations to commemorate the tenth anniversary of its promulgation.

URUGUAY: The Declaration to which my country adheres as a member of the United Nations, is the affirmation on a universal basis of the principles of dignity and human brotherhood.

At a special moment in history, it uplifted the fear and hope of all peoples in their anguished struggle to live happily and in peace. In this sense, as an affirmation of universal principles, subscribed to by representatives of all peoples, from all parts of the world, of all races, of all creeds, and of all languages, the Declaration is indeed a landmark in the history of man.

It is certainly lamentable that this formal recognition of the rights of man has, in practice, met with painful ignorance and flagrant violations. But it is also certain that this recognition has put into words a commonly accepted concept of the rights of man, the existence of a world public opinion with a collective conscience of the values universally accepted.

However, the Declaration needs time before that collective conscience affirms itself, becomes

(Continued on page 7)

What about CHINA?



1948: Students at the Catholic University of Peking

China — 1948

3 Catholic Universities
189 secondary schools
1,500 primary schools
2,243 country schools

China — 1958

Nothing left except a skeleton school for children of diplomats.



Those drain-pipe trousers

by Thom Kerstiëns,

General Secretary, Pax Romana-ICMICA

The Komsomolskaia Pravda, the official organ of Russian Communist youth has problems. It has discovered a new danger for Communist youth, and this time it is not the aggressive imperialistic policy of American capitalists. No, the new threat as signalled in the October 5th edition lies in the yen of Communist youth for drain-pipe trousers.



Wawel Castle in Cracow, Poland. This former royal residence is famous for its history and artistic treasures

For years, the Russian youth had been content to wear trousers the width of which would put any English sailor to shame. They could be pulled off without having to unlace the "galochi", the heavy Russian boot. Most unfortunately for Komsomolskaia Pravda, it seems that Russian youth has forgotten that drain-pipe trousers were worn in capitalist countries due to a lack of material — at least this was the official explanation. Now the youth in Gorki Street likes to resemble its opposite numbers in the Boulevard St-Michel and Regent Street.

The Komsomolskaia Pravda would be in a

happy position if this Westernization in trouser width was the only problem its readers faced. In fact and many reports from Russia seem to prove it, the problem lies much deeper. Communism has lost its attraction for the intelligentsia. This is largely a reaction against Stalinist totalitarianism which twisted the personality of youth by its brutal ideological pressure. Its deeper cause lies in the Communist failure to develop a code of ethics such as we Christians have. Boris Pasternak is not the only one who believes that Communism has nothing more to offer.

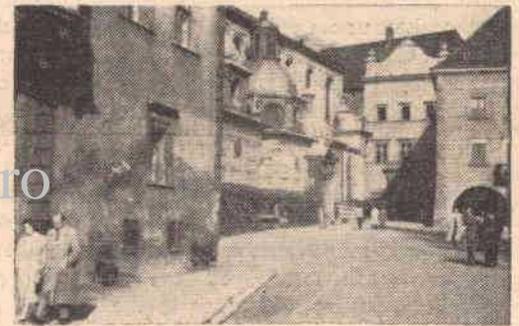
2/3 religious

This laicisation, if we may use the term, of communist ideology is particularly noticeable in Poland today. There is no doubt that after the war the Polish government made a tremendous effort to win the youth over to its side. If, in 1939, of a total population of 34 million, there were 70,000 students in institutes of higher learning, in 1957 out of a population of 28 million, this number had risen to 170,000. Yet all the years of marxist training seem to have made little impression on the youth. A very interesting survey was made by the Sociological Institute of the University of Warsaw at the beginning of this year. One of the questions put to the students concerned religion. $\frac{2}{3}$ declared themselves religious although only half of them practised. A mere $\frac{1}{3}$ of those questioned declared themselves anti-religious.

But if it is true that the Marxist idols have crashed and that a great number of young people are in search of new values, it is also true to say that a great number has adopted an attitude of cynical despair. Catholicism

might have an enormous opportunity here, but it will only succeed if it is open to all the problems of contemporary man, if it consolidates the good regardless of who proposes it, if it bears witness to the truth by the example of its own life.

There is another phenomenon to be noted among Polish youth. For years during the Stalinist era, it had no contact whatsoever with the West. Hence a great hunger for everything the West could offer. Everything that came from the West was considered superior. But it must have come as a shock to the youth to realize that the West is also impregnated by materialism. The gangs in New York, the Zazous in Paris and the hooligans in Warsaw certainly have much in common. If the West has nothing better to offer than progressive jazz, the hula-hoop and drain-pipe trousers, then the renewed contact between East and West will be of little avail to the students over there. Here lies a responsibility for Christians from the West, a responsibility of which too many are still unaware.



Inside the Wawel

(Continued from page 6)

more widely diffused, becomes flesh and blood in every man through instruction and education infused with an integral conception of the world and of life.

In the meantime, in many cases, the Declaration will go on being applied in an arbitrary, deficient and backsliding manner; it will be exposed to the abuse of the powerful and the injustice of the pharisees; it will have one meaning in the mother-country and another in the colony; Nobel Prizes will be rejected and negro children will not be allowed to sit on the same school bench as whites; there will be concentration camps and political exiles; suppressed radios and newspapers; men persecuted for proclaiming their ideas or practising their faith; people massacred in the defense of freedom. Despite all this, we must not lose heart or believe that the Declaration is simply a lyrical and ineffective composition. For in all these cases, this arbitrary and deficient application echoes louder and louder in the international world, and the uproar which often follows, has proved capable of making the powerful hesitate and even desist; although again at times, this uproar slowly dies away, or is silenced by a more ruthless force.

The duty and mission of the Catholic is obvious. We must know, spread and defend the principles consecrated by the Declaration through a constant effort of instruction and practical application in our daily lives, with fervent words, and if necessary, with heroism.

COSTA RICA: The Declaration is obviously a landmark of the utmost importance in the history of man. If the Declaration is often so much ink on paper, this is not due to the text itself, but to human egoism which ruthlessly puts personal or class interests before the common good... My country knows and has accepted the Declaration. In the words of one of our Presidents, I believe that if "the evils of Democracy are cured by more Democracy", then the arbitrary acts, the shortcomings and tergiversations which follow upon the Declaration, will be cured by a better knowledge of the rights of man by men who respect the Law of God. With Jacques Maritain, I believe that Democracy is the best political flowering of Christianity, and that the Declaration puts down in black and white the basic ideas of Democracy. We Catholics who can boast of the large Christian content of the Declaration, should be alive to our responsibility of knowing it and making it known.

INDIA: If adhered to, the Declaration is the hope of the new world: the liberation of oppressed peoples, the happiness of Mankind. My country has accepted the Declaration and tries to adhere to it or rather intends to do so. It is most definitely a Catholic duty to promote the knowledge of and adherence to the Universal Declaration of Human Rights. Unfortunately very few people have heard of it.

INDIA AND IRELAND¹: The Declaration is indeed a historic landmark because it was the first time that the peoples of the world recorded in black and white their feelings and wills on matters concerning the rights and freedoms of human democratic society. But it is only a proclamation, one that can be set aside and ignored at will under the pretext of the welfare of the State. I feel therefore that there must be a method of enforcing it either on a broad international plane or on a restricted supra-national one as done in the European Convention of Human Rights. Else the Declaration will go the way of waste paper. Both Ireland and India accept the Declaration in its entirety but Ireland as a signatory of the European Convention goes further in providing legal protection for Human Rights.

¹ by an Indian studying in Dublin.

EXULTANT NEWS YOUR ELECTION TO THE SEE OF PETER PAX ROMANA RECALING CONSTANT INTEREST SHOWN BY YOUR HOLINESS PRESENTS ITS HOMMAGE FERVENT WISHES PROMISE OF LOYALTY ASSURANCE PRAYERS ASKS FOR BLESSING STUDENT GRADUATE CATHOLIC WORLD.

SUGRANYES KERSTIÉ S ICMICA
Wood Cordova IMCS.



Pax Romana Day, Paris 1950: His Holiness John XXIII, then Apostolic Nuncio to France, with the President of the FFEC, IMCS federation

HOLY FATHER EXPRESSES LEADERS AND MEMBERS BOTH MOVEMENTS OF PAX ROMANA HIS SINCERE GRATITUDE FOR THE TELEGRAM OF CONGRATULATIONS WISHES PRAYERS AND SENDS WITH FULL HEART PATERNAL APOSTOLIC BLESSING.

TARDINI Prosecretary.
(Translated)

What is the European Convention?

by Prof. B. A. Wortley

University of Manchester, England

The Universal Declaration of Human Rights was "proclaimed and adopted" by the General Assembly of the United Nations on December 10, 1948. It is a statement of political principles hammered out by a drafting committee under the aegis of the Economic and Social Council. Now the General Assembly of the United Nations is the most important of all international fora — no mere nationalist organ — and the Declaration is essentially universal in character: a Christian would find it hard to disagree with the initial preamble which refers to "the inherent dignity of and the equal and inalienable rights of all members of the human family" as "the foundation of freedom, justice and peace in the world". A Catholic, accustomed to worshipping with men of all races, colours and classes, could not but accept the declaration when it says in Article 1:

"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

Not a legislature

But the General Assembly of the United Nations is not a legislature and the declaration is not legislation. Its statement of rights include the rights to personal safety and freedom, Articles 2 to 14; to the family, Articles 12 and 16; to nationality, Article 15; to property, Article 17; to freedom of conscience and association, Articles 18 to 20; to political and social rights, Articles 21 to 25 and 28 to 30; to education, Articles 26 and 27. (Article 26 (3) says "Parents have a prior right to choose the kind of education that shall be given to their children")¹.

The European Convention

The Universal Covenant of Human Rights, designed to be an enforceable Treaty, whereby signatories provide legal machinery for the enforcement of the rights in the Declaration, has not yet been elaborated, but Western European countries which have a common background of Christian values, have gone a long way to implement the Declaration of Human Rights. On the 4th November, 1950 there was signed, in Rome, a European Con-

vention on Human Rights, and on the 20th March 1952, after much discussion a Protocol dealing with the rights of property, to education and to free elections. This Convention and the Protocol (available from the Directorate of Information of the Council of Europe in Strasbourg) are now in force, as *treaties*, in several European countries. This means that if a country, bound by the Convention or the Protocol, fails to observe it, a breach of treaty will probably result for which state responsibility may be incurred in public international law. But this is not all: a European Commission on Human Rights is already in existence and functions under the chairmanship of Professor Humphrey Waldock of Oxford. Petitions alleging breaches of the Convention or of the Protocol (see the Protocol Article 5) may be brought before the Commission, by Article 25 of the European Convention. It is provided:

"1. The Commission may receive petitions addressed to the Secretary-General of the Council of Europe from any person, non-governmental organisation or group of individuals claiming to be the victim of a violation by one of the High Contracting Parties of the rights set forth in this Convention, provided that the High Contracting Party against which the complaint has been lodged has declared that it recognises the competence of the Commission to receive such petitions. Those of the High Contracting Parties who have made such a declaration undertake not to hinder in any way the effective exercise of this right.

2. Such declarations may be made for a specific period.

3. The declaration shall be deposited with the Secretary-General of the Council of Europe who shall transmit copies thereof to the High Contracting Parties and publish them.

4. The Commission shall only exercise the powers provided for in this Article when at least six High Contracting Parties are bound by declarations made in accordance with the preceding paragraphs."

The object of this, and the subsequent eleven articles, is to provide a procedure of conciliation. It is understood that many petitions have been received, and filtered; some have gone through the full procedure of the Commission.

The European Convention, however, aims even higher than this, because, by Article 38 to 56, provision is made for the setting up of a European Court of Human Rights, and Article 50 actually provides:

"If the Court finds that a decision or a measure taken by a legal authority or any other authority of a High Contracting Party, is completely or partially in conflict with the obligations arising from the present Convention, and if the internal law of the said Party allows only partial reparation to be made for the consequences of this decision or measure, the decision of the Court shall, if necessary, afford just satisfaction to the injured party."

The provisions for setting up the Court have not yet come into operation. If and when they do, we shall see a supra-national court to which individuals may apply for justice when not content with the protection of the human rights offered at home. When this considerable aspiration has been achieved, we shall, in the words of Judge Sir Hersch Lauterpacht of the International Court of Justice at the Hague, find that "the individual has acquired a status and a stature which have transformed him from an object of international compassion to a subject of international right" (International Law and Human Rights, 1950, London, p. 4).

Public-spirited individuals can do much to make the European Convention effective and to spread its principles, which are a practical application of the principles of the Universal Declaration of Human Rights. The U. N. Commission on Human Rights includes, in addition to representations of member states and of specialised agencies of the United Nations (the International Labour Office and UNESCO), certain consultants from non-governmental organisations such as those concerned with organised labour and U. N. associations and many other diverse bodies which have included various Christian and Jewish organisations and also *Pax Romana*. It behoves us to bear in mind the maxim of English lawyers — *Ad vigilantibus non ad dormientibus subveniat equitas*. (Copyright Reserved)

¹ See the Study of Discrimination in Education, by Charles D. Ammann.



PILGRIMS



An arduous pilgrimage on foot of nearly 100 miles and lasting for four and a half days is not the kind of undertaking that is normally associated with the activities of North American students, but such a pilgrimage is now made each year from the University of Toronto to the North American Martyrs' Shrine at Midland, Ontario, 98 miles north of Toronto.

The Shrine is dedicated to Fathers John de Brebeuf, Isaac Jogues and their companions who worked amid great privations to convert the Hurons and were taken prisoners by the Iroquois, being martyred near the present Shrine and in territory which is now part of New York State. Their martyrdoms occurred between 1642 and 1649. They were canonized by Pius XI in 1930.

The idea of the pilgrimage came to the writer after taking part in the Student Cross Pilgrimage from London to Walsingham while in England. It seemed most natural that Canadian students should make a similar pilgrimage to the Shrine of the Jesuit fathers who brought the faith to their country. The nature of the route and the culture of Canada has, however, given the Canadian Student Cross characteristics which distinguish it from European pilgrimages.

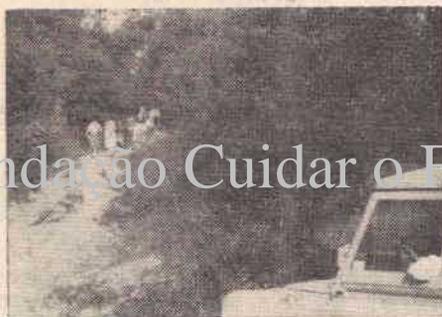
In the first place, there are women students who walk the whole way alongside the men. There is complex administration, including provision for a vehicle patrolling the route to evacuate casualties and dispense refreshments at rest periods (Coca Cola, of course!). Finally, the Cross is only carried for the last 10 1/2 miles. These factors have tended to shock our European friends, but we have our reasons for each.

The pilgrims are mainly from the Catholic College in the University of Toronto run by the Basilian Fathers — St. Michael's. There the tradition of coeducation is very strong and it was unthinkable that students who work and pray together during the academic year should not make a pilgrimage together in preparation for the academic year. In many instances the girls have been found to have more stamina and resistance on the pilgrimage than the men. An accompanying vehicle is required to bring food and drink onto the route because there are so few communities along the way where these can be obtained. The roads are lightly travelled so it is also necessary to arrange for the removal of any pilgrim who becomes sick or injured. Fortunately this has not yet happened, but easily could since the temperatures are liable to change from one extreme to another at the time of year. The Cross is carried only on the last day so that on the others, pilgrims may have the chance to

walk singly or in groups for meditation, conversation, song and prayer.

The pilgrimage leaves Toronto in the week preceding the opening of classes in the University, in this way arriving at the Shrine during the Novena preceding the feast of the Martyrs on September 26th. The first halt is at the Augustinian monastery at Marylake, 26 1/2 miles from Toronto, where there is a shrine to Our Lady of Grace. Here a relic of the veil of the Virgin, from Chartres, may be venerated and it is in this way that we identify ourselves with the student pilgrims from Paris to Chartres and their intentions. Here we enjoy true monastic hospitality and the procession down the fir-lined driveway to the gates of the monastery after Mass and breakfast sets the spiritual tone for the rest of the pilgrimage.

The sleeping is rough on floors of the hall at Marylake, the parish school at Bradford, the parish auditorium at Barrie and the first year, in tents loaned by the Canadian Army at Orr Lake. This year most homes in the village were open to offer us shelter and indeed all along the way, we were eagerly awaited and received with great generosity and hospitality. This spirit of fraternal charity, shared with people not necessarily of our own Faith, is one of the many moving experiences of the pilgrimage. The others are the bonds that are established between the pilgrims themselves in this common exercise using "the whole man", the feeling of sharing in one of the most



Some of the girls, and in the forefront, the land rover which is lent each year to the pilgrims

beautiful heritages of Christianity and in the suffering of Our Lord Himself, particularly while carrying the Cross.

The numbers of pilgrims is at present small, but diverse. We have counted non-Catholics, city workers, young men training with the Army — the Cross was made by Officer Cadets — young students from the local High Schools and the odd motorist who would stop his car and walk with us for a while. During the summer there are pilgrimages on Sundays to Marylake for physical and spiritual preparation and in this way, although only fifteen or so may walk the whole way of the main pilgrimage, over fifty students have at one time or another walked with us. Next year we hope to be joined by students from the University of New York. With the member federations of Pax Romana co-operating, we hope that there will be few students passing through or able to travel to Toronto during the summer who will not be with us on one pilgrimage or another, thus joining in our prayer and bearing witness to God and those who gave their lives to Him.

In a short sermon at Mass on arrival at the Shrine this year, the chaplain who had walked

UNESCO

1. The new headquarters of UNESCO, Place de Fontenoy 7, Paris, is the most international building in Paris, both for its conception and construction as for the use to which it will be put. The building spreads out over three hectares on ground allocated to the Organization by the French Government. It was planned by a group of international architects, decorated by artists of world repute, and by the gifts of the member states, furnished and equipped with material coming from many countries. The 700 offices, the Conference Hall, the eight rooms for commissions with the most modern equipment prove the architects' desire to give the employees accommodation perfectly suited for their task. The building has its own printing works, work shops, telephone exchange (9 operators, 142 external and 1500 internal lines), five studios for radio and television etc. There are guided visits of the building. (UNESCO.)

2. The Xth General Assembly of UNESCO opened in Paris on 4 November and ended on 5 December. The principal task of the Assembly was the adoption of the program and budget for 1959 and 1960.

His Excellency Mgr. Paul Marella, Apostolic Nuncio to France, led the delegation of the Holy See to the Assembly. During his sermon at the special mass celebrated on November 4, Mgr. Marella commented: "If, at this moment, the members of that great Organization which is UNESCO have come together from the four corners of the earth, it is not a haphazard gathering, nor a juxtaposition of beings and nations who know nothing about each other. No, they have come together as a community with the same origin and the same destiny, as members of the great family of man, under the same Father who is God. That is why UNESCO tries to discover, in its profoundly human ideal, the intimate bonds, the common roots from which every man's aspiration and preoccupations take their source. We believe that this will not be truly and fully possible unless we can count on the supernatural ferment which is divine grace... Religion is a ferment and Christians are aware of this fact. That is why they can never accept to be passive witnesses of civilizations at work. They feel the need and the duty to take part actively in the common work, by putting forward their norms of action and their ethical principles..."

with us reminded us that our very lives are a pilgrimage to the place where we shall find God. He reminded us that by identifying ourselves with a group of pilgrims to holy ground, we identify ourselves with Him. The prayers we say on the way and the Masses we offer are a sham if we are not faithful to them during the whole of our lives and it was our Chaplain's prayer to Our Lady and the Martyrs that if there was goodness and grace to be obtained from these pilgrimages, they would ask Our Lord to help the pilgrimages grow in number, grace and goodness. We ask you to pray the same.

Members and Friends of Pax Romana interested in making the next pilgrimage in September, 1959 should write to:

Mr. Chris Wilson, P. O. Box 148
St. Francis Xavier University
ANTIGONISH, Nova Scotia, Canada.

Air Your Views

Louvain, November 5, 1958.

Dear Sir,

I read with great interest Am's impressions of the Christians she has known, published in your October issue. It is indeed lucky for the world that uniform behaviour based on religion does not exist. Personality is essentially a combination of inherited and acquired traits, and the saying that no two persons are alike holds good for Christians as well. Christianity being "a way of life" is a means towards an end, and as such has to be adjusted and modified to suit temperaments and national characteristics; the end however, always remains the same.

It is regrettable that in Thailand Christians do not take part in non-Christian ceremonies. I am a Catholic student from India and assure you that in my country Christians attend the funerals, marriages etc. of their non-Christian friends. A few months before my departure for Europe, one of the students residing in my hostel (a Catholic hostel) died and for his cremation (he was a Hindu) the whole hostel, including the Warden and the Principal, both Catholic priests, were present. It is indeed very heartening to see our Hindu, Muslim and Parsee friends go to inconvenience to prepare special dishes at their marriage receptions etc. for the Christians, who as a rule are not vegetarians.

It is quite true that Christians tend to isolate themselves. As Am pointed out this is because they are generally, in the East, a minority community. It is also undeniable that due to foreign influence the Christians in the East are generally more Westernized than their non-Christian countrymen and tend to lose their national character. They do not imitate the West, they merely ape it.

I do not think it is ever possible, except by means of some external, material sign, to pick out Christians from others only by their behaviour. However, an exchange of views and ideas between adherents of different religions will surely contribute much towards understanding between men. But again I would like to draw the attention of readers to a grave error into which Christians (especially in the mission countries) fall: they tend to think themselves superior to the other religions, which is quite irritating, if not downright nauseous. To possess the truth is one thing, to swagger and brag about it is quite another. Unless we approach this idea of exchange between different religious bodies with a spirit of understanding, trust, sympathy, and above all respect, it will only be a breeding ground for further distrust, suspicions and hatred. It is the same God who has created us all, Christian, Buddhist and Hindu; and I am sure the devil has had no hand in the creation of non-Christians.

(Signed) RONALD D'COSTA.

(Continued from page 5)

minist dominated countries, on the plea that where the civil law is equally severe in its restrictions on all religions, there is no discrimination. Indeed, Mr. Krishnaswami's logic forces him to the absurdity of equating the legal status of religion in the United States and in Soviet Russia, on the ground that both these countries base their attitude on a principle of separation of state and religion.

Catholic dissatisfaction

The representatives of several Catholic NGOs and particularly *Pax Romana* made oral and written interventions criticizing the approach in the first draft. While some of their viewpoints were reflected in the second draft, the basic outlook of the document remained unchanged, and it is doubtful whether any real contribution to religious freedom or any lessening of religious discrimination can be anticipated from the study. It may even be noteworthy that Mr. Krishnaswami declined, at this year's discussion, to undertake to define religion.

This problem of definitions is one which continually vexes the Economic and Social Council and its various sub-bodies. While agreement is lacking on such basic concepts as freedom, right, minority, to pick a few of many, the concrete contribution of these organs must be limited. And this lack of



UNESCO

"The will of the people shall be the basis of the authority of government" (Art. 21, 3)

agreement must of necessity persist for as long as states disagree on ultimate ends, that is to say, at the level of philosophy.

All men of good will are by definition anxious to help eliminate unjust discriminations. But these studies and other activities of the Sub-Commission demonstrate the danger of excessive abstraction, sociology is not mathematics. Each of its problems exists in a concrete milieu. To strike at phenomena without dealing with underlying realities can be catastrophic. And ultimately, to create a just international structure, it must be based on objective principles.

Chile on political rights

Mr. Hernan Santa Cruz (Chile), rapporteur for the study on discrimination in political

rights, seems to be aware of this factor, for he starts his first brief draft with a definition. He takes his stand on Article 21 of the Universal Declaration of Human Rights, which declares that everyone has the right to take part in the government of his country, directly or through freely chosen representatives; that everyone has the right of equal access to public service in his country; and that the will of the people shall be the basis of the authority of the government, this will to be expressed in periodic and genuine elections based on universal and equal suffrage. The study is to concern itself primarily with the exercise of these rights, and secondarily to deal with the rights proclaimed in Articles 15, 19 and 20 of the Universal Declaration.

The clear lesson to be derived from a review of a history of these studies is the extreme importance of a careful study and presentation of factual and critical material by interested organizations at all stages. Their contribution will be more valuable if it embodies the findings of national organizations in as many countries as possible. Studies at the international level alone inevitably tend to stress a priori and theoretical considerations, which need refinement by specific consideration of conditions in different countries and cultures.

Most governments and delegates welcome NGO contributions which fulfil these conditions. They are growing increasingly conscious of the complexity of the problems which they are tackling. When their approach is inadequate, the cause is more frequently lack of information than any prejudiced obstinacy. And even when prejudice exists, a presentation of the truth can often overcome it.

There is no doubt that the Communist and totalitarian governments start with a tactical advantage. Their monolithic control of expression of opinion permits them to confuse and conceal. Their Voltairean use of the massive lie enables them to score tremendous propaganda victories. The governments of the free world have shown little ingenuity in combating these techniques at the United Nations and its various bodies, but it seems as if one day they must make a stand. Perhaps in the meantime the non-governmental organizations could do more to unmask lies by a greater utilization of factual data.

Another urgent task is to prepare evaluations of and commentaries on the finished studies of the Sub-Commission on Discrimination. They will be used widely at learned and popular levels in education and as a basis for legislative and other action. Even the study on education, good as it is, needs serious evaluation of its principles from the Catholic viewpoint, and it also needs amplification and rectification of its review of conditions behind the Iron Curtain. It can be anticipated that future studies will require similar evaluation, perhaps far more urgently.

New Director General of UNESCO

As we go to press, we are happy to learn of Vittorino Veronese's election as Director General of UNESCO. Warmest congratulations and good wishes to this former Vice-President of *Pax Romana*, and unflinching friend of the Movement.

PAX ROMANA AT A GLANCE

FRANCE: "Christian Conscience and Nationalisms" was the theme of the *Semaine des Intellectuels Français* in Paris, November 5-11. This Week is organized annually by the Centre Catholique des Intellectuels Français and attracts well-known speakers and large audiences. This year's theme was treated under the titles: Nationalism of yesterday and today, Towards a world civilization, Beyond the Colonial Era, Nationalism and Communism, The Earthly and Heavenly Kingdoms etc.

Among the speakers drawn from France and other countries were Olivier Lacombe, President of the CCIF and professor at the University of Lille, Robert Delavignette, Joseph Folliet, Jacques Rabemananjara, Father Houang, Mr. Diop and Dr. Aujoulat.

Speaking on the drama of the Chinese Christian today, Father Houang said: "Charles Péguy could harmoniously combine love of France and love of God's Kingdom. This is impossible for a Chinese Catholic today. For on the one hand, from the historical point of view, he bears the heavy load of misunderstanding between his country and the so-called Christian West, and on the other, in the economy of salvation, the hour of China has not yet rung. Today in China, a Catholic who wants to remain faithful to the Church has to choose between apostasy and martyrdom. For a Chinese priest living in Europe, the only way of combining love of his country with that of God's kingdom is to be a witness to China in the Church — remind the Church that its universality is a mirage without the active participation of Chinese civilization, bear witness to the Church before his people, showing that the Church makes all the spiritual potentialities of China blossom, by transfiguring them."

Sharing the riches of our maturity with the young nations. Mgr. Chappoulié: "New states are being born almost every day, and they call for a choice place in the international concert of nations. Yesterday it was the countries which emerged from the break-up of the British Empire in Asia. Now it is Africa's turn — Libya, Morocco, Tunisia, Ghana, Guinea, Tomorrow — Nigeria, Togoland, the Camerouns... Are we in France seriously considering the need to put specialists of every kind at the disposal of these young countries whose structures are fragile and where sometimes the machinery for training personnel is only being set up. And should not Christians in France be moved and do their best to solve the drama of Algeria and the problems of the other French territories? First they must be alive to the spiritual dimensions of a situation which our leaders reduce to a series of statistics — economic, educational, sanitary and political. Tomorrow, whatever the outcome of the present crisis, our collaboration will be called for, unless there is an unlikely ostracism of which we would bear the ultimate responsibility. Let us be sure that this collaboration will be sterile without a reasonable atmosphere of exchange and understanding which we Christians have the absolute duty of creating."

USA: The Society of Latvian Catholic Academicians has been reorganized and resumed its activities after a break of several years. The Society has thirty active members in different parts of the United States. The Secretary is Mr. Peteris Prizevoits, 205 Hendricks Place, Indianapolis 1, Indiana.

THE INTERNATIONAL SECRETARIAT FOR ENGINEERS

The spread of *Pax Romana*-ICMICA helped Catholics to grasp the importance of international contact between intellectuals of the same profession. Established in 1947, the SIAEC's role is to ensure these contacts between engineers.

In the initial stage going from 1947 to 1951, the USIG (French Association of Catholic Engineers) put this idea into practice. It approached the national associations already in existence and took up contact with individual Catholic engineers.

The first Congress was organized at St. Germain-en-Laye. The broad theme, "The Catholic Engineer in Today's World" aimed at fostering personal contact, and creating a wave of interest in social problems on a world scale. The meeting pinned down the Secretariat's role as follows:

- to help its members to become aware of international problems;
- to help each country to develop groups of Catholic engineers, and promote their formation where necessary;
- to be the voice of all Catholic engineers in the international organizations, on professional questions involving ethics.

An International Committee was set up to carry out this program. It grouped representatives from associations of Catholic engineers from ten countries, and a chaplain. This team has since met several times each year.

Results of SIAEC's work

The first task was to set up and bring together groups of Catholic engineers. Now 14 countries have groups officially in touch with the SIAEC (Germany, Austria, Belgium,

Chile, France, Ireland, Italy, Netherlands, Peru, Poland, Portugal, Rumania, Spain, Switzerland).

To promote the formation of these groups, members of the SIAEC visited countries where no association existed. The President, Professor André Ferrari-Toniolo visited many cities in North America, while Fr. Louis Chevallier, chaplain, toured North America and Mexico twice. Together they took part in the First Congress of American Catholic Engineers, in Chicago.

The last General Assembly of the SIAEC, Madrid 1958, decided to publish a bulletin in order to follow up these visits abroad. The Secretariat feels that the bulletin is a most effective means of enlarging its field of action, of diffusing the results of its work, and of reaching a wider public.

The greatest ambition of the SIAEC, which it has already put into practice on several occasions, is to offer its members documents on the spiritual life, on professional problems and methods of action. On the basis of work done by individual members and the Assemblies and Congresses, the SIAEC draws up study material on important problems such as technology and materialism. An ethical code for engineers is being prepared.

The meetings and work of the SIAEC so far hold out strong hopes of forming an enlightened world community of Catholic engineers.

GERMANY: The Bundkatholischer deutscher Akademikerinnen held its annual general meeting in Dusseldorf at the end of October. During the meeting which laid great stress on spiritual factors, Dr. Maria Bienias spoke on Edith Stein and her importance for woman today. Dr. Bienias paid tribute to this philosopher, nun and martyr, who offered her life for her people and the peace of the world.

LATIN AMERICA

1. *The Latin American Bulletin of Information (BIDI)* resumes publication this month, after a year's silence due to financial difficulties. Publication has been made possible thanks to a grant from the Foundation for Youth and Student Affairs, USA, which guarantees costs for 18 months with a minimum of 6 pages in two colours, and a circulation rising from 1000 to 2000 copies. The BIDI covers all the *Pax Romana* federations, local groups and their leaders, and also other Catholic and neutral organizations.

The BIDI is a specialized bulletin for the coordination of regional activities especially for providing orientation, documentation and information. It is directed by the federation in Paraguay (SEEDAC), two of its officers, Messrs. Frachia and Gatti, and the General Secretariat of *Pax Romana*.

The BIDI will contain:

- a) information and appraisal of news items given;
- b) orientation — how to carry out the 1958-59 Program of Action for Latin America;
- c) international information, and how far it affects the zone;
- d) documents about civic, social and educational problems;

e) day-to-day working documents (i. e. how to graph the different aspects of University life, work through cells etc.) and letters to the Editor.

2. *The National Federation of Catholic College Students* of the United States has invited Mr. Raúl González Simón, Assistant Secretary for Latin America, to make a lecture tour of US universities next spring, as part of the Federation's program to devote more attention to the Latin American students.

3. *The Cuban and Peruvian federations* of the IMCS will fulfil their responsibilities under the Latin American Plan of San Salvador (1957-61) through organized weeks of prayer in Central and South America, beginning December next.

4. *The Catholic student group* promoted by *Pax Romana* in Medellín, Colombia, has managed to constitute groups in each faculty of the four universities in that city. It is hoped that by the middle of next year, it will be possible to form a national federation, and to consolidate it through 3 weeks field work. This field work will be undertaken by Mr. González during April or May 1959. Mr. González will work with students from Cali, Bogotá, Manizales, Pasto and Popayán.

(Continued from page 3)

regarding the current Commission texts of the various articles were made directly to the United States Government, by the National Catholic Welfare Conference, by the Catholic Association for International Peace and by the National Council of Catholic Women, among others.

The writer is not so familiar with similar activities in other countries which were at all events busy with the problems of existence and rehabilitation. But the examples which are known to her give testimony of the intense study and interest which existed and which one assumes had certain effects if not on governments at least on some segments of public opinion. These include the statements and discussions issued by the Sword of the Spirit in England, by the commission of theologians, philosophers, sociologists and jurists under the chairmanship of His Excellency, Monsignor Blanchet in France, the Conversations of San Sebastian in Spain, and the representations which were made by Catholic Women's Organizations, in numerous countries.

On the international level the tremendous concern with human rights — and the dangers thereto — is exemplified by a *Minority Statement*, enumerating a list of human rights, at the World Student Congress in Prague in 1946.

Only two Catholic members

The Charter had provided for recognition and consultation of competent and representative international non-governmental organizations. However, by the end of 1948, when the Declaration was adopted, only 65 organizations of all categories had been admitted to consultative status. Of these, only two were Catholic, namely the World Union of Catholic Women's Organizations (then known as the International Union of Catholic

Women's Leagues) and the Catholic International Union for Social Service. (*Pax Romana*, with a laudable post-war record of relief and reconciliation, had long since applied but was still engaged in justifying its Spanish affiliates and its exile and refugee members.) Therefore the formal statements and interventions made by Catholic international organizations to the Commission were limited to these two organizations. They were, however, among the most active of the groups interested, which did not by any means include all the organizations.

In letters, memoranda and oral interventions, both in Geneva and in Lake Success, the following were among the points stressed (sometimes several interventions were made on the same point):

The reason for man's dignity and the origin and nature of human rights as deriving from the Creator; the right to life regardless of physical or mental conditions (in spite of the Hitlerian horror, euthanasia and abortion had then as now their advocates); the equality of rights as between men and women to choose a spouse, marry and found a family (with unsuccessful opposition to the inclusion of the term "dissolution") and the general protection of the family; the rights of the family in education; the rights of groups other than the State to conduct education; freedom of vocation and occupation; freedom to worship God; the protection of the unity of families for those seeking asylum, stateless persons, etc.

The emphasis of this article is not to diminish the activity or contributions of other non-governmental organizations. Among these must be mentioned the different Jewish organizations and the Commission of the Churches for International Affairs (a joint body of the World Council of Churches and the International Missionary Council), the International Federation of Free Trade Unions, and the International Federation of Christian Trade

Unions. The frequent contributions of the last named were of a comprehensive and profound social character, not limited to the so-called economic, civic or political rights, being concerned with rights pertaining to the family, and that not merely for adequate wages or security provisions, and the racial order.

One purpose of an anniversary celebration is rededication; another is assessment of the tasks ahead. The latter are far greater than what has yet been accomplished. The implementation of the rights enumerated in the Declaration is a challenge to the conscience of mankind.

The rededication is no problem for Catholic non-governmental organizations, since, quoting Pope Pius XI: "In consequence of his high conception of the nature and gifts of man the Catholic is necessarily the champion of true human rights and the defender of true human freedom." Perhaps this is one reason why the oppressors of human freedom would silence the Church's teaching. It is certainly one reason why prayer for the freedom of the Church to discharge her saving and humanizing mission is an essential part of the Catholic's concern for human rights.

USA: The following was one of the resolutions passed by the National Convention of the NFCCS (National Federation of Catholic College Students) in San Francisco, end August:

I. AFRICAN EDUCATION

Whereas: The government of the Union of South Africa, by its policy of apartheid, threatens to close the non-segregated universities to further admission of native African students;

Whereas: In fact separate education in the United States has proven to be "separate but unequal";

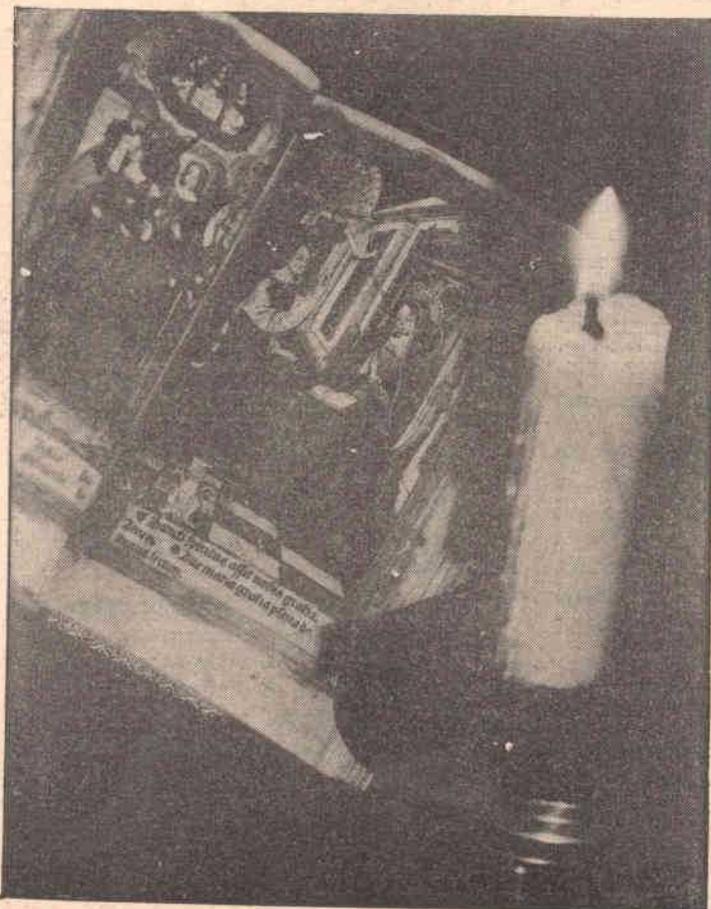
Whereas: No provision has yet been made for the construction of universities for Africans;

Whereas: The students and faculty of these non-segregated universities and the National Catholic Federation of Students of South Africa have opposed this policy of segregation, both as a violation of the spirit and freedom of the university and as an attempt to cut off the African from the rest of the educational community (by teaching only native languages);

Be it resolved: That the International Affairs Vice-President convey to the National Catholic Federation of Students of South Africa the support of this Congress in its opposition to apartheid in the universities;

Be it resolved: That the 15th National Congress recommend to the College and University Relief Administration the continued support of the project to provide medical education for a Catholic African student in the integrated medical school of the University of Witwatersrand.

*



*"In him was life, and
the life was the light
of men."*

To the readers
of the Journal:

A Happy and
Blessed Christmas