

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

emilio c. fracchia:

the catholic in the university

Within the framework of the general discussion on the role of the Catholic student in the university community, the third commission at the Krabesholm Assembly studied the question of the structures of this community. The Commission reviewed the present structures of the university under the light of principles which had been established at former *Pax Romana* meetings devoted to Catholic student action within these structures; working from this basis it arrived at the following conclusions:

It defined presence as the penetration of all university structures by Catholics who, concerned with the common good, attempt to bring a solution based on Catholic thought, life and action. This action should be carried on with all members of the community whatever their beliefs may be. In doing this, Catholic students should have as their main purpose the insemination of the total, harmonious and balanced vision of life and the student community which is given them by their faith and which they should share with their fellow students.

This presence which the Commission defined is a duty which binds all students in the university community. As men who participate in a community, Catholic students cannot withdraw from the pursuit of the common good which is the distinguishing characteristic of this community; as Christians, it is incumbent upon them to make of this community an instrument in the total development of the personality of the students. This is the basis of any effort of a supernatural kind. From a tactical point of view, they should strive, in accordance with papal directives and the urgent needs of the modern world, to give a Christian character to current ideologies.

Such a presence may have many forms. It may be individual, in which case it is dependent upon the fidelity of the student to his academic responsibilities. Or it may be communal, resulting, in given circumstances, from the existence of a Catholic group as such. It might also be the simple presence of a group of students directed and inspired by a federation which is not itself directly involved. Thus there are, according to local conditions and the work which one wishes to carry on, as many forms of this presence as one might want in a given case. What such a presence requires in all cases is that the student act christianly, even if at times he cannot act as a Christian. Faced with the danger of ever possible confusion and the regrettable consequences which flow from it, it is necessary to take pains not to commit the Church in areas where the Church itself is not committed.

In a community which posits a neutrality which is positive, this presence in university structures supposes cooperation with all students honestly seeking the same common good, no matter what their individual beliefs may be. Far from being a purely negative attitude or a totally sterile polemicism, this demands a common search for common ground on which Christian students can meet their companions; it also demands a positive and constructive reaction before all sincere and just initiatives which the community is trying to put into action for the common good of the

university. The convergence of all these forces tends, through a spirit which is devoted to all those things which influence the welfare of the university, towards the realisation of this community. This spirit of service must be particularly devoted to truth and must respect and affirm its rights above and beyond all contingencies.

Seen in this way, presence demands that the student have a good professional formation, a moral and Christian doctrinal formation, and a conquering spirit. To establish these qualities, it is necessary that the federation realise its collective responsibility in the specific task of forming leaders. These clearly expressed affirmations of the Commission provide the basis for the following considerations.

university structures

The university in itself is a community. Like all institutions and communities constituted in order that a common end may be attained, a structure (through which common ends may be directed in different ways to this end) is needed. In the concrete case of the university

this structure includes both the institutional and functional order of those activities which, on a higher level, form members of society. A Catholic presence must take each of these aspects into account.

In the university, considered here as an institution, diverse social groups — students, professors, graduates — are created as a result of the natural right of association. We shall not try to investigate here the implications of a Catholic presence in all of these groups but will rather limit our considerations to one concrete aspect: student groups through which students cooperate, along with the professors, in the realisation of the ends proper to the university.

These student groups either assume or should assume the responsibility of helping students participate adequately in the total life of the university community. This is the purpose of these groups; they do not exist merely to defend the interests of one class. These groups belong to all students without any sort of discrimination.

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scandinavian youth

In an area comparable to the combined territory of France, Italy and Spain, forty thousand Catholics live in the midst of some sixteen million Protestants

The Scandinavian countries — Finland, Denmark, Sweden, Norway — form a geographical, historical and cultural unity. At the outset of the Reformation these countries, which had had a common medieval heritage, separated from the Catholic Church; Catholic history was thus dormant in Scandinavia until 1849 when the Danish constitution accorded religious freedom in the country. At that time there were only eight hundred Catholics in Denmark but by the end of the century when the Apostolic Vicariate was established the number had risen to five thousand. Last Pentecost a diocese was established in Denmark. Later in the year another was created in Norway, leaving only two Scandinavian countries in the category of mission territories. Today, in an area comparable to the combined territory of France, Italy and Spain, there are forty thousand Catholics who live in the midst of some sixteen million Protestants. Denmark has twenty three thousand, Sweden has ten thousand in addition to the twenty thousand war immigrants who have just been added, Norway has six thousand and Finland, which was established as mission territory as late as 1906, has only two thousand. Copenhagen, a city of one million, is considered the Rome of Scandinavia as a result of its nine parishes which care for nine thousand faithful. There are now one hundred priests in Denmark, a quarter of whom are Danish; among the major orders established in the land are the Jesuits and, since October of 1953, the Dominicans. In Norway Jesuits are still forbidden entry under pain of death and, during the war, Finland had only one priest to administer the sacraments. Only Denmark has a native bishop, the Most Reverend Th. Suhr, a convert born in 1896 who, before

being consecrated bishop in 1939, was the prior of a Benedictine convent in Rome. He is very much respected by the Danish.

The Catholic press in Denmark consists of a weekly revue, *Katolsk Ugeblad* which specialises in news, and *Catholica*, a quarterly revue of a high intellectual and cultural standard. In Sweden there is *Credo* and in Norway, *St.-Olav*. Only Denmark has a Catholic school system in which there is one high school from which its first four students graduated this year.

The problems which Catholics in this situation must face are both internal and external; though this article concentrates mainly in Denmark what it says has likewise reference for the other countries.

The most immediate question which presents itself is that of Protestantism; however, because of the present condition of the Protestant church in Scandinavia, it is not the capital problem. Scandinavian Protestantism is orthodox Lutheranism, based uniquely on the Bible. In reality, it is divided between those who lean towards a kind of pietism and those who favour a kind of 'high church'. The church is national; one becomes a member of it through baptism. In Denmark, though, where about 97% of the population belongs officially to the Church, only about 10% practices. As a result of an internal crisis within the Church between those theologians who are rationalists and those who wish to return to an orthodox Lutheranism, this number is constantly diminishing. Relations with the Protestant church, in spite of these internal difficulties, have grown better in the last twenty years; but there is still a long road ahead.

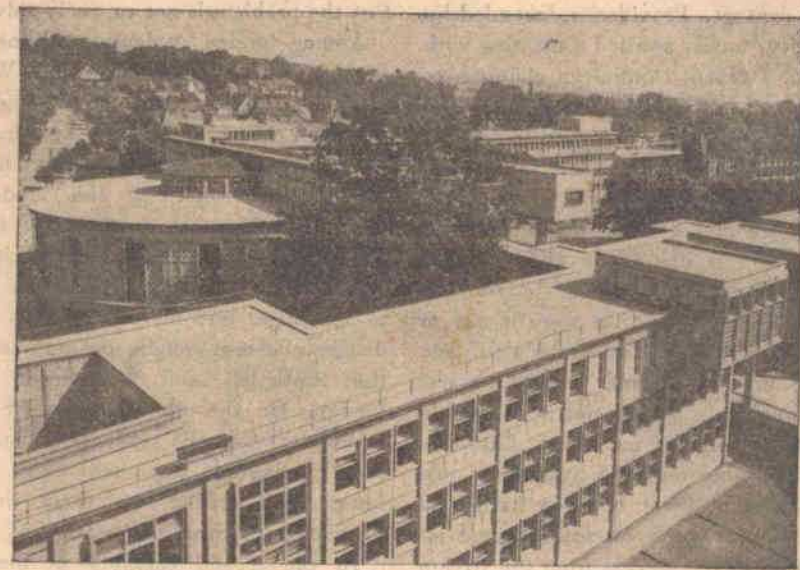
The greatest external problem is that of the materialism which is wide spread throughout Scandinavia and which is ever increasing. If we were to look for the cause of this materialism, we should probably find that the high standard of living and the individualism

of the Nordic character have something to do with it. While Scandinavians are not atheists, there is among them a total indifference to religious and philosophic problems, both of which are considered as 'private affairs.' The growing consequence of this is that Scandinavians make a total separation between morality and religion. Statistics show that, among the countries of the world, Scandinavia has an extremely high percentage of suicides, divorces, neurotics, and planned abortions determined by social indication. More than half of the children born in Denmark are born during the first six months of marriage; all these figures are on the increase. In the midst of these facts, Catholics must find some answer to give.

In general, the best points of contact are on the cultural level. Catholic literature is very much respected. Names like Sigrid Undset and Johannes Jorgensen are known by all and, through his literature, Jorgensen has played an incontestably important role in the change of attitude towards Catholicism in Denmark. In addition to this cultural activity, the effects of example should never be underestimated. Since the Scandinavians have a great respect for work, Catholics can have their religion respected by making themselves and the work they produce respected. But they must also know their religion well, for, in all circles, questions are constantly being asked. It is necessary to adapt Catholicism to Nordic mores, to form a kind of 'Scandinavian Catholicism.' Faced with continued prejudice, particularly in Sweden, it is important to show that Catholicism is not something foreign. Though this situation has improved over the last twenty years, there is still a great deal to do.

The greatest of the internal problems is that of mixed marriages. In a population where Catholics represent only one-half of one percent a great number

(Cont'd. page 4, col. 3)



fribourg university: Where the Icmica Council met

icmica plans

the portugal assembly

Because it exists, because its action extends to all those — students and intellectuals — whose lives are dedicated to intellectual activity and because it attempts to create among these people a common awareness, *Pax Romana* is not an organisation which is an end in itself or a movement which is content

to do nothing but cheaply show its force. As a 'movement' of Christian lay people its role is clear. It should lead its members to a better and Christian accomplishment of the tasks which are incumbent upon them; in doing this it should be moved by the conviction that human things are protected and renewed by the light of faith and the fire of charity.

There are various tasks which are open to the person who has been formed by the university for intellectual activity. These can be ultimately reduced to two general spheres of activity: the seeking after truth, whether this be human or divine, eternal or perishable, limited to the created world or to an investigation of the profundity of God and the practice of what we are wont to call a profession. The latter is a personal activity which serves other men and which is aimed at procuring goods which are designed to either protect or safeguard them. It is the apostolic end of *Pax Romana* and the groups affiliated to it to provide the Christian background and orientation which will allow the penetration of these two orders by well-trained university people.

The Movement has still other ends. Some of these concern directly its members while others are destined to give a Christian inspiration to the international community which is gradually becoming a reality. For an apostolate to be effective in these two spheres, it is necessary that it be based on a devotedness among those who work for its realisation.

a unified apostolate

The Plenary Assembly of *Pax Romana*, ICMICA meeting in Toronto in 1952 determined clearly the apostolic ends of *Pax Romana* and set up the distinction mentioned above between the intellectual apostolate in the realm of thought and the professional apostolate which seemed to demand a work of evangelisation in university professional circles. Successive Assemblies have based their programs on the establishment of this distinction.

The Plenary Assembly held in Bonn in 1953 studied the intellectual aspect of this common apostolate. The conclusions of this meeting stressed 'the ever more important necessity imposed upon Christian intellectuals to have a total vision of the world vitally illumined by faith'. What this implies is that there cannot really be a dichotomy between the intellectual and professional apostolate. Because they complement one another, the two cannot be

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Mr. Fracchia is one of the assistant secretaries of *Pax Romana*. He has long been associated with university work in his native Paraguay.

Miss Thon was one of those responsible for the organisation of the Krabesholm Assembly. She is the president of the Academicum Catholicum.

rose mary mcgowan :

scandinavian impressions

After the Interfederal Assembly in Denmark in July-August 1953, Miss McGowan, of the General Secretariat, made a brief visit to Stockholm and Oslo on her way to attend the annual Summer School of the British federation in Scotland. Miss McGowan here adds a few of the impressions gathered during her brief visit to the above description of the general situation of Catholics in Scandinavian countries.

Scandinavians at Krabbesholm had warned me that the summer vacation would find but very few students in the capitals. So seldom however does one of us come so far north that it would have seemed a pity not to try to make some contact. Providence, seconded by tenacity, finally secured a meeting with Father Dureau, Dominican chaplain to the Swedish students, and the day and a half in Stockholm managed to squeeze in three visits to the little Dominican convent at Linnegatan 79.

My strongest and most indelible impression is one of an all-embracing materialism which must engulf so insignificant a minority were it not so admirably vital. Linked to this, one finds an acute and almost heart-breaking sense of isolation — a double isolation. On the one hand, Catholics are inevitably removed from their own people; what must be even harder to bear, however, is a certain sense of isolation or remoteness from the stream of life of the Church in other countries, perhaps even a lack of understanding on the part of the other Catholics of the plight and isolation of these their fellow-members in the Mystical Body of Christ.

Of some seven thousand students at Stockholm university, there are between fifteen and twenty Catholics. The only Catholic school, catering for five hundred students, includes less than twenty Catholics; the only Catholic girls' hostel (Dominican), presents the same case of an infinitesimal minority lost in an overwhelming majority — sometimes of nominal Christians, more often of modern pagans.

Among the many obstacles or criticisms they must meet, perhaps the most serious is the fact that Catholicism tends to be regarded as foreign — foreign in its outlook and customs, its clergy and its literature. In the whole of Stockholm there is not one Swedish priest — they are all 'foreigners', French, German, etc. Modern Catholic culture is regarded as 'imported'. The task of translating modern Catholic literature into Swedish is being tackled by small groups but remains frighteningly vast, while Catholic literature being produced in Swedish is inevitably minimal. The field of action is almost unlimited but the workers pitifully few. Father Dureau himself has some half-dozen full-time responsibilities — teaching, writing and translating, publishing and selling through the little Dominican publishing house and book-shop... Time for the students has simply to be found out of an over-full 24-hour day. But Father Dureau somehow manages to find even that.

Prior to 1949, the Academicum Catholicum Sueciae catered for all university people, graduates and students, on the same level. Recognition of the fact that different problems meant different needs and that different needs meant different treatment prompted the organisation of something, within the Academicum, to cater specially for the students. Monthly meetings of the wider Academicum still continued, but special meetings were introduced at the same time for students. The two or three who came along once every three weeks to their meetings during the first year have slowly grown to fourteen or fifteen, while the meetings have been made fortnightly. It is the kind of slow and patient work that must be accomplished in faith, without looking too much for results or outward success. And yet sometimes there does seem reason to hope.

There is a certain intellectual curiosity towards Catholicism which must be

fed, even when this is but a very foggy seeking after truth. In the high schools at present, however, there is a great interest evident in Catholicism, an interest which in two years should reach the universities. In a country where ignorance and prejudice play so large a part in the general attitude to Catholicism, such an interest can indeed hold the seed of hope for the future.

As a possible means of meeting this sense of isolation. I asked about contacts with foreign Catholic students. But the problem is not so easily solved.

Among foreign students studying in Sweden, there are two types. With those there for a limited period only — for example, Latin Americans, French, etc. — there is very little contact, nor indeed is this made a point of concentrated effort. If they are known to be Catholics (which itself is not easy to ascertain), they are invited to meetings, but there is always the danger of strengthening the impression that Catholics and Catholicism are foreign. On the other hand, their aid to Swedish Catholic students is usually strictly limited; any help they can bring will depend on their fluent knowledge of Swedish.

In the second category of foreign students are to be chiefly found refugees — Poles, Balts, etc. These prove in general even more difficult to reach, not only because of the difficulty of original contact when it is not known whether or not they are Catholics, but also because the majority of them have already lost the faith.

With regard to Swedish students studying abroad, there is greater opportunity for Catholic contact, but a consequent danger too. For most of these (the majority of whom go to France and Germany) this represents their first meeting with Catholics, their first contact with all that the Catholic faith and Catholic culture can mean. Caught up in the rich enthusiasm of this overwhelming encounter, quick conversion frequently follows. Their return to their families and the familiar materialist atmosphere of their previous lives, but above all to the isolation of a Catholic convert in contemporary Sweden, often produces a crisis whose psychological and spiritual effects can be disastrous.

Compelled by the necessity of doing something, I asked Father Dureau for suggestions as to how *Pax Romana* could help these students.

His first and last insistence was on their sense of isolation from the rest of the Catholic world.

He urged the development of relations between Swedish and other Catholic students. As a means of reaching the students in Sweden itself, he suggested that Catholic students in other countries be encouraged to learn to speak Swedish and come to Sweden to study. He also asked if it would be possible to extend invitations, or at least send notification (but sufficiently in advance) of national meetings in which Swedish students could participate — not only Catholic, but any meeting that will facilitate student contact and exchange. On the other hand he urged that efforts be made to exploit contacts provided by Swedish students in other countries. Here he suggested that Swedish Catholic students could perhaps be invited to stay in Catholic homes; special efforts could be made to introduce Swedish students into the life and activity of the Catholic federation, of discussion groups, faculty study-circles, etc. He regarded this as of very great importance, not only for the individual student himself, but perhaps more importantly even, for the experience and the influence it would give him on his return home.

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In Oslo, not only the chaplain, but most of the students themselves were



a significant event for scandinavia
Scandinavian Delegates at I. A.

scandinavian youth

from page one

of such marriages is inevitable. But this often represents, particularly in cases where the Catholic party is a recent convert, a grave danger to the faith of the Catholic and to the children who result from the marriage. Related to this is the problem of forming religious vocations in an environment where the Catholic tradition so necessary to this formation is often absent and where individualism plays a major part.

The second great problem is that of isolation. The growth of the Church in Scandinavia is especially due to conversions of which they are many (some three hundred a year in Denmark) from every sector of life, and from among the students and the youth. The difficulty of their position has often been compared with that of the first Roman Christians. They are

likewise away. But with great good fortune I was finally able to track down Kari Børresen, Secretary to the Academicum, with whom I had a delightful but terribly rushed talk just before my train left.

The impression here was very similar, though the tone more optimistic. With Catholics in the same position of an insignificant minority, the milieu still seemed to be more open to their influence. The war apparently wrought a great change in Norway, the suffering jolting people out of the materialism into which they had drifted and forcing them back to basic questions. At the same time only about one percent of the overwhelming Protestant population are regular church-goers. Since the war, interest in Catholicism has definitely increased, even to the extent of enjoying a certain vogue in the university, and two-thirds of recent converts to Catholicism are intellectuals. The Norwegian character itself facilitates contact; there is a general willingness and openness to discussion, and even a desire to discuss Catholicism with Catholics. Members of the Catholic federation, which includes both student and graduates (in Oslo university there are only five to ten Catholics out of four or five hundred students), are trying to respond to this desire, both individually and as a body. Among the most effective methods they have so far found are their meetings for cultural and intellectual discussion in each other's homes. These are open to Protestants as well, thus providing a friendly introduction into the life and atmosphere of the Catholic community, and frequently a Protestant is asked to speak. Meetings so far have averaged an attendance of some fifty to sixty.

Kari likewise stressed the general ignorance of Catholicism among Protestants and the fact that study or travel abroad and the consequent contact with Catholicism usually results in interest if not conversion. Her final plea, like that of Father Dureau, was for greater understanding and interest on the part of other Catholic students in *Pax Romana*, an interest and understanding that would find expression in praying for and with them and in helping students by contact and friendship, introducing them into the life and thought of their Catholic groups in other universities.

always alone — in their families, at work, in school. Because of the regard in which Catholicism is held, their conversion represents a family scandal, something which is never talked of. These young people find themselves extremely isolated. And since it is they who most often are confronted with the problems indicated above, Catholic youth organisations have a vast task to perform. Three such organisations, each with a special role to fulfill, already exist — the scouts, parish youth, and students. In conformity with the mores of the countries and because of their small numbers the latter two organisations have mixed membership.

On the student level, the Danish Academicum Catholicum represents the most important Scandinavian organisation. It was founded in 1896 (Jorgensen was among the founders) and has now some three hundred members from all over the country; its work is centered about Copenhagen and Aarhus. Similar organisations in other countries date from the thirties. Sweden's, with four centers, is the most active. For admission to the Danish federation a secondary school diploma is sufficient. Since the pursuit of higher studies is not required, the number of university students is in great minority. The Academicum Catholicum is thus affiliated to both *Pax Romana* movements and works more on a general intellectual level than one that is exclusively of a university nature. Two methods are used in the local groups. Instruction given at monthly meetings on contemporary intellectual problems is followed by discussion; in much the same manner, study themes are discussed in camps. The second method is that followed on a family level or in summer camps where a conscientious effort is made to create the Catholic environment which young converts lack. These take place far from the city in an atmosphere of charity and study which is dominated by the liturgy. Sometimes

it is followed by an 'open house' at the home of one of the members where discussion can wander from the strict limits set by the study theme.

Study methods differ from year to year. During the war concentration was placed on the small group; the post-war period has introduced a great number of problems which need to be studied by wider groups. Religious instruction based on the knowledge and experience of the liturgy must be added to this in order that knowledge of the faith will be deepened. A periodical is edited in cooperation with the corresponding groups in other countries and every two years a closer contact is established through the Inter-Scandinavian Congress.

The difficulties which must be met are those which every youth organisation encounters; members must be made active, they must feel at home, they must sense their responsibility to other youth whether these be Catholic or non-Catholic, they must be taught to overcome natural and Protestant individualism in order that they can participate in the Mystical Body of Christ. For this reason contact with Catholics in other countries is of great importance as are visits from Catholic intellectual and political personalities. It is also important that Scandinavian Catholics have the chance to visit Catholic universities, for that would give them the opportunity of leaving the materialistic influence of their universities and living for a while in a Catholic environment. Attempts were made to do this after the war, but it was evident that greater consideration had to be given to exiled and refugee students. But the need is still great; for that reason the Interfederal Assembly of *Pax Romana* held in Krabbesholm last summer represented a significant event for Scandinavia, an event which will have repercussions on future work and which for this reason has aroused deep gratitude on the part of Scandinavian Catholics.

Friends of *Pax Romana* are reminded that we shall be very happy to enrol them again this year on our list of Friends. All that is needed is that little extra understanding and generosity to send a double subscription to the *Journal of Pax Romana* (12/6d. stg., or \$ 2.50). Besides receiving the *Journal* regularly, a Friend receives a card of membership of the Association of Friends of *Pax Romana*.

coming meetings

march

7 Feast of St. Thomas Aquinas: *Pax Romana* Day.

april

2-8 Vienna: Study Week on the Liturgy organised by the Austrian student federation for other IMCS federations.
14-17 Dusseldorf: Study Week on Modern, Liturgical and Ecclesiastical Art organised by the IMCS Sub-secretariat on Art, Rev. Dr. Leonard Kuppers, Director of the Sub-secretariat.
21-24 Luxembourg: IMCS-ICMICA Study Week on *The Responsibility of the Catholic in the Body Politic*.

june

30 Dublin: Meeting of ICMICA Secretariat of Doctors on *Demography and Medical Practice* (to 4 July).

july

18-25 Lausanne: University Women's meeting for discussion on *Professional Problems of University Women*.
18-22 Delft: Meeting organised by IMCS Sub-secretariat for Engineers on *The Social Role of the Engineer*.
22-25 Delft: International Congress of Catholic Engineers on *The Catholic Engineer and Industrial Relations*.

august

early Lisbon and Fatima: Plenary Assembly of ICMICA. Theme: *The Apostolate in the Professions*.
13-14 Flueli (Switzerland): European Days.
15-22 Flueli: Interfederal Assembly of ICMS. Theme: *The Christian Student and the Practice of International Understanding*.

september

3-5 Saragossa (Spain): Third International Congress of Catholic Pharmacists.

human rights :

Ever since the project of a Universal Declaration of Human Rights was first considered, *Pax Romana* has taken the greatest interest in the efforts of the United Nations towards the promotion and defence of the inalienable rights of the human person. As early as 1948 the International Catholic Movement for Intellectual and Cultural Affairs chose a study of the rights of man as the theme of its Plenary Assembly in Ware, England, while its international meeting in Limbourg-an-der-Lahn, Germany, in 1951 examined both the progress made since 1948 as the result of the Universal Declaration and the European Declaration, and the draft covenant of the Universal Declaration launched by the United Nations.

Developments in recent years have provided *Pax Romana* with many opportunities of presenting its viewpoint before either the Economic and Social Council (Ecosoc) of the UN or the Commission on Human Rights. The latest of these was a long memorandum sent to the General Secretariat of the United Nations on 24 December regarding the draft covenant. The texts of these two covenants submitted by the Commission for elaboration, the one relating to social, economic and cultural rights and the other to civil and political rights, are introduced by a single preamble and followed by a final section dealing with the implementation of the provisions of the covenants. Last August Ecosoc decided to invite interested international non-governmental organisations to present their observations on the projects before the Commission on Human Rights proceeded to put them into their final form.

The communication addressed to the General Secretariat of the UN in the name of *Pax Romana* indicated the Movements' appreciation of the very

real progress accomplished by the Commission in establishing the text and proposed at the same time a series of modifications of details which seemed important. The memorandum begins with the following declaration of principle:

Pax Romana notices with satisfaction that the preamble of the covenants recognises 'that these rights flow from the inherent dignity of the human person'. This is an affirmation of incalculable value; it shows the Commission's full awareness that the rights of man depend neither on conventions, nor international custom, nor the will of the State which grants them to its citizens. For us Christians this acknowledgement is essential. We consider that the ultimate foundation upon which rights are established is the natural law, the participation of man in the wisdom and the will of God, the Creator and End of all things.

We recognise the existence of an objective truth whether this be natural truth discovered by the normal, exercise of reason, or supernatural truth received through divine revelation. Man, as a creature of God, is part of an order of superior values of which he is not the author; he should conform freely to this order. The dignity of man thus requires that only truth should be proposed to him. But it similarly imposes on each conscience the task of seeking the good and the true without which man does not realise his destiny.

Although social by nature, man, with regard to society, possesses an unquestionable right to seek freely after truth and to conform his life according to it. It is for this reason that the human conscience can assert before the state the right to follow its own path in this pursuit, that is,

the right to practice freely its belief without being impeded by coercive measures of the state, as well as the right to the greatest possible physical and moral well-being. We believe that the rights of man vis-a-vis the state, which the covenants wish to guarantee, are founded on this fact.

In the light of these principles it is possible to be enthusiastic about the general presentation of the covenants. Still there are a certain number of articles which, in the opinion of *Pax Romana*, need to be amended or enlarged. It would be useless to publish here the exact wording of the amendments which *Pax Romana* has proposed since these make sense only in the rather voluminous context of the covenants. Thus it is necessary to limit these explanations to the following resumes:

The right of peoples to self-determination: This right is stated in article one of the two covenants. Certainly we recognise and admit, as does the project, that the right of peoples to self-determination includes a permanent right over their riches and their natural resources. But we ought also to proclaim that natural riches are destined for the usage of all men and that consequently the State's eminent domain over its riches is limited by the duty of permitting equitable circulation of its goods among all countries, in order to avoid the scandal of people condemned to misery while others live in the midst of abundance.

The right to work: The fact that the text envisages this right only within the state might lead to insurmountable difficulties which contradict the worldwide scope of modern economy. We feel thus that each worker should be able to seek an activity anywhere in the world where possibilities of working

are to be found and that this should be taken into account by the States.

Working conditions: In addition to the conditions of security and hygiene, just salary, rest and leisure which it guarantees, we ask that the covenant add the protection of the worker against future insecurity, at least where arbitrary firing or work stoppage resulting from unjustified economic speculation are concerned.

Rights of children: The protection of children against exploitation which the covenant, speaking of social rights, expresses in a strikingly beautiful section on the protection of the family, considered in article 10 as the foundation of society, ought to include the safeguard of their moral as well as their physical health.

Cultural rights: Articles 14, 15 and 16 of the same covenant concern education and the right of each person to participate in cultural life. These are among the most complete and the most satisfying articles of the whole document. As a complement to this excellent presentation, we request that an article stipulating that discoveries in the scientific field are a good common to all men be inserted. In doing this, we seek to avoid the possibility of scientific discoveries becoming instruments of domination in the hands of certain States.

The right to property: We are astonished to notice that there is a total absence in the covenants of an article protecting the right to property which, moreover, figures in the Universal Declaration of Human Rights (article 17). We request that the Commission include this as it was proposed in 1952 by the French delegate.

The right to life: This right is adequately protected by the covenant relating to civil and political rights (articles 6 and 7). However, it seems to us that

certain corollaries which make more explicit and complete the consequences of this right ought to have a prominent place in the covenant. We ask thus that the three following ideas be incorporated:

- 1) that the right to life includes equally the protection of prenatal life and that abortion is a crime against the human person;
- 2) that euthanasia — implicitly condemned in the present text — ought to be formally forbidden;
- 3) that scientific and medical experiments on human subjects are not permitted.

In this respect we do not agree with the present text which seems to allow these experiments in cases where the person freely volunteers for such experiments. Free consent is not an objective rule of human action. In our opinion, all physical mutilation and all grave medical measures which are opposed to the right and duty of the human person to preserve his own physical and psychical integrity should be forbidden.

The right to asylum: We regret that the right to asylum, which is recognised by article 14 of the Universal Declaration of Human Rights, is absent from this covenant. If there is an elementary right of the human person which stems directly from his right to life, it is that of seeking asylum in another country when his life or his liberty is unjustly threatened. We ask thus that the covenant reinsert the text of the Universal Declaration, making it clear that a state shall never expell or drive back foreigners seeking asylum towards territories where their life and liberty

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university

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And the Catholic student should understand that one of his elementary attitudes ought to be an understanding of the fact that the common good cannot except anyone; he should respect a fundamental hierarchy of values and ends.

In this sense the national union of students can be considered as a sort of 'union-like' group of those who, holding the most diverse ideological convictions and religious beliefs, act as university people in conjunction with professors and graduates in order that the university will really accomplish its educational ends and fulfill its mission as the Alma Mater of society.

These terms define the bases — and, at the same time, the limits — of Catholic presence. By legitimate right the national union belongs to the Catholics. And if our participation as Catholics is indispensable — since it is our task to work, in an attitude of truth based on charity, for the ends of the university — it must be based on a realisation that this community belongs to all university people who, in given cases, may work more effectively in it than we others. This is the practical problem of our action. It requires a realistic preparation and a concrete effort directed by the virtue of prudence as well as application in the domain of the university of our general social and civic formation.

the nature of our action

In order to work effectively within the structures of the university it is necessary that we have a prior and clear idea of our action. Our point of departure is the Catholic student federation. This might be either a representative organ of Catholic students or a center of professional cooperation or exchange; what is essential in all cases is its *apostolic* spirit, its sense of the rechristianisation of the world which, even on the natural level, is the mission of the layman in modern times. And this certainly does not exclude a more profound aspiration to the missionary order.

Our groups will thus be essentially apostolic which means that they cannot be placed on the same level as general university groups; nor can they replace them. On the contrary the Catholic group facilitates the task of the university group by respecting its autonomy; it helps it by supplying it with leaders formed according to a 'harmonious and balanced' conception of personal and communal life; it perfects it through the personal example of its members, an example which is rooted in Christian faith and charity; and, finally, it orders it by supporting all initiatives which tend to the accomplishment of purely university ends.

The action of a Catholic federation within the university should always follow these major lines:

1. A personal action on souls which is aware of that intellectual honesty which exists in the depths of hearts and which, through patient and obscure labour, edifying example, divorced from all ulterior motives and a full utilisation of the delicacy of personal situations, may lead to conversions of those souls which are susceptible to grace.
2. Personal and collective action in university life designed exclusively to guard the authentic ends of the university, to protect its non-religious economic and political character; an action which is based on the desire to create, not a Catholic organisation, but a real university which is neither a center of partisan opposition, nor a factory pouring out arguments for national or international political expansion of a given regime, nor even an instrument of levelling the classes of society.
3. Personal and collective action which is designed to add Christian nourishment to the concrete realisations of the university and which takes advantage of the charity of natural values which exists in the ends means of the university community.

The pursuit of these lines will develop our own action without cutting us off from either the common life of the university or the national union of students. Catholics will not then form groups apart within these institutions; they will not reflect the spirit of a ghetto, nor will they give the impression that the fact of being Catholics inhibits them from a free and



Enrique Ibarra and Emilio Fracchia

total participation in the life of the university community. Experience has shown that such a spirit of abstention gives antichristian elements a better chance of leading university policy towards their — and sometimes anti-university — objectives to the detriment of the whole community. This is what has happened more than once in countries which are traditionally and sincerely Christian.

It is both possible and necessary to guide our action simultaneously along the three general lines indicated above. In the long run, work in the national union of students can only be effective insofar as we develop *at the same time* a work of rechristianising conscience and undertake an individual apostolate to the leaders of university groups. It is only that great richness of personal life which can communicate to communal life the spiritual depth of which the modern world has need.

If it is true that the participation of university people in the life of their community is by itself a formation it is nonetheless true that this demand

requires a theoretic, practical and even technical formation on our part. This formation should come from the federation and should be one of its major tasks. The Third Commission of the Krabbesholm Assembly did not miss the opportunity of pointing out this requirement. If something should be added it is that such a formation ought to be carefully proportioned according to the principle of individual vocations. This is one of the basic principles which will make the action of Catholics in the university an action of leaders and not only of the masses. Furthermore this respect for vocation is fundamental if the personal possibilities of youth are to be developed in the natural as well as in the supernatural order.

international organisation

Similar reasoning should be used where international organisations are concerned. Our presence in international life — particularly at the present moment — certainly requires a good measure of prudence. But in no case does it require the scission of Catholics on the international level. Effective Catholic presence in international university life demands that Catholic presence on the local and national levels be more penetrating and active every day. Without this there can be no assurance of effective effort on the world level. It is evident, as in the case of *Pax Romana* itself, that international work will become a reality only to the extent that national organisations accomplish their respective tasks more perfectly.

All these considerations only strengthen the force of this elementary truth.

for pax romana day 7 march

lesson from the book of wisdom :

I wished and understanding was given me ; and I called and the spirit of wisdom came upon me ; and I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her. Neither did I compare her unto any precious stone, for all gold in comparison of her is as a little sand, and silver in respect to her shall be counted as clay. I loved her above health and beauty, and chose to have her instead of light, for her light cannot be put out. Now all good things came to me together with her, and innumerable riches through her hands. And I rejoiced in them all ; for this wisdom went before me and I knew not that she was the mother of them all ; which I have learned without guile and communicate without envy and her riches I hide not ; for she is an infinite treasure to men : which they that use, become the friends of God, being commended for the gift of discipline.

from the mass of st. thomas aquinas

the apostolate in the professions

working plan for portugal assembly

I. The profession as it exists at present

1. The historical evolution of the 'liberal' professions up to the present moment.
2. Sociological study of the profession in present-day society: the importance and significance of the intellectual professions in modern life and in a technical civilisation.
(This study should not simply be one of mere scholarship. It should be rather inspired by our apostolic restlessness.)

II. The profession at the service of the individual and the community

This applies to all the intellectual professions — whether they produce cultural goods or social or technical goods. Their first import is always that of a service rendered either to the whole community or to a specific recipient.

Human society is a society of persons, who, in order to fulfill themselves, have need of

1. a certain number of riches which seek to establish
 - a. a cultural atmosphere open to supernatural values, nourishing itself on spiritual values and
 - b. a liveable and human world within which technical progress tends to liberate the spirit for its proper function,
2. appropriate protection and remedies in the spheres of law, public health, etc.

This service that society demands from professional people demands at the same time that the *structures* themselves within which they work (schools, hospitals, business firms, public and private offices, etc.) be adapted to the needs which they should satisfy.

III. Demands made upon the Christian by the professional life

Since action is inspired by ideas the transformation of the professional life sketched above cannot be brought about except through:

- a. a *Christian outlook* on the relations of man with his fellow men; this is the basis of the indispensable liaison between the intellectual and professional apostolates,
- b. a *Christian attitude* in professional work, i.e., an ethical code and asceticism within each profession which will bring out the Christian virtues that must be especially exercised (love, patience, justice, poverty, etc.),
- c. *action on the structures* which provide the framework for each profession's work; this is otherwise known as a Christian influence in the professions. This can be done either within the professional milieu and their neutral organisations, through professional legislation, or in within society as a whole,
- d) Close and permanent *cooperation between the various professions* in view of their common apostolate.

IV. The role of Pax Romana and its affiliates

The responsibilities of *Pax Romana* and its professional affiliated groups should cover all aspects of this apostolate. In order to study in a more systematic manner the practical tasks which result from this apostolate, the Assembly will be divided into three commissions which will study respectively:

1. The formation (spiritual, ethical, intellectual, etc.) of men in the liberal professions as a preparation for their role of service;
2. Individual and collective *action* of Christian professional people in their particular professional milieu;
3. The indispensable *cooperation* among the various professions and between graduates and students.

All the general study which precedes should result in more or less technical conclusions concerning the work of *Pax Romana* and its affiliated professional groups in each country seen from the point of view of:

- a. The relations of the professional group with each *individual* of that group,
- b. The relations of the group and of professional Christians with the professional *milieu*,
- c. The relation of the group with the *international secretariat*,
- d. The relations of the group with the *inter-professional federation* of Catholic intellectuals in each country and with *Pax Romana*, ICMICA,
- e. The position of the different international secretariats in the framework of the whole Movement,
- f. The relations between the Secretariats of ICMICA and the professional sub-secretariats of IMCS.

V. Conclusions and drafting of the synthesis

The situation of the professional apostolate in the whole of the intellectuals, apostolate: its intimate relationship to the spiritual and intellectual life.

spiritual meditation

The Beatitudes, apex of the life of the Christian

These meditations are aimed at continuing on the spiritual level the study of the Christian virtues necessary for the professional life.

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S Around the world: Miss Rosemary Goldie, former member of the General Secretariat is now in the Southern hemisphere on a tour for the Permanent Committee for Congresses of the Lay Apostolate and Pax Romana. Her world travels began in Africa where she participated in the first leaders' meeting of the lay apostolate organised on African soil. During the Uganda meeting she worked fast and furiously establishing contacts for Pax Romana with African university students and chaplains. Leaving Africa in the middle of December she flew to India where her first stop was Bombay and talks with ecclesiastical authorities. From there it was on to Madras and long conversations with Father Pierre Ceyrac, S. J., Director of the All-India Catholic Students Federation. The contacts which she made there during the meeting of the Indian chaplains will undoubtedly bear rich fruit for Pax Romana as well as the preliminary preparations which she, Father Ceyrac and Father Mathias of Madras made for the Asian Seminar. A quick flight brought her to Ceylon



Rosemary Goldie

and renewed contact with the Catholic university community. Next step on the trip was a stop-over in Singapore which will be repeated at greater length on the return flight. From there, Miss Goldie moved on to Australia, returning to her homeland for the first time in eight years. The last time we heard from her she was rejoicing over seeing old friends and preparing to attend the Congresses of the Australian and New Zealand federations.

Her trip has once again demonstrated the value of personal voyages in renewing contacts which sometimes become distant through correspondence. It has also given Pax Romana a chance to have a fresh evaluation and appraisal of the work being done in Asia by vigorous Catholic groups. Still on Miss Goldie's itinerary: Indonesia, Malaya, Formosa, Japan and the Philippines. She will return to Europe through the United States.

Requiescat in pace: Pax Romana was saddened to hear of the death of Mrs. Owen McGivern, permanent consultant at the United Nations in New York after a long illness. Mrs. McGivern had long been noted in the United States for her active career as a lawyer and as a person vitally interested in international organisations and affairs. Pax Romana has extended its sympathy and prayers to her sorrowing family.

New developments: The Christmas season saw the establishment of the

imcs chooses assembly theme

the christian student and the practice of international understanding will be topic

The intensification of the activities of international life which has been seen in the years since the war is a fact which has reaped its effects and spread an influence upon all those who live in the modern world. The factors which have so often been cited — the reduction of space and time which have made of the world a simple question of a few hours' travel — are only incidental to the basic reason for this development. Airplanes, telegrams and newspapers which reproduce news from the four corners of the earth only reflect a deeper reality, that of a world which has become interdependent. What happens in one area of the globe is no longer something of only local significance; it produces universal repercussions which are often difficult to determine. The ancient belief in the total independence of action is no longer tenable in a world which is based on mutual responsibility among its citizens.

This development has been swift; it has upset the firmly established and deeply held convictions of many. It has cast them into the center of a development which not only forces them to re-evaluate their basic positions but which simultaneously calls upon them to participate in the erection of a community which is international. The theory that has been carefully elaborated over the last decade is thus not a theory that exists in a void; on the contrary, it is a theory which has grown in the midst of a clear and evident reality. Not only are men of good will asked to accept a theory which is applicable in their lifetime, but they are similarly requested to live this theory, to participate directly in the building of a world community that is seen as necessary and unavoidable. Faced with this reality, the position of the Christian is clear and has been redefined with meaning for the present time by a long series of papal pronouncements and papal actions which demonstrate this co-existence and co-development of theory and practice.

But the Christian's position is also historical. The notion of one community is not new to him. From St. Paul down to Pius XII he has been constantly reminded that man was not created to separate from his fellow men, that those whose brotherhood is based upon their paternity under God are bound together in time and through time by the universality of the Christian Church and that there is neither Gentile nor Jew but all are one.

The Christian vision of a united world has often been in sharp contrast with other visions of unity which have fed on a base instinct of world conquest dominated by those hidden aspects of human inhumanity which, while not understandable, have been only too obvious in the twentieth century. The fatigue created by these dreams of world conquest and subjugation have led the modern world to search after principles and methods which will give to the world the oneness which it should have and allow its people to live in peace.

The fact that Christians have participated in this development is not cause for surprise. This is the Christian duty and the tragedy of Christians would be their failure to lead and direct this movement towards international understanding. They should inform it with their own sense of unity and their understanding of the universality which directs their personal lives. But in spite of this duty, it is necessary to recognise the fact of the complexity of international life and the complications which flow from this complexity. All the good will in the world cannot make of international relations some-

thing simple or unilateral. It demands a broadening of personal outlook and a deepening of personal devotion. It is a work which is tiring and sometimes harassing. Because it implies a multitude of colorful activities which seem useless in themselves it often is not appealing. The theory — the idea — is noble and easily acceptable, but the practice often means drudgery and disappointment.

It is for this reason that the Directing Committee of Pax Romana-IMCS has chosen the theme *The Christian Student and the Practice of International Understanding* for the 1954 Interfederal Assembly which will be held at Flueli from 15 to 22 August. The theme will be an attempt to review the theory which has been established during previous meetings of the Movement and to use it as a background for evaluating the present difficulties and possibilities which exist for developing the practice of international understanding on the student level.

There is no question that the overwhelming majority of students are agreed on the importance of this understanding; but, on the other hand, it is necessary to recognise that practical difficulties arise which impede the realisation of this understanding and the community which it eventually can produce. The enormity of responsibility which international activity brings with it often frightens people or simply surpasses their capacities. But, unless these capacities are known and unless the difficulties are seen, it is impossible to establish a program which will be workable and which will thus achieve results.

It is equally necessary to see if the framework in which the federations work is susceptible to this spirit of international comprehension. In order to do this it has been decided to divide the work of the Assembly into four commissions. The first three of these commissions will be devoted to the study and evaluation of situations which have effects on either all or the greater majority of the federations and which carry along with them international repercussions.

The first of the commissions will consider the university as an international institution which should not be committed to propagandising for any particular form of nationalism, but which should base its operations on an understanding of the fact that the

cultural productivity of one particular culture automatically becomes part of the common heritage of mankind. The ideal and the reality are too often quite disparate and, as a result, the openness of spirit which should be created is replaced by a provincialism of outlook which instead of widening the vision of the students makes it even more parochial. If a federation is faced with this condition within the academic milieu in which it works it will naturally have more difficulty in making its international program accepted.

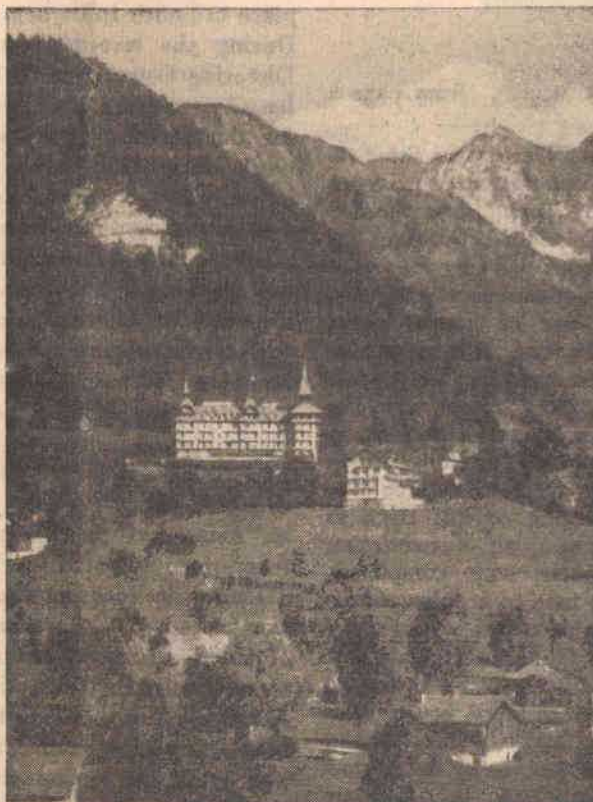
The second commission will be devoted to a consideration of the position of students studying abroad, a condition which has meaning for practically all countries of the world. The student from abroad may be a link between the heritage of his country and that of the country in which he studies. But more often he is lonely and experiences a sense of isolation from the community in which he is living. The effects of this on the individual are to be regretted; but the effects which result when this individual case is multiplied thousands of times can have a lamentable effect on the creation of an international community of ideas and action.

The third commission will study the position of refugee and migrant students, considering the various cultural interplays which their particular case implies. Designed to inform students who are not refugees, the commission will handle many of the problems which were presented in the last issue of the *Journal* and seek to arouse among non-exiled federations a sense of responsibility to these students who must by force of circumstances live in countries which are not their own.

The three groups, deliberating at the same time, will bring to the attention of the delegates three questions which have international extension and which can and often should be of direct concern to the federations. They will demonstrate the practical situations which exist, explain the ramifications of these situations and provide the opportunity for those present to discuss their particular experiences in the three areas as well as to present varying local circumstances.

Following these parallel discussions, there will be a fourth commission which will examine the role of the

(Cont'd. page 6, col. 2)



Flueli : The Hotel Nunalphorn

F Asia: The Indonesian federation held a meeting during the Christmas holidays during which it studied the methods by which it might establish closer cooperation with other federations in Asia. It has also begun its preparations for the Asian Seminar and is establishing a network of contact with its members who are presently studying abroad... The All-India Catholic Federation sponsored the first national meeting of chaplains which has received favourable comments from all who participated. The sessions were held at Christmastide... The Association of Japanese Catholic Students in the United States has informed us of its great interest in benefiting from the work of its members studying abroad. It has also established a committee which is responsible for translating Pax Romana material into Japanese. The Association hopes to be able to have a translation of *University for Christ* prepared in several months and ready for distribution to members of the Japanese federation.

Latin America: UNEC, the Peruvian federation, has already begun work on the task which was assigned to it by the Copenhagen Plan. A circular was sent to the federations outlining to them the method and system which they should use in preparing the card index of Latin American student leaders... The JUC of Brazil held its joint congress in the middle of January and studied the theme: *The University Student and the Social Question*. Before beginning the actual work of the congress, preliminary surveys were made in each region of the country to determine the local situation; on the basis of this the discussions at the congress were held. The federations met in Sao Paulo... The El Salvador federation benefited from the recent congress held under the patronage of Our Lady of Guadalupe to organise a session for the university students who were present. Some fifteen students from several Central American countries met to discuss the organisation of the regional meeting for Central America which is one of the key points of the working plan for Latin American work... The JUC of Ecuador has published the first copy of its national newsletter which is fashioned after the Latin American Information Bulletin edited in Assumption.

Europe: The Union of Catholic Students in Great Britain has opened a fund to endow a scholarship at the Pope Pius XII University in Basutoland in memory of Father Leicester King, late chaplain of the Union. A meeting with the Newman Association will be held in Sheffield during the second week of February. Topic: *Catholics and the Social Services*. The Newman Association and the Union will be working in closer cooperation than ever in preparing the 1955 World Congress which will take place in the United Kingdom... The French student federation is holding its annual congress in Nantes this year. The theme will be centered about a discussion of the civilisation of work. The federation has published its news bulletin which includes a long article on the Asian Seminar... The Netherlands federation is holding its congress in Amsterdam during the second week of February. One of the main talks of the congress will be devoted to *Humanism and*

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an
affirmation
of
incalculable
value

human rights

would be threatened because of their religion, their race or their political opinions.

Religious liberty: The total respect by the State of freedom of conscience being established, we admit with article 18 of the covenant that, in given cases, law can foresee restrictions on the liberty of public manifestations of this religion or belief. Nevertheless, such restrictions cannot be arbitrary and the covenant cannot rely simply on national law. Only the consideration of the common good — the 'general public good' in the words of the draft covenants can authorise restrictions of freedom of worship by civil authority. Thus we propose that the third paragraph of article 18 should be extended to read as follows: 'Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law insofar as these are necessary for the protection of an order which conforms to morality as well as to the fundamental rights and freedom of others.'

Implementation: During the 7th Session of the Commission on Human Rights in 1951 *Pax Romana* pleaded resolutely for the right of recourse for individual persons or at least for recognised non-governmental organisations in the case of human rights violations by the State. It is regrettable that in the present project only other states party to the covenant have the right, in the case of such violations, to recourse before the Committee on Human Rights of the UN. We recognise that the broadening of this right to recourse might mean an overwhelming of the Committee with complaints. Still, we find it hard to imagine a situation where an individual wronged by his State could find another State that would present his complaint before an organism of which both States were members. As a result of this we feel that the right of petition by the victims themselves ought to be solemnly written into the covenant with all the surrounding guarantees which the Commission judges useful.

federations

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Christianity... The first bulletin preparing the 'European Days' for 1954 will be published in the near future and will be devoted principally to a report of the meeting at Hald.

The Commission has also sent *Pax Romana* a copy of its publication on *Unesco and Catholic Collaboration*. This booklet, published in Washington, constitutes the substance of the Commission's meeting in May of 1953 and represents a discussion which has great importance in contemporary United States life.

The Newman Association has organised a series of meetings among members of specialised fields and professions. A gathering of engineers was prepared under the auspices of *Pax Romana*'s secretariat and a scientists' group has sent out its first circular. The purposes of this group 'are to assist in the integration of science, philosophy, and theology by studying the philosophy of science and its relationship with society and religious belief'. A recent meeting in London with exiled groups was devoted to discussion of closer co-operation for the preparation of the World Congress and also included talks on the necessity of international liaison at all levels.

North America: The FEUCC, federation of French-speaking Canadian students, held its congress in December during which its new officers were elected... The Canadian Federation of Newman Clubs is preparing a campaign to celebrate St. Thomas Aquinas' feast, *Pax Romana* Day. A committee, chaired by Miss Mary McDougall has been established to raise funds for *Pax Romana*... The National Federation of Catholic College Students in the United States held its annual National Council meeting at the beginning of January... The Newman Federation

in the United States has published its first international newsletter designed to bring its members up to date on developments in international organisations... Father William Rooney has been named Executive Director of the Catholic Commission for Intellectual and Cultural Affairs, replacing Father Stanford.

Australia: The annual national Conference of the University Catholic Federation of Australia was held in January in Sydney. Centred round the theme of Vocation, the Conference considered the professional, intellectual, social and spiritual responsibilities of Catholic students and graduates, both within their own society, and in a country which holds a unique position between East and West — through its heritage of European culture and tradition drawn towards the West; geographically, economically, socially and even culturally drawn increasingly towards Asia.

imcs assembly

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national federation in fashioning an international spirit among its members. It is to be hoped that the work of this commission will draw its inspiration and driving force from the urgency of the questions priorly discussed in the first three commissions. What is to be accomplished is not a chastisement of the federations, but a sane evaluation of this vital center both by the individual federations and the movement which they form together. The understanding is there, backed up by an incalculable measure of good will. The question that is now important is the practice of that understanding by all those who wish to create unity out of the chaos of disorder that has torn the world apart and sent it careening from the balance, peace and order that is the struggle of historical action and the innate desire of every man who prizes his dignity and that of the race of which he is a part.

J. H. McM.

secretariat

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Pius XII Foundation at Vatican City. The Foundation, approved by the Pope, is designed to provide funds for the work of Catholic international organisations which form the Conference of International Catholic Organisations. The two Secretaries General of *Pax Romana* took part in the work of the Committee which had been established during the last Conference to prepare the groundwork for the founding of the foundation.

The Asian Seminar, destined to bring together for the first time, representatives of Asian Catholic university communities, will take place in South India next December. During the recent meeting of the Directing Committee in Fribourg, a lengthy working plan was outlined for the Seminar and the associated work with Asian students. Highlights of the plan are: further concentration on Asian students studying abroad, especially those who are studying in the West; the establishment of a Secretariat in India which will prepare the Seminar; the launching of a questionnaire which will give some idea of the social and technological transformations which have taken place in Asia in recent decades, and increasing activity of an Asian nature among the other federations affiliated to *Pax Romana*.

During its meeting the Committee also accepted the recommendation of the Latin American members to suspend until further notice the Latin American Sub-secretariat which had been established under the working plan drawn up in Copenhagen before the Krabbesholm Interfederal Assembly. The Committee felt that at the present moment the existence of the Sub-secretariat would only confuse the situation in Latin America. It was also aware of the extensive progress that had been made in the last few months and did not wish to import this progress in any way. As a result, it instructed the Latin Americans to study at length future possibilities for the reestablishment of the secretariat and encouraged them to continue the work which has been accomplished under the Copenhagen Plan.

Appointments: Mr. Raymond Labarge, member of the Ottawa Newman Club, has been appointed Director of the North American Commission which will be seated in his home town. Mr. Labarge has long been associated with university work in Canada and has had a distinguished career in the Canadian government service. His appointment has received the warm approbation of the Directing Committee... Mr. Robert H. Keyserlingk, another Canadian, was appointed to the General Secretariat by the Directing Committee until the next meeting of the Assembly.

Cosec: The Fourth International Conference of National Unions of Students was held in Istanbul during the second week of January and attended by some hundred and fifty delegates. Among those present was the Vice-President of *Pax Romana*-IMCS, Miss Maria de Lourdes Alves de Figueiredo, IMCS's official observer. Miss Alves de Figueiredo had previously attended the Directing Committee sessions in Fribourg before going on to Turkey with two other Latin Americans: Mr. Jeronimo Irala Burgos and Mr. Antonio Lopez. A report on the meeting will be made by the Vice-President before she returns to Rio and sent to the federations for their information.

Married: Tucked in with the Christmas mail were two marriage invitations, those of Nemesio Canelo and Hans Heinrich Kurth. Mr. Canelo was formerly a member of the General Secretariat of IMCS where

he was principally responsible for Latin American work. Mr. Canelo left the Secretariat in 1952 to return to his native Peru. Mr. Kurth is the Secretary of the German federation, the KDSE.

Meetings: The Directing Committee of IMCS and the Council of ICMICA met in Fribourg at the beginning of the new year for their annual meetings. One day of the sessions was devoted to joint discussion on cooperation between students and intellectuals which yielded some excellent suggestions which will be discussed in later issues of the *Journal*. The check list which is found elsewhere in this issue gives a summary of *Pax Romana* meetings which will be held in the coming months... The Committee of the ICMICA Pharmacists' Secretariat had a successful meeting in Fribourg at the tail end of the Council sessions... The Conference of International Non-Governmental Organisations which have consultative status with UNESCO will be held in Paris in mid-February... Right before it there will be a session of the Commission for the Universal History of Mankind of which the ICMICA Secretary General, Mr. Sugranyes de Franch, is a member... Circulars are informing *Pax Romana* federations of meetings which will be sponsored by the Movements.

Announcements: The College of Free Europe has once again asked *Pax Romana* to cooperate in spreading information on scholarship opportunities at the College for the year 1954. The scholarships are open to all refugees from Iron Curtain countries who were born after 31 December 1923. All requests should be received before 1 April and should be addressed to The Association of the College of Free Europe, rue de la Paix 7, Paris 2... The Austrian College announces that the tenth international university congress will take place from 17th August to 6th September in Alpbach. The topic is: *Science and Our Era*. Further information may be had from the General Secretary, 19 Kollingasse, Vienna 9, Austria. The meeting will be divided into ten seminars under the direction of well-known university professors.

refugees

Meeting in Geneva more than two years ago, representatives of twenty seven governments drew up the text of an international convention relative to the legal status of refugees. The text has since been signed by twenty countries and ratified by six: Belgium, Denmark, German Federal Republic, Luxembourg and Norway. On the 22 January 1954 Australia ratified the convention and thus, with this sixth signature, the convention will become effective within a ninety day period following the Australian ratification.

The convention, whose provisions will become a part of international law, is remarkable in three ways: it is applicable to almost all the refugees who come under the mandate of the United Nations High Commissioner for Refugees; it assures them, with more consideration than previous agreements, the benefit of a number of fundamental rights; it confides the care of seeing that these provisions are applied to an organ of the United Nations.

The adoption of the convention can thus be considered as an important event. It indicates progress not only in the field of international protection for refugees but also for the international protection of human rights. The Geneva conference which prepared this convention was attended by an observer of *Pax Romana*.

portugal

from page 1

easily dissociated. The apostolate in the professions makes sense only when it is based on a substantial Christian formation of the professional person. Creative activity of goods and services finds its point of departure in the practical intellect and in morals. But, while this is true, it is also true that professional people must hold firmly to truth and to the knowledge of the Good and the True which should be their basic motivating forces.

Since aspects of professional life vary so much according to each sector, it would be impossible to make any such study without considering the practical moral, psychological and social problems which arise in each professional branch. Before studying the responsibilities which are *Pax Romana*'s it will be also necessary to determine the meaning of individual vocations, to clarify the human and social value of the professions. The combination of these two facets — the individual problems as well as the principles held in common by all professional people — will provide more than ample material for study during this year and will also lead to a better understanding of the role of *Pax Romana* and the associations affiliated to it in professional life.

The very fact that it is the totality of *Pax Romana* which will be studying this question will automatically lead one step further to the consideration of the synthesis which must exist between the professional and intellectual spheres. Just as dogma and morals and, on a deeper level, the theological and moral virtues are inseparable, so the activities of the intelligence cannot, within the professional person, be separated from practical action. While Christian action must always place a great emphasis on contemplation, it cannot be forgotten that the professional order cannot fracture life into one extreme or another, though it may make the distinction between activity which is predominantly active and activity which is predominantly contemplative. In the same way, it must be understood that one of the basic purposes of the Assembly will be to indicate how those groups which appear to be specialised can find the structures which will allow them to meld these two aspects of general apostolic work.

the working plan for portugal

The Council of ICMICA, meeting in Fribourg at the beginning of the year, approved the plan which is printed elsewhere in this issue. The plan was accepted because it was felt that it represented a good synthesis of the points mentioned above. The manner in which this is done can be seen through a reading of the plan.

Points 1, 2 and 3 will be presented and discussed in full assembly. However, the most important aspect of the work will be the discussion, explained under point 4, which will take place in commission. The resolutions of these commissions will be ultimately presented to the full assembly during which the integral synthesis of the apostolate will be drafted.

It is hardly necessary to mention that effective work during the Assembly will depend upon discussion which, in turn, will depend upon the amount of preparation done before the Assembly convenes. It is hoped that all members and friends of this undertaking will inform the Movement of their reflections.

gift for some

In the last issue of the *Journal* we inserted reminders to overdue subscribers, some of whom have not yet replied. We are sending this issue as further reminder. But unless subscriptions are renewed this will be the last copy which we can send.