



pax romana journal

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

Near East: Crossroads of Culture

Echoes of ICMICA Pilgrimage and Assembly

After one has returned from Jerusalem, one cannot help looking with some envy at the *badji*, those pious Muslims who have made their pilgrimage to Mecca: a white turban encircling their red fez distinguishes them for ever. We too, who have carried out our pilgrimage to the Holy Land; we who, the evening of Holy Thursday, have kissed the Rock of the Agony in the garden of Gethsemani; we who have assisted at the offices of Good Friday on the summit of Calvary; we who again found the Holy Sepulchre empty on Easter morning, would like to proclaim — by something in our presence alone — that it was necessary for our Christ to suffer to enter into His Glory.

A pilgrimage to Jerusalem is an event which means much in the life of a christian. Thanks to *Pax Romana*, we have frequently been able to make pilgrimages to the high-spots of our religious life. But, if a peaceful summer evening under the oak of Fatima or a radiant morning in the unique magnificence of the Vatican Basilica can be, for each of us, the exultant memory of some hours in prayer, in no way is the presence of Jesus so close, so direct, so incarnate, so "historic" as in that city. In Jerusalem — the name signifies "vision of peace" — in spite of the stigmata of numerous past wars, in spite of the menace of new wars in the future (to say nothing of the present!), that which touches us most is the immense peace of the countryside, the immutability of those rocks, those trees, that light which Jesus has permeated for ever with his physical presence.

To be sure, the aspect of the city was changed in the Middle Ages. Nothing remains of the Temple of Solomon, magnificently rebuilt by Herod; Golgotha and the Holy Sepulchre are enclosed in a basilica, now crumbling, which dates from the Crusades. But each one of the Places is somehow animated by an extraordinary Presence. And the piety of numbers of christians who kneel on those stones... Nothing can arise here to detract from that presence: neither the indifferent Arab who watches the christians passing the length of their Way of the Cross, neither certain tourist-pilgrims, nor the aggravating architecture of some chapels of all rites and creeds. It suffices us to see a century-old olive tree, a row of cypruses, a little wall on which appears a fig-tree in tender green to find again the setting of a parable and to relive the words of the Gospel.

Too quickly for our satisfaction we had to

leave Jerusalem. We had arrived there after a long detour through the desert. Not one of forty years like the Israelites, or even of forty hours, but long enough all the same to place a great distance between our daily lives and the country of Jesus. The desert purifies. It takes you out of time and out of space. It is still dotted with important Roman ruins, with Muslim villages and Bedouins' tents (and their flocks of sheep), as in the time of the Patriarchs. And the desert leads us to the Jordan, the river of penance. One must cross it to enter the Promised Land. For such is the appearance of the plain of Jericho, veritable paradise, where all the figures of the Bible come to life and, at the same time, one is in the midst of palm trees, of orange trees in blossom and of women who advance majestically, waterjar on head, toward the fountain of Eliseus.

We left Jerusalem by plane, in one swift movement, as though to embrace with one last look the entire Holy Land to distinguish below the land of Galilee and the Lake of Genesareth which the rivalry between Israel and the Arab countries prevented us from seeing close by. After a rapid flight over the snows of Hermon and Lebanon, we were soon welcomed by the smiling beauty of Beirut on the shores of the great blue sea.

After those unforgettable days of spiritual emotion, we still had the duty — to be completely faithful to the mission of *Pax Romana*! — of undertaking our intellectual work. That was the 10th Plenary Assembly of our Movement which we held in Beirut from the 2nd to the 8th of April.

According to tradition, henceforth well established, an Assembly must comprise on the one hand several statutory sessions, devoted to the internal problems of the life and work of ICMICA, and also a study of a subject of cultural importance — speculative or practical, or both at once!

In Lebanon, a country which finds itself a crossroads of culture, the choice of our subject was hardly difficult: it was a question of pondering on culture itself, on the variety of cultures which make up the world and, in particular, on those which meet and intermingle in the Orient, and thus on the position of Christianity regarding culture. In descriptive fashion, suggesting the ensemble of questions which we should examine, we entitled our study "The christian approach to culture and its aspects in the East."

(continued on page 2)



46 - Beirut - Vue générale

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the journal

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What Makes the Journal

Each issue of your *Pax Romana* JOURNAL is an attempt to bring to your attention both information on *Pax Romana*, and discussions of problems that touch Catholics in general. For example, in this number we are again considering the problems of students from under-developed areas who come to study at universities in the Western world. Many of them are members of *Pax Romana*. Another item of information which we include, now that it is possible to obtain factual material on Argentina under the Peron government, is a report on the students of that country.

The news of our own organisations will be found in "*Pax Romana* at a Glance" and "A Tour of the Federations" which present for the first time a bibliography of publications produced by affiliates of *Pax Romana*-ICMICA (Graduates). Two features of this number are concerned with international meetings: our editorials, and the article on *Entr'aide*, are a preparation for the *Pax Romana*-IMCS (Students) assemblies this summer. A second report concerns the recent pilgrimage to Jerusalem and the Beirut Assembly of ICMICA which considered the problem of "integration of cultures". On page one, you will find an account of this meeting which provides a sequel to our earlier explanations of the Islamic and Hindu religions. To further continue this discussion, we turn now to an article on the theology of "Protestantism" the better to understand our fellow Christians, the Protestant churches in the West.

We are always happy to receive your comments or suggestions on subjects which you would like to see treated in future issues of the JOURNAL.

DIRECTING COMMITTEE

9 July - Fribourg (Present Committee)
15-17 July - Fribourg (Present Committee)
23 July - Vienna (New Committee)

Crossroads of Culture

(continued from page 2)

From the time of our arrival in Beirut, the proverbial hospitality of the Eastern countries, the quality of the faith of our friends in the "Union Catholique des Intellectuels Libanais", the kind reception of the religious authorities created for us a climate of affection and interest extremely propitious for discussions. The exemplary generosity which the organisers of the meeting showed us made it possible to invite a group of speakers of the first order, those who would assure a high intellectual quality and breadth of view important to the papers given. In addition we had hundreds of attentive listeners who filled the Great Hall of the University of St. Joseph at all the public conferences during the week. We also had with us a group of informed university people, young and not so young, who every afternoon submitted the speakers of the previous evening to a closely reasoned dialectic exercise and exchanges of opinion. Nothing more was necessary to ensure great success for our meeting.

The participants coming from countries other than Lebanon — we no longer have the courage to say "foreigners" since the President of the Republic himself told us, in opening our Assembly, that there are no foreigners in Lebanon — had the additional opportunity of making a series of excursions and trips. These and the receptions enabled them to make a deeper acquaintance with the people and their surroundings in that charming country, "where one lives in peace, under a friendly sky, among the most beautiful fruits of the earth — and the perfume of the orange trees — and under just laws for the proportional representation of religions", as a traveller recently wrote. For religious groups take the place of social classes and political parties in that Republic blessed by heaven. One is first a Christian or a Muslim, then Orthodox or Catholic, Sunni or Shiite, and the Catholic Church alone comprises seven different rites. Religious life develops most favourably in such a harmonious pluralism which proclaims the universality of the Church who can assimilate all cultures, without allying herself to any one.

Our Journal has already devoted a long article to presenting the study theme for Beirut — see No. 9/10 of 1955, pp. 6-7. The kindness of our Lebanese friends will soon permit us to read the texts of the speeches and the summaries of the discussions collected into one splendid book. It is impossible for us to say anything here which would not be a pale reflection of the contents of that volume, but the names of the speakers alone will show the worth of the undertaking. After the general introduction by Fr. Jean de la Croix Kälin O.P., ecclesiastical assistant of *Pax Romana*-ICMICA, we heard Prof. Silvio Accame, of the University of Naples, and Prof. Giorgio La Pira, mayor of Florence, elaborate for us the characteristics of western culture, and Fr. Jerome D'Souza, S. J., those of Indian culture. Then, Mr. Abbas Alam Ed-Dine, general secretary of the Lebanese University, spoke on the contribution of Islam and the possi-



The Land touched by Christ

bilities of a dialogue between Muslims and Christians on a cultural level. Afterwards, Mr. Louis Gardet spoke to us about the meeting and intermingling of cultures, especially of western culture with that of India and Islam on a wide historic and philosophic plan. One special session was devoted to the confrontation of traditional culture and technical civilisation with two speakers: the one, a Polytechnician, Mr. Joseph Naggear, former minister of Lebanon, and the other a humanistic jurist, our vice-president, Mr. Bichara Tabbah. His Excellency, Msgr. Philippe Nabâa, Greek-Catholic Archbishop of Beirut, developed the subject, "The Unity of the Church and the diversity within it". In conclusion, we heard the profound ideas of Mr. Olivier Lacombe, dean of the Faculty of Letters of Lille, on Christianity and the various cultures.

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To finish, we have only one wish — which is also the prayer of those responsible in *Pax Romana*: that our pilgrimage and our Assembly, and the numerous efforts and great generosity on the part of the organisers will be the pledge of a prolific apostolate among our university graduates and intellectuals, not only in Lebanon, but throughout the Orient. We hope that the spirit of *Pax Romana* will radiate in all countries, as was expressed in the wishes of our Holy Father the Pope in blessing the work of the Tenth Assembly.

R. S. F.



What is Entr'aide in Pax Romana?

It has been repeated so often that charity and love of our neighbour are essential aspects of Christianity that we Catholics are becoming used to hearing this, and do not make sufficient effort to understand its full implications. We know that one of the fundamental teachings of our religion is to love our neighbours as ourselves, but this knowledge has not penetrated sufficiently deeply into our brains and hearts to waken us to our duty to practice it. But that is what is asked of us.

Our Neighbours

Though distances do not exist any more and statesmen vie with each other to declare that in this atomic age there are no more frontiers, are there not many of us who wonder who our neighbours are? Is it not, in knowing very well the obvious question that will arise in our minds, that Christ Himself told the lawyer who asked Him which was the greatest commandment: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself"?

If our human nature makes it so difficult for us to love people with whom we come into contact daily, as Christ has asked us to do, how much more difficult it must be to love people whom we have never seen and may never see. Yet, if it were impossible, Christ would not have asked us to do it. The whole world is our neighbour and as God's creatures we must love all humanity in the same way in which we love ourselves.

Students Together

Most of us Catholics are happy with the blessings God confers on us and stop only to thank Him for what He has given us. We rarely think of thanking God for giving us all the people who live all over the world, for giving them all the riches both spiritual and material they possess and for sustaining them in all their difficulties. Without all these people living in every part of the world we would not be what we are, our happiness would not be what it is and our possibilities of appreciating God's creation would be much less. Still, we have little time to think about them and praise God for this gift. If the ordinary Catholic who has not had the occasion to look beyond his parish falls into the error of considering that small part of the world where he lives as the whole world, it is already bad enough. What is the case when young people who have been specially blessed by God with intelligence and the occasion to develop it, do not try to grasp the profound meaning of Christ's teaching and the Universality of the Church?

Pax Romana, International Movement of Catholic Students, in endeavouring to create international understanding among youth and give them a profound Christian formation to

prepare them to serve as Catholic men in every role of life, is keen on giving our youth all means to help them grasp the meaning of this fundamental aspect of our Christian life.

If mutual understanding and mutual appreciation are the pre-requisites to the creation of strong ties of friendship, one of the means that obviously presents itself to the mind is contact, either personal or through correspondence. If the effort to contact people is accompanied by a certain amount of good will, developments of the present day have placed us in a most favourable position to draw the maximum benefit.

We are all aware of the fact that one of the most important events of recent times is the large number of foreign students who crowd into technically developed countries to receive a better education. This displacement of students is taking place in every country to a lesser or a greater extent. Here is an excellent occasion to meet peoples of other countries, try to understand them and appreciate everything that they represent.

Part of Christian Life

Whether we have personal contacts with individuals or we have to write, the best conditions in which an easy dialogue can be established is through common interests or the possibility of rendering some help. With the enormous number of foreign students that arrive there is plenty of occasion to find people of the same interests as ourselves.

In the case of correspondence it is less easy and in order to overcome the difficulties that may arise, *Pax Romana* tries to provide different groups of students with contact with each other. In its endeavour to impart a really Christian formation to youth it is able to find out the needs of certain groups and also to know which are the groups that are capable of helping these needy people. Thus two groups with reciprocal or complementary interests are brought together, initiating a healthy exchange of ideas.

This means of bringing together different people is primarily meant to create international understanding and mutual appreciation of each other, so that the Universality of our Church will be something that we live every day and not just a teaching of the Church we know, but do not take the trouble to practice. By these contacts, I believe people will develop a personal interest in each other, which prepares them to understand each other better, and in turn strengthens the ties of friendship that are already being created.

By this means friendship could arise simply from a particular effort a person or a group makes in order to help someone else or some other group overcome similar difficulties. The first effort might come from a purely moral obligation, but once started it leads to ever encouraging results, and ends in a real understanding of each other's ways of approach to problems and the moral, spiritual and cultural values that they represent.

Work of Mutual Help

It is for this reason that *Pax Romana* lays great stress on its Entr'aide work — or, as it can best be translated into English, the "work of Mutual Help" — which is primarily spiritual and intellectual and to a certain extent, material. The Entr'aide projects prepared every year by *Pax Romana* are offered to the federations in order to help our members attain spiritual and intellectual maturity by helping each other. This help could be material, for example, finding the money to pay the travelling expenses of a student to participate in a meeting, providing a new federation with office equipment, etc.; it could be intellectual, such as helping students to organise meetings where they could come to a better understanding of their responsibilities, encouraging students to open their minds to wider horizons than the ones they are accustomed to, etc.; and it could be spiritual in that we associate ourselves with others in prayer, arrange special programmes of prayer to call down God's blessings on a special project of a particular group, etc.

In doing all this *Pax Romana* hopes and believes that through these means federations will find new occasions to understand the implications of Christ's commandment to love our neighbours as ourselves and realise also our role in the salvation of the whole world. By showing the good will to participate in this venture of *Pax Romana* to establish the one community where there will be no more room for misunderstandings and quarrels, we will be working out our own salvation, for as St. Paul wrote "... love one another. For he that loveth his neighbour hath fulfilled the law" (*Romans*, XIII, 9).

J. K.

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THE PROTESTANTISM OF TODAY

by FR. GREGORY BAUM, O. S. A.

There was a time when it would have been quite difficult to write a short article about Protestant Christianity. Driven by a restless search for new solutions, the Christians of the Reformation multiplied by division, and for each of the original Protestant tenets there could have been found a denomination denying it. This tendency has spent itself. In our days we are witnesses of an imposing tide of unification, a movement born not out of human cleverness but of the fidelity to God's Word.

The Ecumenical Movement

Only in our century the desire for Christian unity became a guiding principle in Protestant thought; it found concrete expression, in the Ecumenical Movement (from "Oikoumene" = all-embracing Church, which is the object of their longing) and eventually gave birth to an organisational medium, an assembly for common search and a voice for common witness: the World Council of Churches. There have been two full assemblies of the Council, 1948 at Amsterdam and 1954 at Evanston; but the various advisory commissions and study groups integrated into the Council have met more often. From all these meetings we have valuable documents, conveniently edited and easily available, which give us an insight into the problems and trends of Protestant Christians today. The Ecumenical Movement works for Christian unity not by advocating a compromise of religious opinions; it seeks the unity which is the gift of Christ for his people.

On the opening day of the Evanston Assembly, Dr. Visser't Hooft addressed the assembled members with the words: "We are here because God has taken an initiative, not because we have started a new movement." This is not only a magnificent Christian sentiment; it is also a key-sentence to the heart of Protestant theology.

God's Initiative

Man had turned away from God in the most radical fashion, in Adam the first sinner. The vessels which held the gift of divine friendship being broken, there was nothing left but the fragments, fragments which had no memory of the Creator save the unexplained misery into which they threw the course of history. Man had done more than break the bridge to God; he had acquired in himself a muddy bank which would not even support a bridge-head. But the love of God outwitted the malice of man: God intervened, unsolicited, to save man for a reconciled eternity. Deciding to send his own Son among men, he prepared the world through a prophet people; and only when everybody had turned away in unbelief, Christ came. While men were hating him, God worked their redemption. Salvation is not and cannot be a joint affair. It is all the work of God. He speaks and man listens; he acts and man obeys: this saving action of God, which is God himself, is called the Word of God. This Word condemns and saves so independently that we cannot cooperate with it, except by admitting that we cannot, except by acknowledging its incommensurable

sovereignty. In the face of God's Word every human word is relative, even the human words which Jesus uttered to his mother and to his brethren. Human measures crumble before the divine intervention; ultimately not even the Christian creed is an immutable sentence which would contain and limit the Word of God.

If Protestant religion cherishes the relative in human things, it is to safeguard the absolute sovereignty of God. God, not man: this is their formula. Paradoxical as it may sound, they are inclined towards scepticism for the sake of God. The one thing that cannot be doubted is the attitude the Word of God produces in the heart of man. If we shall describe the traits of this attitude hoping thereby to delineate the three principal faces of Protestantism, we do not pretend to render an account which is either precise or exhaustive; but if we want to span a whole continent with a single glance, we must climb high.

Faith in the Word

The Word of God redeems. Man can do nothing but accept it, believe the good message and cling to it. This faith is all that man can contribute in the divine encounter; but even the silent assent 'I trust in Thee' is God's work and not man's. By this faith alone is man saved. In the act of faith he recognises and joyfully accepts the exchange which Christ has come to perform; taking man's sin upon himself, he bestows on man his own holiness. Through this ineffable barter Christ becomes a sinner under the judgement of God; and man is justified, becomes holy as really and truly as Christ has become a sinner, a punished sinner on the cross. With the justice of Christ in his hands, man waits for the final manifestation of glory.

Christ has done everything for human salvation so that nothing remains to be done by man. Is the Christian therefore dispensed from doing good and loving his neighbour? He certainly is called upon to do all these things, not as a contribution to his own salvation, but simply because Christ wants it and gave us his own moving example. Yet the great religious effort of this vision of Christianity — for want of a better term we associate it with the name of Wittenberg — is not towards doing and acting but towards faith, trust in Christ, towards loyalty to the Word of God; in its best form, towards interior life.

Obedience to the Word

The Word of God saves. Freely chosen, man finds himself addressed by his sovereign Lord and in faith receives the pledge of his election. One thing will animate the man thus

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"Protestantisme français". Collection *Présence*. (Plon, Paris, 1945.)

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ected: to obey the God who has saved him from sin, to perform the law of Christ in doing good to others and keeping oneself pure. But this service of God is not meant to add anything to the gift of salvation; it is a service freely rendered for the greater honour and glory of God. Obedience to God's Word is the badge of the Christian; by observing the divine commandments he establishes God's rule over the world and waits for the final fulfilment of Christ's promises. There is at the heart of this view of Christianity — and we associate it with the name of Geneva — a tendency towards doing good, towards social action and strict moral observance; in its best form, towards selflessness.

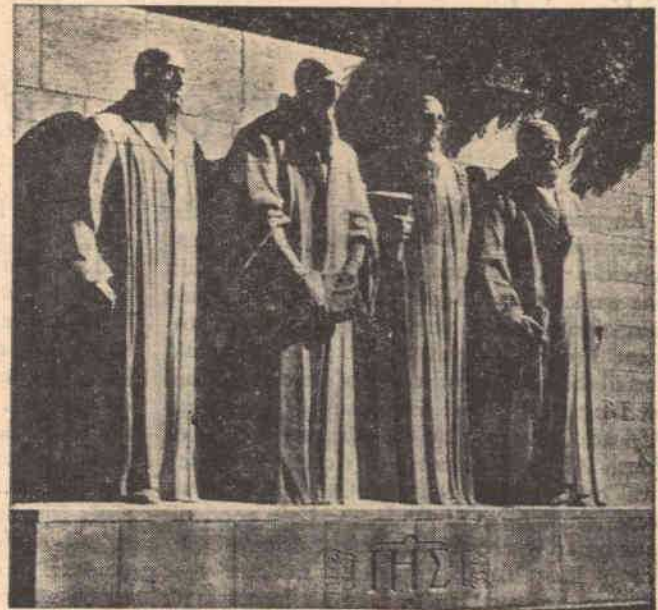
The Fellowship of the Word

Intervening in the course of history, the word of God called into being a community of believers. Christ gave to his apostles certain rites and ordinances which he wanted to be sources of grace for those approaching them with faith. Christ bound himself, in a certain sense, to institutions. Christ, as the first-born of many brethren, wanted to be surrounded by a holy community, praising God the Father with him, which was to pass on throughout time a creed and other means of salvation. But here also, the visible gifts of Christ tend to be taken as relative compared to God's saving action. Also in this vision of Christianity — which we associate with the name of Canterbury — the historical links to Christ remain unimportant, not to say unprecise; and the saving faith in God's sovereign Word burns to ashes a fixed formula. A shadow of indefiniteness rests on the creed which these Christians profess. But at the heart of this interpretation of Christianity there is a love of the Christian tradition and a sense of sacramental fellowship; in its best form, there is a desire for the ancient ideal of holiness.

The Protestant Climate

These three attitudes before the Word of God spoken into this world are found in various proportions, mutually interpenetrating one another, in all lands where there is Protestant Christianity. There are, of course, also other influences at work. In a short article we must pass over them in silence, with one exception. Great influence is exerted by a group which properly speaking is not Christian at all, by men whose convictions have nothing to do with the faith of the Reformers of the 16th century. The 'liberal' Protestants — we are referring to them — do not believe that the sovereign Word of God has been spoken into the world, that the new order of salvation has been established once-for-all in Jesus Christ, God and Saviour. There are among them many nice people. They believe that man has a great capacity for good, a talent which he must develop through following the example of Jesus, the religious teacher of all times. Judging from the official basis of the World Council of Churches which includes faith in Christ as God and Saviour, these 'liberals' do not belong to it. However reading the discussions at ecumenical meetings we gather that their influence is not excluded.

The Great Reformers honoured in Geneva



The Gift of Christ

The Ecumenical Movement has rediscovered for Protestant Christians that Christ gave to his believers the gift of unity. Standing in the towering presence of God's sovereign Word, Protestants have always depreciated, often neglected, and sometimes denied the gifts of Christ. They sought to exalt Christ by not admitting his created gift. By the word of union with men, taken singly and taken as a group, which Jesus Christ had in mind presupposes that men be prepared for it with special gifts. In the Ecumenical Movement, Protestant Christians are rediscovering not only the necessity of these gifts; they actually find them in the witness of the New Testament. By searching to realise the gift of unity, they come upon many other gifts of Christ. This is, in fact, the great religious significance of the Ecumenical Movement. Protestant Christians are discovering that the directness of God's Word does not preclude created means of salvation, that the gifts of grace, of sacrament, of church do not stand between God and the soul but that they advance and purify the life with Christ; nay, are necessary to it. It is surprising, then, that we find in Protestant Christianity, apart from the striving for unity, other religious expressions which have not traditionally been associated with Reformation Churches: we notice a reevaluation of the liturgy, of common prayer, of meditation; we find new religious orders of active and contemplative life; we observe the desire for catholicity, for breaking the narrowness of cultural bonds by possessing forms which are more universally understood.

Eschatology

Why do we need other gifts along with Christ himself? Because we are not yet in glory. Because we are still pilgrims on earth awaiting the coming of Christ in his glory. This expectancy for the Last Day is another

outstanding note of Protestantism as it finds voice in the Ecumenical Movement. This eschatological hope (from "eschaton" = the last event) also acts as a corrective to an individualism which would make Christianity nothing but an encounter of God and the individual soul. The hope for the Second Coming of Christ is concerned with much more than personal salvation; it is a hope for the Christian fellowship and for the world. Christ has purchased not single men only, but a whole people with a common calling and a common destiny — and a common historical situation which is the visible Church.

The Catholic Church

How do the Protestant trends which we have described differ from Catholic doctrine? Measured by the doctrine of the Church, Protestant Christianity represents a diminution of divine Revelation. It is certainly a magnificent truth that the Word of God, freely and sovereignly, intervened in the course of history; that in the redemption once-for-all completed in Christ, man finds his justification by faith. It is indeed God who saves; and it is in the Church that we live a life of faith in the Word, of obedience to the Word, of Christian fellowship. But Christ has done more. He wanted his Kingdom anticipated on earth. He wanted to be present among his people and be received by them not only in hope but in fact. Thus seeing the abyss which separates man from God, Christ had to prepare his own reception by gifts freely bestowed. So he gave to his people, along with himself, a faultless creed, sanctifying rites, and a social unity. In other words, he made them into his Church, his visible Church, which is the great sacrament in the world effecting grace. In the Church, Christ is everyman's contemporary.

The gifts of Christ are relative only with respect to the fulfilment on the Last Day when he shall return with the new order of glory.



Editorial

FORMATION SEMINAR

Anyone who takes time to read the newspapers regularly will notice that student activities make the headlines constantly. Within one week one could find news of a nationwide campaign of Dutch students against a government proposal which in their eyes would curtail the freedom of study, of a memorandum on the threat to the autonomy of the South African University by the National Union of South African students, of rioting in which rival groups of liberal and Catholic students were fired upon in Argentina, and of a goodwill tour by an international student delegation to South East Asia. All these indicate that students are tending to take an increasingly

active part in matters regarding not only the student community but often also national and international affairs. These activities have their merits and demerits — one sometimes has an apprehensive feeling that students are being used to stir up trouble by elements who have no interest in the wellbeing of the student community.

But the fact underlying all this, the growing feeling among students that, being what they are, they have a responsibility not only to their friends in the same university, but also to all students in their country and even students in other parts of the world — this is to be welcomed with joy! It shows that the

students are becoming more and more conscious of the needs of the times and of the university community and that they want to play a leading role in trying to meet these needs. There is among them a great demand for responsible leadership.

It is for this reason that *Pax Romana* is this year holding its first Formation Seminar — the programme of which will be found elsewhere in this issue — which will attempt to give our students a better understanding of the problems the world is facing today and to prepare them for their role as members of the University community now and as responsible citizens later.

We hope to bring to this Formation Seminar students from our federations in all the different parts of the world. Some may be studying medicine, others law; some may be in their first or second year, others almost graduated; there may be among them federation leaders and those who have little experience in leading student groups; but all will join in living and studying together in order that they may equip themselves as intelligent leaders in whatever circumstances they may later be placed.

ENTR'AIDE IN FOCUS

On another page in this JOURNAL we present Entr'aide as it is understood by *Pax Romana*-IMCS within its programme. At this point, looking toward the 1956 Interfederal Assembly, we might take stock of the practical Entr'aide Programme, that have been carried on this year. This will also show us the practical workings of the theory of Entr'aide so that we can understand how our responsibility to "love our neighbour as ourselves" can be translated into action. The Projects are as follows:

1. **Books for the Catholic Students Union of Karachi, West Pakistan.** This help has been pledged by the Union of Catholic Students, Great Britain, and by the President of Ateitis, the Association of Lithuanian Catholic Students.

2. **Scholarship for a leader of the All India Catholic University Federation.** The University Catholic Society of New Zealand has offered a two-year scholarship in New Zealand to Mr. V. J. Augustine of AICUF and Loyola College, Madras. As was mentioned in the last JOURNAL, Mr. Augustine has already started his studies at Victoria University, Wellington, N. Z.

3. **Essential Material for the Indonesian Federation.** The Association of Lithuanian Catholic Students, Ateitis, has written from the University of Illinois, USA, to say that 1000 sheets of letter paper and 500 envelopes have been sent to PMKRI, Indonesia.

4. **Travel to Leadership Training Course, Singapore.** The Swiss Catholic Student Society (Masculine) have chosen to be responsible for the travel of one Indonesian delegate to the Malayan Training Course. Three additional travel grants are still un-subscribed: one other for Indonesia, and two for Burma.

5. **African Regional Meeting.** JUC Feminine of Portugal (*Pax Romana* federation) have already sent a sum of money raised for this purpose. Additional pledges have been made by JUC Masculine of Portugal; the

Irish Federation (IACUS) and UCS (Great Britain).

After the 1954 Asian Catholic Seminar in Madras, India, the work of *Pax Romana* was taken up by Asian student groups. At present we have nine affiliates and one corresponding member in that area. As young members of the Movement, they have been enthusiastically carrying out local and regional programs: e. g., Social Surveys in Ceylon, Indonesia, and Mayala; a Training Course in Singapore. All too often, however, they are hampered by inadequate supplies for correspondence, publications and so on. Therefore, the Interfederal Assembly has laid much emphasis on Entr'aide for Asia in Projects 1-4 listed above.

In 1957 we hope to hold an African Catholic Seminar similar to the one that launched the Asian programme. For this reason, Project 5 was adopted as a first step toward realising that goal. At the next Interfederal Assembly, we shall draw up plans for the Seminar itself, estimate its budget and generally finish the preliminary work for a meeting of leaders in the newest region within *Pax Romana*. Already four African groups are asking for affiliation as was reported in the last JOURNAL.

The picture of Entr'aide would not be complete without mention of the "special" projects of certain federations. UNIE (Netherlands) has sent money for *Pax Romana* publications to be distributed in their name to all Asian groups. FEUCC of Canada has contributed to the travel of Robert Odinkemelu, UNESCO scholarship holder from Sierra Leone to *Pax Romana's* meetings last summer. The French federation (FFEC) has sent books to the Catholic group in Athens, Greece, to help build their library. The Munster (Germany) group of KDSE has raised the money for two scholarships for foreign students to study at that university. And we have just received word from NFCCS (USA) that a team of Catholic students will work in Mexico this summer distributing medicines and food-stuffs in impoverished areas under the "Latin American Project" of the NFCCS.

One of the main purposes of our Seminar will be to give these students a deeper understanding of the great problems of the modern world. One of these certainly is the factual coexistence of economically wealthy and underdeveloped areas. Taken in this sense, coexistence is not a situation we should accept as either normal or just. On the contrary, it is high time that we became seriously concerned about it as Christians and that we took positive steps to find remedies. Facts show that the situation is becoming aggravated every year. While most countries of the Western hemisphere grow in wealth and their national income each year reaches new heights, other countries with very dense populations sink farther into poverty. In 1939 38.6% of the world's population was under-nourished. In 1955 this had risen to 59.5%. Between 1938 and 1948 individual incomes dropped by 50% in Japan, 45% in Burma, 43% in the Philippines and 16% in India.

If we are seeking peace through coexistence on the political level, we should join in the movement against those factors which are now or will soon become the cause of international tensions. Social and economic disequilibrium among different world areas is one of the most serious of these.

The point of departure for our endeavours is to create an international awareness of the problems which exist and an international anxiety which will stimulate action. Our students can take a vital part in this and *Pax Romana* can and should help them to do so. The spearhead of the movement is directed by the Economic and Social Council and specialised agencies of the United Nations, such as the World Health Organisation, UNESCO and the International Labour Office. Therefore, we feel it is very fitting for the Seminar to begin in Geneva in order that the participants may study the activities of these international organisations. Armed with their new understanding they will be better able to concentrate in Estavayer on how they can, through their organisations and *Pax Romana*, build a truly Christian world community.

INTERFEDERAL ASSEMBLY OF IMCS



Each year, as the time approaches for us to come together for the meetings of the Student Movement of *Pax Romana*, we are faced with the task of evaluating what we have done this year and of deciding what we will do next year. Of course, the entire work of *Pax Romana* is never comprised in one annual programme, because that work is too vast and, often, unpublicised by our local and national groups. Much of it never comes to the attention of all of us. Nevertheless, there is always sufficient material that needs to be talked over by an international group to fill up tightly five days of meetings, and to spill over in night-time sessions. How is this done?

The Directing Committee when it met in Paris agreed to seek the opinion of the Federations and of past IMCS leaders in all continents as to what are the most pressing needs of *Pax Romana*. Then, the answers were compared and those problems occurring most frequently were suggested as the main topics of discussion for the Interfederal Assembly. The theme: *The Geo-Apostolate of Pax Romana* was chosen to denote that our delegates and guests will come from every geographic region, aware of our own local and national problems — perhaps even of regional problems — and that we can meet as an international group to draw forth the basic principles of *Pax Romana* which apply to all our work, and the main programmes which can only be achieved through international cooperation.

With this background in mind, the Interfederal Assembly — which will certainly be the pleasanter and more friendly for being in Vienna! — will have three study commissions and one workshop. The exact schedule of meetings is shown on page 7, but here we can comment on "where are we going?"

Commission I asks: **Is there a need for a Student Community?** On which levels should it exist? Leader: Jean Arès of Canada. Is there a notion of *Pax Romana* which is applicable to the local, national, regional and international groups? How can we carry over the enthusiasm for the local group to the other levels? Is the work of *Pax Romana* sharply divided on each level, or is it one harmonious progression? This obviously will include the discussion of Regional Secretariats, and the Entr'aide Programme.

Commission II: **What are the Requirements for Useful Participation in the University Community?** Leader: Maria de Lourdes Pintasilgo of Portugal. Does every one of us use our leadership or follower-ship abilities to their fullest extent? Do we have the opportunities to develop our whole personality within *Pax Romana*? If not, what is wrong? Are we giving others the chance to become leaders? Can we define the qualities of leadership; the general formation that a student should have to be able to form an independent

Would you like separate copies of **STUDENT PULSE IN ASIA?**
Enquire from the Secretariat

THE GEO-APOSTOLATE OF PAX ROMANA

Vienna, Austria

19-23 July

Commissions

- I. Is there a need for a student community? On which levels should it exist?
- II. What are the requirements for useful participation in this community?
- III. The Priest and the University Community.

- 19 July** Opening Sessions: Welcome and General Introduction. Commission meetings.
- 20 July** Commission meetings.
- 21 July** Excursion in Vienna. Plenary Session: Discussion and Adoption of Commission Reports. President's Report. Secretary General's Report.
- 22 July** Plenary Discussion of Official Reports. New affiliations. Presentation of the Programme of Action for 1956-57. Regional Commission meetings.
- 23 July** Elections. Commissions on Programme: External Relations, Finance, etc. Discussion and Adoption of Programme of Action. Directing Committee Meeting.

Information and reservations from the General Secretariat.
Cos: 40 Austrian Shillings per day

opinion on current topics? Not enough emphasis can be laid on the need for competence in the branch which each one chooses for specialisation. Christian Professional Formation should prepare the individual to solve the problems which will arise in his professional group later on.

Commission III: **The Priest and the University Community.** Leader: Joe Kuriacose of India. As a representative of the hierarchy in our groups, the priest is ordained to communicate Christ's message to us whether he is favourable to student action or whether he does not understand it. Can we help the priest to determine in how far he should let new students search for old answers every year? In how far he should present the meaning of Doctrine, of the Universal Church to awaken the Faith without forcing solutions to current problems on the students? At what point in a situation is it necessary to have "one Catholic reply" to a problem? How can the priest help through personal contact? Can he hinder the development of the students by giving orders and not allowing them to make mistakes? Both chaplains and students will discuss these points together to see the work of the priest as an ordained minister while not denying him his place as an educated man, and at the same time realising that *Pax Romana* is a layman's movement.

Finally, the Assembly will close with the administrative sessions that consider the reports of the Secretary General, the President and the Directing Committee. Elections of the new officers and D. C. follow, and once again we start the process of doing, thinking and evaluating. Shall we see you in Vienna?

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THE UNIVERSITY UNDER PERON

During the past twelve years, the Argentine university has been through an extremely critical situation. Those rare pieces of information which we had, have been completed by the documents and news published only after the fall of the Peron regime. For this reason, we now present a retrospective view of the situation which may, unfortunately, have its parallel in other countries.

J. C.

The Students

From the time of Peron's rise to power, his attempts to interfere in university life produced a violent reaction from the student organisations. The Federación Universitaria Argentina (FUA) at once took the decision to defend, at all costs, the autonomy of the university and academic freedom. Since 1943, student leaders had been exposed to systematic persecution. Through informers, the police even tried to control conversations in the university corridors, to say nothing of telephone calls and correspondence of all suspects. In 1945 some 1400 students were arrested in Buenos Aires while defending the autonomy of student premises. Thereafter, the student organisations encountered increasing difficulties to force them to close the premises where they generally assembled.

Later, in October 1954, armed police force dissolved the annual assembly of engineering students. The FUA declared a strike of all Argentine students, which was carried out by 95% of them. 427 students were arrested; others fled to Uruguay as political refugees. After the strike, some 500 students from Buenos Aires discovered, at the time of signing up for their examinations, that they had been expelled from the university. This provoked a new strike on November 6, the students refusing to sit for the examinations until the measures taken by the police were discontinued. These measures were such that a very great number of Argentine students could not finish the academic year of 1954.

The persecution of the student leaders was as cruel as it was arbitrary. Emilio Ariel Jibaja, president of the university federation of Buenos Aires, declared — when he arrived in Montevideo in December 1954 as a political refugee — that the students were submitted to long interrogations and even to torture. Some prisoners were given electric shocks. The torments inflicted on the student Mario Bravo were able to be taken before the United Nations. Other leaders, like Blastein, Valcárcel and Aarón Salmón Feijoo, were assassinated, the latter in 1955. Several students passed months in prison, for the law promulgated at that period declared that enemies of the regime were subject to the power of the executive alone and they could be arrested by government action. All efforts taken to obtain the freedom of these students were in vain.

The Professors

From the beginning of the Peron regime, numbers of professors were expelled from the university allegedly on the pretext of "lack of professional aptitude" or of "deviationist

tendencies in teaching". We can calculate that 85% of the teaching corps was thus replaced by persons faithful to the regime who pushed and supported peronist candidates and spread the basic concepts of the "national doctrine". The professors were obliged to follow Peron's policy toward the university, which consisted primarily in seeking the sympathy of certain students by reducing more and more the hours and duration of studies, so much so that the cultural life of the country entered into real decadence.

In 1949, some professors who had been expelled from their academic positions wanted to establish a free university and founded a group for the defence of university freedom and autonomy, but violent repressions prevented them from attaining their goal. In this way, the Argentine university became a political instrument under the thumb of the regime, and worse, a centre from which men rendered homage to General Peron and his wife.

The Peron Policy toward Education

The Peronist regime, which always flaunted its sympathy for the demands of the workers cleverly planned to penetrate the various social structures thereby creating confusion and servility through terror. After having centralised the working class in the famous Confederation of Labour, it gagged the press. In the field of education, its aim was expressed in the following paragraph of the second five-year plan (chapter IV): "in the matter of education, the fundamental goal of the nation is to bring about the moral, intellectual and physical formation of the people on the basis of the fundamental principles of peronist doctrine." The youth were intellectually disoriented during school days entirely devoted to the praise of the dictator and the publication of his so-called national doctrine. In secondary schools, the regime spent millions to establish the Union of Secondary School Students (UES) which provoked many scandals in the feminine sections.

Young people's sports centres were especially well looked after, aiming toward gaining "converts". On the university level, the regime created a "General University Confederation" (CGU) composed of those students friendly toward the regime. They enjoyed large subsidies and all sorts of opportunities for their studies. One of the most ambitious plans of the CGU, inspired by the government, was the launching of an international movement called "The World University Organisation" (OMU). Numbers of foreign students received scholarships and travel grants to Argentina in order to create this movement even if they were not given any credentials from their respective universities. In many countries of Latin America, the Argentine embassies supported student groups which were willing to diffuse peronist doctrine.

Afterwards it was learned that the CGU had established contacts with the IUS, a communist controlled organisation, for mutually agreeable programmes. Similar contacts were made with other foreign groups which may be termed fascist.

After the fall of the regime, an investigation

undertaken by a special commission brought to light the existence of an organisation named "Gestión universitaria" which was directly responsible to the Ministry of National Education and which was charged with discretely controlling the whole university community. It proposed to the government nominations for deans, professors and assistants; it surveyed lectures in the courses and gave information on those students who sought passports to study abroad.

The same investigation commission revealed the address in Buenos Aires of a secret police organisation called "the Liaison and Coordination Service". This was a centre of minutely detailed information which was also under the charge of the Ministry of National Education. It had a vast network of spies and informers. There was a file on all Argentine students and professors in the central offices. Up to 70,000 entries have been found which contained all sorts of information obtained by the most unbelievable methods. All these facts gave some idea of the methods used by the Peron government in its attempt to dominate the university and make it an instrument of its policy.

International Repercussions

The National Unions of Students in Latin America and in the free world in general were able to learn of the harrassing which the Argentine university suffered. In January 1955 a delegation from the National Unions of Chile and Uruguay, and in the name of the Brazilian Union of Students, visited Buenos Aires to study first-hand the university situation.

At the same time, a group of 21 university professors and intellectuals of various countries addressed a letter to General Peron on the subject of the situation created in the university following the student strikes. They



9 - Jerusalem - Via Dolorosa



said in part: "The measures taken involve a violation of the Rights of Man set forth in the United Nations Declaration which all the American peoples have signed. This is also a stain on the democratic traditions of America and a diminution of the prestige of the Argentine Republic throughout the whole Latin American continent."

Perhaps the appeals of the National Unions of Students and other international organizations helped to avoid the worst abuses of the government, but, above all, they encouraged the Argentine students in their fight to defend the legitimate rights of the university. There is no doubt that the students as a group were one of the great ideological forces which were able to maintain the ideals of liberty and democracy in Argentina. The university, institution in the service of truth, was one of the chief preoccupations of the dictator and one on which he heaped the strongest pressures. He fought against the university with all the force of his regime in order to reduce it to nothing, but it was also one of the principle obstacles which he found in his path.

MEETINGS, VACATION PLANS

Aug. 19-26 Annual Study Week of Katholische Hochschuljugend Oesterreichs (KHOE)

Kremsmünster, Austria. "To be a Christian Today — Ideal and Realisation"

Sept. 1956 Study Week and Annual Meeting of North American Commission Vermont, USA. "Distress and Charity"

Oct. 11-14 National Conference of Canadian Catholic Federations; London, Ontario

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We list here some of the latest items of information on summer events organised by local and national groups of *Pax Romana*. For further information, we refer you to the Calendar of Meetings in the last issue of the *Journal*.

France: A French-English camp from the 4th-11th August at the Abbey of Bec-Hellouin, approximately 25 miles from Rouen. The cost will be 700 French francs per day. The programme will attempt to bring about better understanding between the French and English federations. Discussions will be held on "Bringing the student world to Christ".

Spain: A French-Italian-Spanish meeting with some Portuguese students on the 5th-11th August in Santander, Spain. The programme will encourage exchanges of views on "Bringing the student world to Christ in our various federations". This meeting is for men students only, due to the accommodations available.

Holy Land: The Centre Richelieu's annual pilgrimage to the Holy Land from the 16th July-12th August. Departure from Paris, embark at Marseille, Italian coasts, Egypt, Alexandria, Beirut, Damascus, entry into the Holy Land from Jordan and Jericho, Dead Sea, Bethany, Jerusalem, Bethlehem, Nazareth, Lake of Genesareth, Capharnaum, Mount Thabor, embark at Haifa, Marseille. The cost will be from 49,500-139,000 French francs

FORMATION SEMINAR - IMCS

GENEVA (Institut Florimont, Petit-Lancy)

- 3 July** Charles Hogan — Talk on Economic and Social Council (ECOSOC).
Visit to European Division, Offices of the United Nations.
Documentary Films on UNO.
Talk by a Latin American delegate to ECOSOC.
Introduction to Technical Assistance by a staff member.
- 4 July** Conference by Miss Atkins — The Structure of UNO.
Conference by Miss Henderson — Social Affairs.
Talk by a member of the Human Rights Commission.
The Problems of Refugees.
Opening Session of the Technical Assistance Committee of ECOSOC.
- 5 July** Talk on the Special Fund for Economic Development (SUNFED).
Talk on the work of the UN staff by an official of the European Division.
Mr. A. C. Breycha Vauthier — The UNO Library.
The Children's Fund — UNICEF.
Meeting of the Technical Assistance Committee.
- 6 July** The World Health Organisation (WHO).
The International Labour Organisation (ILO).
Films.
- 7 July** The Role of the Information Centre at the UN — Miss de Romer.
- 8-9 July** Free for visits to Geneva and the surrounding area.
The names of the speakers are subject to change.

ESTAVAYER-LE-LAC (near Fribourg) (Institut Stavia)

- 10 July** Mass
The Mission of the Church in the Modern World — Dr. Duroux, O. P.
Discussion.
Chapel.
The Lay Apostolate — Prof. Union Sugranyes.
Discussion.
Free time for games, swimming, boating, etc.
Evening: discussion on day's work in small groups.
Compline.
- 11 July** University People in National Affairs — Prof. Conrad van der Bruggen
Christian Professional Formation — Fr. Faidherbe, O. P.
Discussions, free time, etc.
- 12 July** How can *Pax Romana* aid Student Professional Formation? — Maria de Lourdes Pintasilgo.
Discussion of the *Pax Romana* programme in national and professional affairs.
Documentary films.
- 13 July** The Task of Catholics in Under-developed Areas.
The Role of University Men and Women in International Affairs —
Mr. de Habicht (OIC).
Students Entertainment.
- 14 July** *Pax Romana* in International Affairs — Thom Kerstiëns.
Discussions and Evaluation.

Information and reservations from the General Secretariat.
Cost: 10 Swiss francs per day.

according to the class of accommodation. Information from Centre Richelieu, 8 place de la Sorbonne, Paris 5, France.

Germany: The Gemen Meeting at Gemen Castle, Westphalia from the 6th-16th August. The cost for the session will be 30 to 50 DM. Conferences and discussions will be held on the theme "Coexistence and Truth". Information from the Gemen Committee, Frauenstrasse 3-6, Munster, Germany.

Switzerland: Two mountain camps will take place: 13th-26th August for men students

at the Chalet of Gurtellen, canton of Uri, on the St. Gothard massif. Cost of the stay will be 80 Swiss francs. Discussions on "The Christian in the World today", and climbing in the area. The second camp from the 13th-28th August in Stans, near the Lake of the Four Cantons is for women students. The cost will be 80 Swiss francs with excursions in the area and discussion on "Life through the Faith". Information on both camps from the Swiss Federation, Hirschengraben 86, Zurich, Switzerland.

Following the decision of the ICMICA Beirut Assembly in its Statutory Sessions in April, three organisations have named new members to the ICMICA Council. They are: Mr. Bichara Tabbah, President of the Union Catholique des Intellectuels du Liban (Lebanon) and as proxy, Mr. J. Harfouche, Lebanese ambassador to the Holy See; Prof. Robert Muth, of the Oesterreichischer-Cartell-Verband (Austria); and Mr. Maurice Parat, International Federation of Catholic Pharmacists. Each member will serve a term of three years.



The President of Lebanon addresses ICMICA

Pax Romana-ICMICA, in a May circular, has asked its member organisations to take note of the many animated discussions at the Statutory Sessions in Beirut concerning participation in the work of the National Commissions for UNESCO. At this time, the secretariat of UNESCO is in the process of completing a questionnaire on the role and functions of the National Commissions and has asked ICMICA to furnish concrete evidence of the experience of its organisations who have members in these Commissions. In addition, they ask for suggestions for rendering the commissions' work more effective. The following questionnaire, which was suggested by the Director General of UNESCO, will furnish *Pax Romana* with the necessary information when answered by ICMICA members:

1. a) Is your organisation in contact with the National Commission for UNESCO in your country?
 - Have you an official delegate to the National Commission?
 - Are you in contact with the National Commission through the offices of other persons chosen from your membership?
- b) Were these contacts established by the National Commission or through your own initiative?
2. What are your suggestions for bettering the contacts of your organisation with the National Commission for UNESCO?

Entr'aide News. — The Association of Lithuanian Catholic Students, "Ateitis", has written in the name of its President in Urbana, Illinois (USA), Mr. Jonas K. Kucenas, to say that their group has completed Entr'aide Project No. 5. Therefore, 1000 sheets of typing paper and 500 envelopes are being sent to the Indonesian Federation (PMKRI). In addition the group is still collecting books for the Karachi group to fulfill Project No. 1.

PAX ROMANA AT A GLANCE...

Social Sub-Secretariat. — The third regional meeting for 1956 of the Social Sub-Secretariat of *Pax Romana* (IMCS) will be held in October in the Netherlands. The theme chosen is "Social Changes in and between the Classes of Society". Sub-topics will be: Historical analysis of the terms 'Status' and 'Class'; Social structure and horizontal and vertical mobility; Socio-psychological approaches between Status and Class; The ascent and descent between classes in modern industrial enterprise; The present and future importance of Status and Class in society. Further information can be obtained from the Secretariat, Frauenstrasse 3-6, Munster, Germany.

Previous regional meetings of the Social Sub-Secretariat took place in Fredensborg, near Copenhagen, Denmark on 26th-29th April and in Stockholm, Sweden, from 15th-16th April. The topics discussed were "The Christian and the Marxist Image of Society" and "Subsidiarity and Solidarity — Theory and Practice" respectively.

4th Assembly of Technical Secretariat. The International Catholic Secretariat for Engineers, Agronomists and Industrial Economists (SIIAEC) of *Pax Romana*-ICMICA held its fourth Assembly in Salzburg, Austria from the 19th-21st of May. The delegates planned the theme for the next International Congress — the third to be held by the Secretariat — to take place in July 1957 at Como, Italy. The topic is "The Integration of the Technical Graduate into Industrial Enterprise".

At the Austrian meeting, the industrial engineers continued their project of a Moral Code for the Engineer. Certain items, such as the problems of "professional discretion" and "competence" were subjects of searching analysis. The agronomists have studied the role of cooperatives in agriculture, especially its place in Italy. The economists considered the consequences of rising productivity and technical evolution on the changes in skills and necessary migration of workers. Economic foresight and social measures can at least smooth out these complex problems to some degree.

International News

International Student Conference. — The 6th International Student Conference will be held in September, 1956, in Ceylon as determined by the Supervision Committee of the Conference. The dates are definitely set for 11th-21st September.

WUS General Assembly. — The dates of the coming WUS General Assembly, in which *Pax Romana* will participate, have been fixed for 23rd July - 3rd August in Indonesia. The agenda will include discussion of the Programme of Action and other aspects of WUS work. A Symposium will be held during the meetings and the Assembly will be followed by study tours. A Southeast Asian Regional Conference, involving participation from all WUS Committees in the area, is planned to take place preceding the Assembly. The WUS Committees of India and the USA will hold a seminar at Poona, India, during the

month before the General Assembly, which will have international participation according to the bulletin, *WUS in Action*.

Travel Grant for E. Africa. — UNESCO has granted *Pax Romana* a travel-scholarship for one student from East Africa. Mr. Nicholas Muraguri, new editor of the African Newsletter, is the recipient and is presently in Europe for a special training period at the General Secretariat in Fribourg. Mr. Muraguri is a member of the St. Augustine Society, The Catholic Society of Makerere College, the University College of East Africa. He is currently the editor of the *Augustine Newsletter* published by the society.

Mr. Muraguri will visit other student and youth organisations during his stay in Europe. *Pax Romana* extends to him its best wishes and prayers for his new undertaking.

World Student Relief

At the meeting of the Liquidation Committee of World Student Relief on May 14th, it was decided to liquidate all the remaining funds of that organisation which was disbanded in 1950. The funds on hand, amounting to 40,980 Swiss francs, will be allocated as follows: South Vietnam — 20,000 fr.; India — 16,980 fr.; Pakistan — 8000 fr.; Lebanon — 5000 fr. If no recipients for aid are found in Lebanon, the last sum will be sent to South Vietnam. The monies will be sent through the university Vice-Chancellors or Rectors in each country.

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Staff News. — Thom Kerstiëns of IMCS and Ramon Sugranyes de Franch of ICMICA, the General Secretaries, represented *Pax Romana* at the recent meeting of the Liquidation Committee of World Student Relief.

Mr. Kerstiëns and Prof. Sugranyes, together with Prof. Paul Mazin, represented *Pax Romana* at the Annual Conference of Non-Governmental Organisations having consultative status with UNESCO. The meetings were held 5th-8th June at UNESCO House in Paris. Discussions took place on the 1957-58 UNESCO Programme on which *Pax Romana* had already sent a number of comments to the Director General.

Miss Nancy Walsh, staff member, and formerly of the Canadian Federation of Newman Clubs, has recently visited Ireland and talked to *Pax Romana* members in the local group of the University of Cork. She also met the leaders of the British West Indian group.

Harry H. Lunn, Jr. visited the offices in Fribourg last month on behalf of the COSEC Asian Delegation which spent several months touring South East Asia for the International Student Conference... Paul Sigmund, a member of the National Newman Club Federation of the USA and chairman of the Research and Investigation Commission of the International Student Conference, stopped in Fribourg recently.

FEDERATION NEWS

Europe: Austria. — The KHOE, Austrian affiliate of *Pax Romana*-IMCS, holds its annual study week in Kremsmünster on the 19th-26th Aug. Under the general topic, "To be a Christian today — Ideal and Realisation", participants consider such items as: Christ in the World, the Sermon on the Mount and Politics, Happiness, Christianity in Asia, Selfless Brotherhood, the Missionary Parish, Catholics as a Minority Group, Realisation of the Christlike in Contemporary Art, Austria — a Mission Land? Mystical Life and the Apostolate.

Speakers will be Prof. Giorgio La Pira, mayor of Florence; Prof. Thils of Louvain; Dr. Heer of Vienna; Prof. Kim Tal Ho of Korea; Father Haas, chaplain to foreign students in Leiden; Fr. Dominique of Marseille; Fr. Michonneau of Colombia; and Roland Hill of London.

Great Britain. — The annual Summer School of the Union of Catholic Students will take place at Keele Hall, North Staffordshire, from the 22nd-28th August, 1956. The subject of study will be "Our Lady, Woman and Society" and it is hoped to have Barbara Ward as speaker.

For the subject of its twelfth Summer School, August 7th-17th in Bangor, Wales, the Newman Association of Great Britain has chosen the theme "The Church and the Nations" and is devoting its attention to the problems that face the Church in realising its role as mother of all nations. Not only does she give, she also receives and her heritage is enriched by the variety of nations and cultures. Much will be said about missionary techniques in the modern world with its new nationalisms, and much also about developments in liturgy and the role of the laity.

Speakers will include: Archbishop Roberts of Bombay; Fr. Illtud Evans, Prior of the English Dominicans; Mr. Christopher Dawson, well-known catholic historian; and Prof. Michael Fogarty, sociologist and economist. The Welsh Catholic organisation will provide speakers on the indigenous culture of Wales. Applications should be made to the Registrar, Summer School, 31 Portman Square, London W. 1., England.

The Newman Association of Great Britain, in a regional conference in Manchester April 13th-15th, considered "The Creation of the World" from three differing points of view. Fr. P. J. Treanor, S. J., of Balliol College, Oxford, presented the *scientific aspect* of facts established through research which, he concluded, present a natural limit beyond which science cannot look backward. The *philosophic aspect* was explained by Fr. George Ekbery, Ph. D., who declined to deal with the time factor and concentrated on the dependence of the world on God, even apart from Revelation. The corollary, the *theological aspect*, was introduced by Fr. Alexander Jones, scripture scholar, who showed that the early chapters of Genesis were concerned with establishing the act of God in fashioning the cosmos.

Rt. Rev. G. B. Beck, Bishop of Salford, celebrated the Conference High Mass and

preached on the personal responsibilities and opportunities of University catholics. The choice of subject of the conference was welcomed as an indication of the activity of the Philosophy of Science Group.

Germany. — The tenth German Catholic Student Congress organised by KDSE will take place in Bonn from 29th August-2nd September, 1956. The theme will be "The Church in the University". The Congress will be held concurrently with the 77th Assembly of German Catholics (Katholiken Tag) to be held in Cologne with the theme "The Church is the sign of God among the peoples".

Ireland. — The Magnificat Society, a unit of *Pax Romana* in Ireland, is organising a system whereby foreign students visiting Ireland during the summer will be met by Irish students and helped to orientate themselves in that country. Students can be advised as to what to see and where to find cheap lodgings, and student guides will be available on a voluntary basis. Names and addresses of students who want to avail themselves of this scheme should be sent to: Magnificat Society, 86 St. Stephen's Green, Dublin, Ireland.

Netherlands. — On the 12th-13th of May, 1956, the Thijmgenootschap, the Netherlands affiliate of *Pax Romana*-ICMICA, held its annual general meeting in Nijmegen. Special sections were arranged for Jurists, Doctors, Scientists, Men of Letters, Psychologists and Economists. The programme of the last mentioned group was devoted to the study of "Economic Aspects of Work in Underdeveloped Areas". The theme of the plenary sessions was "Religious Problems of the Catholic Intellectual" and was expounded by Prof. W. Grossouw of Nijmegen and Prof. J. J. M. van der Ven of Bilthoven.

Asia. — The General Secretariat is now in correspondence with the *Pax Romana* Catholic Students' Association of Universities and Colleges of the Archdiocese of Taipei (*Pax Romana* CSA). Founded in February 1949 by Fr. Maurus Fang-Hao, professor of the National Taiwan University, the Association now has 9 local groups with a total membership of almost 550 Catholic students. Graduate members number more than 60 persons. The major activities of the group include publications, retreats, vacation camps, lectures, scholarships and special service groups. The Director, Fr. Fang-Hao, was appointed by His Excellency Archbishop Joseph Kuo.

Latin America: Ecuador. — The next national congress of the Catholic Student Association (JUC) of Ecuador will be held in Guayaquil from 26th-29th July, 1956. "Pre-university Education" will be the main topic of discussion. Other catholic student organisations from Chile, Peru, and Bolivia are invited to participate.

Mexico. — "News of Catholic Action" is the title of a new information bulletin being published in French by the Central Council for Catholic Action in Mexico. This group has set up a Press Office for Catholic Action:

Apartado Postal 1647, Mexico, D. F. The first issue states that Mexico City will be the site of the next International Assembly of the Society for the Protection of Young Girls. Other news is concerned with catholic action programmes in Mexico and El Salvador.

North America: USA. — The National Newman Club Federation, affiliate of *Pax Romana*-IMCS and a member of the American Committee for World University Service (WUS), addressed a dual-purpose mailing to its members. A fact sheet described the aims and workings of WUS, and urged Newman leaders to support WUS and "join the modern crusade for international understanding", according to *WUS in Action*.

A recent issue of "Contact", the Newman

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Federation newspaper, gave full information on Newman international work through *Pax Romana*, WUS and WAY: the World Assembly of Youth. The need for local and national cooperation with WUS and WAY will be a subject of discussion at the forth-coming Interfederal Assembly of IMCS.

A Study Week for young leaders who are members of the federations working within the North American Commission of *Pax Romana* will be held in September, 1956, in conjunction with the Annual Meeting of the Commission. Mr. Tom Reinstadtler, of NFCCS (USA) is making arrangements for the meeting to take place in a forest camp in the north-eastern part of the United States. René Major of FEUCC (Canada) is preparing the study outlines on "Distress and Charity" with the aid of questionnaires sent to the member federations in North America.

Participants will be selected on the basis of qualities of leadership and positions held so that young leaders, who may be expected to work for some time in the federations, may take part. Approximately 50 students will attend, 20 from Canada and 30 from the USA.

Overseas Students

The Overseas Students Coordination (OSCO) will hold its next meeting in Western Germany with a visit to Cologne, from the 25th August-5th September. The cost of participation will be relatively low, and further information is available from OSCO General Secretariat, Pagestraat 15, Tilburg, Netherlands. All those interested in foreign students are welcome.

A Tour of the Federations

A bibliography of the federations answers the same purpose as the explanations of the federations which we have begun to publish this year. It gives our readers information on what is being done in other countries and stimulates them to want to know more. The explanations of the daily work of the federations, concerning the problems they must face and the methods they use in the apostolate, will now alternate with a few bibliographic entries on their official publications.

Publications of the THIJMGENOOTSCHAP, Netherlands

Annalen van het Thijmgenootschap (Vereniging tot het bevorden van de Beoefening der Wetenschap onder de Katholieken in Nederland, Waarbij aangesloten de Verenigi voor thomistische Wijsbegeerte, de R. K. Artsenvereniging en de Katholieke Ingenieursvereniging). — Utrecht: Spectrum, 8^o, 122 pp.

A review appearing in quarterly sections as the official organ of the Thijmgenootschap, and therefore of the Association of Thomistic Philosophy, the Association of Catholic Doctors, and the Association of Catholic Engineers of the Netherlands. As leading articles, the magazine makes a rule of publishing the scientific studies presented in the different sections of the organisation. Thus, one finds here articles on law, on economics, medicine, science, literature, philosophy and psychology. Each issue contains an annex of information concerning the work of the association, e. g. *Internationale Periscope* which gives news of *Pax Romana* and other national federations.

The editor of the review is Prof. Dr. J. Terlingen, van Slichtenhorststraat 101, Nijmegen.

The last issue published is Number 1 of the 44th volume, corresponding to May 1956. The magazine is sent to all members of the Thijmgenootschap and the cost is included in their annual dues.

De Ontwikkeling der Wetenschappen in de Laatste Halve Eeuw. Amsterdam: N. V. Uitgevers "Joost van den Vondel", 1954, 8^o, 544 pp.

This book was published under the editorship of Profs. W. J. M. A. Asselbergs, A. G. M. van Melsen and J. H. Terlingen on the occasion of the fiftieth anniversary of the Thijmgenootschap in 1954. Its aim is to describe the development of science during the last half-century. Prof. Gerard Brom, former president of the association, edited the general introduction and Prof. L. J. Rogier wrote the history of the Thijmgenootschap during its fifty years of existence (1904-1954). In addition, the volume contains 27 different contributions from the best catholic specialists in the Netherlands giving an overall view of the evolution of all the sciences, of dogmatic theology and its techniques of application, Biblical exegesis, philosophy, philology, social sciences and history, psychology, law, economic sciences, medicine, mathematics, physics and chemistry.

Publications of the MOVIMENTO LAUREATI di A. C., Italy

Coscienza. Quindicinale del Movimento Laureati di Azione Cattolica. — Rome: Movimento Laureati (journal format).

This is the official organ of the Laureati Movement which appears bi-weekly, usually with 8 pages of text and illustrations. It is, in the first analysis, a liaison bulletin for the members and reflects the entire life of the organisation: prayer and communal research in the local groups, regional meetings, annual national Congresses, not to mention the Religious Cultural Weeks which the Laureati Movement organises every summer and their participation in the activities of *Pax Romana*. But *Coscienza* does not limit itself to being a journal of information. It presents, in addition, current problems seen from a christian point of view, cultural and artistic problems, events in national and international life, etc. *Coscienza* follows closely and gives its opinion on questions of spiritual, cultural or moral interest which present themselves to the Catholic graduate in his daily life and in the practice of his profession.

The last issue, at the time of writing, is No. 10 of the 10th volume, corresponding to 20 May 1956. The magazine is sent to all members of the Laureati Movement and the price is included in their annual dues. A foreign subscription is 1000 Italian lire per year.

STUDIUM. Rivista mensile di Vita e di Cultura. — Rome: Editrice Studium, 8^o.

This monthly review, which is already in the 52nd year of its life, was born as the organ of the Italian Catholic Students Federation (FUCI) and remained as such until the creation of the Laureati (Graduate) Movement in 1932. At that time, *Studium* became the official review of the Movement.

Studium represents the ideas which inspire the action of the Laureati Movement, and its methods of work on the cultural level, by giving articles and commentaries on the most salient aspects of Catholic life and thought. Each article is introduced by an editorial which endeavors to present an attitude of serene appreciation of the christian point of view in the face of daily events. It contains articles of general interest, as well as sections which appear regularly: *Osservatorio*, on current facts and events; *Colloqui*, of a spiritual character; *Sguardi sul mondo*, a commentary on Italian and foreign politics; *Tra la vita et il libro* and *Rassegne et segnalazioni*, commentaries on recent publications specialising in religious sciences, missionary problems, philosophy, pedagogy, history, letters, art, law, economic and social sciences, medicine, natural sciences, mathematics, physics, technology, etc.

The editor responsible for *Studium* is Mr. Giovanni Battista Scaglia.

The cost of a foreign subscription is 3,500 Italian lire.

Pius XII: *Discorsi agli intellettuali* (1939-1954). (A cura del Movimento Laureati di A. C.) — Rome: Editrice Studium, 8^o, 545 pp. (*La Cattedra*, 1).

This is a collection of all the speeches made by Pope Pius XII on subjects of interest to cultural groups. It contains 76 messages, reproduced in entirety, and grouped into 8 sections: the first includes the speeches on the formation and mission of intellectuals; the others touch such subjects as general laws of the universe and scientific research, philosophy, law, medicine, education, public administration, and fine arts. The book is the first of a collection, *La Cattedra*, in which the Laureati Movement proposes to gather systematically the Pope's messages for the benefit and use of its members and the general public. At present, the second volume, which will include all the speeches of Pius XII on international relations, is in the press. It will be offered to the Holy Father in homage from the Laureati Movement on the occasion of his 80th birthday.

BERNAREGGI, ADRIANO: *Professione, cultura, società.* Scritti (a cura del Movimento Laureati di A. C.). — Rome: Ed. Studium (1954), XII, 8^o, 373 pp.

This volume brings together several of the writings of His Excellency, Msgr. Adriano Bernareggi, former bishop of Bergamo, who was the first ecclesiastical assistant of the Laureati Movement for the years, 1933 to 1953. The book was published after the author's death as a pledge of affection and homage to his memory. It contains 16 different essays addressed to the audiences of the Social Weeks for Italian Catholics, to the national congresses of the Movement, and to the *Pax Romana*-M.I.C. Assembly in 1947. These are, therefore, articles and conferences written especially for catholic intellectuals to maintain their sense of responsibility and to deepen their christian and professional formation in view of the service which they render society as intellectuals and graduates. The book also contains nine letters addressed to a group of university professors, and an article published in *Studium* on the death of Igino Righetti and devoted to recalling the work of the founder of the Laureati Movement.

The volume closes with a bibliography of all the writings of Msgr. Bernareggi published in the reviews of the Laureati Movement.

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Student Pulse

IN ASIA



Student Pulse in Asia is a new venture. We hope that in it students will find a forum for their ideas and a source of information. The pulse is that of a society evolving, a familiar theme in "Das Kapital", though the evolving society which Marx described was of a Western pattern.



"Marx recognised that another pattern existed, which he called the Asiatic society. This is a society which does not necessarily evolve. It can stagnate for centuries. In a society of this kind the population was dispersed, living mostly in small villages, and the despotic government had entire control of production, revenue, property and social relations. This Asiatic society filled Marx with repugnance. He became haunted by the fear that Western society, in the process of passing through revolution, might decline into the Asiatic form and become stagnant. Lenin inherited the ideas and the fear, and gave repeated expression to it, at least until 1917. So alarmed was he that in order to guard against the intrusion of Asian forms of government he urged at one time that after the revolution there should be no bureaucracy, no standing army, and no police. Of course the actual possession of power led him after 1917 to change his ideas. But the Marxist theory remains*."



Two further considerations are significant. By the same theory, "every society evolved by inner necessity through its different phases, and the end phase is Communism." The followers of Marx, helped along by the indifference of the non-followers are building in Communist China a new society, different from Western society, but also different from Asiatic civilisation as Marx conceived it, proceeding "unevenly but steadily, towards a political, social and economic conformation that can indeed

be designated as a system of general slavery."



The governing ideas of the Chinese leaders may recall a passage from Dostoevsky in *The Brothers Karamazov*. This is the speech of the Grand Inquisitor: "No science will give men bread as long as they remain free. Men will understand at last that freedom and bread enough for all are inconceivable together. They will become convinced too that they can never be free for they are weak, vicious, worthless and rebellious... We shall triumph and then we shall plan the universal happiness of man. We shall persuade them that they can only become free when they renounce their freedom to us and submit to us. We shall set them to work, but in their leisure hours we shall make their life a child's game, with children's songs and innocent dances. We shall tell them that every sin is expiated if it is done with our permission. They will have no secrets from us. The most painful secrets of their conscience, all, all they will bring to us, and we shall have answers for them. And all will be happy, all the millions of creatures except the hundred thousand who rule over them." This was Dostoevsky's expectation in Europe...*", an expectation coming true in Communist China.



In the rest of Asia characterised by its young nations, a lesson is being learned. Freedom so dearly won must needs be no less dearly preserved. In its preservation the student movements have an important responsibility. Asia is no longer tucked away in museums, colonial offices and art collections. It is no longer old with stagnation. Its youth will not have their life made "a child's game, with children's songs and innocent dances". In this there is no illusion.

* *Spotlight on Asia* by Guy Wint.

FOLLOW-UP ON MADRAS

The Catholic Students' Society of the University of Malaya in collaboration with the General Secretariat of *Pax Romana* plans to hold a training course for thirty-five students representing the Federations of *Pax Romana* in Asia. This will take place in Singapore from the 11th of August until the 11th of September, 1956. At the *Pax Romana* Asian Seminar that was held in Madras, the Malayan student delegation undertook the responsibility for organising such a course. At that time it was anticipated that the number of participants would be limited and would be chosen from two or three Federations which had similar contexts. For instance, the Indonesian and Malayan Federations are similar in that there are identical factors in the two countries. One of these is the presence of an Overseas Chinese student population faced with the choice of nationality. A second factor common to the two countries is the presence of the marked differences in cultural and social backgrounds that exist between the students who graduate from schools with a Western language as the medium of instruction and those that graduate from those with an Eastern language as the medium.

Wide Participation

At the last Interfederal Assembly the Commission on Asia recommended to the General Secretariat that this project undertaken by the Malayan Federation be given a broader basis in order that participation could be extended to other Federations. The Federations originally chosen were Burma (applying for affiliation), Indonesia and Malaya. Since then the Catholic Student's Society of the University of Malaya has agreed to extend the scope of their original project and invitations have been sent to all *Pax Romana* Federations in Asia.

The course itself is to take place in two stages. The first will cater to the envisaged widened participation. Stage Two will have two alternative parts, one of which will retain the original specific aim of limited participation in order that some similar problems can be studied more intensively.

First Session

Stage One, lasting from 11th-17th of August, 1956 will include talks related to the central theme *The University Student Community in Asia*.

These are as follows:

- The Chinese Student in Burma, Indonesia and Malaya
- The Christian Student and Communism Understanding Catholic Action
- The Student Community in the New Nations of Asia
- The Student Community in Formosa, Siam, Korea and Japan
- Participation of the Catholic University Youth in Social and Political Movements.

Among the speakers are *Mr. Leong Yew Koh*, the Federation of Malaya's Minister for Health

and Social Welfare, and *Miss Maria Yen*, authoress of *The Umbrella Garden*, a record of university student life in China as it developed during the period that saw the accelerated establishment of Communist rule in China. In this regard it is recalled that Maria Yen was in China during that time and was one amongst that huge mass of students who eagerly looked forward to what they thought was freedom, and in all good faith welcomed the change of government. The discovery of what Communist rule is in practice has been faithfully noted and documented elsewhere and needs no comment here, except that during this Revolution in China the students' desire for a better world played no small part in getting rid of the old and bringing on the new. The old gave them a world they did not desire. Could they have done otherwise?

Three Workshops

Apart from the talks, there will be three workshops:

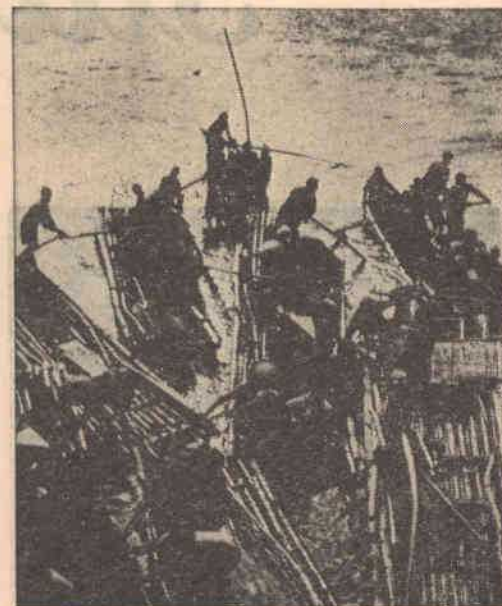
1. Student Society and Social Action
2. Nationalism in Asian Universities
3. Student Press.

The theme of each workshop will be introduced by a young graduate. To ensure student participation the method will be similar to that used at the Asian Seminar, "interpretation by way of study and the mutual exchange of experience and ideas". The students formulate the position and the significance of the different characteristics and tendencies that are present in the university student community in Asia; see the strengths and weaknesses contained in them and thus arrive at an understanding of this community. Study and ideas clarified are however not the be-all and end-all of the Course. They provide a strengthened basis for action.

The 15th of August, the Feast of the Assumption, will be set aside for recollection on the theme: *Christ Our Leader*.

One plenary session will be devoted to information on the Asian student situation outside Asia. Four young graduates recently returned from universities overseas will speak on *The Asian Student outside Asia*. In this regard it is noteworthy that a majority of the present national leaders of Asia have one time or another received an education in the West. This differs from Western education transplanted into Asia, which often retains the form without the substance.

Stage Two of the Course provides for two alternative programmes. Under Programme One, a number of participants will proceed to Kuala Lumpur, the Federal capital of Malaya, to begin a three-week field survey of the Overseas' Chinese student situation in Malaya/Singapore. It is anticipated that students from Malaya/Singapore, Indonesia and Burma will take part. From Kuala Lumpur each participant will be allocated an area of enquiry. The areas include: the resettlement of Chinese squatters and its implications with particular reference to its repercussions on rural youth; political infiltration in local



Raft of Refugees

Chinese schools; and opportunities for higher education which are available to graduates from these schools.

Migrations of large numbers of Chinese settlers into Nanyang or the Southern Seas (a region currently known as Southeast Asia) though practically stopped since the end of the last war, have nonetheless established a major social and political factor characterising this region: its "Overseas Chinese" population. Their presence and often their economic strength within the very life centres of these same nations at a time when they are extremely sensitive to any influence that could be construed as foreign, pose a problem, a just solution of which needs to be found and found in time if the ability of 130 million people to keep their new found freedom is not to be jeopardised prematurely. The first settlers came to trade and happily minded their own business with the one hope that they might one day return to spend their last days in the land of their forefathers. Many did not return. Many more were born. For the latter, the land of their birth is their business to mind. How well they mind it is as much the concern of that part of the world which is still free and wants to remain so, as of the Chinese born overseas.

Study Tour

Under Programme Two a study-tour of educational centres in Malaya/Singapore is being planned which will enable the participants to contact students in the following areas:

- Nanyang University
- University of Malaya
- Teachers' Training College, Singapore
- Teachers' Training College, Malaya
- Technical College, Serdang
- Agricultural College, Serdang.

Provision is also being made for meetings with student leaders of the Pan-Malayan Students' Federation and the Malayan Committee for World University Service.



FORMING TRADITIONS: CEYLON

by S. A. A.

Ours is a young University, just 13 years old. For about 20 years prior to its establishment there was the Ceylon University College, several of whose traditions have been grafted on to the new institution.

Traditions are still being formed in the residential section of the University. It would be too early to assess the achievement or otherwise of residential life. However, it would seem that our undergraduates have yet to settle down to this new pattern of student living. At present they are experiencing the drawbacks of a community life to which they are improperly adjusted. The background of the students is so diverse that community life has its tensions and sometimes manifests itself in non-adult and irresponsible behaviour.

Even in the residential university, the staff live apart from the students and there is a deplorable absence of staff-student relationship. This may be due to a desire on the part of the staff not to be 'involved' in student affairs. But certainly the aloofness is not going to help the students.

University Life in My Country

The University's main role has been to turn out graduates. These in turn become Government administrators, engineers, doctors, teachers, lawyers, etc. The economic structure of the country is such that graduates were forced into these several fields of employment. But soon a change will have to come for there are too many graduates with too few posts. They will have to turn to agriculture, industry, commerce and not seek Government employment as administrators.

It must however be admitted that faculties of the University provide a training for students that results in a sobriety of outlook, a social awareness and interests in learning for a higher end. This in turn depends to a large extent on the quality and temperament of the individual lecturer concerned.

The medium of instruction at the University has been English and will continue to be so for some time. English has had a unifying influence in a multi-racial society like ours. It has also opened to us a window on the world's learning. Our ideas of liberty, progress and humanitarianism have come to us largely through the medium of English. The language has had a stabilising influence.

It has at the same time bred a class of people who have become increasingly ignorant of their mother tongue, customs and culture. It has also been responsible for an increasingly materialistic outlook.

The University's English department is unique in that it has produced some of Ceylon's best graduates. The staff though Christian by birth is marxist and atheistic in outlook. Despite this its products include Roman Catholic priests and active Catholic, Christian and Buddhist laymen. That is perhaps due to the content of English literature being to a large extent Christian and humanist. Both by precept and example it can be said that the staff is amoral rather than immoral. They think morality a relative concept.

The University of Ceylon

The University of Ceylon which was founded in 1942, absorbed the older University College and school of medicine and later the engineering courses of the Ceylon Technical College. Today courses in Oriental studies, Arts,

Education, Law, Science, Agriculture, Medicine and Veterinary Science are offered.

The University is largely housed in buildings in Colombo but in the future it will occupy a site in Peradeniya, near Kandy, where all the students will be in residence. A number of buildings have been completed and are in use, since the faculties of Oriental studies, Arts, Law, Agriculture and Veterinary Science have been shifted. At the beginning of sessions in July 1951, there were 2210 students in residence. The faculty of Medicine will remain in Colombo, since it has to be near the main hospital but a branch of the faculty is projected in Kandy.

The student census can be divided by Racial Communities into Sinhalese, Tamils, Burghers, Moors and Malays, and others; religious groups are Buddhists, Hindus, Roman Catholics, other Christians, Muslims, and others.

Since University education is free too, the university has given an impetus to study, so that there are quite a number who want to study further. The graduates turned out have helped to fill the newly created technical and administrative posts, since several development schemes were started after independence. But the University has failed to make the graduate realize that he has to meet the needs of the service fields. The graduate has a technique and not a vocation.

The Ceylon Catholic Students

The Ceylon Catholic Students' Federation which was founded in 1943 consists of Catholic Students in the University, Law College, Technical College, "Aquinas" Undergraduate Department of St. Joseph's College and the University entrance forms of the colleges. The University entrance students are post-matriculants aspiring to enter the university, the average age of these students being over sixteen years. Since there were societies scattered all over the Island, Regional Councils have been formed in Kandy, Jaffna and Kurunegala, which organise the work in these provinces, in conjunction with the Central Committee of the Federation in Colombo.

The object of the Federation is to train and organise Catholic students in the work of the lay apostolate and to enable them (a) to lead a genuine Catholic life (b) to acquire an informed Catholic mind (c) to promote the knowledge and application of Catholic principles in solving the political, social and economic problems of the island.

Abilities and Achievements

The Federation in trying to achieve these objects lays more emphasis on study, though social action too is a must, since it helps the student to become conscious of the poverty of the greater proportion of the population, thus realising that the needs of the service fields must be met. The Central Committee organises an annual study camp when about seventy campers spend five days together studying a particular theme. Picnics and impromptu concerts break the monotony which would otherwise result. Also the students

meet thrice a year, firstly during Easter when the students perform the Easter duties together. A discussion is held after Mass. A study day is held in August. The annual general meeting held at the end of the year, in addition to discussing the report of the activities, studies a particular subject. The Central Committee coordinates the work of the various units and helps the units to formulate a scheme of work.

The meetings of the units consist mainly of lectures and discussions. Small study groups have also been formed in some of the units. Most of the units in Colombo are engaged in social work which consists in giving medical treatment to the people in the slums and also in distributing nourishing foodstuffs to those suffering from tuberculosis. Another unit in Negombo has done a survey of some poor fishing villages. They have outlined a scheme of development based on their findings which has been presented to the Municipal Council. Some student groups have carried out a survey of the student environment which helps the student realize the apostolate in his own environment.

In the University, non-Catholics feel that a fair number of the Catholic students stand up to their ideals. The Catholics have very cordial relations with the members of the Student Christian Movement and the Buddhist Brotherhood. The Federation is affiliated to the Ceylon branch of the World Assembly of Youth. Two delegates from the Federation attended the general assembly of WAY held in Singapore in 1954. The Federation has done much to make the members realize that they are all members of the same family. Also a fair number of active members of the Federation have become graduate leaders, in addition to holding responsible posts in the government.

The Federation has still a long way to go to achieve its objects. The traditional programme of action has to be modified...

Recommendations

Finally, I will enumerate my recommendations to the Federation. I have not explained the need for some of the recommendations since the earlier part of this account explains it: (1) Organisation of a vocational guidance service with the help of the graduate association on the lines recommended by the World Congress. (2) Directing the units that general meetings consisting of lectures and discussions will not do and that small study groups must be formed. Lectures will not help unless the students have studied the subject. (3) Formulating a coordinated programme of work for the various units. (4) Organising more study Days which should be based on the programme of work of the various units. (5) Making every effort to see that the students attending the study camp prepare the theme for discussion. If the students do not prepare no purpose is served. (6) Organisation of courses in philosophy, theology and sociology in conjunction with the graduate association. (7) Laying special emphasis on the importance of the intense spiritual life which a student should lead and making a special effort to see that the spiritual aspect is not forgotten at the study camp.

Miss Vu-thi-Yen was born in Hanoi, Viet Nam. She received a degree of Bachelor of Philosophy from a Lycée in that city and taught there in a junior secondary school until 1951. At that time, she went to the United States to study Education at Loyola University, Chicago. At present, she is completing her advanced work for a degree of Master of Education and will return to her homeland this summer. This is the third article of our series on Foreign Students.

The Crossroads Student Center in Chicago, Illinois, was opened in 1951 by the International Catholic Auxiliaries, and has been functioning since. Located in the South side of the city, a few blocks from the University of Chicago, one of the 8 leading American universities, it serves the students of this institution and also those attending the various colleges and universities in the city and within the Midwest area. But it is more directly concerned with apostolic work among the students from the mission countries of Africa, and Asia (Gold Coast, Nigeria, Uganda, China, Japan, Korea, Viet Nam, etc.). As a matter of fact, many of these students come to the United States for education and training so that they may return to their home lands and teach and lead their people. Although a small proportion of the population of their respective countries, but because of their potential influence, they represent a vast and rich field for mission work, and the Crossroads is investing its apostolic efforts in this field. Its purpose is to contribute to the training of these future leaders, so that they may bear witness to Christ in whatever wake of life they may be called for.

Student Planning

This is no simple work when one considers the so-called liberal atmosphere the students are exposed to on the campus of secular universities, and also the reticence and prejudices which are inevitable among people of such various cultural backgrounds. To break through this wall, it requires more than casual friendliness or passing curiosity. It requires continuous efforts to build up understanding and trustfulness. It requires respect of each individual person as a member of the Mystical Body, and true love of others as taught by Christ. It is by sharing with the students their work and joy, their prayer and their hope, by living fully their Christian Faith that the Auxiliaries can hope to win their confidence and interest.

What is worth noticing about the Crossroads activities is not so much because they are numerous and various — in fact, they are numerous and various to suit the different needs and interests of the students — but still more because they are planned and worked out, not only for the students' benefit but also with their active cooperation.

The Crossroads Student Center has become somewhat a headquarters where different national groups of students meet to discuss their problems or work out their projects: The Vietnamese Catholic Students Association in America do the printing and mailing of their monthly bulletin at Crossroads. Here each month, the Chinese Academy has a lecture on certain topics of special interest to its members. Each month the Catholic Action group — of international composition — meet together to study certain points of doctrine

ASIAN STUDENTS ABROAD

by Vu-thi-Yen

Crossroads Student Center



and the ways to put them into practice in apostolate. Social parties and intercultural programs are organized by each group — African, Chinese, Indian, Japanese, etc. to entertain the students from other countries and their American friends and in this way to promote mutual understanding and appreciation.

Besides the meetings by national groups, students and scholars from different countries gather together periodically at Crossroads to discuss on current social problems. Also, taking advantage of the vacations through the year, the Crossroads organizes international seminars on various campuses in the Midwest, with the cooperation of American colleges and universities. These gatherings offer the students from different countries the opportunities — not only to meet each other, but also to share responsibilities with each other and thus develop the spirit of team work and qualities of leadership. Together, they study certain of their common problems more deeply and stimulate each other in the search for Truth.

The picture of Crossroads is not always — fortunately — that of a continuous hustle-bustle as one might get the impression from the enumeration of some of its various activities.

The warm welcome and the homelike atmosphere that he — or she — finds at Crossroads relieve the student who just arrives from a far away country of many an anxiety and apprehension. At Crossroads the student feels that he is accepted and wanted, not only received formally as a guest. Here he finds understanding and encouragement. Here he finds friends with whom to share his hopes and worries.

If on certain days the Crossroads is bursting with all kinds of meetings — in fact, not infrequently, two or more meetings take place on the same day, even at the same time — on certain other days it is a quiet refuge where

one can relax from the excitement and tension of life in Chicago, not to mention the examinations! where one can enjoy an informal chat, or a favorite national dish...; where one comes to pray, and meditate, and listen...

Principles of Life

The Crossroads Student Center is operated by five members of the society of the International Catholic Auxiliaries, founded in 1939 by Fr. Vincent Lebbe, a missionary in China. This is a society of lay women who dedicate themselves for life to missionary apostolate, and whose ideal embraces the three principles laid down by their founder: TOTAL RENUNCIATION, TRUE CHARITY, and CONSTANT JOY. This ideal is ever in the mind and hearts of each of the 200 members, of 15 different nationalities, and working in composite teams all around the world: Africa, Europe, India, Jordan, Lebanon, Syria, and Viet Nam, with the general purpose of helping the establishment of the Church in these countries, and the more specific purpose of promoting a responsible and apostolic laity.

The Auxiliaries carry out their mission in a definite spirit, namely they dedicate themselves completely to God for the establishment of His Kingdom, giving up marriage, family, country, possessions, and personal ambitions, always trying to maintain a spirit of courage and joy, as followers and witnesses of Christ.

Called upon to respect and value human effort, culture, progress and science the Auxiliaries translate their convictions into action in their daily contacts with the people with whom they work, regardless their racial, social or religious backgrounds. They firmly believe that these national cultures and human values — which the nationals can rightfully be proud of can be stepping stones to the Truth when nurtured in the spirit of humility and cooperation.



MALAYA: STUDENTS IN COMMUNITY

The idea of the University of Malaya is almost as old as the colony of Singapore. It came from Sir Stamford Raffles in 1823, but it was not until 1905, over 80 years later, that a step was taken in this direction. In that year the 'straits' settlements and the Federated Malaya States Government Medical School was founded. Through public support, this latter was expanded and in 1912 the name of the school was changed to the King Edward VII Medical School. In 1929 a Department for Dental Surgery was formed and in the same year Raffles College for higher education was founded. It was hoped that this college would form the nucleus of a future university. During the Japanese occupation of Malaya, the normal functions of King Edward VII College and Raffles College had to be suspended. At the end of the war in 1946, the Medical College was returned to its proper functions and in the next year Raffles College was also functioning, while the work of rehabilitation was still incomplete. This was the state of affairs when the Carr-Saunders commission on University Education in Malaya arrived in Singapore in 1947. The Commission recommended in their 'Report on University Education' that the King Edward College of Medicine and Raffles College be amalgamated and formed into a University of Malaya.

The University of Malaya

The University of Malaya came legally into existence in 1949. The Commission recommended that the main task of the University was to foster the growth of citizenship by concentrating on problems common to all. Another task was to retain and preserve all that was best in local tradition and culture — especially because of the wealth of cultural diversity.

The University was to meet the vocational needs of the country. "It is the aim of a University Education to enlarge the sphere of interest, to sharpen sensibility, to quicken perceptibility and to deepen sympathy. All University students should be brought into touch with music, literature and the fine arts. In other words, university education should be liberal, as well as vocational, general as well as special."

The University is very young and all the aims are not realised yet. I would state here that the University is not isolated from the people of Malaya. This is seen in some of the research projects done by the staff and the students. The leaders of the country are invited to give talks to the undergraduates. The Mathematical and Science Society of Malaya mainly managed by the staff of the University help to disseminate knowledge and stimulate interest among the students in the country. Now public lectures are given in the University campus. All these points and many others show that the University does not separate itself from the public.

In the University, examination is the main criterion for promotion. A lot of time is given to academic work and there is very little time for liberal education and for activities outside the course. There is a lack of interest shown in sports and serious discussion, etc. Interest in the Fine Arts — music and drama, is

reviving. The great majority of students spend most of their time either at lectures or in the University library. There is however great interest shown in the general election to the students' council — an annual affair. As an evidence of the statement, let me quote the case of the last election. The Duncarn Hostel, the largest house here, had 34 students fighting for 11 seats. The large number of students standing for election, the effort made in canvassing for votes through contact and posters and finally the response from the registered voters point to what has been mentioned above.

There are two "political parties" in the University — the Democratic Club and the Socialist Club. The organs of the two are the "Democrat" and the "Fajar" respectively. The Socialists' ideology has not convinced the majority of students but a good number of those who belong to the club are active.

The Catholic Society

The three religious societies in the University are: "The Catholic Students' Society", the "Christian Movement" and "The Muslim Society". Here is an extract of the Catholic Students' Society from Rev. Father Meissonnier's article on "The Society".

"Our Society is a special kind of friendly gathering of students, the character of which is a whole-hearted unity of desire to work together for Christ and his Church.

"In 1938 a young student, Mr. Chang Min Tat, joined Raffles College. As he found the atmosphere not very helpful to his Catholic Faith, he gathered together some of his fellow-students with the idea of intensifying and increasing their spiritual life and spreading the Faith around them. The little group, keenly supported by Prof. E. S. Monteiro, then a young lecturer, placed itself under the special protection of St. Thomas Aquinas, but the war put a stop to their endeavour.

"In the Course of the year 1947, some students from Raffles College and from the King Edward VII College of Medicine took up the idea again and set to work to form a group after the example of their predecessors.

"Being all agreed in principle, they wanted to co-ordinate their first efforts in a practical manner, and to give expression to this in a fellowship that was genuinely Catholic. Their essential aim was to combine a proper ambition to succeed in their profession with the developing of a personal Catholic life.

"Dr. Liew Fu San was the moving spirit of this group, the Catholic Collegians' Society, which has since become the Catholic Students' Society with the merging of the Raffles College and King Edward VII College of Medicine into the University of Malaya.

"Professional training and Catholic training must go hand in hand: this point has always been kept in view. The proper object of the Society is to help its members to become men of worth and, at the same time, sincere active Catholics.

"Then, in the future, former members of the Society fired with this spirit would be able to act together as a leaven within their professions as a specifically Catholic source of influence.

"The Society is governed by an Executive Committee consisting of a President, a Vice-President, an Honorary Secretary, an Honorary Treasurer, a representative from each of the three Faculties, and an ordinary independent member. This committee is not so much a 'government' as a nucleus or source of that dynamic enthusiasm which characterizes the Society, viz; friendliness, hospitality, and charity and a desire to serve Christ and His Church.

"The Society is open to Catholic students of the University. Non-Catholics are also welcome. In fact, the Society welcomes all those who wish for an atmosphere of friendship, in order to prepare themselves best for their life-work, be it medicine, teaching, the law, etc.

"By entering our Society every Catholic student undertakes to develop his Faith and to radiate it around him, and at the same time to realize his or her present vocation as a student by hard work and by charity. He should therefore do his or her best to take part in our Dialogue, Mass on the first and third Sundays in the month, for this is the collective prayer of the Christian community. The members of the Society also should come to the annual retreat, the talks on Christian culture and the conferences on medical ethics.

"The meeting-place of the Society is at the Catholic Centre, 73 Bras Basah Rd, Singapore, where the Students' Room is open from eight o'clock in the morning to ten at night. The room is comfortably furnished, thanks largely to the generosity of graduates. There is a library open on trust to all members. Here then is a room where you can sit down and rest, smoke a cigarette, read a review, talk to your friends, meet your chaplain.

International Links

"Like all other groups of Catholic students, our Society is affiliated to *Pax Romana*, the international movement of Catholic Students. Each month we receive the publication *Pax Romana*, which is the link between all the different groups. Members of the Society took part in the world enquiry on 'The Young Graduate — from University to Life'.

"The Society is the grouping of Catholic students of the University of Malaya. Its chaplain is appointed by His Excellency the Bishop of Malacca. It follows from this that the Society is not merely one among other groups, but is a kind of 'parish' and its chaplain has the spiritual care of all the Catholic students of the University. This is a parish whose limits are not circumscribed by geographical boundaries, but are determined by the fact that its members are inscribed in the University."

I hope in the future that social action will be planned and groups in different areas of Malaya be organised to do this during the vacation. I have in mind the questionnaire on the Social problems in Malaya planned by the CSSUM for its members. This social survey and action will serve as leadership formation, helping our members to realize the conditions of their neighbours — the pre-U. students, the new-villagers, the poor in the slums, the workers.

STUDENT POLITICAL ACTION

Writing on the establishment of the Vietnamese Catholic Students Association in America, Father E. Jacques, the advisor, says, "Right from the beginning the Association decided to keep out of politics. The need for total abstention from politics was, in some respects, regrettable, for political duties are important and demanding. But it was the only way to preserve the goals and existence of the Association. The only position occasionally stated was that Vietnam wanted and ought to have its complete independence. This, besides more philosophical reasons, excluded Communism and Colonialism.

"By quietly affirming that stand, the Association secured the consideration of members and non-members. By declining involvement in matters of detail or obligation and in political action, it remained a friendly place for people of various opinions to meet.

"Another rather important advantage of such abstention was to eliminate the danger and even the appearance of pretending that there is "One" Catholic plan or solution for the details of public life. It is fortunate that we avoided these dangers, for non-Catholics are more often alienated for political reasons than for religious reasons.

"This abstention of the Association in the political field did not prevent the members from developing the right spirit of political responsibility. It is possible for Catholic and even religious associations to contribute to the development of a deep consciousness of political duties without unduly relieving the members of the burden of their personal decisions. As a matter of fact the great majority of the members of the Association, now back in Vietnam, are engaged in politics, journalism and various government services."

This is a report on an Asian group in the United States. Is it typical of Asia? Can Catholic associations develop a consciousness of political duties without becoming engaged in politics?

Reports on Asia

There are a number of analyses of student action in politics in Asia which can help us determine how this problem is being solved. Only a few examples can be given because of limited space, and they have been selected to show the most varied conditions rather than any typical programme. In the new nations of Asia in particular, it is impossible to divorce political action from the task of building a new country. Therefore, other discussions on this topic can, in a sense, be found between the lines of every article in this supplement. Recently, an International Student Team (sponsored by the International Student Conference) toured Asia. Many of their comments are cited in the following studies, for as they said, "Student political movements in their various complexions are an intense driving force in Asia."

VIETNAM — An Individual Responsibility

The emphasis on cultural activity and learning does not stop with university students but is a reflection of the great desire for

education of the people in general. In evening classes all over the city thousands of Vietnamese are enrolled in literary courses or are studying at the secondary school and university level. English language classes are very popular since study of French previously left little time for developing other second languages. Political consciousness among the students is intense, particularly with the refugee students who are bitter about their experiences with the communist Viet Minh and are eager to develop the newly independent country along democratic lines. In general the refugees are more active in educational reconstruction than their compatriots who have always lived in South Viet Nam. The majority of National Union members are refugee students, for example. But even though they believe that students must take an active role in political leadership, National Union officers feel that this is an individual responsibility and that the National Union should not be involved in political activity.

PHILIPPINES — Political Intensity

To Philippine students political activity is as natural a part of university life as attending lectures. Elections on the local level are hotly contested. In fact some students and faculty members charge that gaining office is more important to student politicians than doing anything while in office. Fraternities and sororities, unheard of in other Asian countries, play an important role on some campuses in elections, though not everyone is agreed on the desirability of their influence. Another influence comes from the Student Catholic Action groups. In this predominantly Catholic country the issue of relationships between Church and State is often debated and a number of issues in this field have arisen in regard to education.

On the national level the three major organisations are the Student Councils' Association of the Philippines (SCAP), the Conference Delegates' Association (CONDA) and the College Editors' Guild (CEG). Organised as a federation of student councils, SCAP is the recognised National Union of Students in the Philippines and has been an active participant in the International Student Conference for a number of years, having been elected twice to the Supervision Committee. Beyond its national meetings, which serve a dual function in policy making and leadership training, SCAP sponsors a number of other activities. In past years it originated a literacy campaign and currently sponsors a nationwide oratorical contest. CONDA's chief programme is an annual meeting of several hundred students to discuss major issues affecting the Philippines. In the last two years it has held in conjunction with this meeting an Asian Forum at which students from various Asian countries have participated. The CEG functions as a national student press guild with a series of meetings and related activities. These three organisations, together with other representatives, participate in national governmental policy matters through the Consultative Council. A seat on the CCS is one of the highest honours a Philippine student can

receive and the political races behind these positions are lively and involved.

One cannot discuss politics without mentioning the unusual system of "blocks" which sometimes make elections quite bitter. Activities of these groups are most often carried out behind the scenes but sometimes reach the public eye through disputes and publicity. At the moment, the leading group has members at the leadership of SCAP, CONDA and the largest section of the CEG. The other major group known as "the opposition" is composed in part of veteran leaders on the student scene who, it is alleged, formed a group known as the UNESCO Youth Coordinating Agency "in order to gain power".

THAILAND — New Patterns

There are active student councils at each institution, although no National Union is presently in existence. There is great interest in forming one. The formalism of faculty-student relations under the Thai education system and lack of contact with student group outside the country has resulted in a narrow programme emphasising sports to the exclusion of almost everything else. However, several recent incidents at Chulalongkorn and Thammasart involving disputes between the staff and students have broken through the traditional patterns and have given the students a conception of their power in forming educational policy. How this power will be used and how much the students will be encouraged to develop a constructive contribution to the institutions through student government are important but unanswered questions.

The *Siam Rath Weekly Review* mentioned, "All universities in this country are under Government control. There is much to be said for nationalism of higher education as long as it does not lead to a practice whereby unqualified persons are appointed to academic posts for political reasons alone. This, however, seems to be the practice in Thailand today."

PAKISTAN — A Common Awareness

Union elections are fiercely fought. Some students are believed to have spent as much as 1,000 rupees (about \$ 210) on posters, pamphlets and electioneering during the last elections in November. Sometimes the two strongest student movements, the East Pakistan Students' League and the East Pakistan Students' Union, support the different parties which contest each of the hall elections. Yet — paradoxically perhaps — there is no sharp divergence of political opinion between these two organisations, or among the students as a whole. The problems of Pakistan, the depressingly vast problems of the underdeveloped state struggling to enrich its independence by securing stability and prosperity, are such that nearly all students have a common awareness of the nature of their difficulties though opinions may vary as to the method of their solution.

The dichotomy between student affairs and national politics commonly observed in the West is regarded as having little validity in many Asian countries, particularly in those territories formerly under colonial rule, where students today blame many of their present troubles on the colonial system. But not all the problems which Pakistan faces, and which occupy the students' minds are colonial



legacies. The focal point for political interest at the time of the delegations' visit was the Khrushchev statement on Kashmir. Protest meetings were called by students, and the question: "What is the attitude to the Kashmir dispute in your country?" was perhaps more frequent than any other. The fact is that — by choice or by force of circumstances — Dacca students are highly politically conscious and articulate.

INDONESIA — Political Strength

The most important student organisations in Indonesia today are the PPMI and its federated organisations, the IPPI, the student councils and World University Service. Unlike most other National Student Unions the PPMI is not a federation of student councils but rather of voluntary organisations including Muslim, Catholic and Protestant national student groups, Chinese student organisations and student clubs in Djakarta, Bogor, Bandung, Jogjakarta and Surabaya. The IPPI is a student

organisation for both universities and secondary schools formed at the same time as PPMI. The concept of voluntary student groups engaged in social problems has a long tradition in Indonesia, and the PPMI prohibits "passive membership" organisations such as the student councils. However, in early February representatives of three councils at major universities met to draft an ambitious programme for their combined membership. With this development there is some discussion of forming a new National Union from PPMI and the councils.

During its history PPMI has pursued an ambitious programme that has won it respect within its own country and abroad. The chief activities since 1950 have been summed up by a past president as "the struggle to get better educational facilities, more scholarships, a better law for governing higher education, assisting the government in general development projects, voicing its opinion in matters of national concern, and internationally striving for better relations with students of

the world". Currently the PPMI is planning an Asian-African Student Conference to be held in historic Bandung and in recent months has received delegations from the International Student Conference and the National Student Unions of Malaya and Australia. It has arranged a bi-lateral scholarship programme with the Swedish Union and also this year with the United States Union as well as organising a graduate employment scheme with the Australian Union. In 1947 PPMI became a member of the International Union of Students (IUS) but disaffiliated from membership in 1954 maintaining only limited practical liaison. Since 1952 it has participated in the International Student Conference with "fraternal observer" status and has cooperated in Conference programmes through COSEC. At its recent meeting in Bogor last December the PPMI Council voted to recommend to its Congress this year that it accept full delegate status at the ISC and at the same time rejected a proposal for associate membership in the IUS.

A NEWSLETTER FROM BURMA

by a Student Correspondent

The University Situation

At the University of Rangoon, the Staff has great influence on the students. In the University campus as well as outside they are much respected and are even given the place of honour, according to Burmese custom, before our own parents. The majority of the staff take an active part in the Teachers' Association, which often goes out of its way to be with the students. About 25% of the staff are foreigners, most of them Indians, Americans and Europeans. Except for a few demonstrators, most of them are known in the campus as visiting professors and lecturers. The heads of departments are all Burmese and are quite aware of the country's needs.

The Rangoon University Students' Union (RUSU) is not only among the oldest, but is also perhaps the most powerful student movement in southeast Asia. It is compulsory for all students to be members of the Students' Union on admission to the University, and they are compelled to pay a yearly fee. However, free tuition has been introduced since the independence of Burma. The Union has much to say in university matters. Requests of the students go indirectly through the Union, then on to the Senate. In the University Council, the supreme governing body of the university, there are two graduates, who being neither staff nor students, are nominated by the Executive Council of the Union.

A handful of students in our Union of Burma are directly involved in politics and are quite proud of it, since they feel that being actively involved now will help them in government careers later on. We may question how long this theory will last, but many of our present ranking government officers, including U Nu, late Prime Minister, did start politics while they were still in college. Every year, a few months before the elections of RUSU office-holders, it is common to see students blaring out through loud speakers mounted on jeeps. Their speeches are of a political turn. They orate earnestly as if they had to make their living by politics — yet they are only students with untidy clothes, demanding gestures and hoarse voices. A good majority of us just pass these young men (sometimes women) without giving them a second glance. I have often seen many of my fellow-students walk away from them with a smile.

Burma has one university, in Rangoon, with affiliated colleges in other districts. Rangoon provides under-graduate and post-graduate courses in arts, science, medicine, law, commerce, education, engineering and architecture while Mandalay provides under-graduate courses in arts, sciences and agriculture. There are three affiliated intermediate colleges.

Certain problems are retarding the progress of higher education in spite of the comparative

well-being of Burmese students as far as university conditions may be compared in southeast Asia. The first is the serious over-crowding at Rangoon. The university was built to accommodate 2000 students, but since independence the enrollment has risen to over 7000, of whom about 30% are women. Cramped accommodation was aggravated by the widespread destruction of buildings under the Japanese occupation, and even though the government is generous to the university, the erection of new buildings has not kept pace with increasing numbers. For example, over 3000 students are accommodated in 20 hostels, and in some faculties lecturers must speak through a microphone to 300 students in one class.

The second great problem is that of language. All instruction in the university is now given in English, partly due to the difficulty of translating text books into Burmese. As many as 80% of Burmese scholars fail in their matriculation English examination, and the lecturers complain they are not fully understood by the 20% who do qualify for the university.

A third major problem is the discrepancy in numbers of university and technical students, although new technical colleges are being built. The British liberal arts tradition remains although not altogether suited to the urgency of training the administrators and technicians so needed in Burma. As the principal of

Mandalay University College recently told a group of students, "A liberal arts education is a luxury Burma cannot afford".

The Catholic Students' Association

The name is the University Catholic Students' Association — Rangoon, and our constitution states as aims and objects: (1) to promote the study and practice of the Catholic religion among members, and (2) to promote such religious, intellectual and social activities as may be from time to time decided by the Executive Committee.

To what extent our aims are fulfilled I cannot say, but I can assure you that we have a good number of students who go out of their way in trying to fulfill them. For one type of get-together, we meet one Sunday each month for two hours at the club house. We spend about an hour in chatting, games, and a talk on religion by our special guest for the afternoon, followed by refreshments, the recitation of the Rosary and Benediction. This monthly gathering, well attended, goes a long way to fulfilling our aims and objects.

We are only just over 150 catholic students in our university approaching 8000, as said before. We cannot claim to have an imposing influence, but we enjoy the good-will, and I would say the respect, of our non-catholic friends. Such things as lecturers making disparaging remarks concerning religion do not happen in Burma. Many non-catholics inquire about our religion, and a number of them may be seen occasionally coming to our church.

At present we have no specific scheme of dividing work among our members who wish to participate in time consuming activities in other student associations. We have no objections whatsoever to any members who wish to do so. I may mention that members of our association are also members of other groups and several of them hold important posts in Committees of students associations. In the university, our Catholic Students' Association is well considered, but till now, we have had no activity which has produced a significant effect, on the campus. The Chaplain is a member of our Executive Committee and attends all meetings, takes part in discussions and his opinion is always appreciated.

STUDENT SOCIAL ACTION

A significant phase in the development of the student movements in Asia is seen in their present preoccupation with social action. At a first glance it would appear that a new idealism is taking the place of the old. Political freedom has been won. The work of national construction has since begun. The following extracts indicate some facets of the extent to which students are being involved:

INDONESIA

Nationally and internationally, Indonesian students no longer live in "splendid isolation" from major social problems.

Once trained as an educated 'elite' apart from our fellow countrymen, we are now intimately concerned with broadening the base of popular education, increasing participation in national elections and other means of developing our status as an independent country.

Nearly 70 per cent of us in college serve as part-time teachers. We feel this essential to bring educational opportunities to our nation as a whole and to train the specialists necessary for its development.

Like students the world over, we have great concern in the economic and social problems facing students. Our National Union of Students regularly discusses scholarships, dormitory construction and health problems with the Ministries of Health and Education. Agencies like World University Service have helped us relieve our most acute economic needs.

This year, in cooperation with the government, we hope to encourage students to instruct citizens in their home communities on democratic voting procedures. This will be done on a non-partisan basis in preparation for our first nation-wide elections.

PPMI President.

MASS EDUCATION

The use of seminarians as night-school teachers in Vietnam reveals the effort of clerical educators to provide their students with a better knowledge of the people among whom they will have to work. Thus a change in education might very well prepare a shift of outlook on many pastoral and missionary problems. In Saigon a group of government employees and young professionals initiated evening classes, giving their services voluntarily after their day's work; when I left Saigon 1,700 adults were attending these night schools. Burma is training 6,000 elementary teachers at an accelerated schedule every year. This means that every year, more than 20,000 children and adults will receive the initial schooling that they could not have had one year before. In Indonesia illiteracy has dropped from 90 to 60 % in eight years.

As teacher of the young, the elder is being replaced by the printed word, with the new

growth of literacy. And the "improvised" teachers themselves learn about people of different social or educational backgrounds. The government or any organised group has new means of influence for good or evil, but the efforts of the young teachers will help them to keep, in their profession or government position, the high standard that animates them in their struggle today.

Fr. E. Jacques.

INDIA

"Travelling across the country during the last holidays one could meet here and there groups of youngsters enthusiastically engaged in manual work. The net output of work in each camp may not have been very considerable: a few miles of road built, a few wells dug, one or two reading-rooms or village schools erected. But put together these achievements are not negligible. What is much more important is the spirit which is being created among the youth of the country: a spirit of service and an emulation to work. "Here is the great potential possibility of the small work camps in India", writes Hans Peter Muller, the secretary of the Co-ordination Committee for International Work Camps, who recently spent three months in the country. "They can produce a chain reaction and set thousands of young people on the road doing manual labour as a voluntary community service — the same manual labour still regarded in many circles as a dishonour."

It is in this context that the Social Leadership Camp held at Ooty, May 1955, takes its significance. Its purpose was to train social leaders from among our Catholic University youth who could take a leading part in the various social schemes in the country. Since a leader is one who can think for himself, it was felt that, along with manual work, a solid intellectual training should be given which would help the boys to get a clear idea of India's

problems and provide them with the elements of a solution.

As the wording of the theme of study indicates — "The Student Community and the Building of the City" — the stress was on the part students could play in their own sphere. But in the exposition of the problems, much larger issues were involved: India's Social Problem, the Communist solution, the Catholic solution. For the majority of students who attended the Camp, most of this was new. Although the terms used were familiar, most of them had failed to grasp the problems involved. The success of the Camp lies in having helped them to realize as a personal problem the problem of India's millions — the problem of "a rich country of poor people" — and to have convinced them that something had to be done about it and that they had to do it.

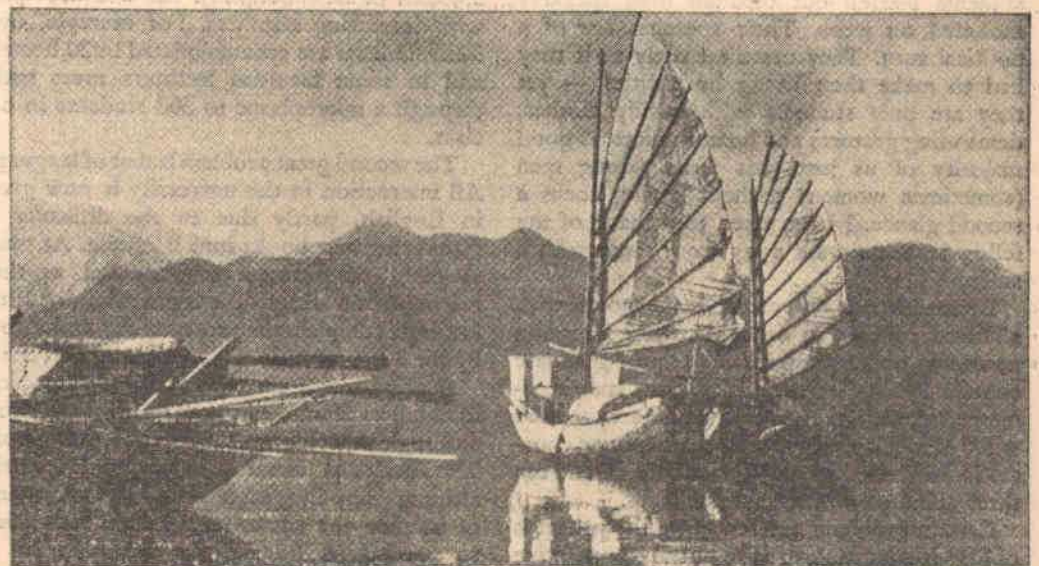
King's Rally.

Contrast

MALAYA

The Straits Times points out, "The undergraduate is most concerned with going into the occupation which will bring him the highest income..." Indifference to anything that does not in one way or another assist the student in this quest is rooted in the "environment of a stable class" — the English-speaking middle class who long have been in a privileged position in the matter of getting the high income jobs. In the professions and in government service they have had a virtual monopoly. For all their outcries against colonialism they were nevertheless aware that it was colonialism that assured them the stability necessary for their material advancement.

Beginning of the New Day



TESTEMUNHOS



Correspondendo ao pedido que tinha sido feito, vários jucistas enviaram testemunhos relatando como haviam tomado consciência da exigência de santidade contida na vocação do cristão. Mas, porque, para todos os que escreveram, o esforço de renovação começou no Encontro Nacional de Coimbra — quando em conjunto despertámos para um desejo de perfeição e nos resolvemos corajosamente a caminhar para ela —, cada um foi insensivelmente conduzido ao ponto de partida e sentiu-se levado a comunicar a sua experiência do Encontro.

Ao publicar estratos de várias cartas agradecemos — e pensamos, que também em nome de todos quantos lerem a folha — o muito que assim nos quiseram dar.

Esta foi a descoberta de uma jucista de Lisboa:

«O que eu senti no Encontro foi uma J.U.C. centrada no essencial, em Cristo, na Oração e no Amor. Desde o princípio houve um perceber de tudo o que estava errado, e um polarizar no que devia ser. Foi um ir directamente a Cristo, e de Cristo às pessoas, a cada uma delas, como necessárias à nossa santificação pessoal. Necessárias, não como vítimas que se bombardeiam dum Apostolado pré-estabelecido, mas como riqueza humana, como outros Cristos que nós ajudamos a viver o Cristo.

Descobriu-se a Santidade, não a nossa Santidadezinha individual. Nessa possivelmente já tínhamos pensado. Mas aquela Santidade que é possível através do Amor dos outros. Através dum viver em comum a mesma Verdade. Através dum por em comum as mesmas dificuldades».

Os testemunhos de dois jucistas do Porto:

«O Encontro foi um sentir que não estamos sós, que há muitos mais e que podemos estar sempre juntos se juntos estivermos em Cristo. Foi encontrar novo significado para palavras que estamos sempre a ler e a ouvir, e que, por vezes, nos parecem já esgotadas, secas, de lições e de graças. Foi surpreender Verdades eternas que julgávamos conhecer plenamente. Foi fortalecer as nossas fraquezas, descobrir a Fonte do Amor, da Caridade, da Força. Foi enfim descobrir Cristo.

Trazíamos uma novidade, uma descoberta; pulsávamos à ansia de a transmitir aos outros. E falou-se dela na reunião de militantes e falou-se dela nas reuniões de secção, uma vez e mais outra e outra».

«Pareceu-nos grande o número de participantes neste último Encontro, e na verdade era:

— Não bastaremos para renovar a nossa Universidade? Sim, bem o creio, se cada um de nós procurar ouvir o chamamento que Deus nos faz. De entre todas as vocações a vocação para servir, exigindo sempre o

sacrifício é a mais misteriosa, a mais sublime, a mais divina; por isso mesmo a mais rara. Se todas as almas soubessem o valor ou o fruto possível dos seus sofrimentos, não renunciariam nunca à luta ou melhor ao convite que Deus lhes oferece para que se ponham ao serviço dos outros. Quando cada um de nós compreender a virtude que se esconde na mais humilde das nossas renúncias; quando esta se une ao sacrifício de Jesus, não recusaremos nunca o trabalho para o serviço do próximo, por mais espinhoso que seja, por mais prejudicial que aparentemente ele no pareça para as nossas outras actividades. Foi, verdadeiramente possuídos de todo o «entusiasmo de santificação da nossa vida» que de Coimbra, nós todos viemos para o Porto: os participantes do Encontro falavam nas reuniões e nós viamos neles uma alma inteiramente renovada e com entusiasmo inexcedível a comunicarem aos outros o que sentiram, sentem e sentirão.»

A experiência de um jucista de Lisboa:

«Fui ao Encontro e, quando regressiei a Lisboa, vi que, realmente, eu não estava a corresponder ao chamamento de Cristo da maneira que Ele me pedia. Eu não estava a ser honesto para com Ele. Precisava de começar a renúncia. Precisei de renovar a minha vida, aproveitando o entusiasmo com que vinha. E a verdade é que a não ser nas férias, em que circunstâncias de família me impediram, não mais faltei à Missa. E a verdade é que todos os dias, tenho feito meditação. O que um Retiro não conseguira fazer em mim conseguiu-o o Encontro. Embora quase pareça um paradoxo, tendo a impressão de que senti Deus mais perto num sítio do que noutra. Estou certo de que Ele aproveitou essa oportunidade para se me manifestar mais directamente e conseguiu que eu renovasse verdadeiramente a minha vida.

De um jucista de Coimbra:

«Muitas das ideias ventiladas no Encontro, há já bastante tempo, andavam no meu espírito e vieram fortalecer os meus propósitos de tentar melhorar a minha maneira de proceder. É indiscutível que o apostolado deve começar por nós próprios. Sem isso, nada feito e nada tem valor. Tenho procurado e, devo-te confessar com a máxima franqueza, com êxito apreciável sob alguns aspectos, viver de maneira mais coadunável com os princípios em que creio. De que serve saber qual o caminho a trilhar, se o não seguimos? Como podemos pretender que os outros caminhem por onde nós não vamos? É absolutamente necessário reformar a nossa vida se queremos exercer um apostolado eficaz.»

Nós e o movimento

Concretamente como poderemos nós participar no Movimento de Renovação, de que tanto falamos nas últimas semanas? Bastará um estado de espírito? Bastará a insatisfação, perante o que de mal descobrimos em nós, e vontade de melhorarmos, daí nascida?

O desejo forte de perfeição, que compartilhamos com tantos outros universitários do Porto, Coimbra e Lisboa, é sem dúvida a base e o ponto de partida; terá porém de frutificar na vida toda. Não basta uma aspiração imprecisa, acompanhada por vaga e sentimental integração no Movimento; não podemos confiar num desejo genérico de melhoria, o primeiro passo para edificarmos com seriedade será a meditação de nós próprios, das nossas fraquezas — e da forma de as corrigir —, das nossas faculdades — e da maneira de as desenvolver —, das nossas responsabilidades — e do cumprimento dos compromissos assumidos.

Meditação levada em todos os sectores até ao concreto até nela poderem assentar os próprios que hão-de fazer frutificar a nossa insatisfação. E nenhum dos aspectos de nossa vida poderá ser esquecido: a vida de oração, a vida moral, a vida de família, as exigências do estudo, as responsabilidades para com a Universidade e em relação ao apostolado juvenil.

Todos hão-de ser assumidos, se procuramos uma reforma autêntica.

Em relação a cada um veremos como importa proceder, e elaboraremos um plano que os abraça e se adapte às nossas necessidades e possibilidades, a modificar sempre que deixe de corresponder ao fim para que foi traçado. E, para garantia de que servirá ao nosso aperfeiçoamento, deverá ser apresentado ao director espiritual.

Uma vez dispostos a aderir ao Movimento, e sabendo como o vamos fazer, convém que nos integremos realmente no conjunto de todos os que ao mesmo tempo que nós despertaram, nos ponhamos ao seu dispor e aproveitemos de tudo que nos puder dar. Devemos começar por comunicar com o presidente da nossa Secção, logo que estejamos dispostos a encarar de frente a ignorância que temos das verdades da nossa fé e a mediocridade de nossas vidas, entrando assim em contacto com todos os que em cada Faculdade vivem a necessidade de Renovação. (No caso de Coimbra, em que não existe na J. U. C. organização diferenciada por Faculdades, convém estudar qual a melhor solução.)

Mas importa que também no plano nacional todos comuniquemos, nos orientemos para os mesmos objectivos estudemos em conjunto e participemos igualmente nas diferentes iniciativas. Foi como elemento de ligação e orientação, das várias Faculdades do Porto, Coimbra e Lisboa, que esta folha nasceu; será enviada a todos os que aderirem ao Movimento, e de todos se espera colaboração — em críticas, sugestões e testemunhos. Para este efeito, as Direcções de Secção, logo que tenham conhecimento de adesão de qualquer de nós, comunicarão, por intermédio das Direcções Diocesanas, as Direcções Gerais o respectivo nome e morada. E lembremo-nos que há necessidade existir para todos, mesmo para os que receberam esta primeira folha, uma vez que sendo o Movimento voluntário — até o programa de renovação e cada um que o elabora, na medida da sua generosidade e das suas possibilidades... — a adesão necessita ser confirmada; a folha só irá portanto para os que disserem querer recebê-la.

Mas iremos nós participar isoladamente no Movimento?

Factor decisivo no despertar inicial foi a descoberta de uma insatisfação generalizada, pela primeira vez confessada e admitida em conjunto. Não queremos agora isolarmo-nos mas, pelo contrário, manter, dia a dia, uma convivência verdadeiramente fraterna com os que conosco despertaram e com quem trabalhamos lado a lado.

Naturalmente, pequenos núcleos tenderão a aparecer, nascidos na frequência das relações e, assim, realmente inseridos nas vidas de todos os seus membros; autênticas células do Movimento.

Serão pois em primeiro lugar espontâneos, aparecendo da convivência natural de 2, 3, ... juicista já despertos para o Movimento. Em cada Faculdade — em certos casos em cada ano — estas comunidades constituirão pequenos focos a que se irão agregando todos os que de futuro vierem a aderir, e o seu crescimento multiplica-las-á por subdivisão.

E a espontaneidade não importa apenas no seu aparecimento; para a manter torna-se necessário que nos grupos se encontre um conjunto de preocupação, de finalidades e de tarefas com *ressonância nas nossas vidas*. Só na medida em que por eles dermos uma parte de nós (pondo em comum ideais e fraquezas, projectos e desânimos, alegrias e preocupações) e na medida em que os mantivermos abertos para os que nos cercam (pela compreensão de mentalidades e preconceitos, pela sensibilidade dos problemas do momento, pela presença que seja testemunho do Amor) serão factores da Renovação.

Não se lhes dispensará também uma grande preocupação pela progressão de cada um dos seus elementos. Tem que ajudar ao nosso aperfeiçoamento com uma forte e orgânica ajuda e pela sua edificação, pela fixação de programas, no entusiasmo que fomenta e na persistência que favorece.

Finalmente, não devemos esquecer que quando dois ou três estivermos reunidos em nome do Senhor, Ele estará conosco. Todo o clima da nossa vida será diferente; transparecerá na maior ligação a Cristo no seu Corpo Místico, no maior sentido da Igreja.

Estas pequenas comunidades — diferentes conforme forem de rapazes ou raparigas, diferentes conforme as Faculdades, diferentes nas características que escolherem serão porém fundamentalmente idênticas pelo espírito comum que os anima.

Terão, é certo, programa variado, adaptado a cada uma feita pelos próprios membros, mas nunca ignorarão a necessidade de oração e penitência, e centrar-se-ão em torno da Folha e no estudo do tema.

Igualmente, serão semelhantes na medida em que destinando-se fundamentalmente a vivificar as estruturas existentes, pelo contributo dado à nossa renovação, e não a substituir-se a elas, devem manter caracter não formal e assentar mais numa identidade de preocupações e tarefas dos seus membros do que num esquema de reuniões.

Também os grupos não viverão isolados: encontrar-se-ão nas Missas semanais diocesanas e, de longe em longe, em encontros periódicos em que se reacendam energias e se troquem testemunhos. Encontrar-se-ão no essencial realizado por todas: *esforço de oração, de sacrifício e de estudo, oferecido pela santificação de cada um de nós e de nossos Organismos*.



ORGÃO DAS DIRECÇÕES GERAIS DA J.U.C. E J.U.C.F.

Redacção e Administração: CAMPO DOS MARTIRES DA PÁTRIA, 45, com Aprovação Eclesiástica