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Nº III

AFRICAN NEWSLETTER

information bulletin for Catholic students and graduates in Africa

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Fundação Cuidar o Futuro

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Editorial

The African Newsletter moves to Africa!

The "African Newsletter" was launched in 1954 on the initiative of Pax Romana Secretariat. It is an excellent demonstration of the willingness of Pax Romana to extend its international role throughout the world.

Pax Romana, the International Movement of Catholic Students, has been in contact with South Africa since a few decades back. Most of the other contacts are recent, some very recent. As late as 1954, Pax Romana had contacts with South and East Africa, Sierra Leone, Gold Coast and Senegal. "There are also University Colleges in the Belgian Congo, Nigeria and Sudan with which the General Secretariat does not have contact," adds the "African Newsletter," 1954. An interesting case is that of St. Augustine Society, the Catholic Society of Khartoum, the University College of Sudan, which made itself known to Pax Romana at the time of its formal application for membership!

Contacts with East Africa were made possible through Miss Rosemary Goldie who visited Makerere College at the close of 1953. She was attending the First Leaders' Meeting for the Apostolate of the Laity held in Kisubi, Uganda. Through informal talk, she explained the meaning of Pax Romana to a few officers and members of both St. Augustine and St. Ferdinand Societies. For the first time, the name had some meaning. This is adequately verified by the direct contact with the Secretariat established almost immediately.

At Flüeli in 1954, just after the publication of the first issue of The Newsletter, we see Mr. William Davies presenting a report on Africa. He outlines the basic functions of the bulletin "to supply as much information as possible over as wide an area as possible," to be a means for "the dissemination of news and information" as well as including "articles of a general intellectual nature." Our aim is to steer the Newsletter on the above principles, to be augmentative rather than revolutionary.

The one most potent factor that led the Secretariat to publish this bulletin perhaps is to break isolation by introducing "communication", which the first issue proclaimed as being "responsible for the degree to which men cooperate." The Newsletter will devote many of its pages towards this struggle. Isolation still remains a major challenge to lay apostles in Africa. If the bulletin succeeds in bringing together the ideas of young intellectuals in Africa, it shall certainly have achieved something of lasting value.

There will be much to say later on the proposed Pax Romana African Seminar. More information will follow separately, and it is only after the proceedings of the Inter-federal Assembly in Vienna have been carefully digested that we shall plunge into the relevant details. However, the Seminar will be a main topic of our discussions for a long time to come. We cordially thank Pax Romana for the work done so far, and at the same time ask the IMCS to continue its support. The Newsletter comes to Africa to be nearer home. Now that groups in Africa are awake to the work of Pax Romana, African regional work is likely to increase by leaps and bounds, and the bulletin will play a major part in this development. The cooperation of the Catholic university students in Africa and overseas is a must if the Newsletter - their African Newsletter - is to continue its sacred trust. From Fribourg we hear farewells, but we sense the cordial feeling of welcome coming from Cape to Cairo, from Guardafui to Cape Verde. The worst optimists among us have a sure bet here that the welcome will continue. -N.M.

Dedicating the Chapel: UNIVERSITY COLLEGE OF IBADAN, NIGERIA

(The following is the text of the sermon delivered at the Dedication of the University College Chapel of Our Lady Seat of Wisdom, by the Very Rev. Mgr. J. L. Coonan, S.T.L., National Chaplain to the Overseas Students in U.K. - from the Nigerian Catholic Herald).

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We are gathered here to dedicate this beautiful Chapel to the service of God so that the Sacrifice of the Mass may be renewed daily on its altar, and so that Christ Himself, in His humanity and Divinity, may dwell as a guest in this Tabernacle. That, in all conscience, is a solemn enough event. But there are circumstances which add yet more to this occasion. This is no ordinary chapel, and this no common place. This is a University, and this Chapel will be the spiritual centre of the daily lives of generations of the intellectual elite of this wonderful country, as they prepare and train to place their developing personalities and their ripening talents at its service. In that lies the added significance of this morning's event.

The site and buildings of a University have an importance of their own, but mainly so because of the activity which takes place therein. What is that activity? It is no less than the pursuit and exercise of what, in its full completeness the great theologian Thomas Aquinas, counted as the ultimate end and purpose of all human endeavor, the pursuit of knowledge, the attainment of truth. "For Heaven," wrote Aquinas, "is the exercise of man's highest faculty, his intellect, on its highest object, Truth itself, which is God." A university is by definition a school of universal learning. No single science can be fruitfully pursued in complete isolation from its connection with the general body of knowledge, far less in isolation from or worse, in contradiction to the ultimate truth which is God Himself, His laws and His revelation.

It has been the disaster of our time, that just when the wonderful secrets and hidden potentialities of God's created universe were being delivered up by activity of man's God-created mind, a firm grasp of the final purpose of human life slipped from so many minds.

A university is concerned with universal learning, but learning does not develop in a vacuum; it develops in you, and you are something more than a mind - an intellect. An education which is sound will not be content with instructing people in techniques, turning them only into Engineers, Architects, Agriculturists or Doctors. It will be concerned with the full development of all the potentialities and faculties of the mind and imagination, the body and soul of the pupil. More than that it will be concerned with re-orientating and directing them towards the service of God and to that of others for the sake of God.

If then, those who have chosen the site of this chapel and its architectural style - so firmly underlining the march of the past into the present - are to be complimented on the soundness of their choice, how very much greater is the debt of gratitude which we owe them for their insight, understanding and generosity in contributing to the establishment of this chapel. For here is the heart and centre of your University life, not only in its purely personal spiritual aspects, but in its totality. No statement in the lecture hall which is which is at variance with the truth here in-shrined is more than a half-truth. For truth cannot contradict itself, it is one, and here dwells He who said, I am the way, the truth and the life.

Here then you will come, and the generations after you with those personal and perhaps anguished problems inseparable from any genuine growth in mind, heart or body and

and here Our Lord in the Blessed Sacrament will comfort you and strengthen you to face and overcome them, and Our Lady Queen of Sorrows will console you. Here you and those who follow you will bring the triumphs and the failures, the achievements and the set-backs of your academic careers to lay them at the feet of Christ and look at them in the light of His wisdom. How broad and wide and deep and universal is the attitude which a proper understanding of the Mass can give us, and how suitable its offering in a University. Here in the Confessional the generations will come and the wounds inflicted by sin will be healed by the Sacrament of Penance, and questing growing minds will be guided and encouraged.

Here in the intimate union of the Sacraments of the Eucharist, the life of Grace will be strengthened, hearts will be touched, passions cooled, ambitions transformed, elevated and refined. May all of us, and not the least those of this University, and this country rich in its promise for good, under the guidance and shelter of Mary the Seat of wisdom be finally led through the shadows of this world, and from the pale reflections of truth, to truth itself.

* * *



ST. AUGUSTINE SOCIETY - New Publishers of the "AFRICAN NEWSLETTER"

We are sure that the Catholic students in Africa and elsewhere will hail the newest development on the "African Newsletter". It has for a long time been the wish of Pax Romana-IMCS to have this bulletin published by African hands and on African soil. Thanks to the recent negotiations between Pax Romana Secretariat and St. Augustine Society, the Catholic Society at Makerere College, the University College of East Africa, this is now a reality.

It is all a result of negotiations. At Elieli, it was decided that no African Catholic student body other than the South African federation could technically do the editing and the publishing of the Newsletter. Due to the geographically extreme position of South Africa, the Newsletter never went there. Pax Romana Secretariat began looking for hosts as a result of this, and they recently found one in the St. Augustine Society.

I had the privilege of being Chairman of the Literature Committee of St. Augustine Society when the request came. My Committee talked over this proposition and drafted a number of conditions which, if fulfilled, would make the proposition acceptable to us. The Society's Executive next took the issue, discussed it, and ended by confirming the Literature Committee's recommendations. In an extraordinary general meeting of the Society, the idea in principle was passed unanimously (nem. con.).

A few words about the host society will perhaps be useful. St. Augustine Society has been in existence for about a decade now, and was founded primarily out of necessity. The Catholic Community in the then Makerere College could not resist the temptation of forming themselves into a visible unit due to their common sympathies, responsibilities, difficulties, etc. The Chaplain, Rev. Fr. G. Carney, then a lecturer in Geography, helped them to create this greatly needed body.

The University College of East Africa has a student population of more than 550, with less than a third as Catholics. About three-fourths of them are registered members of the Society. The general aim is to create a coherent Catholic community in the College, and to foster a spirit of lay apostolate within and without the University.

The Society organises lectures and visits. People who have given talks recently range from the Chief Justice of Uganda to the Chaplain himself, Fr. Paul U. Foster, O.P. - himself a lecturer in History. The places visited may be schools and colleges, factories, etc., or places of pilgrimage. The Society for example, must make one visit a year to Namugongo, the place where the famous Baganda Martyrs were burned to death.

The Society follows Western Democracy. The Executive is made of the President, Secretary, Treasurer, Chairmen of both the Literature and External Relations Committee plus two elected Committee members. The Society's orientation and activities are centred around its Chaplain. The External Relations Committee is at this moment investigating the possibilities of forming an East African Federation of Catholic Students. There are at the moment three institutions of higher learning in East Africa, the other two being technical schools.

The Chapel Choir Committee has the duty of keeping the Chapel nicely resounding with music at the appropriate moments. A group of volunteers come together once a week to discuss minims and crotchets, and announce their results on Sunday at Mass, and on Wednesdays at the weekly Benediction. Some of the best student pianists are to be found in this group.

The Literature Committee is not so convivial a group, but it nevertheless has a very busy programme. It looks after the Chapel Library, mainly comprising a tall pile of CTS publications, a few donated Catholic books and a variety of Catholic newspapers. The Committee also edits and publishes "Augustine Newsletter", the official organ of the Society. The Newsletter is the common field of expression for anybody who has something to say, but being a Catholic student publication, it prefers articles on lay apostolate to items on mining or gardening. "Augustine Newsletter" is now sent to all the Bishops and Education Secretaries in East Africa, and is proving to be very successful. Its general aim is to foster the lay apostolate spirit among the East African "educated class." From now on, the Committee will be responsible for the editing and publishing of the "African Newsletter."

Not much can be said in this time and space on the Society's Rosary Group nor will the Legion of Mary be mentioned here, although they are both flourishing. The Study Groups however, need a more just treatment. They differ from the classical Study Groups found within Catholic student groups in Great Britain and elsewhere in that they extend outside the university. They are not a philosophical nor a theological concern, a Divinity course already having been provided for in the College curriculum. Students form themselves into territorial groups and study a relevant problem, e.g. Catholic Girls' Education, Catholic Literature, Catholic representation in Africa, etc. The idea is to gather information from all over East Africa on the more prominent problems now confronting the Catholic population and pool it for the Society's benefit, and ultimately, make it available for the press.

The Society has numerous other programmes and activities. In 1955 it presented a Variety Concert to the whole College, staging the play "I shall arise." The proceeds were given to the Ibadan Catholic group as donation to help build their chapel. This year the Society proposes to stage a play - most probably T.S. Eliot's "Murder in the Cathedral" - and may well repeat this in coming years. The Society owes its extended activities to the resourcefulness of the Chaplain, Father Foster, O.P.

St. Augustine Society is officially affiliated to the Guild of Undergraduates, the overall student society at the College. At the moment, the President, Vice-President, and the Guild's Secretary are all Catholics, a fact which is not without its

repercussions in student relationships. The members try to give a Catholic opinion where it is needed (it is needed almost everywhere) sometimes without being invited. This calls for tact and ingenuity, for a battle of Catholics against the Rest is not good apostolate. One only hopes that the Catholic university students at Makerere and elsewhere will do all they can to create a Catholic milieu. "... we need men who know their faith, live by their faith and defend it; only a Catholic elite is equal to this task. Only by living his life according to the Gospel can the Catholic intellectual vivify the temporal by the spiritual and make Catholicism transform the world, thus weakening the reign of sin." (Pax Romana Journal, June 1954)

N. Muraguri

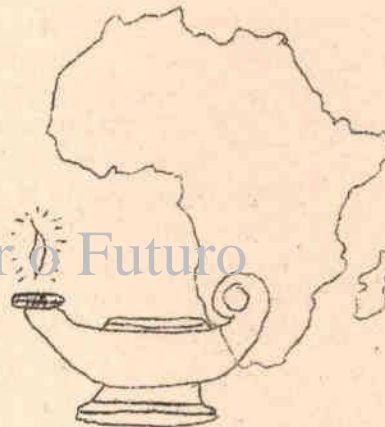
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STUDENT UNITY IS MORE THAN A VAGUE IDEA

by John Diddcott, former president of the National Union of South African Students

Professor G. H. Durrant of the University of Natal has a theory that many of the world's troubles are due to the inability of any two people to give an identical meaning to the same word. It is a plausible theory. Even in our limited experience we know of the misunderstandings the confused use or misuse of words can cause. Our cliché-ridden minds trot out the same pet words and phrases, seldom pausing to analyse a word, its meaning and the idea it is meant to convey.



Obvious examples of this mental and verbal incoherency spring very easily to mind, particularly when words are used in a political context. Do Mr. Strydom and Father Huddleston mean the same thing when they talk about "the people?" Do the statesmen of the world all define "peace" in the same way? Is Mr. Krutchev's concept of "freedom" the same as John Stuart Mills'? Has the "democracy" of Czechoslovakia much in common with that of Great Britain?

In the National Union of South African Students' (NUSAS) own affairs one of these words has given rise to perhaps more woolly thinking than any other - when it has given rise to any thinking at all. That word is "unity." It is a nice word. It seems to embody a lofty idea. What idea? Have we ever tried to pinpoint what it is meant to convey? Or have we allowed ourselves to be mesmerised by the sound of a word and the vague idea we associate with it without asking ourselves what we are talking about?

Unity, according to definition, denotes no more than a coming together. But for unity to have real meaning, it must have a purpose. The act of uniting cannot be the end of itself. It must be the means of achieving an end: one unites about something or to do something. If this is so - and if it is not, unity makes no sense - the people who unite must have a common aim in view. What about unity in the student world? More precisely, what about unity between NUSAS and the IUS group on the one hand and the ASB (African Student League) group on the other? Superficially there may

seem to be an identity of purpose between the three groups, a common aim they share, in so far as they all seek - in a vague sort of way - to work for the common good of students. But the common good is hardly an aim in itself, for it does not exist in a vacuum. What does each group understand by the common good?

To the ASB it is to be found in a community based on the "Christian"-National apartheid pattern. Constitutionally the ASB is committed to this concept, the furtherance of which is its whole aim. The welfare of its members, restricted to those Europeans who accept this aim, can best be attained, it believes, by the fulfilment of "Christian"-Nationalism, and their indoctrination in this pattern. Although the International Union of Students (IUS) includes no aim of so specific a nature in its constitution, there is overwhelming proof - it would be tedious to repeat it - to show that it believes the common good is to be found in a Communist society. The welfare of its members can be served primarily by working for the furtherance of Communism, and by their indoctrination in Communism. NUSAS is not interested in any one or other ideology. It is very strongly opposed to indoctrination, whether of the Communist or "Christian"-National variety. It believes in the humanistic approach, and subscribes to the view that the common good of students is best attained under an educational system which takes as its hypothesis that the search for knowledge is valid for its own sake, not to advance sectional ideologies to whose use it may be put.

All three organisations, therefore, say that they work for the common good of students. But they understand this aim to mean different things. To NUSAS it can only be achieved where there is academic freedom. To the IUS and ASB it can only be brought about as a result of a special type of political education. This is just another way of saying - and let us frankly face what we all know - that the IUS is seeking to further the Communist cause in student affairs, and the ASB to do the same for the Afrikaner Nationalist cause. The fact that the IUS is Communist and the ASB Nationalist is not in itself important. They are entitled to their political views, and if they feel their members' interests will best be served by political action, they are justified in taking it. But what is important is the effect this orientation has on their aims. The Communist, Nationalist and humanist philosophies which underlie IUS, ASB and NUSAS become very important when they destroy any apparent similarity of basic aim between NUSAS and the other two. Indeed both ASB and IUS, although two opposite extremes, are in basic philosophy and method more akin to each other than to NUSAS.

If there is indeed no similarity of basic aims between NUSAS and the IUS and between NUSAS and the ASB, then it follows, if the hypothesis that a common basic aim is a prerequisite of unity is true; that any talk of unity in this context reveals confused thinking. There is no basis for unity at all.

Two points should be made. The first is that unity and unanimity are not the same thing at all. No one would seriously suggest that agreement on all, or even most issues, is necessary for unity. What is suggested is that agreement on basic aims most definitely is. The second point is that unity is not, of course, an essential prerequisite for cooperation. We can cooperate on certain matters with people whose aims totally oppose ours, and on the right occasions we should. We may have contact with them, discuss problems, undertake projects with them. But we cannot achieve unity with them.

To unite to achieve a common aim with organisations whose basic aims are not only different, but completely opposite from one's own, even if there is agreement on some matters of policy which do not involve the basic aim, is nonsense. We should rather reserve the term unity, the expectations it arouses and the efforts it inspires, for the occasions - few though they may be - where it is appropriate.

(- from the South African Student, Capetown)

COMMENTING ON "THE TIMES"



The "Times British Colonies Review" for Winter, 1955 was a special Uganda issue. One of the most interesting articles in the 48-page issue was "The Christian Missions in Uganda" by Rev. J. U. Taylor. This article is packed with interesting historical accounts of both the early and modern struggles of Christianity in Uganda. It is worth reading many times. However, a few things should not pass unremarked.

It is interesting to note that the Baganda Martyrs are given a very hasty mention. Their courageous practice of both the cardinal and theological virtues, their consistency and firmness in their belief, the perseverance in sufferings that ultimately ended in their dying for the faith they loved, should have received a bold exposition. They form the most important single item in the history of the penetration of Christianity in these territories. The account at least should have mentioned people like Charles Lwanga, and even though it was obviously written by a Protestant, mention should have been made of the Beatification and Yearly Pilgrimage to Namugongo. The Baganda Martyrs are of course a Catholic pride, and that is why they have perhaps been treated lightly.

The author's statement concerning the "fight" between the "English" and "French" Christians is intended one feels, to arouse nationalistic antipathy. The Protestant predominance in the number of chieftainships, as is well known, does not carry as much weight as is implied. The author should have lengthened that paragraph to include the fact that the Catholic population was 92,800 in 1948 (not his estimate of 35,000 today). In Buganda alone they number two-thirds of the non-pagan population, being in the majority in 15 out of 20 counties. According to figures given in 1946, there are 40 Catholics for every 16 Protestants. In the light of this, one would not expect the prominence of Catholic schools to be mentioned, despite the fact that the greater percentage of Secondary Schools here are Catholic.

The author was not out to emphasize denominational differences, one might say. But this is doubtful in the light of the many "Christian" (meaning Protestant) activities mentioned, forgetting that there are lots of other christians. For example, corporate activities in the Protestant field enjoy long sentences and detailed treatment. Catholic Action, and such world-famous meetings as the Apostolate of the Laity Meeting in Kisubi at the end of 1953 are all left out. Did the author know nothing of these things? Read and see how much he knows, and you will doubt it.

One point of great interest is that the author is among the very few first missionaries who visualize the danger of Christianity being interpreted as "state religion" or better still "a Western imported religion." A good many christians do not see in Christianity a religion for the whole of humanity. We hope that more people will see this danger and encourage the sound teaching of Christian faith and morals. The Creation of a native clergy is perhaps the most potent single tool in this combat. This reminds me of the African clergy. The Catholic side has suffered the same slight treatment. Apart from their "prolonged" time in school and seminary, one hears little else. The genius of mind in things material and spiritual, the constant and faithful guidance of men like His Lordship Bishop Kiwanuka and the vigorous Fr. Masagazi are forgotten, as are other members of the Catholic African clergy with degrees in Divinity.

In sum, nobody can help to admire the clarity with which the facts are presented, but since the title is "The Christian Mission in Uganda," one would have expected the author, though giving more prominence to Protestant accomplishments, to have given a truer picture of Catholic activities.

(from the "Augustine Newsletter." Articles for reprinting from others are welcome.)

THE COLONIAL CATHOLIC STUDENT IN BRITAIN

by M.A. Seweje, General Secretary, Nigerian Catholic Association in Great Britain

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The colonial student on arrival in Britain is noticeable only by the colour of his skin and by his facial features. He too feels that he is in a strange land, especially when an unkind gust of wintry wind makes him feel so unwelcome. But, we may ask, what has made him go all the way from his country to a strangeland like Britain? A number of factors are responsible for this, to mention a few:

1. The desire to keep pace with civilisation makes Higher Education a necessity. This may not be available in his home country.
2. Since most colonies are English-speaking, it is naturally easier for him to study in Britain than elsewhere.
3. Restrictions may limit his choice to a British University because the Colony from which he comes, a part of the British Empire, would prefer him trained in Britain.

The student on arrival in Britain is faced with a number of difficulties such as the weather, timing of studies and accommodation. The chief problem is accommodation which is even more difficult on account of his colour. Solutions are being sought, but unfortunately, the problem is not easy to solve. The initial stages of welcome are rendered usually by the British Council, a non-denominational organisation which meets the student on arrival and lodges him in a hotel until permanent accommodation is forthcoming. The student signs some cards which are later sent to different Social Clubs and Church Organisations that sent them. Initial contacts are thus established but what happens next? Is the student happy? What company is available to him?

In July 1955, the Chaplaincy for Overseas Catholic Students was officially opened by His Eminence, Bernard Cardinal Griffin, Archbishop of Westminster. Before this was opened at 41 Holland Park, London W. 11, the Home Students Chaplaincy at Devonshire Place was serving a double purpose. The growing number of overseas Catholic students confirmed the need for a separate chaplaincy for them. The Chaplaincy was an office purchased and converted into a central meeting place. The Chaplain is the able and likeable Mgr. John Coonan, a worthy successor to Mgr. McClement who originally thought of such a chaplaincy. It accommodates a small number of male students - about ten - drawn inadvertently from different nations such as India, China, Gold Coast, Nigeria, West Indies and even Ireland, thus forming a model international hostel.

The Chaplaincy is not primarily a hostel. Its main functions may be said to be:

1. A common meeting place for the different overseas student Clubs and Societies.
 2. A transit camp for students on arrival in London until departure.
 3. Accommodation, readily and conveniently available to an Overseas visitor to London.
- As a common meeting place, the Chaplaincy is very important, since it lightens the responsibility that has hitherto lain on the shoulders of the Y.M.C.A., the Methodist and other denominational hostels. It may be a handicap on account of distance, but the Catholic student is slowly adjusting himself to it all. Catholic students no doubt feel more at home with their fellow Catholics. Again, the Chaplaincy serves as a social meeting ground; the Saturday night "socials" have always been enjoyed.

It is unfortunate that the help rendered by British Catholics towards solving the student accommodation problem is still inadequate. Bad company often results in loss of one's faith. An excuse might be put that Catholics only recently came into the picture, but even though we Catholics are dull socially, we can be kind. I have attended a Parish Church for two years now and no one has ever said "Hello" to me. New students should therefore not wonder. This contrasts sharply with the very warm welcome non-catholics get from the members of their congregations.

PUBLICATIONS OF CATHOLIC AFRICAN STUDENTS

by Fr. Walbert Bühlmann, OFM Cap.



Although the problem of coloured students is a difficult one, it also has a number of encouraging aspects. One of them, certainly, is the publication of good periodicals which are being brought out by African Catholic university students. They demonstrate that there is an increasing awareness of the necessity to arrive at a clear position in order to be able to bring Christian thought into the world which surrounds them and to solve African problems according to Christian principles. These publications are not put out by some anonymous editor, but by a circle of students who meet for discussion and who try to build up Catholic spirit in their country.

In the English-speaking countries, the following student groups and periodicals exist. The St. Augustine Society of Makerere University College (P. O. Box 262, Kampala, Uganda) has been publishing since 1953 The Makerere Augustine Newsletter. The Catholic Newman Society, Fourah Bay College (Freetown, Sierra Leone) which was founded in 1954, began last year to publish the periodical, Our Bulletin. The National Catholic Federation of Students of South Africa, which is spread throughout most South African Universities began in 1955 The Heart and also puts out a mimeographed News Letter. The same federation brings out the NCPS Journal (editor: Magnus Gunther, 40 Rollo Str., Cyrildene, Johannesburg, Transvaal).

In order to coordinate and further these activities and in order to help the Catholic student groups that do not have their own publications (like St. Ferdinand's Catholic Students Society at Kampala; the Aquinas Society at Kumasi, and the Aquinas Society at Achimote, both in the Gold Coast) Pax Romana published the first numbers of the African Newsletter in 1954 and 1955. In future, the Newsletter will come out quarterly and will be edited by Nicholas Muraguri of Makerere College, Post Box 262, Kampala, Uganda.

In the French-speaking countries, there exists the Jeunesse d'Afrique, a monthly edited by the 'Association des Etudiants Catholiques de Dakar' (AOF). The excellent publication Tam Tam is published monthly by the 'Centre Catholique des Etudiants d'Outre Mer', 6 rue Thibaud, Paris XIV. The editors of Tam Tam have offered the public four special editions written mostly by Europeans on the problems facing the intellectual in Africa. The titles are: Blancs et Noirs en Afrique - March 1953: 38 pp., 50 French francs; Le Devoir de Décolonisation - March/April 1954: 21 pp., 50 Fr. francs; Hierarchie Catholique et Morale Coloniale - November 1954: 97 pp., 200 Fr. francs; La Scholarisation de l'Afrique Noire - April/June 1955: 98 pp., 200 Fr. francs. The significance of these special editions is seen in the remarkable openness in treating the problems concerned. This is the only way to come to a real discussion with Africans who, not without reason, have taken a distrustful attitude towards Europeans. And here again the only valid principle is "The Truth will make you free."

(condensed from an article in "Nouvelle
Revue de Science Missionnaire"- XI 1955)

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WHAT IS PAX ROMANA?

Pax Romana is the international movement of Catholic students and graduates. The aims of Pax Romana are to create a true spirit of Universal Charity among the Catholic university leaders of the world; to enrich their Christian and human formation through contacts by correspondence and exchange; to further the spread of Christian thought, especially in the world of ideas and of culture; and to coordinate the contribution of Catholic intellectual circles to international life and to international organisations.

It is not easy to describe Pax Romana in a few words, for Pax Romana is first of all a spirit - the spirit of a Catholic Movement bound together in the Church, the Mystical Body of Christ. However, this spirit finds expression in a lay apostolate which is the Movement of Catholic university people toward a solution of their own and their community's problems in the light of the Church's teaching.

HISTORY

20 July 1921: Pax Romana was founded in Fribourg (Switzerland) as the "International Secretariat of Catholic Students;" 20 countries attended the first meeting.

1934: The Holy Year Pilgrimage to Rome. A study-week was held on University Catholic Action which marked the new orientation of Pax Romana as a Movement of Catholic University people. It became not just an organisation to represent Catholic students, but a service to the apostolate in the university.

1939: The first Congress of Pax Romana to be held outside Europe was in progress when war was declared in Europe. During the following years, the General Secretariat in Fribourg devoted its resources to Student Relief Work. By this time, federations were affiliated from most of the countries of Europe, and from Canada, U.S.A., and a few in Latin America and Asia.

The war years, which might have seen the complete disappearance of Pax Romana, were marked, on the contrary, by an important extension of the Movement, particularly in Latin America.

1946: The Jubilee (25th anniversary) Congress of Pax Romana brought to Fribourg delegates from 41 countries, of whom 20 were new affiliates. It was then realized that, if the University was to be won back to Christ, it was not enough to work with the Catholic students and stop there. It was decided to organise two branches - students (IMCS) and graduates (ICMICA).

1947: At Easter in Rome, the International Catholic Movement for Intellectual and Cultural Affairs (ICMICA) was born, and the student section assumed the name of International Movement of Catholic Students (IMCS). This left it freer than before to pursue specifically student activities.

IMCS MEETINGS

- 1948: Belgium - "The Presence of the Catholic in University Life"
 1949: Switzerland - "Catholic Action in the University"
 Mexico - "The Social Problem in America"

(continued)

- 1950: The Holy Year Congress (with ICMICA) in the Netherlands on "The Collaboration of the Intellectual in the Work of the Redemption."
- 1951: Portugal - at Fatima - "The Intellectual Apostolate."
- 1952: World Congress (students and graduates) in Canada on "The Mission of the University."
- 1953: Denmark - "The Catholic Student and the University Community."
- 1954: Switzerland - "The Christian Student and the Practice of International Understanding."
Madras, India - THE ASIAN SEMINAR - "Catholic Students and the Modern Transformation of the Asian Universities."
- 1955: World Congress in Great Britain on "The Young Graduate -- from University to Life."
- 1956: Austria - "The Geo-Apostolate of Pax Romana."
- 1957: Central America - the international Interfederal Assembly will be held for the first time in Latin America
- 1957: THE AFRICAN SEMINAR



Each one of these international meetings is recalled here by a few words describing the subject treated. The inter-mingling of delegates from all countries, the spirit of a Christian community that develops from living together for a few days - reciting the Mass in common - singing Compline - and the heated discussions on every student problem which spring up in the intervals and at night cannot be sensed from this.

ORGANISATION

The Interfederal Assembly is the international meeting of federation representatives who, each year, spend several days studying the problems of the member federations and decide on the international programme to be followed for the coming year.

The Directing Committee is elected by the Assembly and serves as an Executive which meets between Assemblies. It is expected to be the thinking part of the Movement and the General Secretariat (the full-time staff in Fribourg) is the administrative group. In practice, however, the thinking is the joint work of both the Secretariat and the Directing Committee.

The Holy Father has given his benediction to Pax Romana by giving it a Cardinal Protector, Cardinal Pizzardo in Rome. The General Chaplain is the Bishop of Fribourg, Lausanne and Geneva in Switzerland where the General Secretariat headquarters are situated. In addition, there is a chaplain for both the student and the graduate branch.

We cannot do better than to cite the words of the President for 1955-1956, Joseph Kuriacose of India. "In concluding, let me tell you that Pax Romana is your movement. It is nothing imposed from above. It was born from the spontaneous desire of the University student community to join together. Pax Romana's primary interest is not to organise student bodies, but to make them conscious of their responsibilities." The work of Pax Romana is the work that you do in your university centre, and the sum total of the work done by our groups throughout the world.