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problems of the young graduate

from the university to life

Probably the young graduate in every generation, in every country, has been faced with many problems as he left the relatively secure life of the university student and began to assume responsibilities of professional and intellectual life. But, during the past several years there has been a new emphasis placed on the need to understand these problems and to seek solutions, so that much time and energy has been devoted to the study of the contemporary university graduate and his place in society.

It has never been good for man to be over-individualistic, to reject social, political, civic responsibilities, to withdraw from a particular community into a ghetto life. In our generation such a withdrawal from participation with the problems of society is almost impossible.

Technology has improved our communications and transportation to such an extent that we are now living in a world which is a curious paradox. On the one hand, for the first time in history, the world is small enough (because of technological advancements) for us to become one community. On the other hand, these same technological advancements make the world too small for conflicting factions — yet we are living in a time of ideological opposition which casts its shadow over all aspects of our lives. Theocentric man and egocentric man are at war.

We Christians know that man is a being made in the likeness of God — that man is the highest form of animal, not because he stands erect nor because he has a thumb, but because he has an immortal spirit which was redeemed by Jesus Christ, the Son of God. This is the

'piety is no substitute for craftsmanship':
Church of the Cité
Universitaire,
Paris



fact that makes man worthy of respect, that gives meaning to the thesis of the brotherhood of man. The mind of Christ is fighting secularism, materialism, indifference and atheism, for men are constituted so that, unless they reverence a thing, they will profane it. During these times, the young graduate cannot afford to be tepidly religious. On the other hand, piety is no substitute for craftsmanship. Our professional training must be such that, in our chosen fields, we acquire skill worthy of the name of art.

In the past there has been great emphasis on the conservation of natural resources. Recently, students of social sciences have proclaimed anew that people are the most important natural resources of any country. So, there is a shift in emphasis from strictly inanimate resources to the problem of conserving and utilizing to the utmost the human resources within this world community. Educators, sociologists, psychologists are all advocating the necessity for society to determine that the God-given talents of humans are developed for the good of all. For us this should mean that all those who can benefit from university education are motivated towards the professional and intellectual life; that there are opportunities for admission in the universities of those who are qualified, that there is sufficient orientation to the "vocational" aspect of education.

There has been much criticism of the fact

that in many countries the majority of students have attended the university because they wished to receive an education which would enable them to become professional and business men. As we are living in an age in which it is necessary for most of us to earn a living, there would be something lacking in a university education which did not help us to attain specific knowledge for this purpose. The question is not whether people should attend the university to gain vocational knowledge. It is: have graduates received vocational knowledge? University graduates, then, should not be trained technicians; we should be persons educated to serve society and our fellow men in the practice of our professional or intellectual vocations. The natural faculties — the imagination, the will, the intellect — will be developed to their utmost, and the graduate will have mastered sound habits of investigation and discrimination; of craftsmanship and industry; of economic, political and social cooperation; and of philosophic and theological contemplation.

intellectual prostitution

But it is necessary for the Catholic graduate to live and work in a society indifferent to Christ and, at the same time, for him to order

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first commission

the threshold

by *Edgardo Giovannini*



after a degree, the world

This article picks out the main problems to be covered by the first of the World Congress Commissions, on the theme "The Threshold of Business and Professional Life". The author is Professor of Chemistry at the University of Fribourg, Switzerland.

"What subject is more serious, and more capable of arousing even the least intelligent to thought than the one we are now discussing? That is to know what kind of life we must lead" — Plato, *Gorgias*.

There is always something of an atmosphere of triumph and rejoicing when a student receives his university degree, though this may occasionally be a little exaggerated. A reasoned happiness is of course always justifiable, as an important aim has been achieved. But soon afterwards the young graduate must begin to realise, and sometimes not without bitterness, that the fulfilment of this aim has only put him in front of an immense obstacle. And when this obstacle is surmounted, he will probably find himself faced with a similar one. Life is usually like that, but this realisation is all too often the first great disillusion for youth still full of enthusiasm, but lacking in experience. On the threshold of professional life the young graduate must face his first encounter with the real world, an encounter which can result in effects whose impact may remain with him for the whole of his life.

intellectual difficulties

First of all there are intellectual difficulties. A young student is not always completely certain in his choice of university studies. It is a choice that is often made on insufficient rational grounds, and influenced by factors other than the bent of the intellect. This difficulty can become particularly acute at the moment when the young graduate embarks on his professional life. Though it should be an inspiration to study any subject, the practice of a profession that is not ideally suited to a person's capabilities and inclinations can arouse serious problems. The young graduate wonders whether enough time remains to discover a satisfactory solution to these problems by specialisation or some kind of para-professional activity. And how many people are anxious to come to the help of young graduates who find themselves in difficult situations like this?

Anyway, the young graduate often finds himself faced with the necessity of making a second choice — for instance of specialisation for a young doctor, or of any one of a number of possibilities for the young lawyer or Arts graduate. The young graduate is equipped with a more mature judgment to bring to this second choice than he was for the first, and he is less subject to considerations alien to his real vocation, though he cannot escape them completely. Alongside the purely intellectual

preoccupations that naturally determine his choice, others of an economic and social character intrude amongst the factors which influence the young graduate. Even the liberal profession do not escape the intransigence of the laws of supply and demand, and the young graduate must weigh up the situation. If the university can imbue the student with the highest ideals, inspiring in him by its example love for disinterested research or for a profession involving some kind of social dedication, rural medicine, for instance, or work in under-developed countries, it is not necessarily its task to bring about an equilibrium between intellectual vocations and the economic and social needs of the national and international community. This task is more the responsibility of the professional organisations and the community itself.

vocation and needs

Do these different factors necessarily arouse conflicts between the personal vocation of the young graduate and the needs of society? There should be no need to say that personal liberty can never be restricted in the domain of the choice of a profession, and that the community can only provide lines of guidance so that this choice can be made in the best possible circumstances. It must always be remembered that most people have minds which are capable of being developed in a number of different directions, and that their vocations can thus be fulfilled in a number of different ways. Looked at in another way this question can be put in the same way as it's put for other professions — for artists, or writers, for instance — and can be solved as it is solved for them: true vocations can always be fulfilled, even though this is sometimes so at the price of sacrifices unjust for those that have to

make them and detrimental to the community. But the struggle to maintain a vocation can result in a social disequilibrium bringing with it unpleasant consequences that can and must be avoided. Perhaps the high schools and the universities should take action to prevent the devaluation of university standards, and to admit only true vocations.

charity among nations

On the other hand it is an excellent thing if the young graduate can count on someone's help in discovering the field of activity most appropriate to his aptitudes which yet fulfils the needs of society, either on the national plane, or in the context of the whole of humanity. In fact it is at this second level that an answer can sometimes be found, an answer that is a response to the need for charity amongst nations. If for example there are too many medical vocations in a country that is already developed, there is surely in this God's call to bring medical help to the under-developed countries. What remains to be seen is whether it is really necessary to found a special organisation to do this work, or whether it cannot be left to personal initiative. In any case, the young graduate himself has to act on his own initiative. He will always be able to find either a professional organisation or a branch of the government which can provide him with the necessary information. Often enough, and perhaps this is the most desirable way, he can find the information and advice that he needs from a university professor or a more experienced colleague with whom he is in touch. Information based on statistics or on impersonal facts is much less useful than personal contact, however short such contact may be.

moral support

The young graduate often has to complete his training by some kind of internship, and this practice is becoming increasingly widespread. It often brings in its wake financial difficulties, especially if the young graduate wants to get married and found a family, as he has every right to do. These difficulties are much more serious for the young graduate who wants to devote himself to lecturing, or to scientific research, as the periods of 'apprenticeship' last much longer. In several countries there are foundations for the recruitment and training of academic personnel and national funds for scientific research that have fulfilled these needs for some years now. But the problem has not been completely solved in all countries or in all professions. On the other

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second commission

the young graduate in society

by Erich Tradt

The second of the World Congress commissions will discuss the various problems that concern the young graduate in society. This article on the subject is written by Erich Tradt, who is the Director of the *Pax Romana-IMCS* Sub-Secretariat for Social Formation and Action.

The theme under discussion has two aspects; the special responsibility of the young graduate to society, and the way in which he can fulfil this responsibility.

co-responsibility

Above all the young graduate has the responsibility that is incumbent on any Christian. He lives within a community, and by his very nature he is destined to live in community, and to find his fulfilment in society. The individual's responsibility to society springs from this fact. This reciprocal responsibility within a community can only be explained by what the history of creation says of man: that each human person is created in the image of God, and is centred on God; but that the whole human race has a common origin and a common aim, and that it is in itself so strong a unity that no one can fulfil his personality without entering into human communication with the rest of mankind, and without feeling a sense of co-responsibility with others. This general responsibility is all the more great for the young graduate on account of the ability and knowledge that he has acquired as a result of his university training. This greater responsibility springs from the fact that the responsibility of an individual in society is determined by the needs of society and by the capacities of the individual. The young graduate is thus especially responsible for working towards what is judged to be the common good of the community in which he lives.

new milieu

Already, when he was a student, the young graduate will have become acquainted with the needs of society. For collaboration and co-responsibility within a human community presuppose a knowledge of the needs and aims of this community. During that period of transition between the time when he finishes his studies and his definite establishment in a particular profession, the young graduate has the right and the duty to feel his way towards the position he hopes to take in society. At the same time, society must help him to follow and achieve his aims, so long as they are in accord with the wellbeing of the community. The young graduate must learn to put into practice those responsibilities which he has taken on himself.

The practical realisation and the extent of this responsibility depends on the circumstances in which the young graduate finds himself. He has left the closely defined com-

munity of the university, and finds himself in a new milieu of work which is often unknown to him. He has responsibilities towards this new milieu, and must put them into practice. But that is only the first step. Soon the young graduate will have finished the initial stages of his professional career, and will make contact with larger and more extended communities.

community

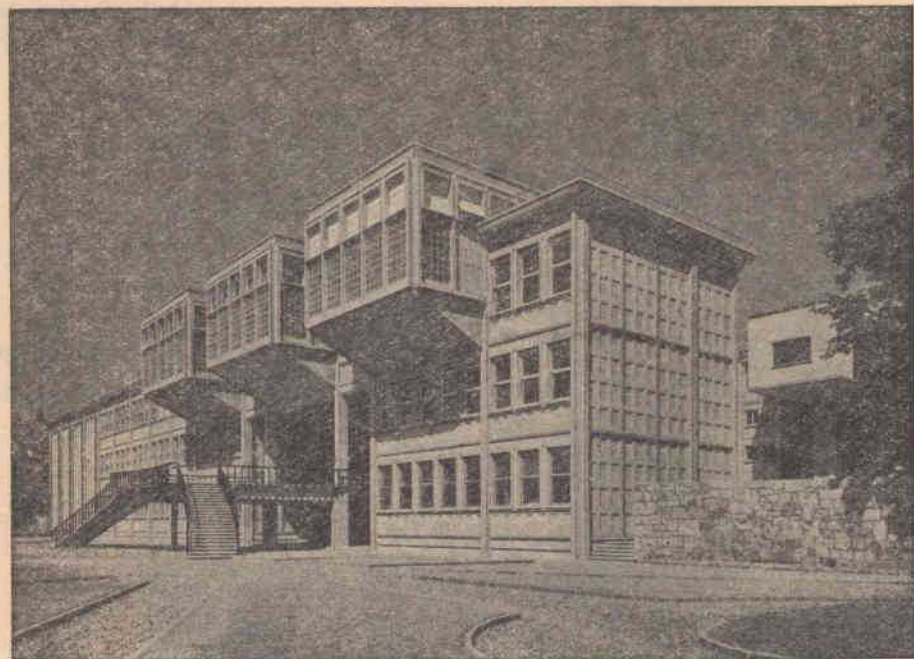
Small communities are always a part of larger ones — "the concentric circles of human relations" — and the young graduate will find himself faced with greater responsibilities. One of these, which is certainly not the least important, is active participation in the civic life of the community. This does not necessarily entail activity tied to a political party. An active civic responsibility can be fulfilled, especially in the field of local government, outside the framework of party politics, and in fact this is very desirable. But even when activity in this sphere is only possible within the framework of party politics, it should not be rejected. Party political activity is not bad in itself — on the contrary, it is the practical realisation of responsibility to society. It bears as bad as the interests of a group become predominant over the interests of the community. As a result of his understanding of the real nature of responsibility, the young graduate is called to fight this evil. His training gives him a place as a leader in society. But leadership is only exercised through the practical fulfilment of responsibilities. The importance of such an activity is obvious when one thinks of the immense influence of political parties. This influence, which is

continually increasing in the modern state, entails the participation of all who are qualified to do so.

The training of students and young workers in social and professional questions is an enormous field open to the young graduate. He can devote himself to this either within the student community or the parish. He must realise that it is to him that young people will turn, for the established professional person often no longer has the time to deal with such questions. But the young graduate has the time — even if he does not often want to admit it, and in general he has the ability to fulfil such a role. Experience shows that the young graduate has a tremendous amount to bring in this field.

possibilities

The young graduate who does not think that he can undertake one of the above-mentioned tasks can and must take an active responsibility within the limited community where he finds himself, and in the relations of this community with the more extensive milieu of society, as has been said above. These possibilities differ so widely according to the needs of different countries that it is impossible to pick them out in detail. One could mention, for example, activity within professional organisations, charitable organisations, as well as in the field of social relationships. In all these activities the young graduate can help to dispel the egocentric tendencies of the group, and develop human relations for the good of all. And that should be the aim of all responsible action within society.



a new hope in an old town: Fribourg University



sixth commission

the young woman graduate

by Maria de Lourdes Pintasilgo

During the World Congress one of the six commissions will be devoted to the special difficulties that face the young woman graduate. The article designed to serve as a background to the work of this commission is written by Miss Maria de Lourdes Pintasilgo, one of the leaders of the federation of Catholic women students in Portugal, and a member of the Directing Committee of *Pax Romana-IMCS*.

A woman who has just finished her university studies comes up against all the difficulties of a young graduate. Problems concerning the first years of professional life, the deeper understanding of moral and cultural values, entry into different religious and social communities, new and heavy responsibilities in all spheres of life — these are questions common to all young graduates. But for the young woman graduate all these problems must be seen in the context of her vocation as a woman, which she must find a way of fulfilling at the level of her university studies.

The vocation of woman is a vocation of offering and of love which must be achieved through the essential mission of maternity. This concept of maternity concerns the whole of Creation, but acquires an especially deep significance when it is turned towards man and thought, a simultaneous comprehension of humanity and culture.

diffusion of truth

For a woman, her vocation as a university person must be a part of her vocation of maternity. She must acquire at the university increased potentialities for the fulfilment of this vocation. A university vocation gives a woman specific new roles to play in the world, but also confronts her with heavy responsibilities. As someone who has received a university training, a woman can play a creative role in culture, but such a role is not an integral

and necessary part of her personality. As a woman, her role with respect to those cultural values that are discovered, developed and transmitted at the university is essentially a maternal one. She must transmit truth as she transmits life, and in transmitting truth she must enrich it. But this spirit of the service and love of truth is something which one expects from all those who have crossed the threshold of the university. The very fact of being a university person imposes an obligation towards the diffusion of truth, and towards the transmission of culture. This means that the university woman has a double obligation in this respect — as a woman, and as a university person.

For the most part the culture which the university imbues consists of preparation for professional practice. This is true for a woman just as much as for a man. And as with all other aspects of life the profession must be for a woman a way of fulfilling her maternal vocation.

new tasks

An understanding of human nature tells us that although it is possible for everyone to develop his own particular natural aptitudes, the ultimate goal or reason for these aptitudes must always be borne in mind. So it seems that professions such as scientific research, and similar ones, in which the human impact of the work accomplished is not immediately apparent are not appropriate to most women. There are, however other professions in which the maternal aspect is more specific, and to a certain extent irreplaceable. This is true of teaching, welfare work, care of the sick, and several public posts. In the present state of the world, we must above all understand the difficulties of our society, and try and discover where women can play a vital role. As civilisation develops there are new tasks to be carried out, and it seems that some of these may be more appropriate to men, and others to women.

But a university vocation amounts to some-

thing more than professional practice. It entails an attitude to truth and to society. It leads to a definite position regarding all the problems of humanity. So it assumes a certain choice of ideas and the acquisition of clearly-defined techniques. Understood in this fuller sense, a university vocation cannot but enrich a woman's vocation.

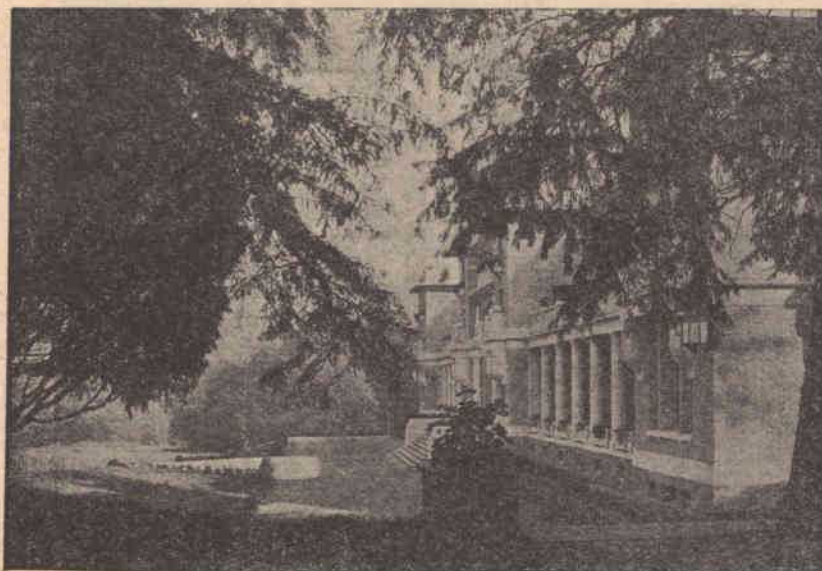
scientific enquiry

If one thinks about these years of study spent at the university, when, for better or for worse, a woman enters into the world of ideas, of facts, of analysis of cause and effect, one can deduce the consequences from a psychological point of view. A university vocation entails weighty responsibilities: a disinterested devotion to truth, intellectual 'presence', and service of the Church. These requirements have special overtones for a woman. She must fulfil them *as a woman*. A discussion of this involves a consideration of the role of the university woman in the world today.

It can be said that there are in the world today certain tasks which can only be carried out by university women. Perhaps these are neither new tasks nor extraordinary ones, but they necessitate a spirit of scientific enquiry which a university training can provide. The university woman must be simultaneously the mind — as a university person — and the heart — as a woman — of all work directed towards the restoration of family life, woman's education, the upholding of the principles of morality, social justice, and international peace, which are the goals outlined by the Church for woman's work in society. This demands personal sanctity, in which wisdom is diffused by charity: it demands the impact, through the medium of love, on human souls; it demands political, social, cultural and doctrinal work that will create new elements in society, and which will help humanity in its pursuit of truth.

marriage

It is true that unmarried university women are in general more free to carry out this role of presence in thought and society. And it can be said that their presence in the modern world is a new element, peculiar to our time, which brings a new strength to society and to the Church. These new spheres of activity include the lay missions, the education of youth, social problems, the study and reconstruction of all aspects of society with which women are especially concerned. But because she is more directly linked with the family and with the upbringing of her children, the married woman who has received a university training has a fresh contribution to make to the family, to society, and to the Church. Her maternal



Bouffemont
College, France

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fifth commission

a living example of faith

by Mgr. Guano

This article is based on the problems that will be discussed at the fifth commission in the World Congress, under the title of "The Young Graduate and the Life of Faith". Mgr. Guano is the international chaplain to *Pax Romana-International Movement of Catholic Students*.

When the young graduate leaves the university, he often finds himself plunged into a completely new world. He is faced with many different categories of problems — professional, family, and others. Sometimes he is disillusioned: if he has succeeded in finding work quickly, it is not unknown for him to be dissatisfied with the work he has been forced to choose, or with the milieu in which he has to work. Sometimes he is satisfied, and completely preoccupied by his work: but even then the necessity for him to improve his position or his preoccupation with his work may turn him away from the spiritual life which was hitherto an integral part of his existence. Then there is the dismay, the shock of the new milieu: around him the young graduate may find professional men who not only display little of the spirit of faith, but also allow themselves to be guided by amoral standards, or by an open contempt for the natural law.

scepticism

All around him are the distress of discontent, of selfish greed, of preoccupation with work as if it were all of life. What strikes him most of all, and what disquiets him, is that this decadence and disorder exists among the so-called Christians, sometimes even among those hitherto looked on as following the Christian ideal. Still young, still radical, unhappy in his new surroundings, deprived of the support and the friendships he had before, the young graduate undergoes the dangerous temptation of forgetting or at least depreciating all that surpasses visible experience, and of succumbing to feelings of scepticism and despair. This

happens to those who have had a Christian formation; for those who have not had such a formation, they may be tempted to lose that spirit of intellectual enquiry which can lead to faith.

Such a description is inevitably oversimplified, and ignores the nuances of real life. But it does help to underline the difficulties of the situation. These difficulties occur at a time when the spirit of faith is needed most of all. The young graduate has an urgent need of this spirit of faith which does not negate human nature, intelligence and liberty, but which takes into account the inadequacy of human energy, and which gives a new value and vitality to all action and life. The young graduate struggling in the sea of life has need of faith in order to save himself, otherwise he risks being drowned by the bourgeois spirit, by naturalism, or by despair.

example

But it is not only from this point of view that there is a necessity for faith. It is because a tremendous responsibility awaits the young graduate when he leaves the university and takes on the tasks of founding a family, and of setting an example in his professional and civic life. However modest his professional work, the young graduate is — and must remain — a university man, a man of culture. The Christian has the duty of exercising a Christian influence in the community, and in the milieu of his work. He must believe in the possibility of this, in the possibility of a Christian future. He must be clearly aware that his work necessitates contact with God. If on his side he brings all his human energies to bear on his work and his life, if he contributes to the formation of human community, all this must be inspired by the grace and presence of God. The Church asks him to put his intelligence and his Christian love in the service of Christ's work, not only indirectly by the service he renders through his profession, but directly through



Cultural synthesis : Sucre, Bolivia

works which are more professedly Christian. This necessity is especially urgent today, when the situation of the world and the state of anguish in which so many of our brothers find themselves demand that those who are prominent in the life of the community should not be an occasion of scandal for those who are less prominent, but should show the presence of God in their faith, their hope, and their charity — in their life.

confidence

In spite of all that has been said about these difficulties, and in spite of the pessimism that these remarks imply, I think that there are real possibilities of living a life of faith. Even if on leaving the university the young graduate experiences the hardness of life, he is still young and can sustain a confidence in life that youth itself supplies. He has outstanding possibilities

in memoriam

It is with deep regret that we announce the death in February of

JOZSEF GLATZ

a past President of the Federation of Hungarian Catholic Students. He entered the University of Budapest in 1947, at the age of 18, and studied Veterinary Medicine, but in 1950 he was successful in escaping from his Communist dominated homeland. In spite of the many difficulties that face an exile student, he was able to complete his studies at Munich University, and was about to enter professional practice when he was killed in a motorcycle accident. Mr. Glatz played an outstanding part in the recent development of his federation, which he represented at the IMCS Inter-federal Assembly at Krabbesholm, Denmark, in 1953. May he rest in peace.

(cont'd. page 9, col. 2)



third commission

'culture lives when it is communicated'

by Pierre Joulia

The third of the World Congress commissions will deal with "The Cultural Development of the Young Graduate", and some of the questions to be discussed are outlined in this article. The author is Pierre Joulia, a lecturer in Philosophy.

The conflict between culture and technology, their apparently contrasting claims, the necessity and the difficulty of reconciling them — these have become some of the most urgent problems of our time.

necessary synthesis

To speak of culture is to speak of leisure, of the universality of knowledge, of the awareness of the mind of all that is human: to speak of technology is to speak of specialisation, of an increasingly limited vision imposed by the need for mastery and efficiency within a given context of thought and activity. Culture seems to be the legacy of a society whose dominant elements are mutually aware that they possess a common formation that is both comprehensive and disinterested: technology appears to be the categorical imperative of a civilisation where mechanisation, science, industry, the techniques of production, distribution and administration play leading roles, where there are a vast number of professions, each of which demands specialised knowledge and increasingly precise techniques. It is possible that the problem as it has been set out here may have been distorted in presentation, and that there are thoughtful people who cannot be content with a sterile culture, or with a technology that chokes the mind; but it is over-optimistic to think that the necessary synthesis between culture and technology, whose absence leaves so wide a void, has yet been achieved in any country.

years of transition

Today, this problem is so serious that it presses heavily not only on our educational curricula, but also on our whole conception of life. In some countries it has led to suggested programmes for the reformation of secondary education, programmes that are often discussed but rarely implemented: it presses on higher education, and even beyond the university it affects all members of the liberal professions.

The young graduate soon finds himself up against the concrete aspects of a problem of whose existence he was scarcely aware while he was at the university. Perhaps the World Congress will shed some light on a problem which has until now received little attention — those crucial years of transition when the young graduate passes "from the university to life". These years are usually characterised by the twin preoccupations of marriage and choice of profession. The young graduate is faced with a whole new battery of problems



Athena, symbol of learning

— housing, financial difficulties, adjustment to a new milieu — to the practices of a liberal profession, to the hierarchy of a public or private administration. He may have left his capital or university city for a small provincial town, or a country village, or even some remote spot overseas. Obviously such years of transition must be for the young graduate years of drastic change.

daily routine

Without doubt, these years have their compensations: the discovery within a young home, especially a Christian home, of the joys and responsibilities of family life, the fulfillment of the first vital steps in a professional career. But there are also dangers: the loss of those contacts which assured a real community life at the university; the break with those Christian communities within which he worked; estrangement from old friends; the risks of isolation, of uprootedness, and of being swallowed up in the daily routine of professional life.

When he emerges from the tunnel of these years, will the university-trained man of 30 or 35 find himself richer in experience, better equipped to undertake the tasks of his religious, intellectual and social vocation? Or will he find himself the victim if not of intellectual sloth, at least of a purely pragmatic or utilitarian conception of life?

One of the major difficulties with which the young graduate is faced during the first years of his professional life is the maintenance of his integration with the cultural stream — with the sources of culture, with the living culture of his time. This is a duty which arises from his university training. Failure to fulfil it strikes a damaging blow at the development of the young graduate's personality, at his influence in society, and even at his Christian life.

mediocre pleasures

Life today is conducive to such a failure. Efficiency is idolised. Technology alone is deemed to be capable of raising the standard of life of individuals and societies. More interest is shown in what man can do than in what man is. The urgent need to possess spiritual values is blurred. Specialisation of work renders the mind increasingly incapable of achieving a comprehensive vision of destiny. Rest from work is taken in mediocre pleasures, expensive though these may be. One complains of shortage of time, and thus one loses time. But before all this can be studied thoroughly by graduates and students together false illusions must be dispelled, needs must be assessed, and the means for fulfilling these be sought.

It is an illusion for the young graduate to think that the culture that he has imbibed is an intellectual talisman that will never fail him, and that will assure for him an effortless

(cont'd. page 8, col. 1)

Students and young people who plan to participate in VACATION COURSES, STUDY TOURS and WORK CAMPS in 1955 should consult the UNESCO handbook: VACATIONS ABROAD.

This fifty-page brochure gives details on vacation courses in 36 countries planned for the period February to October 1955. Many of the courses are specially arranged for students of modern languages; others give an opportunity for study and exchange of ideas on general economic and social themes of current interest to young people from different countries. For the student seeking an opportunity for further study and discussion in his special field of interest, there are specialised courses in a wide variety of subjects. Separate sections list the organisation in 15 countries which will be arranging study tours, work camp projects and youth centres in 1955.

A special section indicates reductions offered by railway companies in certain countries to individual students and to groups of persons travelling abroad. This section also lists student and youth organisations which arrange low-cost travel on chartered planes or ships.

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the university to life

from page one

his life to God. After graduation the interne or professional beginner is sometimes forced into sub-standard living conditions, because of the low salary. Even when the salaries are sufficient for a single person, they are usually not enough for the person with family responsibilities. Various repercussions can follow: on the one hand, the graduate may be forced to defer marriage until his earning power and savings are higher; on the other hand, he may begin his graduate life in a way which does not do credit to himself as a professional man. In the latter case, the young graduate can yield easily to the temptations of prostituting his intellect in a position which gives him financial security, using mediocre materials and shoddy workmanship so that he can make the utmost money from his product, relying on high pressure selling rather than giving full value for a fair price, or contributing to unfair practices (such as falsifying certificates etc.) to gain and hold clients. The fact that any of these procedures may be "standard practice" for the group with which he is connected is no excuse... in fact, if we do not guard against cooperating in such procedures we may contribute to the downfall of others who may not know the truth. Some professions and some employers take note of the responsibilities of family men and inflationary prices by granting "family bonuses" and "cost of living" adjustments to base salaries. This type of public and private social legislation should be en-

couraged. But while we are advocating these changes we must be on the alert so that we do not go along with the "customary" practices.

creative talents

In addition to the financial difficulties, the young graduate is faced with other controversies, in his personal life. We can repeat that technology at the same time has made man's life easier and more difficult. Thanks to mechanical advances, we all have more leisure. But, are we educated to employ it in a way which is enriching? Do we who live in the age of spectator sports and television appreciate the time achieved for becoming acquainted with the masters, for enjoying our friends, and for contemplation? Also, we all have some creative talents and responsibility to exercise them. Each region of the world is different and has much to bring and much to gain from pooling its culture with other members of the world community. The university graduate must assume the responsibility of knowing and preserving his native culture, while at the same time remaining open to that of other regions.

dominant vocation

What are the specific responsibilities of the Catholic in regard to the various problems raised? Generally speaking, each educated man



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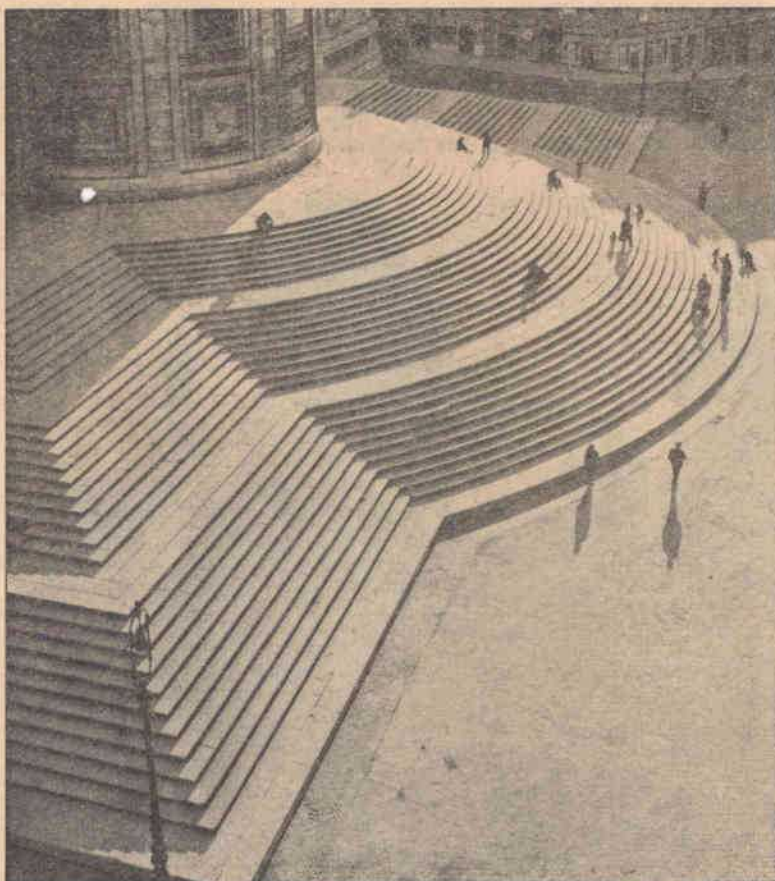
SCANDINAVIAN AIRLINES SYSTEM

has four aspects in his life: professional, social, religious and cultural. One aspect is dominant, usually, and probably accounts for the vocation to which an individual is called. Thus, it is possible to work out salvation and to contribute to all of mankind through the religious life, by entering upon a profession, through the creative arts or by devoting our time to political and civic welfare. Whichever is the "major" aspect of the vocation to which he is called, the graduate must continue to participate in activities which will help develop the three other "minor" aspects of his life. Catholic laymen cannot live lives that are in any sense spiritually mediocre. In the practice of his vocation, he must be an "artist in his own field". Therefore, rather than dividing our lives into two parts — the religious and the secular — we must attempt to make our lives integrally spiritual ones so that we can pass at need from religious secular to religious spiritual actions, as our vocations require.

Christian duty

In regulating ourselves for the good of the public, as well as our own good, we will know how to make things well (whether objects or performances), and we will give guidance and afford strict training to others who are motivated towards the intellectual or professional life. As a man of Charity, the graduate will automatically be a participant in political and civic welfare because his actions will be animated by his love for God and his neighbour.

We members of the Mystical Body should live so that we sanctify ourselves, but then we have the responsibility of being witnesses to the Truth in the world and society while making a living. This is the intellectual apostolate. And if we have Charity, it is impossible not to share in this work... the highest joy is the Godlike task of receiving and spreading good. It is our Christian duty to learn to love one another by participating in each other's concerns.



the life of the young graduate must be nurtured in faith: steps of St. Mary Major, Rome

culture lives when it is communicated

from page six

participation in the intellectual and spiritual heritage of humanity. It has been said that a cultured mind should be assessed more in terms of its potentialities than its actualities. Culture is only a surface varnish if it fails to awaken the intelligence and the heart, if it fails to arouse an unquenchable curiosity concerning all human values, if it fails to open new perspectives and horizons in the mind that can never again be closed.

critical selection

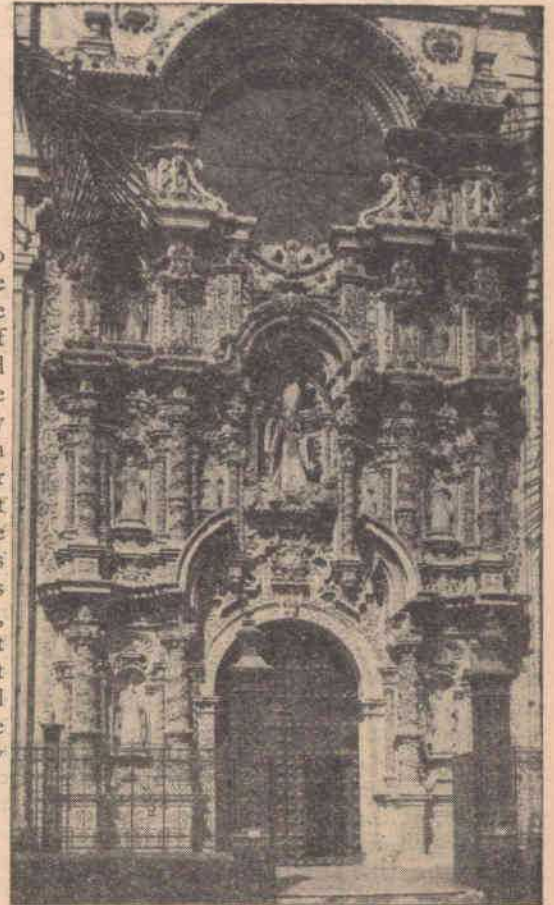
If the young graduate thinks along these lines, he must reach the conclusion that he has a responsibility to his own personal culture. He will realise that culture is not merely a mental luxury, a kind of antidote to the rigours of professional life. In learning to share, through the many facets of his cultural development, in the promise and despair of the anguish of our time, the young graduate is not turning his back on those professional techniques designed to give him mastery over matter: he is searching for a synthesis and a meaning of man, without which it is impossible to see professional techniques in the proper perspective of the divine plan. For however much modern professions may appear at first sight to be concerned with things — with machines, with materials — they are in fact concerned with man, and their proper role can only be realised in relation to man's nature and purpose.

Perhaps, though, this 'further education' — which lasts as long as life itself — can be implemented by methods other than those of the schoolroom. Culture derived from the

written word should be complementary to culture distilled from life. Here there may be some kind of reconciliation between culture and technique. Culture can take its point of departure in technique itself. Intellectual and professional (or technical) specialisation are easily confused. All aspects of technology that are at all complex inevitably encroach on other sciences, and in this way come under the rules of art, morality, and wisdom. At another level we must take into account the current 'democratisation' of culture, of this culture for everyman which the new channels of diffusion of ideas — the cinema, the press, television and radio — have established. It would be a mistake to discount the interest and the possibilities in this field. A critical person soon learns to ignore slogans, and he must use these media as a stimulus to a new understanding of culture.

work in common

Culture is nurtured in the thought and creative ability of the individual human person. But thought and creation are not processes which can be carried out in splendid isolation. Culture lives when it is given, when it is communicated. That work in common which is so necessary for the greatest achievements in science and technology has become a *sine qua non* for intellectual life itself. Communication is especially fruitful amongst minds inspired by the same faith, and this is the *raison d'être* of the Catholic graduate groups in each country, of the national federations, and of *Pax Romana* itself. This is the reason why theologians, philosophers, writers, doctors, lawyers and all university



cultural tradition should be a dynamic reality: Lima Cathedral, Peru

men must work together, for each has something to give, and much to receive, each has something to contribute to Christian thought, following the advice of His Holiness the Pope, given in his message to the world Congress at Amsterdam to "provide the necessary help which can come from your own research and your own culture".

'... an atmosphere in which the faith will flourish.' — the cathedral, Mexico City





Church of the Assumption
of Our Lady, Paraguay

example of faith

from page five

of physical and psychological resistance. He has the natural qualities of intelligence, liberty and the need for life, which can never be completely submerged. Above all, if he is a Christian, he has the virtue of faith, the grace accumulated during his life: he has the grace of God, or the possibility, if he has lost it, of finding it once more. But for all, whether or not they are Christians, there is the goodness of God which, amongst other things, provides sufficient grace for each minute, for each situation. Even in a critical situation, even in what seem to be the most desperate of situations, all is not lost. There is no such thing as total and absolute evil. In a specific situation the young graduate may discover those courses of action that will fulfil his needs. There is, above all, the Church in which, in spite of the defects of men, grace continues to flow, and in which the living faith remains to arouse hope and charity in the world. The fact cannot be ignored that today the supernatural force of the Church can be discovered anew by those who look for it.

insistence

What can the young graduate do to save himself, and to extend the spirit of faith throughout the world? Above all, he must himself make an act of faith — something which is not just an intellectual act, but which is one charged with love. He must remember, without bitterness, that he must not expect too much from others, and that he must not wait until this situation changes before starting to work. But he must seek the help of others with humility and patience. He must seek the help of a priest, he must insist on this help without

getting discouraged if he sometimes meets tiredness or apparent apathy in a priest; he must insist *opportune, importune* in his request for pastoral care from the clergy. He must look for help from friends, without expecting it to be perfect, and without expecting all his problems to be solved immediately. He must himself mould his own environment; he may meet others who can with him build, for the good of all, a milieu alive with faith. He must try to turn his life into a reply to God's call. He must treat the difficulties he meets as opportunities for Christian maturity. He must nurture the desire to serve God in community, in the Church, through Christ. He must try to fulfil the desire for brotherly communication with his fellow men and for filial communication with God in all the circumstances of his personal, family, and professional life, and the desire to be an instrument of the presence of God in the world, above all in the world of men and things to which his work calls him. In order to do this he must always increase his knowledge of the Faith and his participation in the liturgy. He must not hesitate to help others, his colleagues in work or those who are in any way dependent on him.

All of us, and the Church itself, have a responsibility to the young graduate. Priests, groups of graduates and students, federations of *Pax Romana*, we must study his problems and his difficulties. We must have an understanding, an openness towards these young graduates that will encourage them to speak and to act. In our groups and our federations we must prepare a living milieu relevant to the problems of the moment, with an intensive spiritual life and imbued with authentic hope. In this way we can help the solution of the young graduate's problems by contact amongst groups and amongst federations, thus helping to create in the community an atmosphere of Charity in which the faith will flourish.

young woman graduate

from page four

vocation is not confined to the education of her children and to the concrete tasks of her family life.

Tied up with this aspect of maternal vocation, the maternal vocation in society must not be forgotten, for it has been undervalued until recently. Perhaps this particular vocation cannot be carried out within the framework of professional practice. But the possibilities of service are not exhausted by professional life. The family of the university woman can be the nucleus of the various communities to which it belongs — the parish and the village for instance. The training received by a married woman who has been to the university can help her to make a contribution to the solution of problems in the fields of legislation, child psychology and so on: in this way she can equip herself to serve the different communities constituted by religious, family and civic life, and to bring to them an invaluable contribution based on her experience and her deepened understanding of doctrine.

new tasks for the university woman: medical students at Lady Hardinge Medical College, Delhi



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icmica study week

'nuclear energy can serve life as well as death, peace as well as war'

Some forty qualified people — physicists, chemists, philosophers of science, sociologists, economists, lawyers and theologians — came, together for three days at the Château des Ducs d'Arenberg, in Louvain, Belgium, to study *The Human Problems posed by Nuclear Energy*. The external framework of this meeting and a good proportion of the intellectual support — was supplied by the Catholic university of Louvain, to whom the Château belongs. The University's Institute of Political and Social Science, whose President is the well known sociologist Mr. le Chanoine Jacques Leclercq, was good enough to under-take the very successful organisation of the meeting.

The reports were presented by Marc de Hemptinne and Paul Capron (Louvain), Peter Hodgson (London) and Carlos Sánchez del Rio (Madrid), university lecturers in nuclear physics, Frs. Paul Ruys (Louvain-Geneva) and François Russo S. J. (Paris), Jean Ladrrière (Louvain) and Fr. Dominique Dubarle O. P. (Paris). These reports were lively and stimulating, the discussions fruitful and ordered. Of all those who were there, the Secretary General of *Pax Romana-ICMICA* was undoubtedly the least competent in the subject matter. That is why only a few impressions are given here, before letting the text on which all the participants were agreed speak for itself.

atomic anguish

The first impression is that the fear of the world faced with the prospect of an atomic war, this 'atomic anguish' of our time, is largely justified. But the anguished fear of a possible danger, however threatening, must not lead us to forget the real and urgent misery of a large proportion of mankind. The enormous quantity of energy that science will from now onwards be able to draw from nuclear transformations can and must be used in the service and not for the destruction of man. Used with a feeling for creation, this new energy can make an immense contribution in diminishing the pressure of need and misery, particularly in those countries that are poor in industrial resources.

The truth is that the peaceful use of atomic energy is a question that belongs to the moral order, not to the scientific one. Science is the continued pursuit of research, in itself ambivalent: all progress made towards the har-

nessing of the energy implicit in the atom can serve life as well as death, peace as well as war. There is no nuclear energy that can only be used for good. Its use will depend almost exclusively on the goodwill of the leaders who are responsible for it.

possibility of progress

A feeling of cautious optimism emerged from the discussions at Louvain, together with a serious warning for Christians in positions of control and for all those who realise their responsibilities. The Pope in his last Easter message, after praising the benefits brought by atomic energy, asked God "to prevent such a great and serious effort from becoming transformed into a demoniacal violence that will bring with it total ruin".

The impression of optimism was further strengthened by the statement — subsequently confirmed by Sir John Cockcroft, Director of the British Atomic Research Establishment at Harwell, in a press release — that the increase in radioactivity in the world which has followed atomic experiments is so weak that it is a mistake to have any fears on this account, and that exploitation of these fears by partisan propaganda is a demagogic abuse.

In the present condition of science and technique, man will only make real progress toward the domination of the physical world if there is co-operation between nations. So much so that only a rigorous control of the production of all radioactive material at an international level can save mankind from the unimaginable catastrophe of an atomic war. But those who were assembled at Louvain could not confine themselves to such comments.

freedom of research

In a similar spirit of realism and objectivity, applying their experience as thinkers and their judgment as Christians to the actual position of science and research, the participants at the Louvain meeting examined the problem of freedom of scientific research, especially in the field of nuclear research. But the final declaration which was approved by all those present gives a much more precise résumé of the work accomplished than can my comments.

R. S. F.

conclusions

The problems posed by nuclear energy lead to a reconsideration, based on partly new assumptions, of the condition of the scientist and of the role of science in civilisation, and to a confrontation of the serious moral, political and social problems raised by the release of this energy.

I. In order to solve these problems, it is first necessary to define the nature of scientific vocation: man is called to understand truth, and to proclaim himself at the head of the hierarchy of created being not as an absolute master, but as an intermediary charged with realising this creation and leading it to God. Scientific vocation is a part of this vocation of man.

The research worker's task necessitates an atmosphere of freedom, which society has the duty to assure him. This freedom is not unconditional; it is in the service of the world and of mankind. It must be seen from different aspects, internal and external: autonomy of method, choice of the object of research, disposition of resources necessary for the pursuit of research, and the communication and publication of results. Autonomy of method must be respected absolutely. The other forms of freedom comprehend limitations stemming from the fact that research is ordered within the complete framework of creation. Every scientist must be aware of these limitations, but must not accept others which impair his vocation, not yield to financial or other temptations which will lead him to betray it.

II. Freedom of research, especially in the field of nuclear research, is today subject to an increasing number of limitations, which may be ascribed to the following reasons. Firstly, there is the 'socialisation' of research. Intensive specialisation and the development of methods often necessitate team-work and collective discipline, which can bring advantages providing that the personal initiative necessary to scientific creation is respected.

Secondly, there are economic necessities. Modern research often demands financial resources so enormous that only a state or a group of states can supply them. The attribution of these funds to research and their division present problems whose solution can depend on criteria foreign to the goals of science itself.

Thirdly, there are political considerations. Today much more than in the past the States asks science to augment its power and guarantee its security. It will be led to impose aims on research and to prevent the publication of results. These restrictions can only be admitted in so far as they are in accordance with the good of the nation and of mankind as a whole.

1955 world congress...

In order to guarantee a space at Nottingham, where it is only possible to accommodate 500 persons, register now for the 1955 World Congress. Registrations should be made through national federations; persons from countries which have no national federations may register directly with the World Congress Committee — Mr. S. Grocholski, Secretary, 31 Portman Square, London W. 1, England.

(cont'd. page 11, col. 1)

study week conclusions

from page ten

Fourthly, there are moral responsibilities. For example the size and scope of phenomena resulting from certain experiments can impose limitations of a moral character on research.

III. The situation and the current role of science demand the gathering together of scientists in an organised community aware of its mission and its responsibilities, and capable of giving guidance and strength to the individual conscience, as well as assuring effective dialogue with the centres of political power which is aimed at a healthy orientation of science and the way it is used. The needs of political life must respect that universality which is proper to science.

IV. The liberation of energy from the atomic nucleus has brought with it two series of consequences. The first is beneficial, involving a considerable augmentation of the resources of energy which comes providentially to fill the forthcoming inadequacy of traditional sources of energy: also the production of radioactive bodies useful for research, medicine, agriculture and industrial techniques. The second is evil, endangering humanity by total destruction and serious genetic consequences. Mankind is thus faced with a double task. The development of peaceful uses of nuclear energy, and the prevention of a catastrophic nuclear war.

The peaceful use of nuclear energy en all international collaboration. It means the sharing by the major powers with other nations of reactors, isotopes, and scientific information and techniques. The secret which until now has hindered such a course of action will finish fatally by preventing the progress of research in many countries. It means the co-operation of many countries in research and the exchange of information, and a lead in this direction has been given by the European Centre of Nuclear Research at Geneva. It means the encouragement of United Nations projects aimed at an 'atomic pool'.

V. As to the prevention of an atomic war, any plan of control and any influencing of public opinion must take into account two facts. The great powers at present hold stocks

of fissile material that could escape international control. And in the absence of a control that is both strict and permanent, a peaceful nuclear industry could easily be transformed into a means of making atomic weapons. It is therefore not possible strictly to separate nuclear research directed towards peaceful aims from military nuclear research, for progress in the one means progress in the other. Control will only be obtained if it is acceptable to all. The realisation of this can only be achieved at the price of long and persistent efforts, and perhaps requires a series of intermediate stages. But the consequences of failure would be so great that every effort must be made to succeed.

VI. The horrors of nuclear war must not lead us to misunderstand what there is that is good and in conformity with God's plan for the world in scientific discoveries, and especially in the liberation of nuclear energy, which can be the source of well-being for humanity. On the other hand obsession with the danger of a nuclear war must not lead us to forget the misery of the majority, who suffer from hunger, disease, oppression and a social injustice that belie the dignity of man.

VII. Public opinion, which may carry a great deal of weight in influencing decisions concerning nuclear energy, should be kept honestly informed. Catholics have an important role to play here.

VIII. With respect to all these responsibilities, Catholics should intensify their efforts to bring to bear on these questions judgments that are informed and illuminated by Faith, and they must take any initiatives that are necessary. In order to assess their duties, they must come to a better understanding of the fact that they cannot limit their doctrine to the realm of principles, but must apply it to the realities of the moment. To do this, exchanges of views amongst Catholics, between specialists of different disciplines, whether at the national level or the international level, like those that *Pax Romana* organises, become increasingly necessary and increasingly fruitful. (Original: French.)



Fr. Kaelin, chaplain and Sir Hugh Taylor, president: the substance of Pax Romana-ICMICA...

the threshold

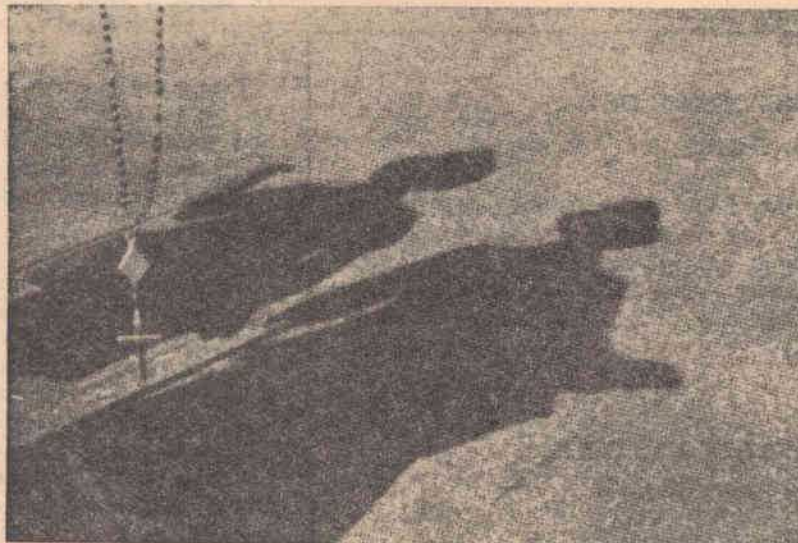
from page two

hand the problem is not just a financial one, but has its moral and social aspects as well. An example is the wife of the young married doctor, faced as she is with a lengthy period as a grass-widow.

It is an urgent necessity that attempts be made to bring a solution to the problems which have just been outlined. Perhaps the most important thing is to give the young graduate that moral support that he needs so much at the threshold of his professional life when he still feels that he is ill-equipped and lacking in experience in the face of the struggles that await him.

Without underestimating the necessity for the material and moral help that the community must bring to the young graduate, it may be providential that the young graduate has to face all these difficulties. They show up all the faults in those institutions which, since the time when he entered his first school, have had the task of forming not only the intelligence but also the character of the young graduate who has just received his university degree: for it is a result of lack of flexibility, of limited horizons, of initiative that the young graduate experiences these difficulties in fulfilling his vocation. Xenophon tells us about Lycurgus' Spartan education, which kept children deliberately on the verge of hunger, so that they would learn to use courage and trickery to steal what had been held back from them: they also learnt to get themselves out of trouble and to train themselves for war. This example suggests the idea that young people should be given a more virile education more suitable to that personal initiative and taste for risks that is necessary when one wants to climb the ladder of intellectual and human values.

... and the shadow



ngo meeting

the fight against prejudice

In reply to an invitation issued by the Economic and Social Council of the United Nations, nearly 90 international Non-Governmental Organisations met at Geneva, in Switzerland, to study how best to eradicate prejudice and discrimination. As a result of this conference, at which *Pax Romana* was represented, the following resolution was adopted unanimously. We ask *Pax Romana* federations to make this resolution as widely known as possible.

The Non-Governmental Organizations convened by the Economic and Social Council in conference at Geneva, Switzerland, from 31 March to 4 April 1955 for the purpose of "exchanging views concerning the most effective means of combating discrimination, co-ordinating their endeavours in this work... considering the possibility of establishing common objectives and programmes",

Solemnly confirm their attachment to the human rights and fundamental freedoms proclaimed by the Charter of the United Nations and defined by the Universal Declaration of Human Rights for each human being without distinction of race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status,

Believe that discrimination is unjust and, particularly in relation to the race problem, is void of any scientific basis, and that it creates dangerous national and international tensions and may endanger peace,

Condemn all discriminatory practices which are contrary to these principles whatever form they assume and in whatever country or territory they exist,

I. Such progress as has been achieved in the struggle against prejudice and discrimination as a result of measures taken by the United Nations, the specialized agencies, Member States and non-governmental organizations, emphasizes the magnitude and the

difficulty of the task which remains to be accomplished.

Bearing in mind the responsibilities which fall upon them for the defence of human rights and which cannot be undertaken exclusively by States, the Non-Governmental Organizations are resolved: a) to give an example by their conduct and to oppose any discrimination in their own ranks; b) to exert, separately and jointly, increasing efforts, both on the national and international planes, to enlighten opinion, denounce and combat discriminatory practices, particularly those which have an organized character and those which, amounting even to bodily persecution, imperil the life, liberty and dignity of man.

II. The struggle against discrimination can only really be effective in a particular country if the inhabitants of this country, whether individually or in groups, enjoy the fundamental rights and freedoms.

The action of the State in the legislative, administrative and judicial fields and the action of international agencies are essential factors in the struggle against discrimination.

Therefore the Non-Governmental Organizations recommend:

at the national level: a) the adoption of legal provisions assuring the respect of human rights without discrimination; b) the establishment of recourse, individual and collective, before national bodies.

at the international level: a) the adoption by the community of nations of conventions of a comprehensive character, such as the Covenants on Human Rights, or Conventions relating to particular and clearly defined subjects; b) the establishment of recourse, individual and collective, before international bodies.

The existence of prejudice or discriminatory practices against any group of a community endangers the welfare status and rights of the

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whole community. Consequently, the Non-Governmental Organizations affirm that it is the duty of the community as a whole to come to the defence of any group whose rights are denied or threatened.

III. Prejudice is largely the origin of discriminatory practices. Its elimination is a long-term task and requires continual education, first of the child and then of the adult.

Education at all levels, public information by all the modern means available to it, play a predominant role in the evolution of mind and custom. The Non-Governmental Organizations therefore call upon all parents and educators, all those who share in the formation of public opinion, upon professional organizations, upon groups and individuals who have moral or spiritual responsibilities, to teach and promote respect for the rights and freedoms of others.

In particular it is necessary to encourage all such undertakings as international camps, international gatherings, particularly of young people, which make it possible for persons of different race, nationality or religion to travel, to know and to understand each other.

Frequently groups which are discriminated against are in a very unfavourable economic and social condition. The improvement of their standard of living would thus greatly facilitate the elimination of these discriminatory practices.

The Non-Governmental Organizations reaffirm their conviction that by the determined and joint efforts of the United Nations, the specialized agencies and the member states, as well as of Non-Governmental Organizations, discrimination and prejudice can be progressively eradicated and new progress can thus be made towards the establishment in the world community of justice, freedom and security.

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