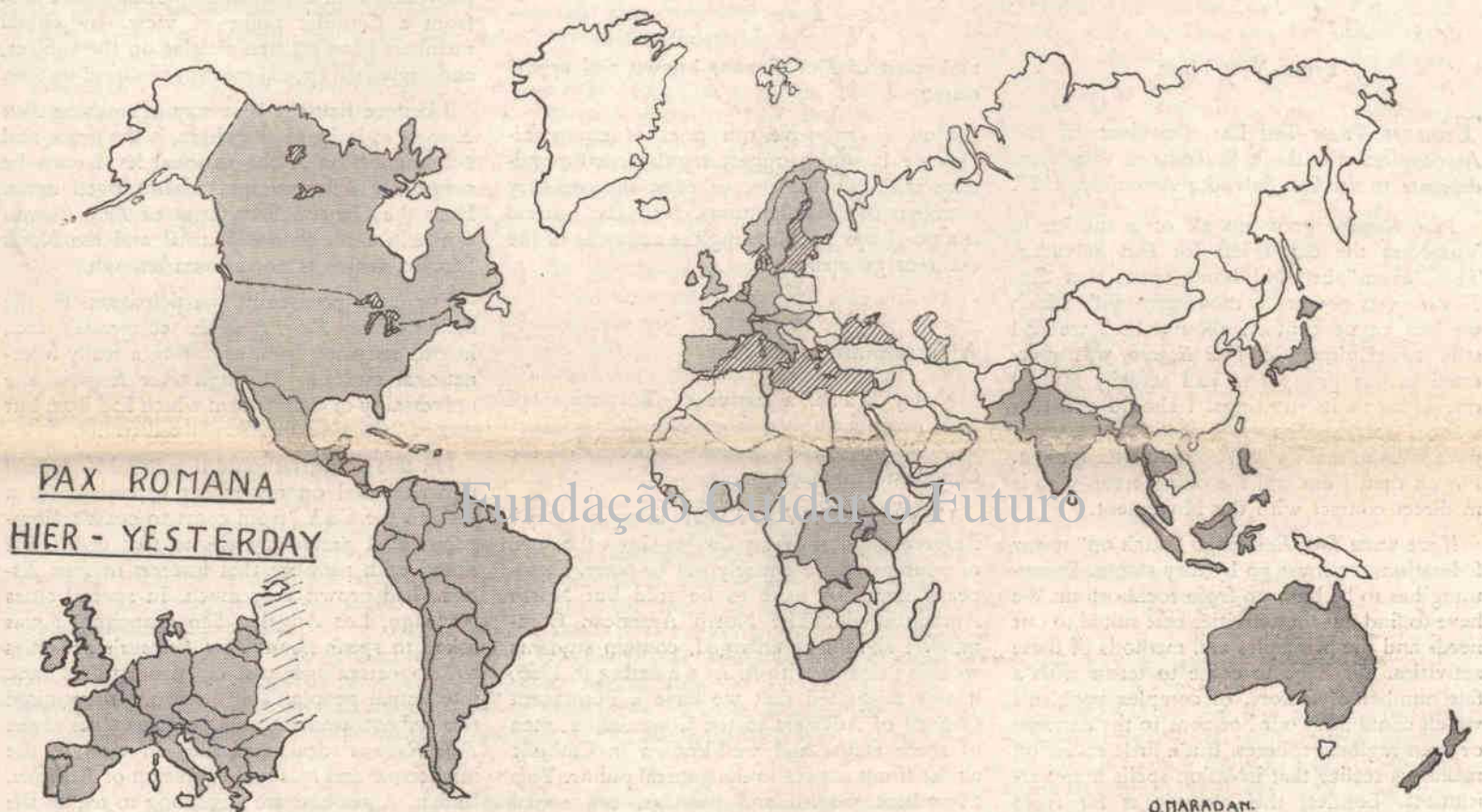


pax romana journal

International Movement of Catholic Students

International Catholic Movement for Intellectual and Cultural Affairs

PAX ROMANA TODAY



Once when we were asked to give a lecture on *Pax Romana* to a student audience, we defined the Movement as the ideal of a supranational community of Catholic university people, and a service given to the national federations. The chaplain to the group we were addressing, a tried and long-standing friend of *Pax Romana*, suddenly interrupted with:

"What's all this obsolete idealism? Please don't go on talking about *Pax Romana* as an ideal. Why not affirm the reality of *Pax Romana*, the grand reality of that universal community of Catholic university people which is *Pax Romana*?"

That chaplain was right. Thank God, times have changed. We no longer have to struggle to have our ideal reluctantly accepted, to open minds to the very notion of international

cooperation. Today *Pax Romana* exists in spirit and in deed. The fruit of thirty-seven years work among students and almost twelve among graduates is visible. Students and graduates, young and old are aware of that reality — the young more keenly perhaps than their elders. All are ready to make that reality more profitable, to dedicate an increasingly large slice of their everyday lives towards the functioning of that community.

The aim of this number of the Journal is to make the different aspects of this reality better known to the participants of the Vienna Congress, and to the Assemblies of both Movements.

Besides, the Assemblies have a duty to judge the achievements of their leaders. That is why we intend dealing with most of the

activities from the angle of the problems they raise, the projects we have in mind, the difficulties we encounter. As a whole, therefore, this number will be more of an examination of conscience than a defence of our stewardship. It is up to the Assemblies to judge that stewardship. But we have the right, as those in charge of the forward march of *Pax Romana*, to ask that this examination be followed by a new awareness of each one's responsibilities: the responsibilities of the national federations, the directors of the international Secretariats and Sub-Secretariats.

Our first duty is to pray for each other. The core of our work is to be fully in the service of Christ and His Church. Only divine light can show us the way. Let us earnestly implore that light for those who give of their time and effort in the building of *Pax Romana*.

TAKING STOCK

1. You have followed the Movement over the last 2-3 years. How has *Pax Romana* grown in your area?
2. Way and means of „pushing” *Pax Romana* in your area?
3. What has *Pax Romana* meant to you personally? How can we extend the effect the Movement had on you to other people? How can we improve “our lines of communication” with the federations and the ordinary members?

The Secretariat sent these questions to some readers. We print three stimulating answers below.

From Viet-Nam

THERESE TRAN THI LAI, President of the Association of Catholic Students in Viet-Nam, delegate to the San Salvador Assembly, 1957.

Pax Romana grew up all of a sudden in Viet-Nam the day I left for San Salvador. This “event” brought home to us that *Pax Romana* was not just a movement with which we had vague contact, about which we had still vaguer ideas. No, *Pax Romana* was interested in our group and had actually invited one of us to its meetings. I should add that when I returned home, I wrote articles and gave talks to make *Pax Romana* better known. For all that, I am still the only person who is in direct contact with the Movement.

If we want *Pax Romana* to “catch on” in my federation, we must go by easy stages. Everything has to be built up from rockbottom. We have to find out the activities best suited to our needs and the principles and methods of these activities. We have to come to terms with a fair number of factors, of complex problems which could limit our horizons to the national or even regional spheres. But a little reflection makes us realize that isolation spells impoverishment. Besides, this attitude is far from Catholic... To return to *Pax Romana*, we are happy to say that for us, the Movement means a gate-way on the world. It broadens our outlook and our field of action; it strengthens our feeling of belonging to the community of man, and of sharing the same ideal with Catholic students throughout the world.

As to means of “pushing” *Pax Romana* in our area, perhaps questions for study circles or some other type of study on the problems of the hour could be useful, as well as a wider distribution of the Journal. But here, I plead my lack of experience since, if I am not mistaken, I am the benjamin of *Pax Romana*.

Personally, I have always liked to think in terms of world events. So it was all I could wish for when I was chosen international secretary of our association in 1956. Naturally I take my work even more to heart since my visit to Fribourg. Thousands and thousands of miles separate me from the General Secretariat but distance is wiped out by the thought that we are working for the same ideal, whether we are in Europe, in America or in Asia. I, in my turn, try to make the ideas, the attitudes

and spirit of *Pax Romana* known and appreciated.

How to improve our lines of communication? I would suggest regular correspondence with the leaders, or even the ordinary members of the federations. Also, the Journal is a good way of following the activities of the different groups.

A Canadian in B. A.

Nancy Walsh, a native of Toronto, staff member in Fribourg from 1955-1956, writes from Buenos Aires where she is working in the Canadian Embassy.

How to “push” *Pax Romana* in my country? Reserve, shyness or any doubts about the need of your work are entirely out of place. Europeans may not have to be sold but North Americans do. The North American Commission should be enlarged, contain students working closely with it. At a meeting in 1956, it was suggested that we have a Permanent Council of Advisers to the Commission, men of some status and well-known in Catholic circles if not always to the general public. This committee would lend prestige, not actual work, and would be flooded with propaganda. Ideally, a student chairman, elected each year, would travel as much as possible and would perhaps combine this position in the North American Commission with that of head or vice-head of one of the North American federations.

A Secretariat of some permanency is very necessary — small but dedicated with a full-timer for the rough work. You must have student participation to get student interest. On the other hand, it has never proved very successful to have students doing the routine work; they have neither the time nor the zeal. But they do the representational part as no graduate can.

I know these ideas have been floating round for some years. I repeat them because I feel they are important and merit investigation. Also, other countries may find them useful.

I should like to see *Pax Romana* becoming for every Canadian member what it was for me personally — a new education, a wonderful experience and wonderful friends.

Italy Calling

Prof. ANDREA FERRARI TONIOLO, President of the International Secretariat for Catholic Engineers, Agriculturalists and Economists (SIIAEC, *Pax Romana*-ICMICA). Prof. Ferrari Toniolo lives in Rome.

In Italy, interest in *Pax Romana*’s activities is increasing slowly but steadily, and comparatively more, as far as I know, among graduates (Laureati) than students. This interest has provoked keen attention to international affairs from a Catholic point of view. Individual members have written articles on the subject, and organized special meetings in local sectors.

I believe that the best way of pushing *Pax Romana* in Italy, as elsewhere, is the press, and communication at the national level must be constantly followed up and improved upon. Here the General Secretariat of *Pax Romana* can help through the Journal and the News Service, which is not known enough.

For me, personally, participation in the activities of *Pax Romana*, congresses etc., helped enormously in acquiring a really international outlook. Through *Pax Romana*, the universality of Catholicism which had been but theory, became a concrete, lived reality.

On this point, I should like to add a special remark based on my recent experience of a visit to the USA “from coast to coast”. Compared with previous visits to that country, I noted with pleasure that interest in *Pax Romana* had grown very much. In several cities (Chicago, Los Angeles, San Francisco) I was asked to speak about *Pax Romana*’s activities to important groups of professional and intellectual people. The questions they raised showed new understanding of the values of the *Pax Romana* ideal, especially in view of the intellectual and spiritual evolution of America. In fact, Americans are beginning to realize the tremendous disproportion which exists between the heavy responsibilities of their being (practically and necessarily) among the leaders of the world, and their lack of political, intellectual and spiritual preparation. They realize that the only way America will meet the urgent demands of their international responsibilities is to absorb, as it were, the values of Christianity and especially this spirit of universality combined with long experience of international life. Surely these are the profound marks of *Pax Romana*.

Contents

Vital Graduates	3, 11
Africa on the march	4, 5
Movement on the move	6, 7
In France	7
Latin America :	
Bright Forecast	8
Loud Voice from the Lowlands	10
Suggestions from the New World	11



A sign of vitality

At every annual Assembly since the foundation of the International Catholic Movement for Intellectual and Cultural Affairs in 1947, we have had the joy of affiliating new members. Yet never before have the requests for affiliation been so numerous and varied as on the eve of the XIIth Assembly; fourteen graduate bodies have asked to be admitted to *Pax Romana*-ICMICA this year.

Here we have an undoubted sign of the vitality of the Movement. But if we look closer at the different types of groups, we see a clear indication of the two-fold trend along which the ICMICA is developing; first the extension of its activities towards new countries, secondly the strengthening of ties and structures in those areas where the Movement took root some years back. This two-fold trend fills the main gaps we had noticed ourselves in the early stages of our corporative life.

From one continent to another

The fact that new countries — Southern Rhodesia, Malta and Porto Rico — join the Movement this year is not everything. We must also mention the considerable broadening of our interests and fields of study since the Congress in Nottingham three years ago.

In 1956, ICMICA held a Plenary Assembly in Beirut. The theme, "Culture and Cultures", could not have been more in keeping with the country which welcomed us. "Culture and Cultures" was a historical, philosophical and theological study of the possible meeting, in the cultural setting of the West, of the Moslem and Indian worlds. The theme also covered the meeting of all three cultures, Western, Moslem and Indian, with the Catholic Church which is ever ready to welcome and raise up all cultures in the same love.

Then in 1957, we celebrated ICMICA's tenth birthday in Rome. Our theme on that occasion was "The World Community in Formation". We wanted to embrace in an overall study the different aspects of the world unity which is slowly being born, despite appearances to the contrary, and momentary set-backs. In 1959, we plan to cooperate more directly with UNESCO in the mutual appreciation of East-West values, by organizing in Asia a meeting on the influence of the great religions on the social life of peoples today.

Along with studies, there is definite, practical help from one continent to another. 1958 will be called "African Year" in the history of the Church, thanks to the Encyclical Letter *Fidei Donum*, and to the response it won in the Christian world. For us Catholic intellectuals, service to Africa takes two forms: helping to make the African intellectual élite aware of its tremendous responsibilities, this African élite which has come of age in the Church and is capable of guiding its countries' destinies; sponsoring the help, at present indispensable, which technicians from the West can give their African brothers in the most varied sectors of human activity. This help is given by men who go to exercise their professions on the African continent in a spirit of service and promotion of African initiatives — this spirit is diametrically opposed to political imperialism and cultural paternalism. The meeting of some African and European experts in Amersfoort, in Holland at Easter of this year, was the Movement's most valuable response to *Fidei*

Vital Graduates

Ramon Sugranyes de Franch

General Secretary of ICMICA



Donum. The conclusions to this meeting were publicized by press and radio in many countries. Vatican Radio broadcast them in fourteen languages.

Still on the practical level, we have stimulated the despatch of books and reviews from our European and American federations to other continents. Several local circles mainly in England and Germany have responded to our appeal and have begun regular send-outs. This entente is on a modest scale as yet, but can be developed.

Our contacts with Latin America have slackened over the last three years, but we hope this is only temporary.

In Europe, the regional meetings for the leaders of our federations in certain countries are an important innovation. Twice in 1957, the German-speaking federations and neighbouring countries, Germany, Austria, Switzerland, Luxemburg and the Netherlands, met along with a few leaders from the International Movement. Their example deserves to be followed in other regions where federations surely face similar problems.

The strengthening of ties

The other tendency revealed by the influx of requests for affiliation is as dear to us as the geographical extension of the Movement and of its spirit; I refer to the strengthening of ties with countries which have shared the ideals of *Pax Romana* for many years.

Three new national centres along federative lines have been formed in the one year in countries which up till then had only scattered, even dissimilar associations. This is an encouraging sign of greater internal cohesion among the graduate groups in Europe. The countries in question are Germany, Belgium and Switzerland. For the present, these organizations leave full autonomy to the associations already in existence, and do not interfere in any way with the associations' direct link with *Pax Romana* as corresponding members. Nevertheless, they are a great step forward. We may generalize from this phenomenon and prove the need for better coordination in all countries. Here as elsewhere, the function creates the organ. Far be it from us, however, to create artificial or fictitious structures! Neither *Pax Romana*, nor any of its member organizations makes sense, unless it fulfils a

present-day, and generally accepted, need of the Church.

Some of the requests for affiliation come from very active groups of Catholic intellectuals which exist alongside other members of *Pax Romana*. For various reasons, the St. Adelbert Veviniging in the Netherlands, the Paroisse Universitaire in France, the Katholischer Akademikerverband in Austria, the UV or the CV in Germany, an association for young graduates in Spain etc. had not yet joined the family of *Pax Romana*. We are delighted that they will be affiliated in Vienna.

The increased cooperation of our national members is seen in more publicity on *Pax Romana*, especially on this Vienna Congress. Better still: the proceedings of our 1956 Assembly in the Lebanon and our 1957 Assembly in Rome have been published under the titles "La Culture et les cultures" and "Pensée chrétienne et communauté mondiale" respectively. The books were published thanks to the generosity of the Union Catholique des Intellectuels du Liban and the Centre Catholique des Intellectuels Français. In Spain, we have reached an agreement with a publishers for a series of brochures in Spanish. The brochures will print studies and lectures given within the framework of *Pax Romana*.

The Professional World

During the period between the Amsterdam and Nottingham Congresses (1950-1955) we were preoccupied with finding a better formula for organizing our apostolate among the liberal professions. Since the Assembly in Fatima (1953), the structural problem has been solved by having *secretariats*, organs of the Movement but representing national groups of the same profession, and *autonomous federations* incorporated into the Movement and a constitutive element thereof. Only two professions, the doctors and pharmacists, have formed independent federations. The engineers, jurists, artists and writers work through Secretariats, just like the International Secretariat for scientific questions which is more a study centre than an organ for the professional apostolate.

The last three years have brought little change in this important sector of our activities. All the groups have forged ahead with congresses and meetings on the international level. Their choice of themes has always been

(Continued on page 11)



UNESCO Photo: Eric Schwab.

AFRICA

Yet, the Catholic student societies do find themselves working, in practice, with small numbers. The Church is young in Africa: one finds in some the militant spirit of early Christianity but in many, the Church's spiritual message may not yet have penetrated very deeply. Then, too, school education by white missionaries has sometimes created obvious tensions; Catholicism, which still has a western exterior, is often thought of as inextricably bound up with 'the West'; and it is not easy for students to see at first sight how Christianity fits into the go-ahead Africa of today. Catholic student groups often lack an intellectual life of their own.

The student, the professional man of tomorrow, is all-important. What is needed is the spirit, and a precise idea, of full Christian leadership — the bursting knowledge (doctrinal, theoretical, technical, cultural, social) which will lead in every sphere to action based on a real closeness to Our Lord. The General Secretariat of *Pax Romana* is in the process of setting up a special service which will aim to develop and disseminate a concept of leadership. Of course, the main impulse must come from within Africa.

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In South Africa (to which I shall give a little more space than it deserves, because I know it better), the situation is different, although the essential problems of the apostolate are of course always the same. The two million long-established and prosperous white people have, largely on account of their fear of being 'swamped', caused what was fifty years ago a fairly natural feudal organization of society to become fixed and legalized: the ten million 'non-Europeans' live under various restrictions, and, as more and more of them move from pastoral primitiveness to an urban and educated awareness, the whole society becomes more unjust and more tense. An important aspect of the full Christianization of the country, therefore, is the difficult attempt to teach its inhabitants to accept and love one another. Amongst the coloured peoples there are many Christians, but Christianity is coming

Bird's-eye View

by

Colin Gardner

member of the Directing
Committee-IMCS

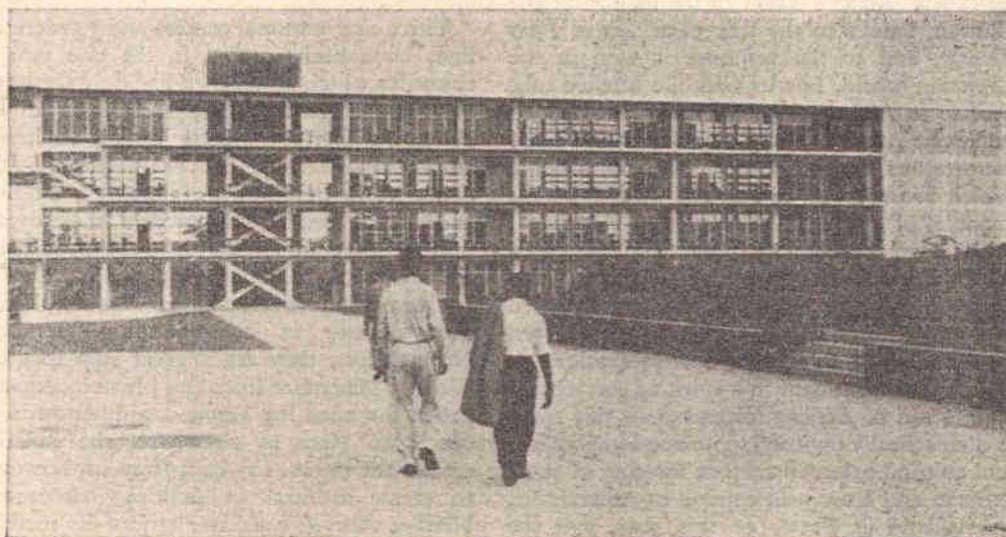
Fundação Cuidar o Futuro

In every respect, black Africa, the old sleeping giant, is awake and moving. The Church is already very alive in Africa; and the whole human situation within this continent is not only lively but urgent, dangerous and exciting. People are being educated and are becoming aware of the changing times; technological progress is rapid in some parts; the tribal system is weakening; some nations are acquiring political freedom. And with all this, ideas are changing: there are strong currents of feeling against colonialism and the West (and these are reinforced by the new nationalism as well as by a resurgent Islam and a certain amount of communism), yet this nationalism is itself partly a western notion; indeed modern western secularism is perhaps beginning to dislodge the ancient pagan beliefs and practices, which, however, live on, often beneath a superficial Christianity. In the tiny villages of Africa, of course, changes are very slow: yet even there, a certain newness is in the air.

There are at the moment only a few thousand Catholic African students, and well over half of them are studying overseas. But within the young places of higher learning in Africa, there exist Catholic student societies, which aim to bring Christ into every aspect of university life, and they are trying to expand their membership, activities and influence.

These small societies have important factors in their favour. Almost all of them have

chaplains who are members of the college staff; there are already many Catholics in Africa; and the Church generally is fairly well thought of. In some universities — especially perhaps in Dakar (Senegal), Makerere (Uganda) and Achimota (Ghana), to say nothing of the very significant Catholic university of Lovanium in the Belgian Congo — Catholicism is becoming quite an important element in student life. And certainly the successful *Pax Romana* seminar held in Ghana last December showed what joyful life there is in African student Christianity.



College of Technology, Kumasi

ON THE MARCH

to be thought of, often, as the white man's instrument of oppression. Of the whites, the Afrikaans-speaking people are, on the whole, strongly Calvinistic, whereas the English-speaking people belong to many sects and are by now largely unaffected by religion. About 5 % of the whole population is Catholic.

Of the 30,000 students in South Africa, the vast majority are white. Catholic student societies have been fairly strong at the four universities which consist wholly or mainly of English-speaking whites (and of course at the important mainly African Catholic university at Roma in Basutoland); but, at the four Afrikaans-speaking universities and at the African university of Fort Hare, Catholic groups are having a hard and isolated struggle to keep going. At the new university of Rhodesia a group is in the process of being formed.

The South African Catholic federation of students, which brings together all these societies and groups, has been in existence for over ten years. Its lively annual conferences, held together with the congresses of the national union of students, with whom there has been a constant friendly collaboration, have contributed to the formation of many students and have seen the birth of valuable ideas. In 1953 and 1954, especially, there was an outburst of new life in the movement (a new emphasis was placed on the necessary relationship between the liturgy and a true apostolate, and leadership schools were held throughout the country); and since then the federation has been thinking further and maturing. The best student societies and groups, though all have fluctuated in quality, have fostered a good community spirit: there has been communal attendance at weekday masses and students themselves have given talks on such subjects as the Mystical Body, vocation, responsibility, modern society, etc.

All this must have begun to have its slow effect on student life in general, and on society, and on the country's Catholic graduate federation. And the South African delegation to last year's African Seminar in Ghana was a good one.

Yet, it must be asked, to what extent is all this an answer to the pressing needs of South Africa? The number of workers is small. Can the Catholic groups train students in the enlightened heroism which is now more and more required? Will they be able to extend their influence to the large areas of society where at the moment they have no effect? And, although relations between people of different races within the student federation are good, will it (and the various organizations it is working beside) be able to make any impression on the hardening views of the population as a whole?

South Africa, the whole Africa, needs leaders who will be powerful, flexible and holy.

East Coast Review by Samuel J. Kamau

Editor of the African Newsletter

British East Africa comprises three main territories: Kenya, Uganda and Tanganyika, and the little Sultanate of Zanzibar. We have only one University, Makerere College, catering for over 20 million inhabitants. Besides this University, we have the Royal Technical College in Nairobi, Kenya, which may develop into another University College. Rumour has it that, in the near future, there will be a University College for each of the three territories. But Makerere College has been the only institute of higher learning in East Africa for a long time.

In December 1953, the "First Leaders Conference for the Apostolate of the Laity in Africa" was held in Uganda, and this was our

At the All-African Seminar, the President of *Pax Romana* said: "It is only when all our groups are really united towards the same objective that *Pax Romana* has a life of its own to contribute on the international level... In the wide context of *Pax Romana*, Africa plays a very special role. Without Africa *Pax Romana* would be poorer in its geographical dimensions. But this dimension is the expression of a deeper spiritual value. It is there that the presence of Africa acquires its full meaning. By the very speed with which Africa follows Europe, there is a completely new outlook on problems. Still Africa remains full of traditions and customs whose deep meaning is to be studied and re-elaborated. Making the



University College, Ibadan

first significant contact with *Pax Romana*. The St. Augustine Society of Makerere College was then about six years old, and it was the only University Catholic organization of students. The only equivalent body of students, then in its infancy, was the St. Ferdinand's Society of the School of Building and Civil Engineering, Kampala, Uganda. The School's future is still being debated. With the opening of the Royal Technical College, we are glad to have another Catholic Students organiz., the Newman Club.

The Apostolate of the laity is a new idea even in the university milieu; only a section of the Catholic students really understand its significance. Thanks to *Pax Romana*, within the last six years, five members of the St. Augustine Society have attended *Pax Romana* international meetings. The fruits of this international experience are now in flower, but there is still much to be done.

synthesis of these two worlds, Africa brings new life to the Movement."

It is with these thoughts in mind that one realizes the importance of a strong *Pax Romana* group in East Africa. Under present circumstances, the process is slow. A numerical increase in those engaged in the Lay Apostolate would greatly help the general situation. To this effect, a *Pax Romana* regional East African Seminar is very desirable. The Seminar would be a) a leadership training course and b) a chance to study the possible formation of a graduate federation.

At a time when the world is obeying the law of change like a tortured snake, it is very necessary that the Catholic élite play their role in the Church. Let us hope and pray that the Catholic East Africa élite will increasingly value and deepen their Gift of Faith.

MOVEMENT ON THE MOVE

by Thom Kerstiëns

General Secretary-IMCS



Searching for what? Can we supply the answer?

A few years ago, the Assembly of UNESCO was discussing the site for its next meeting. There was a suggestion that the meeting take place in New Delhi. The representative of a European country objected, "this", he said "was too far away". "Far away from what?" was the *snappy* retort from the Indian delegate.

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There is a moral to this story. It shows clearly how difficult it is for people, even those who are daily engaged in international work, to become international minded, that is to say, not always to measure everything against the standard of their own countries. It is inevitable that even in international life, one observes things through the glasses of one's own customs, traditions, way of thinking, but this should never result in the attitude of "what is strange is not good, what is different, less perfect".

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If we want to size up the development of *Pax Romana*-IMCS during the last three years, the first thing we note is that the Movement has become more universal and more internationally minded.

More universal! Since our last Congress in Nottingham, 15 new federations have been affiliated to the Movement. You would need a round-the-world ticket to visit them, because the new federations are from countries as far apart as Venezuela, Burma and the Sudan, or if you want to go the other way round, Ghana, Thailand and Guatemala. More universal indeed because the African Catholic student studying in his rather young but fully up-to-date university has joined the ranks of the *Pax Romana* legions, while, that friend of old times, the Polish student, has been able to renew contact with us.

But a movement is not necessarily international if it can claim membership in different countries and different continents. It need not be truly international if at its big meetings, it can show black, brown and white seated in the same row. If that were the case, it would be like the new UNESCO building under construction in Paris. Here you can stand in a conference room whose floor is made of wood from Yugoslavia; the paintings are Mexican; the doors are made in Holland, while you look through a French window onto a Japanese garden. You might admire the building, but

everybody will agree that more is needed if UNESCO is to fulfil its grand mission; it needs the people who work there, and the spirit which must animate them. So *Pax Romana* needs more too. The Movement must be imbued with an international spirit, it must be driven by an international team and guided by people who are internationally-minded.

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Let us begin at the top. The Movement is governed by a Directing Committee composed of 8 students and the General Secretary. The different continents must if possible be represented on this governing body, and it must be admitted that our federations follow this golden rule at election-time. Frankly however, we may ask whether they do not follow this rule too strictly. It looks very nice on paper to have a committee of which each member is at least two to three thousand miles away from the other; but to be realistic, it does not always promote the efficacy of such a committee. Experience has shown that the Directing Committee member can do a good job if he has a chance of attending the Committee meetings, if now and again he can discuss different problems with Committee members. This getting-together is quite a job if, for example, one member is studying in Madras, a second in Munich and a third in Montevideo. The question may rightly be asked whether in electing the members of the Directing Committee, we appreciate the fact that in the USA and Europe today, you find students from practically every country, students who have been active in their federations back home, and are abroad to finish or perfect their studies.

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But apart from the Directing Committee, there is another organ of great importance, the Secretariat. If the Movement wants to be really international, the Secretariat must embody a group of capable people of different nationalities and continents. It must combine in one team the talents and capacities of the peoples of the world. Notable progress has been made in this regard. In Nottingham in 1955, you met a staff of 8 people from 5 continents. In Vienna you can meet a staff of 16 people of 13 different nationalities from

5 continents. In this way, Headquarters in Fribourg has become a small training centre in international cooperation, a headquarters which although still imperfect in many ways, is becoming more and more capable of answering the demands made upon it by Catholic student groups the world over.

Now let us get down to grass roots, to the Joe's, Jean's and Giovanni's, the Catholic students at universities all over the world, members of our federations. In how far have we been able to imbue them with the spirit of *Pax Romana*, the spirit of a militant intellectual Catholicism of which the world is so much in need?

It is difficult to answer that question. A change in mentality, an opening of the mind cannot be expressed in ciphers. But there are certainly encouraging signs. Let me cite two of them.

In the first place, there is *Pax Romana* Day. Our federations are taking part more and more in the celebration of this day of Catholic student unity in Christ. More and more, the Catholic student in Karachi or Canberra, Karthoum or Cork finds himself on March 7 united with his colleagues throughout the world at Mass in the morning, and in the afternoon or evening, at lectures and discussion groups.

The students in Guatemala issued an important manifesto this year. In the preamble, we read the following: "We believe this declaration well-timed, because today is *Pax Romana* Day throughout the world, and we are members of this world organization which binds together all existing federations of Catholic university students into an international movement in brotherhood of ideals and common aims."

The Secretary of one of our biggest federations, the National Federation of Catholic College Students in the USA (200,000 members) has the following to say: "In so large a federation as the NFCCS, '*Pax Romana* Day' takes on a special importance as an information device. The past three years have produced a trend which must be continued: each year a wider, better planned observance. In this regard the future is promising; '*Pax Romana* Day' has gained the impetus of past success, and the time comes to make the Day more

meaningful in content, richer in spirit. In particular, the planning of study sessions and conferences will be encouraged, that the American Catholic college student may see more clearly his place in the supranational Catholic milieu. "... And in 'Le Courrier d'Afrique' of 28 April, 1958, one could read in big headlines: 'Before a large audience of Congolese authorities and students, and on the theme, 'Africa Needs You', *Pax Romana* Day was held in the University of Léopoldville.' These are healthy signs. They prove that even if we are still far from where we should be, we are moving slowly but surely in the right direction.

The second example is the African Seminar. More than a year before the now famous Encyclical Letter, *Fidei Donum*, had alerted Catholics all over the world to the needs of the Church in Africa, the Movement decided to answer the call of the students in Africa and to come to their aid. So last December, Catholic students from all the universities south of the



A rarely-found
staff member !

Sahara, with colleagues from Europe, Asia and America, met in Ghana. They met first in the splendour of the University College of Ghana to discuss how to implant the spirit of *Pax Romana* in Africa, and later in the Kwaso jungle to show through hard labor that this spirit actively strives for the betterment of the African peoples. This meeting was made possible through the prayers and the material support given to the students of Africa. No outside help was received, but more than 60,000 Swiss francs was collected by students and graduates all over the world. Here our members really proved that the idea of *Pax Romana* is becoming a reality.

This is no time for complacency. The problems facing the world are too big and too urgent, our responsibilities as Catholic students too manifold and gigantic. Still, looking back from Vienna to Nottingham, we note movement, we see rising up a building hitherto incomplete but always majestic. We feel the beatings of the pulse which, let us hope and pray and the sooner for our efforts, will restore a greater measure of health and strength to the University community and indeed to the whole world.

IN FRANCE

by Michel Charpentier

The success of new federations depends on factors common to all countries — state of adhering groups, number of members, interest in international contacts etc. — and on other factors peculiar to each case. In this respect, a distinction must be made in France between the IMCS and the ICMICA.

ICMICA: The ICMICA was founded in 1946 at about the same time as the CCIF (Centre Catholique des Intellectuels Français). Consequently, the latter had to organize itself on the national level where similar bodies already existed, and on the international level where everything was beginning from scratch.

The Centre concentrated its efforts almost exclusively on one sector of its national activities, that of research especially in philosophy and theology. Here its achievements are note-worthy. The Centre is responsible for the "Semaines des Intellectuels catholiques" and the review "Recherches et Débats". On the other hand, the re-grouping of the different Catholic professional associations, some of which had been in existence for a long time, was left to one side. This orientation accentuated the gap between the CCIF and the ICMICA. Indeed, the CCIF, wrapped up in its own programme of research, had only limited contact with intellectuals from other countries and with the ICMICA, through sending French representatives to meetings abroad, or inviting foreigners to the "Semaines". Yet the professional associations, on their own, have contributed to the growth of the professional secretariats whose importance ICMICA was quick to recognise. Such divergence hampers genuine collaboration between ICMICA and its French member. Can this state of affairs be remedied?

I feel that ICMICA should ask the French delegates to prepare themselves well for study meetings, more perhaps than for big gatherings

with general, loosely-defined themes. Again, it would be advisable to give the CCIF a responsibility i. e. some special task.

On the CCIF side, I think it essential that the professional associations take a keener interest in the life of the Centre. They would make a worthwhile contribution on the national and international levels. They would bring home the need for contact with the other federations of the ICMICA, and the duty to go all out to persuade French Catholic intellectuals that discussions with foreign colleagues is of personal benefit, and a means of spreading our culture.

IMCS: The French Federation of Catholic Students (FFEC) has been an active member of the IMCS on and off. Collaboration has been slack for some time past, due partly to the big changes which took place in the federation a few years ago. When it gave up representation of a section of the student community in favour of the National Union of French Students, the FFEC devoted its energies to social and religious questions. This change together with the formalistic character of international meetings caused a falling-off in IMCS loyalties and a dominant interest in French problems. The federation has an important role to play in the field of international relations. She owes it to herself to take part in the schemes being drawn up for the reception of foreign students.

This is how I see *Pax Romana* in France today. My survey is necessarily incomplete, but I hope it will favour a fruitful renewal of common efforts. What matters above all else is a desire for knowledge and modesty in the exchange of opinions. Should we not remember that the Catholic intellectual must be present in every field and that the Holy Father has stressed the importance of international life on several occasions?

Editorial Woes

Getting out this paper is no picnic.

If we print jokes,
people say we are silly.
If we don't,
they say we are too serious.
If we clip things from other papers,
we are too lazy to write them ourselves.
If we don't,
we are stuck on our own stuff.
If we include overseas news,
we aren't interested in the world around us.
If we concentrate on local events,
we can't see beyond our own backyard.



If we get out and try to hustle,
we ought to be on the job in the office.
If we don't print contributions,
we don't appreciate true genius.
If we do print them,
the paper is filled with junk.
If we make a change
in the other fellow's write-up,
we are too critical.
If we don't,
we are asleep.
Now, like as not, some guy will say
we swiped this from some other paper.
Well, we did... from "Via", Australia.

Latin America : Bright Forecast

by Emilio Fracchia

Time and again this paper has discussed the pressing and confused problems of the Latin American university community. These problems have not yet been solved; indeed they are becoming more and more marked as our young countries go rapidly towards a new — perhaps the first — cultural and economic synthesis.

It is a hopeful fact that apostolic activity in university circles has grown, and that the spirit of supranational coordination has contributed much to this progress. National movements which had slowly acquired a tradition of work on the basis of past experience, set out to embrace the ensemble of Latin American university problems.

When the First Latin American Continental Meeting was held in San Salvador in 1957, the delegates noted that:

1. in five years, the apostolic movements had succeeded in covering all the university centres in their respective countries;

2. the leaders were fully aware that the Catholic movement has to work, especially through personal action, *within* the university community, "as the leaven in the mass", and not on the fringe of that community, in the form of a confessional "ghetto";

3. the invigorating mystique which is everywhere sweeping through the universities is fed from two distinct sources: the Catholic and the Marxist concepts of life and culture. The positivist and liberal concept still largely predominant, is being thrown onto the defensive. It has no solid doctrinal foundations, but enjoys the extremist support of the anti-clerical tradition and of the framework of the traditional and *personalist*¹ parties which new social and economic needs are undermining;

4. Catholic leaders have a working knowledge of the international student world and have taken a stand vis-à-vis the organizations directing it.

The San Salvador Plan

The review, in San Salvador, of the previous five years supranational work led to another, very comprehensive plan of action: 6 international enquiries, 7 publications, study weeks for spiritual formation, 6 permanent services, including a Regional Sub-Secretariat, a Documentation Centre and an international paper. The plan is to be carried out over the next four years, and will culminate in a Second Continental Meeting. At least two regional meetings will be held before 1961 in each of the three continental zones (Central American, Pacific, Atlantic (La Plata) Zones).

In the first year...

... the work has got under way as planned. Of the 6 enquiries, 4 have been launched already. One of the 7 publications has been

¹ *personalist* parties i. e. built round a person rather than an ideology or a programme.

distributed, *Formacion de Dirigentes* (Leadership Formation), and two more are ready for the printers, *The Mission of the University* (Spanish edition), and *Principios de Vida Sindical Estudiantil*. The permanent services have been set up: a rejuvenated team is running the Regional Sub-Secretariat for Mexico, Central America and the Antilles; the Documentation and Information Centre on the National Unions of Students and the activities of the international neutral organizations, is going ahead in Mexico City; the Latin American Information Bulletin will appear immediately its financial difficulties have been solved.

The Fourth Meeting for La Plata region was held in Buenos Aires last January (1958) and the Fifth is scheduled for Asuncion (Paraguay) in 1959. The Third Meeting for the Pacific Zone took place in Quito (Equador), July 1958, with representatives for the first time from Colombia and Venezuela.

Against dictatorship:

Student Riots in

Colombia in 1957

Fundação o Futuro



COSEC

Interfederal Assembly, Eichstätt, August 1958, revision and continuation

Now, to get back to our horizons. In Eichstätt:

1. We must insist on the importance of right orientations: *the strengthening of the national bodies and their local groups is the foundation of effective action in the university milieu*; no amount of obligations undertaken on the international level will be beneficial if they are not of immediate use for the work of the local groups within their respective university communities;

2. We should look for the basis of fresh decisions in the *studies undertaken by regional meetings and the resolutions they passed*;

3. In this way, and with the first year's experiences behind us, we must make sure that the San Salvador Plan is fully carried out, and see to it that the international enquiries give practical results. The conclusions reached by these enquiries would provide the ground work for detailed studies and plans of action to be drawn up in the Regional Meetings;

4. As has often been pointed out, now is the time for a more positive approach to the activity of the international neutral organi-

zations in Latin America. This activity is on the increase and it is imperative that *Pax Romana* in Latin America contribute to its use in the true service of the university community, so disorganized and immature in many essential aspects;

5. The discussions and exchange of experiences which will take place in the Latin American Commission (Eichstätt), should make the national leaders eager to tackle, from every angle, the problem of the university community in each local centre. The seed of Christian ideas must be sown at all levels of university activity, drawing the student body to adopt a more consciously Christian outlook and neutralizing the de-christianizing currents which fight to control student structures. The different services created by the San Salvador plan should, where possible, be coordinated and make for action which will fan this awareness in every federation. The San Salva-

dor Plan will therefore bear most fruit, through a deep, serious analysis of the results it has given so far. *

The most note-worthy development among graduates in Latin America is the establishment of two Young Graduate Centres in Quito (Equador) and Santiago de Chile. The Centres have been recognized as an Associated Youth Enterprise by UNESCO. Their purpose is to collect sufficient data to study the problems of the young graduate (lack of vocational guidance, studies not in keeping with the needs of society, professional problems etc.). Suggestions to encounter the difficulties will be made and solutions worked out. The Quito Centre has already submitted copious statistics to the General Secretariat and to UNESCO. The Santiago Centre has been successful in awakening the interest of educational and professional authorities in its work. The two Centres have been set up as pilot projects for an initial period of two years. If they succeed, Centres will be started in other countries. *

Mr. Fracchia directs the Latin American Bulletin which is published in Asuncion. He was a member of the General Secretariat from 1953-54.



HARD CASH

We lately cornered the auditor of *Pax Romana* to ply him with questions on the financing of the Movement. Here are the results.

Reporter: How much money did the Movement spend last year?
Auditor: Not enough. Last year, we spent nearly 300,000 Swiss francs, of which about half went into normal expenditure like salaries, administration costs, publications, meetings etc., and the rest on special projects.



Reporter: What do you mean by "special projects"?

Auditor: I mean projects like the African Seminar, study travel tours, Latin American Bulletin, aid to Hungary. For these items, money must be raised by special appeals through our federations, or through Foundations.

Reporter: Now, tell me, how much do you get through the federations affiliated to *Pax Romana*?

Auditor: Well, last year, we received a total of 20,578 Sw. Frs. in dues from both Movements, and about 5000 Sw. Frs. came in through Friends.

Reporter: But that is very little indeed.

Auditor: I agree!

Reporter: So how do you get in the rest?

Auditor: Mostly through our Finance Committee. This Committee consists of a number of outstanding bankers and business-men who, under the direction of its President Mr. Auberger, find Benefactors for *Pax Romana*.

Reporter: What exactly is a Benefactor?

Auditor: He's a person who donates about 800 Sw. Frs. the first year, and 200 Frs. every year after.

Reporter: Which countries contribute most to the Movement?

Auditor: France, Germany and Italy.

Reporter: And which continents?

Auditor: Not counting money received through Foundations or subsidies from the Vatican, I could quote the following approximate figures for 1956:

Europe	87,000 Sw. Frs.
North America	8,000
Latin America	2,500
Asia	1,000
Africa	600

Reporter: What would you recommend to improve the situation?

Auditor: All the federations should earnestly try to increase their dues. Apart from that, the students specially should organize fund drives for the *Pax Romana* Day celebrations. These funds would help support our federations in Asia and Africa.

Reporter: Can anything be done during the Congress?

Auditor: Certainly. Every participant should at least become a Friend of *Pax Romana*. It only costs 10 Sw. Frs. or equivalent. Besides, a Friend's contribution entitles you to the Journal for a year and the current list of Friends.

Reporter: That's a very good idea.

Auditor: By the way, are you a Friend already?

Here the interview ended abruptly.

P.-S. The Secretariat would like to thank the Union of Catholics Students of Great Britain which spontaneously increased its dues. Also a great many Benefactors in France who spontaneously raised their contributions this year.



Publications

Accolades and biting criticism — we get both in the publications department where the Journal is the most frequent subject of ink and conversation. Here is what we are aiming at. The Journal should —

1. show *Pax Romana* in action at every level, e. g. the articles on the African Seminar, *Pax Romana* Day, interest in the bodies with whom we have consultative status, e. g. the United Nations, UNESCO, news from our federations;

2. be a forum for world events and problems facing the Church, particularly those problems on which students and graduates can make a special contribution i. e. racial discrimination, technical assistance, lay missionaries, the international organizations etc.;

3. last but certainly not least, provide spiritual and apostolic formation.

We are well-aware of the gaps in this blueprint when it goes into practice. At both Assemblies and during the Congress, the editorial team intends ferreting out reliable regional correspondents. We want to know what is going on in our federations — not just the bare-bones reports which we skim from newsletters, but flesh-and-blood accounts of their work, the repercussions of world events in their region etc. By the way, how many federations automatically send a copy of all their publications to the General Secretariat?

Circulation is steady but low when you think of our membership. Couldn't every participant in Vienna take out a subscription to the Journal? Couldn't every subscriber undertake to find another, and at least two Friends of *Pax Romana* before the end of the year? The Journal is the best way of making *Pax Romana* known. Beside, more subscribers will mean better presentation, e. g. more pages, better pictures etc.

The News Service. The News Service goes out on the 15th of each month in English, French and German. It is sent to press agencies and to the publications of our federations. It usually contains feature articles as well as news. The Service is becoming more and more popular and it is encouraging to find news items reproduced in the most unlikely publications.

Publications on hand and in view. The three major publications since Nottingham are: *La Culture et les cultures*, Acts of the ICMICA Assembly in Beirut; *Communauté mondiale et pensée chrétienne*, Acts of the ICMICA Assembly in Rome, 1957; *The Incarnation in the university*, published by Geoffrey Chapman of London, for *Pax Romana*. Professor Sugranyes de Franch, General Secretary of ICMICA, covered the history of the graduate Movement in his booklet, "Le Mouvement des Intellectuels Catholiques 1947-1957".

We are planning three publications in the autumn. We hope that the books will be the first in a series of *Pax Romana* publications. They are: 1. "The Report on the African Seminar"; 2. "The University Woman in the Modern World", proceedings of the meeting for women students, Tiltensberg; 3. "Catholic graduates in the service of modern Africa", proceedings of the Amersfoort meeting, Easter 1958.

PAX ROMANA PUBLICATIONS

The Mission of the University, Acts of the XXIIInd World Congress, English, Canada 1953, p. 202. Fr. s. 5.—, \$ 1.25.

La Culture et les cultures, French, Acts of the Xth Plenary Assembly of ICMICA, Beirut, 1956 p. 270. Fr. s. 6.50, \$ 1.60.

The Incarnation in the University, London 1957, edited by Vincent Buckley, p. 127. Fr. s. 3.50, 6/— sterling, \$ 1.25.

Communauté mondiale et pensée chrétienne, French, published by *Recherches et Débats*, No. 23, Paris 1958, Fr. fr. 500.—, Fr. s. 5.—, 8/6 sterling, \$ 1.50. Acts of the XIth Plenary Assembly of *Pax Romana*-ICMICA, Rome 1957.

Les Intellectuels dans la chrétienté, multi-lingual, 1948, p. 180. Fr. s. 5.—, \$ 1.25.

Le Mouvement International des Intellectuels Catholiques 1947-1957, Rome 1957, by Ramon Sugranyes de Franch, General Secretary, p. 16, no charge.

University and Apostolate, by Gérard Dupriez. English and French texts combined, Louvain 1957, p. 56. Fr. s. 1.50, \$ 0.50.

L'Apostolat Intellectuel, French, Fatima 1951, p. 56, mimeographed. Also available in Spanish. Fr. s. 1.—, \$ 0.25.

Loud voice from the lowlands

by Hermann Geertman

Chairman of the European Commission

Mr. Geertman's opinions are personal and do not necessarily reflect those of the General Secretariat.

Since 1945 the shape and outlook of *Pax Romana* have rapidly changed and mostly for the better. Nevertheless, while the IMCS was spreading its wings in every other direction it suffered a painful set-back in Europe; the political situation since the war gives little hope of re-establishing free organizations behind the Iron Curtain, or even free contact with our fellow-Christians there. The only exception is of doubtful duration. Of course, there has been visible gain too: last year, in San Salvador, the IMCS affiliated the Catholic Flemish students; the Scandinavian federations, although extremely small in membership and facing great material inconveniences, have a flourishing spirit and life. Finally, continental cooperation has been shaped into a European Commission according to the trend of "regionalizing" the work of the world-movement as much as possible. This cooperation has not yet developed to the full, a state of affairs which is due, in my opinion, to lack of self-confidence and experience, and to an ill-founded, obsolete fear of losing the national independence of one's own federation.

The last few years, therefore, brought a fluctuating increase of interest in the idea of *Pax Romana* and the work of the Movement, although not on a par with the extremely fast development of various other types of international activities.

The vital question is whether we are able to accept this new situation of international activity in Europe, and whether we are ready to adapt *Pax Romana* and especially the work of our federations to it — not by incidental actions but by strict policy.

Whatever the causes, Europe has been unified to a far greater extent than one might have thought possible before the war. This process of economic and political unification influences the patterns of social contact among the people of our countries. Confining ourselves to the student world, we see student travel agencies active as never before, international meetings and university exchange, political, semi-political or humanitarian initiatives and organizations active in an international framework, and among them figure the international student movements of a religious character. Or may be these last do not always figure among the other organizations, and have they the right to claim a special position?

Before answering that question, we might point to the fact that generally speaking, the other, non-religious, types of international activity have a far stronger attraction for our students. I do not think this should astonish or alarm us in any way. Most of the non-religious organizations have definite practical aims of an academic, political or social nature. The appeal to human nature is more direct, and more or less compelling grounds for

adhering to such bodies are easily found. *Pax Romana*, on the other hand, is void for many students, or at least too spiritual and without a practical achievable end. (There is no room here to consider their arguments.) In my opinion, however, it would be disastrous for *Pax Romana*, as sometimes happens especially on the national level, to try and compete with those other organizations by using the same means, and thereby suggesting equal aims.

Once and for all, our student Movement is a religious organization nationally and internationally. It is a Catholic movement and it aims at the complete formation of the future Catholic intellectual: in religion and culture, in social and political attitudes. The reasons for these aims are obvious to all of us.

Although circumstances may dictate otherwise, I therefore most seriously object to *Pax Romana* or any of its federations going, for instance, into out-spoken, pure political actions or so-called "practical activities" as a way of giving a particular formation to individual members. On the other hand, I think one of the principal duties of a federation is to promote interest in the work of particular centres or organizations with specific working-areas and consequently prepare its members to work within those, often neutral, organs. If such bodies do not exist in the country, the federation might even take the initiative in establishing them. A good example of what I mean is the efforts of some of our Latin American federations to set up national WUS committees in their countries, but not doing the work through their own federations. So too I see no justification for political groups within a federation, let alone for such groups being attached to any political system. I see no reason for mountain camps for Catholic girl students organized as such by our federations, but I see considerable value in an international conference for women students, like the one held recently by *Pax Romana* in the Tiltenberg, Holland.

Even if specific activities have been on the programme of a federation for many years, I believe the time has come now to leave it to more appropriate organizations, to stop ourselves doing the same things as other bodies in a mostly less adequate way. What we have to do is to serve the purpose, the aims of our Movement, not to make our own and canonise momentous ways and means. I insist on this point for two reasons. First because His Holiness, Pope Pius XII, when addressing ICMICA at Easter, 1957, stressed the duty of Catholic intellectuals to cooperate in all institutions "which in theory respect and practise the tenets of the Natural Law". And secondly, there has been a trend in European Catholicism to over-emphasize the formation of powerful institutions forgetting the evangelical task of being the salt of the earth — "earth" being taken in a rather earthly sense — and hiding itself in powerless isolation.

In so far as they have not yet done so, the federations in Europe will have to understand

that the idea of Catholic integralism dating from a few decades ago has become obsolete given the European situation today. We might also become more alive to the fact that this development leaves us only two alternatives — either to work as Catholic intellectuals within the national and European community or not to be counted at all. We thus face the grave responsibility of not acting according to our mission in this world, for and on which world we have chosen to live, not as parasites but as full citizens.

This concept affects what *Pax Romana* has to be and partly already is in Europe. (The non-European members will have to consider this concept against the situation in their own countries.)

As far as the task of formation goes, *Pax Romana* has no primary and direct concern with the individual rank and file student. It must be a centre whose primary care is the annual formation of the international leaders of the federations and the continuous support of their consequent national efforts. (I refer to the annual formation given in a Formation Seminar and an Interfederal Assembly.) The Directing Committee and the General Secretariat might use the European Commission very positively for this purpose. A second task of the organs of *Pax Romana* is, of course, the direction of the three external activities of our federations: entraide, concern with foreign students and eventually, policy in regard to contacts behind the Iron Curtain.

Passing to the national level, *Pax Romana* lives in the work of the international leaders trained by the Movement. They promote the ideal of the Movement as the spiritual foundation of the academic and civic attitude of the Catholic intellectual; they promote international charity and an international spirit that will lead to participation in specifically international activities.

Conceived, therefore, as a brains-trust and a training centre, the importance of *Pax Romana* lies essentially in the fact that it stimulates, among young Catholic intellectuals, an awareness of international responsibility and of the Catholic idea of such responsibility and its resulting duties.

For us University students, *Pax Romana* is the most important factor in the development of our international outlook; it is the initial stimulus, well-founded and general in character, which character cannot be obscured by one-sided particular activities bringing the Movement down to the level of a travel, relief- or political agency.



Reporting back from a visit to Poland: 1. to r. Olivier Maradan (Switzerland), Kaptin Adisumarta (Indonesia), Hugo Bogensberger (Austria).



Through its affiliation with *Pax Romana*, the National Federation of Catholic College Students seeks its proper identification in the international Catholic student community. It also seeks in *Pax Romana*-IMCS a powerful stimulus to "the early formation of the apostolic spirit", for which His Holiness, Pope Pius XII, called in addressing the Second World Congress of the Lay Apostolate.

According to the United States' *Official Catholic Directory* for 1958, the nation's Catholic colleges and universities enroll 271,493 students. The majority of these are undergraduates, and therefore members of the NFCCS. It is this mass of young men and women, in their diverse academic, social and spiritual environments, which the NFCCS represents and attempts to bring to a fuller realization of apostolic intellectual responsibility. The magnitude of the task, and the potential importance of *Pax Romana* in its fulfillment, are obvious.

Operating on the premise that it is the obligation of each member federation to adapt *Pax Romana*-IMCS policy and program to its own dimensions, the NFCCS has promoted in the past few years such observances as "*Pax Romana* Day", if for no other reason than to identify *Pax Romana* in the minds of its members. It has considered and supported certain *Entr'aide* projects by a relatively large outlay of its available funds. It has sponsored in its geographical regions and individual schools *Pax Romana*-oriented study days and seminars. More important for the attainment of *Pax Romana*'s larger goals, the NFCCS carries on many projects which find their matrix in a deeply Catholic concept of the student's life.

The inordinately rapid turnover of students within the sphere of the NFCCS militates against any rapid or astounding progress in the Federation's life as a member of *Pax Romana*-IMCS. At the same time, it is desirable to envisage how that life may be deepened and strengthened in the near future.

The present general NFCCS awareness, traceable in good part to the IMCS affiliation, that international affairs affect the Church and all men, provides the basis for a more articu-

... from the New World

by VALERIE ANN PRICE,
Executive Secretary-NFCCS, USA

late statement by its leaders of the Federation's role in such matters. Consequently, a proper step for the leadership of the NFCCS will be to communicate more frequently and fully to its members the activities and programs of *Pax Romana*-IMCS. Such development of internal policy, already in process, will find its corollary in stronger Federation activity and interest in the Movement as a whole. From this broader and more confident approach there should derive a more extended contact with the Secretariats and sub-Secretariats, and with other *Pax Romana* federations.

In so large a federation as the NFCCS, "*Pax Romana* Day" takes on a special importance as an information device. The past three years have produced a trend which must be continued: each year a wider, better planned observance. In this regard the future is promising; "*Pax Romana* Day" has gained the impetus of past success, and the time comes to make the Day more meaningful in content, richer in spirit. In particular, the planning of study sessions and conferences will be encouraged, that the American Catholic college student may see more clearly his place in the supranational Catholic milieu.

The best and most dependable development of the NFCCS-IMCS relationship must continue to lie in the perfection of the Federation's own particular programs. That these find an outlet in *Pax Romana*, whether it be in *Entr'aide* or participation in IMCS meetings or work with other federations, is ultimately incidental to the nurturing of a student community more fully committed to the Mystical Body of Christ. The existence of that more Catholic, more intellectual community, in all its implications is, we trust, as much the desire and goal of *Pax Romana*-IMCS as it is our own

(Continued from page 3)

most suitable: The Integration of the Technologist into his firm, Respect for the human person in the application of the penal code, Medicine and Law, The Christian artist and his position in contemporary society, The pharmaceutical profession in the modern world.

The international world

Another apostolic field which falls to *Pax Romana* is that of organized international life. As in the past, we have played an active part in this field. In the official organizations, our delegates have attended many meetings at UNESCO in Paris and at the United Nations in New York and Geneva. They made oral interventions before the Economic and Social Council, on the need for an international fund for help to the economically under-developed countries, and before the sub-commission on prejudices and discrimination, on the enquiry into discrimination in religious practices. We submitted to the United Nations a document on the right whereby no one may be arrested or imprisoned arbitrarily. This document was drawn up by Mr. L. E. Pettiti, from the Law Courts in Paris, member of our International Secretariat for Jurists. We sent to UNESCO a memorandum on the role of the humanities in modern culture. We have already referred to the projects we entertain for South East Asia in 1959. *Pax Romana* has continued to play an important role in the Conference of the International Catholic Organizations. Mr. Szmikowski, former Assistant Secretary to ICMICA, is now director of the Information Centre for the International Catholic Organizations in Geneva. We have worked with the non-governmental organizations especially with the World University Service.

Unity of Pax Romana

We could continue to reel off the positive aspects of our activities at the risk of boring the reader. We could do the contrary and list as many lacunae and failures. For is it not true that the intellectual and professional world is still largely untouched by *Pax Romana*?

Discouragement is as dangerous an enemy as smug optimism. Our work is not finished after three years nor a few isolated actions. *Pax Romana* is a continuous effort, every day, in every field.

An essential condition of its life is continuity in work. This continuity is guaranteed as much by tradition, assured by the experience of the "old" members, as by the intake of fresh blood.

The Student Movement is this source of new blood for the graduate branch of *Pax Romana*, from the General Secretariat to every local group of Catholic graduates, from the firmly established national centres to the first attempts at forming circles in the new countries. This is not the only reason for collaboration between students and graduates. The work of one implies the other. But the day when the regular passage of students to the graduate groups will have been assured everywhere, then the fundamental unity of *Pax Romana* and its real influence on the university world will have made undisputed progress.

News In Brief

LOGICIANS IN MAKERERE: Writing in the last number of the *Augustine Newsletter*, Father Foster, chaplain to the St. Augustine's Society in Makerere College, Uganda, has this to say: "One of the most encouraging events of the passing academic year is the persistence of a small group in following a voluntary Logic class to its syllogistic end. Of course, many of the original entrants fell by the wayside and will probably never be able to detect an 'undistributed middle term'. Those who have acquired this ability will have an enviable distinction. There has even been a desire manifested by members of this Logic group to go further and attempt, in the company of the Chaplain, an introductory course in Philosophy next year. This should prove a thoroughly enjoyable adventure, even if we get no further than the problem of the One and the Many!"

If you don't like our Journal, tell us;
if you do like it, tell others.

HONG KONG: Formation Seminar, July 1-7: The Catholic Society in the University of Hong Kong acted as host to *Pax Romana* delegates from Burma, India, the Philippines, Thailand, and Singapore. The aim of the Seminar was the formation of leaders not only for Catholic organizations, but also for every field of life. The formation of the Catholic leader was studied from every angle, religious, psychological, civic and cultural. There was also time for delegates to become acquainted with the problems created by the influx of refugees from the Chinese mainland.

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GHANA: Father John Koster, S. V. D., lecturer in physics at the University College of Ghana and chaplain to the *Pax Romana* Federation of Ghana Catholic Students, is one of the two scientists who will represent Ghana at a Congress in Moscow in August in connection with the International Geophysical Year. Father Koster will deliver a paper at a sub-meeting of Ionosphere Scientists.

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News In Brief

SOCIAL WORK IN GUATEMALA: A free medical dispensary run by a JUCA group in Guatemala city every Sunday, relief and social guidance, 7200 glasses of milk distributed monthly through the UNICEF (United Nations Children's Fund) — this is the big social activity of our Guatemala federation. In the words of the JUCA Secretariat, the idea was born quite simply: "At the end of Candelaria street, you will find a huddle of shacks and miserable dwellings which caught our attention. Why couldn't some of us medical students do something about this area alive with moral and material misery? So we began with Candelaria Street. Now a second team has been formed to run another dispensary in another district. This is how we work. Every Sunday, the team of medical students under a qualified doctor gives free medical attention in our dispensary which is a glorified wooden, but we hope efficient, shack. We see an average of thirty people each week. We have not got much equipment or funds at our disposal. But we give our patients our unstinted budding professional enthusiasm. Thanks to the UNICEF, we distribute 7200 glasses of milk monthly, or 2 glasses per child per day. Since May last, we have been able to give out sugar and vitamin tablets to children and young mothers.

We have wonderful helpers. First a group of girls from the JUCA (feminine branch) who look after the social aspects of the work, visit the homes, give material aid and advice, teach the children, keep records. We count too on several houses for pharmaceutical products.

We are not just moved by humanitarian or altruistic feelings, but by Christian charity and brotherhood. For the only way of saving the world is through brotherly justice and charity in a genuinely Christian spirit."

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AND NOW INDONESIA: Letter from the International Secretary of the PMKRI: "I am indeed very glad to know that you are interested in our social activities. Year after year, the PMKRI has organized such activities, regular and occasional. We want to prove our awareness of belonging to the community. The fact that we have been privileged to study in the university should not be used for own stomachs but as a means of finding out ways of developing our country, religiously, culturally and materially. So we organize social actions during ragging time. Incidentally, we have many non-Catholic students in the Federation (as much as 40 % in Djakarta) and our social work (visiting prisons, hospitals, orphanages) is directed towards the Indonesian community as a whole and not just the Catholics."

Another member of the PMKRI writes about two of their major projects: "Indonesia is a young country and the desire for education is very great. Students have a responsibility to help their nation in solving this problem. The Djakarta branch set up a secondary school which has been operating now for almost 5 years and is completely administered by the students themselves. Then, we have the "Priok Ksi" project. Priok is the name of Djakarta harbor. The Catholics there are mostly migrants from Flores, one of the smaller islands east of Java. For more than a thousand Catholics there is only one priest. He

asked assistance from the students in taking care of his parishioners. Could we refuse? Could we call ourselves Catholic students if we had said that we had no more free time, that we were too busy with our studies? And so every Sunday morning a group of students leaves the city and visits the Catholics in this harbor area. These students help the priest so that his people will not lose contact with the Church. Also with the help of some alumni, the Priok Aksi has been able to open a health centre. Of course we have to find all sorts of ways and means of raising funds to keep the centre going."

Recently the PMKRI celebrated its eleventh birthday by taking 30 car-loads of old ladies (one aged 96!) to visit the famed Botanical Gardens in Bogor. The convoy was given police escort and an unexpected salute from a contingent of passing soldiers.



Like these students, Catholic graduates and under-graduates have repeatedly protested against the proposed segregation laws in South African Universities.

PAX ROMANA AND THE UNITED NATIONS: During the 26th Session of the ECOSOC in Geneva, Mr. Thaddée Szmitkowski, Director of the Catholic Information Centre for the ECOSOC, spoke on behalf of both branches of *Pax Romana* concerning the special United Nations Fund for the financing of the economic development of the underdeveloped countries. Mr. Szmitkowski stressed the significance of the special Fund, praised its establishment and expressed the conviction that December 14, 1957, the day on which it was set up, was a landmark in the history of the United Nations and of the world. He then made some criticism in respect of the total annual funds available. The 100 million dollars ear-marked for the most pressing needs of the so-called underdeveloped countries are not enough. According to experts, an annual sum of 500 million dollars is needed to give effective aid. It is not impossible for the nations supporting the Fund to raise this amount. Their annual defense budgets come to 85 billion dollars. If every state cut its expenditure on armaments by less than 1 % and paid the amount saved into the Fund, the help required by the needy countries would be available. *Pax Romana* turns to all the nations represented in the Council and asks them to examine and accept this proposal. Mr. Szmitkowski appealed to all the non-governmental organizations to spread this idea, so as to make it known and acceptable to everyone.

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OSCO (Overseas Students Coordination): The OSCO Constituent Congress will be held in Lourdes from 13-17 September. All groups of Catholic African and Asian students in Europe who took an active part in OSCO since its inception, have been invited to sponsor the Congress. All existing Catholic Asian and African student groups in Europe will be asked to send one or two mandated delegates. In this way, OSCO hopes to become fully representative of Asian and African Catholic students in Europe. For information etc.: OSCO, Reuterstr. 39, Bonn, Germany.

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