

PAX ROMANA

1921 – 1961

FRIBOURG SWITZERLAND

JULY 1961

40 YEARS ALREADY!

Doubtless in *Pax Romana* I appear as a somewhat patriarchal figure. Would I otherwise have been asked to bring to mind a past linked with so many admirable, unforgettable personalities now gone?

I have indeed known *Pax Romana* from its cradle, for as a young collegian I had been mobilized to render small service during the 1921 Congress. I certainly had no idea then that ten years later I should preside at the Congress of its tenth anniversary in Fribourg. But in the meantime, following in the steps of my former school-master, Father Gremaud, already before the Cambridge Congress I had begun to take an active part in the Secretariat where, at the beginning of 1930 the dynamic Rudi Salat came to assist me. From then on the collaboration with these two very dear friends continued until the sad summer of 1939 when my editorial work was ended by the cessation of publication of the *Pax Romana Journal*, due to the war. As I write these notes, it is therefore a past tinged with sadness that rises before me, and especially those twelve years during which I was so closely connected with the life of *Pax Romana*. A past of which it is good to recall, for the younger members, the principal stages.

I shall do it, but simply by letting the facts speak, because they illustrate eloquently enough the constant preoccupation of *Pax Romana*: that of bringing closer minds and hearts without neglecting the essential: the vast domain of the university apostolate, so that its motto may be ever better carried out: *Pax Christi in regno Christi*.

The first international union

If the Catholics were not the first to found an international student union, it seems at least that they were the first to have had the idea.

Already in 1887 the idea had been launched by one of my compatriots, Baron Georges de Montenach, of Fribourg, then President of the Society of Swiss Students, who joined an ardent love for his little country to the greatest understanding of other countries. And it was after the General Assembly of this society in Fribourg that on 23rd August 1888, with the approval of His Holiness Leo XIII, that the bases for the first *International Union of Catholic Students* were laid. The bishop of the diocese, the future Cardinal Mermillod, led the discussions of the constitutive session of the provisional committee. Georges de Montenach became President, and, like a new Peter the Hermit, went all over Europe rallying the Catholic students to his cause.

Thus 7,000 of them made a pilgrimage to Rome in 1891, to the tomb of St. Louis de Gonzague on the tricentenary of his death: 1500 attended the Assembly which expressed by acclamation the wish that, thanks to the efforts of G. de Montenach, the friendly relations between associations of young Catholics for the defence of their faith should become still closer. And some three hundred delegates discussed the statutes of the new Union. Fribourg was designated as headquarters and its promoter acclaimed President. Unfortunately, political complications linked with the Roman question, soon gave a mortal blow to this young Union. And eventually very little remained of this Congress. Divers efforts, notably in 1893 and 1900, to give life again to the Union, were fruitless.

But the idea was not discarded. It was taken up once more, not without a certain courage, just after the First World War, when the idea of grouping the Catholic intellectuals of the different countries to study international questions in the light of their doctrine, and especially those which were going to be put to the young League of Nations, was given form on another plane, after an initiative conceived in Fribourg in 1917. In November 1920 the International Catholic Study Union, forerunner of our ICMICA, was founded in Paris. The leadership was given to the Swiss group: Mr. G. de Montenach, one of its promoters, was asked to preside, and Fribourg was chosen as headquarters of its secretariat.

In the same way as in 1888, the Swiss Students' Society responded, in its 1920 Assembly, to the noble ideal of one its own members, its secretary, Father Tschuor, by deciding to further its contacts with Dr. Gerard Brom, General Secretary of the Netherlands Catholic Associations of Students.

Switzerland was, indeed, the country best situated to take such steps at the time when Catholics felt the need to reconstruct the bridges destroyed by the 1914-1918 cataclysm. Its races, its languages, the long chain of the Alps and the course of its rivers attach this country to the world and to men of different nationalities. Around the Gothard mountain which separates and pass which joins, a great deal had to come to light and had become in the course of centuries, not without difficulties, a political reality: the idea of the spiritual community of the peoples and cultures of the West.

The founding of Pax Romana

The approval of the Holy See being obtained by the initiative of the Swiss Student Society, its President, Mr. Max Gressly, met Dr. Brom at the beginning of 1921. They decided to invite the delegates of Catholic Associations of students to meet in Fribourg in July. The enthusiasm with which Spain greeted this project urged them to constitute a Hispano-Hollando-Swiss organizing committee. Mr. Gressly presided, and was assisted by three Vice-Presidents, Messrs. Martin Sanchez y Julia (Spain), Gerard Brom (Netherlands), and Kurt de Wattenwyl, President of the Renaissance societies (Switzerland), and by two Secretaries: Messrs. Jean Tschuor and Guillaume de Weck (Switzerland).

The call of this committee, accompanied by a letter of approval from the Sovereign Pontiff addressed to Mr. Gressly by Cardinal Gasparri, was met with favourable responses from the associations of twenty-three countries, and only three — Sweden, Rumania and Yugoslavia, were finally unable to be represented at Fribourg. England, Germany, Austria, Belgium, Denmark, Spain, France, Hungary, Ireland, Italy, Lithuania, Luxemburg, the Netherlands, Poland, Portugal, Czechoslovakia, Switzerland and, from overseas, Argentina, Java and the United States, in whose delegation was the present Cardinal Munch, were actually represented on 19th July at the inauguration of the Congress in the Fribourg House of Parliament.

In his opening address the bishop of the diocese, His Lordship Mgr. Besson wisely indicated the aim: «You have before you a splendid ideal: the creation of a permanent international secretariat. Make this ideal reality and do not touch on any other questions, the discussion of which would be premature». Mr. Perrier, President of the Fribourg government, welcomed the delegates, assuring them of goodwill and aid which in fact did not cease to be shown. And Baron G. de Montenach expressed his joy at the imminent birth of this international organization for which he had worked so hard in the previous century.

By the evening of the second day the accord was already complete. After some debate which was lively, but free from bitterness, and in which three honorary members took a predominant part: Dr. Carl Sonneschein (Germany), Canon Beaupin (France) and Fr. Joseph Gremaud, delegate of Mgr. Besson, it was unanimously decided to: «found a Catholic international office for information and liaison which will adopt the words *Pax Romana* as an emblem and the direction of which will be ensured by the periodical reunion of the Council of delegates».

The following day was devoted to a discussion of the statutes and to the constitution of the directing organs: Council of delegates, permanent Commission, and Secretariat. Mr. Gressly was elected President of the Council of delegates and Mr. Spataro (Italy), Vice-President. The permanent commission, of which the bishop of Lausanne, Geneva and Fribourg was automatically President honorary was composed of Messrs. Gressly and K. de Wattenwyl, Miss Marcelle Despond (Switzerland), Messrs. Martin Sanchez y Juliá (Spain)

and Gerard Brom (Netherlands), and as General Secretary, Fr. J. Tschuor (Switzerland).

The delegates thus loyally showed that for them, Catholicism was not an empty word.

The First Years

What was more important than the formal adherence of twenty-three countries, and than the burning enthusiasm, was to ensure the longevity of *Pax Romana* – and this was not an easy thing.

From the first its Secretariat was called to assume many tasks, without having the necessary personnel and resources at its disposal. It had to take charge of the *Mensa academica* in Vienna, offering board and lodging to students at very low prices, and to distribute much financial aid. Until 1923, three wagon-loads of food were sent each year to Vienna, and aid in the form of clothes and gifts in kind were sent to needy students in Germany, Poland and Russia. But the Secretariat started with nothing in taking on this entr'aide work – it was therefore obliged to run a lottery and to contract debts which for ten years curtailed its activities. The weight of these debts was all the heavier since the members' contributions arrived very irregularly and, due to extremely unfavourable exchange rates, they had no more than a symbolic character for the Secretariat.

During first year the Commission sat three times: *Pax Romana* days were held in Ravenna at the end of August, and in Rotterdam a short while before Easter 1922: in January 1922 appeared a first number of the *Folia periodica* as well as stencilled bulletins, the *Acta secretariatus*.

Fribourg was the site of the Second Congress, from 7th to 9th August 1922 where the delegates – among whom one Japanese – showed the same desire for brotherly collaboration. They decided to start a work of student hostels, for Catholics – the *Auxilium Studiosorum* which from 1923 included the *Mensa academica* of Vienna, and the publication of a bulletin. Three Fribourg personalities were acclaimed honorary members and the mandates of all the leaders were renewed, except that of Mr. Gressly who declined re-election. Fr. Gremaud then took over the presidency.

Some weeks later, a first *Pax Romana* week was held in Vienna, followed by a second in September at Oxford.

It was in Salzburg from 18th to 20th September 1922 that the third Congress took place. Finances remained the sticky point, lack of resources leading to the abandoning of work nonetheless necessary. The previous year it had been a question of the lay apostolate, of activity in favour of the missions, and of the social question, so this time the general theme of the conference was the development of Catholic thought in students' associations.

The following year *Pax Romana* held its reunion in Budapest. A regrettable curtailment of its activities due to the bad state of its finances was deplored. It was decided to recontinue the publication of the bulletin. Called

to a parish Fr. Tschuor resigned and was replaced by Fr. Gremaud, while Dr. Nello Palmieri took over the presidency.

Given more status by the presence of Mgr. Seipel, Chancellor of Austria the 1925 congress at Bologna happily marked an important step forward. The statutes were totally revised, but the aim of *Pax Romana* remained unchanged: to carry out the complete development of the Catholic idea in student milieux, and this in all domains of university, intellectual and social life, basing its self on the best traditions of the Christian past, and trying to meet the exigencies of the present time, but it became in addition – title which had appeared premature in 1920 – a Confederation, the *Confederatio studentium universi terrarum orbis catholica* with its headquarters at Fribourg; this juridical formula safeguarded the autonomy of its member associations, without excluding non-national organizations. The organs of *Pax Romana* from then on were General Assembly of delegates, and a Directing Committee of nine members charged with carrying out its decisions, and with controlling and specifying the work of the secretariat. Mr. Feber (Netherlands) was elected President.

The role of *Pax Romana* in international movements of Catholic thought was defined by Mgr. Seipel, who insisted on the obligation of the students to be «champions» of a very great and very intensive Catholic movement of pacification». His lecture, and Fr. Martindale's written exposé encouraged the Secretariat to strengthen its relations with the different international Catholic organizations and with the Commission for intellectual co-operation of the League of Nations, which, moreover, included two of our friends, Professors Oscar de Halecki (Warsaw) and Gonzague de Reynold (Fribourg) who, at the head of the Catholic union of international studies had succeeded the Baron de Montenach who had died the very year in which *Pax Romana* realised his youthful dream.

The sixth Congress took place in Amsterdam in September 1926. There the stress was on the help students' associations could give to missions, outlining the part *Pax Romana* should play in this field. And once again an attempt was made to ensure the financing of the bulletin.

Poland organised the 1927 Congress which was held in August under the presidency of Stanislas Orlikowski. It began in Warsaw and four days were given up to lectures and the liquidation of statutory business; then it continued in Krakow, offering the delegates a closer contact with Polish life, its past, and its artistic wealth, and it ended with a study journey across high Silesia. The pilgrimage to Czestochowa on Assumption Day, was the apoteosis. Among the important decisions of this Congress, besides the designation of a treasurer in the hope of finding a sovereign remedy to the continuing financial anaemia of *Pax Romana*, it is worth mentioning the constitution of two commissions: one for female students, under a German President, charged with making closer contacts with the national organizations and the international union of feminine leagues; the other for intellectual collaboration, Fr. Rudolf (Vienna) being put in charge of the Secretariat.

And in the following year, also in August, the Cambridge, Oxford and London Congress was held, presided over by Dr. Edward Bullough. Its general theme comprised the examination, from the triple point of view, historical,

philosophical and ethical, of the causes of the divorce between the spirit of the world to-day and that of Catholicism. Aid to the missions was in the forefront of the delegates preoccupations and they decided to constitute, in Fribourg, a commission to promote the study of the questions connected with it. Fr. Etienne Rossel was called on to preside. Also, an additional member for the Secretariat was requested and a new ruling on the right to vote was adopted. Once more the difficult financial situation was in the forefront.

The following year, through the drive of the commission for intellectual co-operation, meetings were held at Bordeaux, Louvain and Spain was the site of the ninth Congress in 1929. This included a study trip which took participants to San Sebastian, Madrid, Toledo, Valencia and Barcelona. Presided over by Mr. Fernando Martin Sanchez, the Congress itself took place in Seville. A series of lectures treated the doctrinal value of Catholicism from the cultural point of view. The commission for missions was made into a secretariat, centre for information and propaganda. Run by Fr. Rossel, its headquarters remained in Fribourg and Fr. François Charrière, now bishop of the diocese and our general ecclesiastical assistant, was appointed as the bishop's representative. Besides the creation of a commission for student travel and exchanges, such as the approval of the project to publish a *Vade mecum* for Catholic students going abroad, the assembly decided to give to the over-worked Fr. Gremaud a permanent administrative secretary. Its particularly fortunate choice was to exercise a beneficent influence on the destiny of *Pax Romana*.

Mr. Rudi Salat took up this post at the beginning of March. Favourably welcomed, the *Vade mecum* immediately showed itself to have a real utility. With the international identity card, published in collaboration with the international confederation of students, this publication enabled the foreign student to enter more easily into the Catholic circles of his new place of residence.

At the end of August 1930, Munich was the site of a Congress, presided over by Dr. Martin Luible, which witnessed a real renewal of *Pax Romana*. The lectures were on the situation of Catholicism in Germany. During the missionary session. Canon Charrière, founder of the Fribourg work of St. Justin for oriental students, spoke enthusiastically on the student apostolate in missionary countries. And his plan was the starting point for a concrete action in this too neglected field. For the first time, the chaplains held a special session and decided in future to meet during each Congress. The commission of women students was made into a secretariat with its headquarters in Fribourg, and Miss Madeleine Comte was put in charge. The often stated idea of starting, on the international plane, an Association of Friends of *Pax Romana*, virtually realised in Switzerland in 1927, was formulated as a resolution. Although the happy effects of the reorganization of the secretariat were already being felt, its activities were limited by the ever feeble finances. The support of friends in the different countries would bring about an amelioration of the situation and a discharging of the old debts which weighed down the secretariat. Other decisions were taken and in the following months they began to be carried out. Centres for student exchanges were organized in Paris and Berlin, exchange secretaries, with questionnaires and formulae at their disposal, started work in different countries, *Pax Romana* circles were formed in several

university centres and the question of collective journeys found a solution, thanks to the collaboration of the work of St. Justin in Fribourg.

After a regional meeting in April 1931, bringing about fruitful exchanges of views at Grenoble between women students of four countries, the heads of *Pax Romana* returned to hold their meetings in the little city which had been its cradle, in order to celebrate in all simplicity its —

Tenth Anniversary

Under the theme of «The University and the Catholic Student», this Anniversary Congress was held in Fribourg from 20th to 26th July 1931. A booklet published by its organization committee retraced the stages already passed. Despite the inevitable dark patches, the balance-sheet for these ten years was, in fact, clearly positive. After the years of groping about, the organization of *Pax Romana* had become stronger, its activities multiplied and its influence grown: the noble ideal of its founders had become living reality. Avoiding all hazardous internationalism, *Pax Romana* ensured the representation of Catholic students in organized international life, mainly by playing an important role in the committee of representatives of the international organizations of students. This was due to an initiative taken in 1926 by the intellectual co-operation commission of the League of Nations which was presided over from 1926 to 1929 by Mr. G. de Reynold, and from 1930 by Mr. de Halecki, both friends of *Pax Romana*. But that was only a secondary aspect of its activities for Catholic university people, this spreading over diverse planes — religious, intellectual, professional and social.

It is this balance sheet that Rudi Salat and I intended to draw up in the booklet. This brought together also a series of monographs on the member federations, which I had published to make the efforts of all our friends better known, and to give better knowledge of their strength to the 40,000 students then grouped in *Pax Romana*. A glimpse of their missionary activities, from the pen of Fr. Rossel, opportunely completed them.

Among the stands taken by the Congress, it would be impossible to pass over in silence its clear attitude towards the ideologies of nationalism and communism, the appeal addressed to the members of *Pax Romana* to frequent Catholic universities, the encouragement given to its young commission *Pro reditu in Ecclesia unitatem* and, result of the initiative of Mr. J. Python, today member of the Fribourg government, the formation of a commission to promote Latin as international language. In the finance commission, generous offers showed how deeply felt was the need to remove the debt crippling the development of *Pax Romana*.

The second ten years

Some weeks later Messrs. Gremaud, Rossel, Salat and O'Neill went to America for the tenth Congress of University entr'aide. This journey was extremely fruitful. In Canada people spoken to were all in favour of the founding of a federation of French-speaking Catholic students. In the United States our delegates made contact with the Federation of Catholic College Clubs, the National Alumni Federation, and the Sodality Movement. These organizations and the heads of the Catholic institutions agreed to constitute a liaison committee with the aim of divers associations affiliating to *Pax Romana*.

In December of the same year, the delegates of most of the Ibero-American countries, of which only Uruguay was then affiliated to *Pax Romana*, met in Mexico: they created a secretariat with which ours immediately entered into contact. In the beginning March 1932 the first international Press Congress of Catholic university youth took place in the School of Journalism of the Catholic Faculties of Lille. As Vice-President of *Pax Romana* and responsible for its bulletin, I had to read a report on the Catholic University press in the World. This congress gave birth to a permanent international press secretariat, and Leon Verschave agreed to run it. Some months later, at the Bordeaux congress, this new Lille secretariat integrated with *Pax Romana*.

It was in Bordeaux, with Dr. Godard as President, that the members of *Pax Romana* met that year for their Congress. The theme: *International and Social Order* reflected the preoccupations of the time. Beforehand, *Pax Romana Days* had been held at Luxemburg; they had revealed serious divergences of opinion concerning nationalism.

A new step ahead was made with the first outline of a professional secretariat in the medical field. The work of bringing this experiment to a head was given to a former President, Dr. Nello Palmieri (Naples) who also wished to bring together, as we are again trying to do this year — but we hope with greater success — the friends and former members of *Pax Romana*. In addition he was charged with representing us at the Institute of Intellectual Co-operation of the League of Nations, as due to the resignation of its President, Mgr. Beaupin, the work of our own commission was transferred to the Fribourg Secretariat. On the other hand, the part played by our missionary secretariat in the organization of the eighth International University Congress in favour of the Missions, which was held in Fribourg from 30th July to 3rd August, was recognized. And it was at Lourdes that the impressive closing ceremony under the presidency of Mgr. Gerlier took place.

The following year, two study days were organized at Solothurn and Heiligkreuz. Besides this the general secretary took part in a Catholic women students' week at Würzburg.

However, because of the insufficiency of the methods of collaboration the international movement had lead in its wings. The past war had been forgotten and already people were beginning to fear what alert minds presaged. It seemed urgent to descend from the clouds of the Wilsonian institution to try to reorganize the world, starting from the nation... Although the

orientation of *Pax Romana* did not need to be modified, it wanted to put more stress on Catholic action in the service of the federations. Thus the August 1933 Congress at Luxemburg, under president Lambert Schauss, was devoted to the study of the social work of university students. Among its decisions figures the creation of a social secretariat under the leadership of Mr. Bopp (Germany).

In December, the Ibero-American secretariat for Catholic students, founded two years before in Mexico, organized in Rome a congress at which the *Pax Romana* secretaries took part. An Ibero-American Confederation of Catholic Students (CIDEA) was born in the eternal city; an agreement was made between it and *Pax Romana*; it concerned in particular the method of adherence of the national associations of these countries. During the same period the still very active press secretariat at Lille (SIPUC) started up an International Catholic University Agency. At the beginning January 1934 the «social days» in Paris brought together the Catholic students who attended the big schools there.

In Luxemburg originated the idea of replacing the 1934 congress by a Catholic students' pilgrimage to Rome for the closing of the Holy Year. Thus almost a thousand university people, chaplains and former members, arranged to meet there during the Easter holidays. On 5th April they were received by the Pope. There were several Vatican personalities among the lecturers at the study days, which were based on Catholic action in the university.

As the medical secretariat experiment was satisfactory, a juridical secretariat was set up the following year. Its leadership was undertaken by Dr. van Campen (Netherlands). And the Association of Friends of *Pax Romana* finally took shape, although its members were not very numerous.

In the summer of 1935 the congress members were the guests of Czechoslovakia. Bohemia, Moravia and Slovakia welcomed them gladly. At Prague sessions devoted to the general theme, *New Man in a New Age*, were held. Questions of an internal nature were treated at Bratislava. A new professional secretariat was created, for comparative literature, under the direction of Dr. Maracovic of Zagreb. The assembly decided to substitute for the three monthly *Folia Periodica* a monthly journal containing illustrations and advertisements, the editing of which was to remain in my hands. Seven federations of Asia, America and Europe were officially admitted as members of *Pax Romana* which thus tended more and more to become a truly world-wide organization.

The following year *Pax Romana* held its meetings in Austria, at Salzburg and Vienna. The general theme: *The mission of Catholic university people in contemporary culture*, was examined by specialists from the angles of the press, cinema and radio. At this congress *Pax Romana* adopted new statutes better suited to its development. The General Assembly was replaced by an inter-federal council composed of one delegate from each federation. An executive bureau, formed by the acting President and his three predecessors with the General Secretary, replaced the old Directing Committee. The voting procedure was simplified and the collaboration of non-federal organizations facilitated by the introduction of a new category of corresponding members. Finally,

the old special commissions were turned into sub-secretariats. France was chosen to organize the 1937 Congress and the participation of *Pax Romana* at the World Exhibition of the Catholic Press was assured.

Preceded by study days at Bouffémont devoted to university Catholic action within the framework of *Pax Romana* – religious, philosophical, cultural, professional and social formation, etc. – the Congress took place in Paris at the same time as the international exhibition. Max Legendre presided. And the congress members, all seven hundred of them – a number rarely achieved – were preoccupied with the sad problem of the unemployment of intellectuals. New affiliations brought to forty-four the number of organizations grouped in *Pax Romana*. An address to the Congregation of Rites was voted in favour of the examination of virtues by Pier Giorgio Frassati.

The Interfederal Assembly met at Vaduz in the spring of 1938. Under the presidency of Dr. Wraber of Ljubljana, it approved the warning of the secretariat about organizations with communists at their centre, and about the second World Youth Congress. Fr. J. Tschuor, the first General Secretary, since become parish priest of Schaan (Liechtenstein), was called on to be Vice-President, and *Pax Romana* days in Yugoslavia were prepared for August.

These last began at Rogaska Slatina, near the Magyar frontier. Canon Cardjin, founder of the Y. C. W., took part, because in this resort the work was to be that of examining the experiences of students in their social work and also, since such was to be the theme of the Congress, the attitude to adopt to block communist penetration into student circles. Lectures and discussions on this subject were taken up again, on a more general level, at Bled. Among the discussions of this Congress, which ended at Ljubljana, two stand out: the creation of a chaplains' secretariat, and the acceptance of the invitation made to *Pax Romana* to hold its next Congress in New York, during the fiftieth anniversary of the Catholic University of America. For the first time a non-European President, Mr. Edward Kirchner, was elected. The delegates eventually accepted, with regret, the resignation of the heads of three secretariats, social, press and mission; Messrs. Schauss, Verschave and Rossel.

Meeting in Paris in January 1939 under the direction of its second Vice-President Roger Millot, the executive office designated Fr. Oswald Buchs (Switzerland) to direct the missionary secretariat and arranged for the next Interfederal Assembly to be in Switzerland.

It took place in Sarnen in April. Mr. Kirchner presided. The study days, the normal prelude, had as aim, *The organization of a federation of Catholic students*. Threats of war led the assembly to constitute an American section which could, if necessary, provisionally assume the tasks of the General Secretariat. At the end of the discussions, the President of the Swiss confederation, Mr. Etter, welcomed the participants to Bern, in the federal palace.

Some days later, Messrs. Kirchner and Salat went to Rome to see His Holiness, Pius XII, who, on 2nd March, had been chosen by the Conclave to succeed His Holiness, Pius XI. The new Sovereign Pontiff wanted to assure *Pax Romana* of his paternal goodwill, and to take an interest in its work. In May, Mr. Kirchner went to Lima for the second Congress of the Ibero-American confederation.

On 27th August, the *Pax Romana* delegates arrived in New York. In the afternoon they were welcomed in Washington where, on the following day, a pontifical Mass was celebrated at the Catholic University, followed by the inaugural session of our first Overseas Congress. But on 1st September the world learnt, to its horror, of the instigation of a lightening attack by the troops of the Third Reich against unfortunate Poland. The Interfederal Assembly immediately took emergency measures. The new President, Mr. Joaquín Ruiz Giménez (Spain), Mr. Kirchner first Vice-President, and Fr. Gremaud were at the head of *Pax Romana* during the whole of the hostilities. As foreseen since the spring, a section of the secretariat was transferred to the United States. Mr. Kirchner assumed direction. And Rudi Salat remained where he was to ensure the continuity while the European delegations hastened to use the services of an Italian company to return as fast as possible to the Old World. On 12th September they embarked on the *Roma* which, eleven days later, reached Genoa.

Would *Pax Romana* be able to withstand the tempest?

During the cataclysm

While Washington maintained contact with the Fribourg Secretariat and the non-European federations – Rudi Salat remained in the United States until 1941 and Mr. Kirchner was, in addition, aided by Fr. Perree S.M. and by some Canadian friends – in Fribourg Fr. Gremaud turned the activity of the secretariat to the work of helping students in the warring countries.

The cessation of federations' contributions impeded independent action, so *Pax Romana* worked within the framework both of the Swiss Catholic Mission, and of the European fund for help to students, the common organism of help created in 1942, on the basis of strict political and religious neutrality, by the international universal *Entr'aide*, the World Student Christian Federation and *Pax Romana*.

The Swiss Catholic Mission thus charged the Fribourg Secretariat with the book service. Fifteen thousand religious books were published in English, and the same number in Italian. By the end of June 1946, 600,000 books in 15,000 parcels and 250 cases had been sent to prisoners. For this book service, the Vatican paid Swiss Frs. 43,450 and the American National Catholic Welfare Conference Swiss Frs. 234,521.

The European Fund for aid to students, which became in August 1943 the World Fund for aid to students, was run by a committee which had Fr. Gremaud as Vice-President from the start. André Florinetti, the future President of *Pax Romana*, also became a member in 1942. This service came to the help of students who were prisoners of war, internees, or refugees. The financial participation of *Pax Romana* in this *entr'aide* organization was able to grow, from 1944 onwards, thanks to the gifts of the National Catholic Welfare Conference. Its contribution thus reached in 1946 Swiss Frs. 56,000. The committee of this national fund carried out its work until the end of 1949. After

the end of hostilities new tasks included aid for tubercular students treated at Leysin, maintenance of rest centres at Combloux (France), Rocca di Papa (Italy), and Ashton Hayes (Great Britain), opening of university hostels in China and India, and the sending of books, pharmaceutical products and laboratory equipment into these countries.

When the Fribourg and Washington secretariats tried to come the help of student war victims, *Pax Romana* took a leap forward in Latin America. Rudi Salat became, from April 1941, its itinerant ambassador. On his return to Europe, the nightmare dispersed, the Holy See awarded him, in gratitude for his merit, the order of St. Gregory the Great, with the grade of commander.

In 1941 an inter-American Assembly of *Pax Romana*, held at Bogota, decided to open an Ibero-American secretariat there in liaison with the Ibero-American Confederation of Catholic Students (CIDEDEC). This secretariat ceased its activity in 1943, but in March 1944 a new one was constituted in Santiago de Chili after a week of common studies of the CIDEDEC and of *Pax Romana* in which Edward Kirchner and Rudi Salat participated. This secretariat, directed by Dr. Domingo Santa Maria, sent out circulars each month. It edited a bulletin of which one number in March 1945 was devoted to the memory of the Rt. Rev. Mgr. Besson, Honorary President of *Pax Romana*. The federations of different countries, several of which formally adhered to *Pax Romana*, published periodicals, and took part in the entr'aide work for student war victims. At Lima in March 1946 the second Inter-American Assembly and, at the same time, the third congress of the CIDEDEC took place. The theme of the discussions was, *The responsibility of the Catholic university movement in face of the problems of the hour*. Joaquin Ruiz Giménez, President, Edward Kirchner and Roger Millot, its two Vice-Presidents, Rudi Salat, Administrative Secretary, and Domingo Santa Maria, Director of its inter-American secretariat, represented *Pax Romana*.

Our movement had victoriously resisted the frightful storm of iron and fire which had burst upon the world.

While *Pax Romana* was implanting itself solidly in Latin America, the Fribourg secretariat did not remain inactive. As soon as the first indication of the end of fighting appeared, it began to re-establish collaboration founded on the Christian ideal. Already in the spring of 1944, contact was established for the first time at the Catholic and international University of Fribourg with its foreign students who were able to keep up relations with their former federations. A new meeting was held in 1945, during the Easter holidays, at Montbarry, near Fribourg. Delegates, mainly from Spain, France, Great Britain, the Netherlands, and Czechoslovakia took part in it with their Swiss friends. Despite the difficulties of the first exchanges of views, the disappointments, the bitterness, agreement was reached on the necessity, in this time of upheaval, to return bravely to work.

Other exchanges of views were made the same year in London by representatives of twelve countries come to attend the celebration of the centenary of the conversion of Cardinal Newman. Although this regional assembly did not have the power to take decisions concerning the reorganization of *Pax Romana*, the questions of opening it to university graduates was discussed, as well as the extension on the spiritual plane of the entr'aide work, and the

foundation in one of our Catholic universities of an institute of international research.

At the end of June 1946, after the commemoration in Salamances of the fourth anniversary of the death of Francisco Vittoria, the President Ruiz Giménez took the initiative in tightening bonds, loosened by the war, between European and American students — more than thirty countries were represented. This first Congress since the end of hostilities treated the great problems of the hour on moral as well as social and cultural planes, and, deduced from this, the future tasks of *Pax Romana*. Its work: the apostolate in university circles, the affirmation of the rights of the individual in the face of abusive interventions of the States and the perils menacing Christianity.

In Salamanca, the foundation of an international association of lecturers in Catholic universities, *Universitas*, was agreed upon, and Professor Dering of Lublin chosen to preside. Thus the first attempt was made to group Catholic intellectuals in an international cadre by grouping them by profession. Indeed it appeared inopportune to continue to make *Pax Romana* rest solely on the student organizations at a time when, in a shattered world, at grips with multiple and agonising problems of new dimensions, the presence of Catholic thought ought more than ever to be in evidence.

So, it was not surprising that two months later, during its Jubilee Congress, the twentieth held in Fribourg, foundations were laid for an international group of intellectuals, working parallel to that of the students in a spirit of close collaboration.

This Congress began with the first Interfederal Assembly convoked since 1939, and, for old members like me, there were very few familiar faces.

Mr. Joaquin Ruiz Giménez, happy in having seen *Pax Romana* during his seven years of office overcome the divisions which separated humanity, relinquished his mandate. The assembly designated to succeed him Mr. André Florinetti (Switzerland) who, during the conflict, had collaborated with the General Secretary in the very useful work of the World Fund for the help of students, a fund which the Congress decided to continue to work with.

Then, while the intellectuals were discussing in Fribourg their future organization without, however, deserting the university and its course of lecture on *The conception of the State*, the students and chaplains devoted their study days at Estavayer-le-Lac to *The future of Pax Romana*.

Bringing together students and old members in the same spirit of enthusiasm the Congress itself opened solemnly on 1st September. Its general theme was *The Christian duty of the university student*. And its participants wanted to mark the jubilee of *Pax Romana* by the gift of a bronze commemorative plaque to the University of Fribourg. Placed in the entrance hall, it recalls most appropriately to the incoming students the foundation in Fribourg in 1921 of an organisation which has not ceased to work in a generous, constructive spirit and to show during humanity's tragic hours that the Christian ideal is stronger than hate. The congress unanimously improved the enlarging of the framework of *Pax Romana* pending the approval of the Holy See. This entailed drawing up new statutes, placed in the charge of a provisional commission under the presidency of Mr. Hubert Aepli, Chancellor of Fribourg University. Two departures, particularly sad, were announced as irrevocable: those of

Fr. Gremaud, who was the incarnation of *Pax Romana* for us, and of Rudi Salat, to whom our movement owes, in particular, its remarkable emergence in the New World. To both, proclaimed honorary members, the Congress members expressed their boundless gratitude. Fortunately neither one nor the other ceased to advise the new teams of leaders, particularly the unforgettable Fr. Gremaud who had agreed to be the ecclesiastical assistant to the IMCS. At the final session of the Congress, seventeen federations were officially welcomed to *Pax Romana* which witnessed the resumption of activities of the social, medical missionary and press secretariats. Mr. Domingo Santa Maria continued to run the Ibero-American secretariat on the other side of the ocean.

To succeed Fr. Gremaud, His Lordship Mgr. Charrière, an old member, called on Fr. Joseph Schneuwly, to-day secretary of UNDA, who was fortunate enough to have the precious assistance of the former aide to the General Secretary, and a great friend of us all, Bernard Ducret. Meeting in Fribourg at the beginning of January 1947, the provisional commission of the ICMICA chose Mr. Ramon Sugranyes de Franch, professor at the University of Fribourg, as its Secretary. At last, in the spring, the delegates of organizations of Catholic intellectuals from twenty countries obtain with the special blessing of His Holiness Pius XII, the approval of the new structure of *Pax Romana*.

With the jubilee congress of Fribourg, the old *Pax Romana* came to an end, this child, always a little weak, which had been transformed into an adult, matured by the vicissitudes of a fratricidal war. But although *Pax Romana* had changed its face, it remained true to itself, realising better still the ideal of a truly living university community spread over all Catholicism. Animated by an authentic spirit of apostolate its horizon is not limited to the world of ideas. Of this new *Pax Romana* it is for its President to retrace, in his turn, its development. Therefore I hand him my pen.

I do not want to hide the joy felt in Fribourg in welcoming in July for a simple reunion the delegates of *Pax Romana* which is united to it by so many close bonds. *Pax Romana* to-day a lively forty-year-old whose true aim was so well-defined by Etienne Gilson: to organise in the world a fraternity of minds who put their intelligence to the service of God.

Roger Pochon

The Establishment of Pax Romana

My first contact with *Pax Romana*, on the international level, dates from the war-years: as a young lecturer in Spanish at the University of Fribourg, I was able to take part in the meetings of 1944 and 1945, held in Fribourg and Montbarry. However, my real collaboration with *Pax Romana* only started in November 1946. The work then consisted of drawing up the statutes for the new branch of «intellectuals» the creation of which had been decided upon at the Jubilee Congress in September, and my friend Hubert Aepli, Chancellor of the University of Fribourg, who presided over the provisional Commission of the future IMCI, had asked me to participate in it with a young Fribourg lawyer, M. Jean Castella. A short time afterwards the provisional Commission held a session in Fribourg and nominated me as secretary. Since that time, if I may say so, I have worked continually with *Pax Romana* through its International Movement of Catholic Intellectuals. It is now fifteen years since that time and it is probably for this reason that I have been asked to go on with the chronicle, started so well by the «patriarch» Roger Pochon.

Now the first page of the «New Testament» in *Pax Romana* was in Rome on Low Sunday, in 1947. Two assemblies, one for students and one for intellectuals, met and approved the statutes of their two respective movements – the students in Anzio and the graduates in Rome. They then united on 12th April, at the palace of the Apostolic Chancellery, to approve the common statutes which joined the two movements to the unique spirit of *Pax Romana* this spirit which Etienne Gilson defined in the evening of the same day in an unforgettable conference: *Christianity and the intellectual*. Within the space of a few hours the Secretary for State of His Holiness Pope Pius XII approved the new statutes and nominated Mgr. François Charrière, bishop of Lausanne, Geneva and Fribourg, general ecclesiastical adviser to *Pax Romana*. On this same occasion Cardinal Giuseppe Pizzardo was nominated Cardinal Protector.

This was, as Rudi Salat said, the solemn inauguration of *Pax Romana*.

Since then the two movements have gone on with their separate work, according to their individual mission, but united by the same ideal. The reorganization which had just taken place in *Pax Romana* was more than the addition of a new structure for intellectuals to those that already existed: it was a deeper transformation, which on one hand rejuvenated the student group and on the other realised a need which had been felt for a long time, to consolidate all efforts towards a really intellectual apostolate among laymen. Thus it is that *Pax Romana* divided into two, remaining at the same time, faithful to its vocation of Christianising the university milieu: not only the milieu in the university, but also the milieu of all those have intellectual work to do – who have intellectual problems to solve, intellectual in the true sense of the word, or who practise a profession which consists of the use of

the intellect and which requires a long intellectual development in the university.

Everyone knows how linked I am ICMICA I should like my chronicle to be that of *Pax Romana* as a whole. If, in spite of this desire, certain events in the life of ICMICA are reported in a more vivid and more personal way than those of IMCS, I should like to apologise in advance.

The first President of IMCS was Mr. Josef Gonzales Torres from Mexico, proof of the progressive extension of the movement in Latin America. In 1947, the Interfederal Assembly met at Spa in Belgium after a few enjoyable missionary days in Louvain. In 1949, it met in Mexico. The theme of this assembly showed that *Pax Romana* had a deep insight into the apostolic needs and problems of the Latin American continent because it dealt with the social responsibilities of the student. At the back of the conference hall, a large poster proclaimed — not without a hint of wholesome demagoguery —: «Students, do not talk of Heaven to the workers when their stomachs are empty!»

An important innovation must be mentioned on the occasion of the Interfederal Assembly in Mexico: on the resignation of Father Joseph Schneuwly, a layman was nominated, for the first time to direct the General Secretariat of the student movement; it was Mr. Bernard de Hoog from the Netherlands who was to remain in office for three years, according to the new statutes. During this same time Rudi Salat left the General Secretariat to go and serve his country in a post of high responsibility: at the time when Chancellor Adenauer was reorganising the German diplomatic service, there was no-one better than he, with twenty years' experience in *Pax Romana*, to deal with cultural affairs. He stayed there for three years and then was sent as adviser of the German Embassy to the Vatican and then to UNESCO as the head of the Department for Cultural Affairs. Besides Bernard de Hoog, the General Secretary IMCS had other very efficient collaborators: Bernard Ducret stayed at his post and with him Rosemary Goldie from Australia, and Mieczyslaw de Habicht from Poland who succeeded Edward Kirchner in the department of aid to student victims of the war and the persecutions which followed in countries under communist domination.

In September 1947, the IMCS, through the influence of Rudi Salat, had initiated another important project: that of holding an international meeting in Germany, in a Germany who was hardly raising her head above the material and moral ruins of Nazism and the war. The meeting was held in the Jesuit Retreat House at Rothmanshöhe in Bavaria, in spite of all imaginable difficulties, even that of the subsistence of the delegates which had to be ensured by the American aid service. It showed how *Pax Romana* encouraged spiritual and cultural exchanges between Catholics of different countries and and it also marked a new success in the spirit of reconciliation embodied in *Pax Romana*.

On the side of the Movement for Intellectuals, under the expert presidency of Roger Millot and having as Vice-President Vittorino Veronese (Italy) and Father Edward V. Stanford, O.S.A. (United States), these two years were marked by the Plenary Assembly of 1948 at St. Edmund's College (Ware, England), at which the subject for study was the Universal Declaration of the

Rights of Man, that the United States were then compiling and the Plenary Assembly at Luxemburg in 1948 which had as a theme *Christian Universality*. Immediately after this assembly, the General Secretary of ICMICA wished to make the universal significance of the new movement penetrate more deeply into individual federations and for this purpose he undertook a threemonth tour of South America.

The importance that *Pax Romana* had assumed in the international world, was, in a certain sense, sanctioned and confirmed by the United Nations: we received «consultative status» in 1948 in the Economic and Social Council of the United Nations and a few months later, UNESCO, which had just begun its work, gave us the benefit of «consultative arrangements» as a non-governmental organization. We did not however neglect our responsibilities in Catholic international life. In the same year *Pax Romana* assumed the presidency of the «Conference of Presidents» of international Catholic organizations and organized the meeting at Fribourg. With Roger Millot as President, this session was a truly decisive one for the conference and gave it a new impetus. A short time afterwards it was «institutionalised» under new forms and took the name of *Conference of I. C. O.*

The Congress of the Holy Year 1950

1950 was for all Christianity the Holy Year. *Pax Romana* also wanted to celebrate, in a suitable way, the Jubilee of the Redemption. It was first at Amsterdam with the XXI World Congress, that the fidelity of the Catholic university graduates and undergraduates to their own mission within the divine plan of salvation, was admirably manifested under title *The co-operation of the intellectual in the work of the Redemption*. For a week the most distinguished men of Catholic thought illustrated, under all its aspects, this mission of *Pax Romana* in the intellectual life, which the Holy Father, Pope Pius XII had just assigned to it, in his message so full of teaching and encouragement: «Yes,» said the Holy Father, «be present in the thick of the combat of the mind!» And again, «among the great number of our brethren, the Catholic students and intellectuals of the whole world... We remember the pressing urgency of these two duties: the realisation of contemporary thought and service to the Church». Afterwards, during the pilgrimage to Rome, five thousand graduates and undergraduates made a great manifestation of their faith.

That year, the two movements had their own Assemblies immediately before the Amsterdam Congress: that of ICMICA in Appeldoorn; that of IMCS in the castle of Bouvignes near Breda, under the presidency of Mr. Kees Pompe (Netherlands). But in remembering the Congress of Amsterdam, we also remember that it was the last time we heard in public the warm voice and ardent words of Fr. Joseph Gremaud. It was he who first thought of the Congress and it was he who opened it. It was with great effort that he undertook the journey to give his speech, and afterwards this beloved priest had to retire once and for all from the active life of *Pax Romana*, to which he had

been devoted for twenty-five years. He retired to his native town of Bulle and God allowed him live long enough to receive, two years later, a Doctorate *honoris causa*, conferred by the University of Montreal. Monseigneur Emilio Guano, from Rome then succeeded him as the nominated Ecclesiastical Assistant of the Student Movement.

The following year, 1951, was that of the thirtieth anniversary of *Pax Romana*. It was celebrated at Rheims, in the old abbey of St. Remi, by concurrent Assemblies of the two movements — that of IMCS presided over by Dr. Claude MacDonald (Canada), had to ratify the end of the term of office of Bernard de Hoog, as the General Secretary and his replacement by Bernard Ducret (Switzerland). During these Assemblies at Rheims, *Pax Romana* came to know, very well, His Excellency Monseigneur Roncalli the Apostolic Nuncio in Paris and soon Cardinal Patriarch of Venice and now Supreme Pastor of the Church.

From then on the Secretariat at Fribourg continued to develop. The collaborators became more and more numerous and their nationalities became more and more varied. It is not possible to cite all their names here. I shall make an exception for Thaddée Szmikowski, who came to work in the General Secretariat of ICMICA, when M. de Habicht became the permanent Secretary of the Conference of the I. C. O. At the same time, Jean de la Croix Kaelin O.P. replaced Mgr. Romain Pittet, the chaplain of the ICMICA, who became the Vicar General of the diocese of Fribourg.

Before, in the spring of 1951, ICMICA organised its first study meeting, at Limburg an der Lahn, on a subject of intense topical interest, above all for Germany: the application of the Universal Declaration of the Rights of Man. In October of the same year, *Pax Romana* was able to give effective collaboration to a historic event in the history of the Church: the first World Congress of the Lay Apostolate.

From 1947 onwards the *Pax Romana Journal* began to appear regularly again under Bernard Ducret. This indispensable line of communication between the two movements and their members was edited in several languages, without any article being translated. Was this taking for granted the linguistic abilities of our «intellectuals», both students and graduates? We abandoned this method at the request of our two assemblies: since 1952 the Journal has appeared in two editions, French and English.

In the sphere of publications, in 1950, ICMICA undertook a considerable venture. We wanted to put the work of *Pax Romana* on the intellectual level into a more concrete form by creating a real instrument of work. It was the review *Scrinium, Elenchus bibliographicus Universalis*, which appeared every two months from 1950 to 1955. In this bulletin, we wanted to offer to the reader a choice of important books, of all orders and of all nations, likely to interest a very wide intellectual public. Unfortunately, this undertaking, in spite of a great deal of effort (and money) failed. At the end of five years, the number of subscriptions was too low to cover the expenses and publication had to be suspended.

All these activities did not take place without a strain on the budget of *Pax Romana*, which was administered in common for the two movements. And Bernard Ducret, burdened with the common administration, soon saw the

old enemy of *Pax Romana* reappearing: the eternal deficits dragged on from year to year. Fortunately a finance committee was created. Its founder President, Mr. Albert Auberger, from France, nominated in 1950, is still in office, and *Pax Romana* owes him an immense debt of gratitude, and extend it also to his colleagues on the committee.

A Period of Consolidation

The six years which separate the Jubilee Congress of Fribourg and that of 1952 in Canada, were those of the great advance of *Pax Romana*. They were followed by a period which one could term as the period of stabilisation, or better still of consolidation, and of strengthening of the rapid progress which had been accomplished.

1952 took us overseas for another World Congress, the twenty-second. It took place in Canada, between the universities of Montreal and Quebec. Its theme began a series of congresses devoted to the university. The one in Canada. Another innovation of this Congress was a special charter flight, and the discussions of the Commissions were published in two volumes, one in French and the other in English, under the same title as the Congress. During the days preceding the Congress, the Assemblies of the two movements were held in Toronto. Then a stop of a few hours at the University of Ottawa allowed our members to get to know another aspect of university life in Canada. The new innovation of this Congress was a special charter flight, which allowed *Pax Romana* to take a large number of participants from Europe at a much lower cost. Since then this experience has often been repeated and always with remarkable success.

I mentioned the stabilisation and the deepening of the work of the two movements; IMCS, under the presidency of Rosaire Beaulé (Canada), drew up a «Latin-American Plan» of the highest importance at Toronto. Following this plan the federations of the different Latin-American countries undertook a series of commitments, to be accomplished over several years; regional meetings were envisaged and for the Atlantic around Rio de la Plata, that of into three zones, that of the Atlantic around Rio de la Plata, that of the Pacific, and that of Central America and the Leeward and Windward Islands. Instead of a regional secretariat in Latin America, a permanent post of Latin-American assistant at the General Secretariat in Fribourg was anticipated. In the General Secretariat we have seen, after Nemesio Canela, Emilio Fracchia (Paraguay), Jaime Cordova (Peru), Raul Gonzalez Simon (Cuba), and Carlos Castillo (Uruguay); and a Latin-American information bulletin, in Spanish appeared regularly in duplicated form. Lastly, an essential part of this plan was the system of scholarships for study and travel, from which nearly every year six or eight leaders from Latin America could benefit, thanks to the subsidies of a comprehensive Foundation.

In Toronto, Roger Millot, the first president of ICMICA, saw his office coming to a close. Sir Hugh Taylor, a Dean of the Graduate School of Princetown

University, member of the Pontifical Academy of Sciences, succeeded him. Under pressure from him the Plenary Assembly began, in Toronto, a careful study of the reasons for the existence of the movement and of the methods of work, which ought to be continued at the Assemblies of the two following years.

In the same year 1952, ICMICA held a study meeting, at Salzburg in Austria still on the theme of Human Rights, but this time on one particular point: *The Rights of Parents in the School*, the results of which were published in German, with a corresponding publication in Italian. The third of these study meetings took place in Venice in 1953, on a subject none the less current and interesting: *The Moral and Social Aspects of the Problem of Population*.

On its part IMCS was also organising study meetings, centred especially on the problems of the university apostolate: the meeting of 1949 in Maria Stein (Switzerland), on Catholic action in the university – and of 1951 in Fatima (Portugal), on the intellectual apostolate. The result of this work is an excellent series of brochures, in several languages, edited by the General Secretariat: *L'Action catholique dans l'Université, La Formation professionnelle chrétienne, L'Apostolat intellectuel, University for Christ, The University Apostolate in Action*. Likewise the women students and graduates held study groups nearly every year, concerning one or other precise aspects of their particular vocation.

The effort of stabilisation and the research for better formulas of work and organization has been the sole preoccupation of the two Plenary Assemblies of ICMICA, in 1953 in Bonn (Germany) and in 1954 at Lisbon (Portugal). The actual intellectual aspect of the work was the object of the seventh Assembly, of which the result was a volume published in Germany in two languages – *Apostolat intellectuel – Apostolat des Geistes*. In a similar way, the following year in Portugal, it was undertaken to redeem the social and human values of the professions, to clarify the Christian exigences of professional life and to establish, in this sphere, *Pax Romana's* own responsibilities and that of the groups affiliated to it. From the beginning of the intellectual movement, it was understood that the intellectual apostolate, which has as its aim, to assure through an active organ the radiating presence of Catholic thought in the world of culture, and the professional apostolate, is the work of evangelisation in the professional milieu, both working side by side. That is why ICMICA has begun the regrouping of the members of each profession. Such was the origin of the international professional secretariats.

The structure and the running of these organisations are the elements which are the most strongly developed in ICMICA. We began with a conception of professional secretariats, similar to the sub-secretariats of ICMICA: organs simply run, depending on the General Secretary and entrusted to one person, or to a specially competent national group, but the insufficiency of this method soon appeared. As early as 1950, the Assembly of Appeldoorn decreed new norms, foreseeing that the professional secretariats are truly representative organs, with an international structure, which draw together the national groups of the same profession to form its own international federation, which would incorporate itself in *Pax Romana*, no longer like an organ of the whole, but as a constitutive element, as a «professional» titular member. Only two

professions have made use of this right and formed themselves into international autonomous federations, the Pharmacists and the Doctors; the others (Engineers, Jurists, Artists, Writers, Scientists and Secondary School Teachers) have preferred to retain the statute of the international secretariats.

A detailed account of the activities of all these secretariats and federations would take up as much space as the whole of this document. But «that is another story». Or rather, another aspect of the same story, which we cannot set down here in detail. It will suffice to mention the international Congresses of the different professions which the respective secretariats have organised, since the first International Congress of Catholic Pharmacists and also the first Congress of the Artists, which took place in Rome, coinciding with the *Pax Romana* pilgrimage for the Holy Year 1950, and the international Congress of Jurists at Royaumont, in 1953. To the end of this long list can be added the third Congress of the Artists and the eighth of the Doctors in Munich, as also the fifth Congress of the Pharmacists in Paris, during the summer of 1960.

It is regrettable to notice that growth and development of the professional secretariats of ICMICA – the source of the organs – was not accompanied by a corresponding growth in IMCS. On the contrary: the sub-secretariats for students of Medicine, Law, Pharmacy, and Economics, as well as the sub-secretariats of the Fine Arts, of Social Action and the Missions have a strong tradition of working in favour of professional Christian organisations and they have had important international meetings. For example, there was the International Congress of Missionary Activities in Louvain, the meeting of medical students at Pontoise and the study week of the sub-secretariat of Social Action and Formation, at Luxemburg, all in 1948, or that of the sub-secretariat of Economic and Social Sciences, at Tilburg (Netherlands) in 1950. Since then, unfortunately, these sub-secretariats have been biding their time and some have even come to a stand-still. On the other hand, the sub-secretariat of Student Engineers has, during these last years, shown itself to be remarkably active. It has succeeded, with the help of the International Secretariat of Engineers, Agriculturists and Economists. And it follows the path by which the two movements of *Pax Romana* can and must aid one another, for the greater benefit of each other.

Finally, the last point to notice during this period of stabilisation, is *Pax Romana's* presence in organised international life. It has continued to cope with the responsibilities which spring from «consultative status» in the United Nations and UNESCO. Professor Oscar Halecki, then Edward Kirchner in New York, Mr. Emmanuel Buenzod, then Miss Archinard in Geneva, have been its special representatives, who have devoted much of their time – and leisure – to the difficult task of representing us in these official international organisations.

We have likewise given our attention to the neutral non-governmental organisations. In particular, IMCS has co-operated with World University Service, to which *Pax Romana* has always been especially linked, as a «sponsoring organisation», represented at its Assembly by elected members and on its executive Committee by Bernard Ducret – who consequently became General Secretary.

Among the other Catholic international organisations and in the organisation which unites them, *Pax Romana* has never refused the work which has been assigned to her, nor the responsible posts that have been entrusted to her. She has especially tried to encourage international «vocations» and she has never neglected the formation of these of her members who desire to work on the international level.

Asia and Africa

The Interfederal Assembly of IMCS in 1953, was held in Krabbelsholm (Denmark) under the presidency of a Dane, Kaspar Kallen. Among the decisions taken, the most important was that to organise a seminar at the end of same year for all Asian students in Madras. It was the beginning of a new era in *Pax Romana*, that of world-wide extension. This «new-line» was noticed even more strongly at the Interfederal Assembly of 1954, held at Flüeli in Switzerland. There, Mr. Joseph Kuriacose, an Indian student, who had finished his doctorate in chemistry at Louvain, was elected President of IMCS. Thus *Pax Romana* students had been pioneers; in 1949, an international Catholic organisation had for the first time a President who came from Latin America: five years later it was an Asian.

The Asian seminar in Madras, took place in December of the same year and it was a great success. The *All India Catholic University Federation* played the role of champion of the ideal of *Pax Romana* in Asia. And she has always remained faithful to both movements, the students' and the graduates' after the foundation of the Newman Association. The European delegates brought back from Asia this same impression of the depth of the faith, of solidarity in apostolic work, and cultural richness, which we found again in 1960 at the meeting in Manila. Since 1954, Asia has played an important role in the programmes of *Pax Romana*: continuous affiliation of Catholic student organisations from most of the non-communist countries of Asia; regional seminars in Singapore and in Hong-Kong; growing participation of Asians in the running of the two movements: the appointments of Mr. Hubert Monteiro (India), Vice-President of ICMICA, Mr. Joseph Oei (Indonesia), Vice-President of IMCS; Philip Lo Fook Cheng from Singapore, Richard Kaptin Adisoermarta (Indonesia), then Francis Salvadorey (India) and Alfonso Aguirre (Philippine) as members of the General Secretariat.

Again in 1954, the two Movements organised jointly a study seminar, on *The Political Responsibility of the Christian*, in Luxemburg. And together they tried to prepare the XXIII World Congress, which was held in 1953 at Nottingham (England). It was a successful Congress, to which our British friends wished to attach the label of «austerity», and it was in reality a Congress at which a lot of work was done. The subject was continuing the theme of the preceding Congress, in Canada, on *The Mission of the University* and its aim was to study *The Problems of the Young Graduate*, or, in other terms, the period *From the University to Life*.

The meetings which preceded the Congress (that of IMCS in Leicester, and that of ICMICA at Nottingham itself) had brought a change among the directors. It was not without regret that Sir Hugh Taylor, at the end of his term as President of ICMICA and Vittorino Veronese, at the end of second term as Vice-President, left their offices. It seemed impossible that Bernard Ducret (re-elected once more for another year at Flüeli) would one day be obliged to leave the General Secretariat for ever. He had worked full time since 1954 and he was the one amongst us who knew Fr. Gremaud best, the only «survivor» of those who had collaborated with the Secretariat before the charges of 1946. Sir Hugh Taylor succeeded Professor Willem P. J. Pompe, of the University of Utrecht, the father of Kees Pompe who had been President of IMCS in 1950: as always the students, in *Pax Romana*, took over from their elders: to Vittorino Veronese, as Vice-President, succeeded Professor Bichara Tabbah, of Beirut; and Bernard Ducret was succeeded as General Secretary of IMCS by Thom Kerstiëns, also Dutch, who had just finished his geographical studies at Utrecht University — Thom, a tireless traveller, would have need of his geographical knowledge!

Before, two important study meetings had been held in the spring of 1953: one by ICMICA at Louvain, on *The Human Problems arising from Nuclear Energy*, and another, of a completely new type: at the Oecumenical Center in Bossey, about thirty delegates, half from *Pax Romana*, and half from the Universal Federation of Student Christian Associations, met for the first time in an interdenominational meeting, to discuss the university from their own religious points of view.

The new team, the outcome of the elections at Nottingham, — among the principal leaders only the President of IMCS, Joe Kuriacose, the undersigned, then General Secretary of ICMICA and his assistant Thaddée Szmikowski remained in office — put themselves willingly to the task, helped by the chaplain attached to IMCS, resident in Fribourg, a charming man, Fr. Dominique Louis, O. P. Immediately they came face to face with grave financial difficulties. But what good can come of talking about what has always been the stumbling-block of *Pax Romana*? Always, in spite of the growing needs of the university apostolate, we had to make a difficult choice in the possibilities of plans for future action, because of limited resources. The new crisis at the end of 1955, the most serious after the one of 1949, was overcome thanks to the support of the financial committee and thanks to the benefactors of *Pax Romana* and the kind thought of our Cardinal Protector! But it was necessary to sacrifice the review *Scrinium*, of which I have spoken, and other good plans.

In spite of that, 1956 was the year of the first big journey of the intellectual Movement alone: the pilgrimage to the Holy Land at Easter and the Assembly in Beirut — the material of which was later published in the Lebanon, under the title *Culture and Cultures*. The system of charter flights continued to give excellent service and all who made use of it to go to Jerusalem, and then Beirut, had a wonderful experience.

The same year IMCS organised a formation seminar at the European Headquarters of the United Nations in Geneva — but the participants were not exclusively European! — and the interfederal Assembly in Vienna. Other

important news was that Miss Maria de Lourdes Pintasilgo, from Portugal, succeeded Joe Kuriacose as President of IMCS.

In proportion as Pax Romana became a true world organisation, it was necessary to increase initiative on the regional level. We have seen the regional Latin-American plan of IMCS in action since 1952. In the following years a European Commission and a North American Commission came into being, and at the same time we tried to organise the work of students in Asia, and later in Africa, on a regional level. The ICMICA was undergoing this same form of development and it was the Germanic-speaking federations who set it going: Switzerland, Germany, Austria, Luxemburg, and Denmark organized a series of meetings year after year.

1957 was a year of much travelling for the student movement: in August, an Interfederal Assembly at San Salvador in Central America; in December the first Pan-African seminar in Ghana, a few months after this country had gained its independence. Both public meetings were important but the African seminar is as fundamental an occasion in *Pax Romana's* history as the Asian Seminar in Madras in 1954. We can be sure of this fact when reading the printed report of the meeting entitled «Africa... Christian Continent?» — published by the General Secretariat. The fruits of this seminar were immediately visible — everything moves so quickly in the Africa of to-day. Groups of Catholic students were established in all African universities all of whom were eager in their demand to be affiliated to *Pax Romana*; some of their most promising leaders have been able to take terms of office at the General Secretariat, thanks to the UNESCO travelling scholarships and to *Pax Romana's* Entr'aide system. Among others, Nicholas Muraguri, from Kenya; Robert Odinkemelu, from Nigeria; Edward Ulzen, from Ghana; Robert Ekinu, from Uganda; Edwin Khabele, from Basutoland, and all of them, like most of their fellows-students, have been nominated to posts of great responsibility in their respective countries, on completion of their university careers.

1957 saw the tenth anniversary of the movement for intellectuals, which was celebrated in Rome, the place of its foundation. The Holy Father, Pope Pius XII again wished to give *Pax Romana* the benefit of his enlightened teaching and gave an address on the duties of Catholics in the formation of the international community. The whole of the Assembly was again the object of an excellent volume *Pensée chrétienne et la communauté mondiale*, published in the series «Recherches et Débats» of the Catholic Centre of French Intellectuals.

For all Christendom, the year 1957 was also that of the World Congress of the Lay-Apostolate in which *Pax Romana* collaborated as much as it did in the first in 1951.

The year ended with another departure from the General Secretariat — such is life! — that of Thaddée Szmitkowski, Assistant Secretary to IMCI, a great specialist in *Pax Romana* on international questions, or rather on our collaboration with official international organisation. He left us to take up the post of Director of the Information Centre of Catholic International Organisations attached to the United Nations. Once again our Secretariat proved to be a «nursery» for international experts!

The Present Situation

The World Congress every three years has, introduced a true triennial rhythm into *Pax Romana's* life. This is the more evident since the two last ones coincided with great changes in the directing personnel. We had a new team at work in Nottingham. Another took over after the World Congress in Vienna, the XXIVth, in 1958 — or to be more exact after Assemblies which, as usual, preceded it.

But we must first of all recall some features of the Congress itself which was as grandiose in its significance, its framework, its number of participants, the value of its lecturers, and the feelings which it aroused, as the World Congress of Amsterdam in 1950. The subject was *The Meaning of liberty and the University of to-day* following the well-established tradition to consecrate the congresses to problems connected with the University. Its work, too, was the object of a publication under the same title as the Congress in the series «Essais et Documents» of the Research Centre for Catholic teaching in France. The Vienna Congress was honoured by the presence of Cardinal Koenig, Archbishop of Vienna, and Cardinal Tisserant, the Papal Nuncio; several ministers of the Austrian Federal Government; numerous ambassadors; the General Director of UNESCO, Dr. Luther Evans; etc. The participants were formally received by the Federal Chancellor at Schoenbrunn and the Mayor of Vienna, in the sumptuous décor of the great city of the eighteenth and nineteenth centuries...

The Interfederal Assembly of IMCS took place at Eichstätt in Bavaria, and a new President was elected, Bryan Wood from England, and a new General Secretary, Jaime Córdova from Peru, who had already been working for the secretariat for two years. The Plenary Assembly of ICMICA took place in Vienna, on the eve of the opening of the Congress. After having been General Secretary for twelve years of ICMICA, I became President as successor to Professor Pompe, and Thom Kerstiëns, who had been General Secretary until then, assumed the responsibility of the ICMICA Secretariat.

The «Journal» also took on a new look after the Vienna Congress. Under the editorship of Miss Bridaine O'Meara at first and then of Mrs. Maire Pompe, it changed its format and tended towards a more formal review of ideas rather than a bulletin of information which it had been during the preceding period.

1959 saw ICMICA at Louvain again for the Plenary Assembly of «austerity» and good work was done on the theme «Life of Faith in a Technico-Scientific World». The proof of the work done is the book which was published, «Faith and Technical Mentality» (Collection «Credo» Maison Plon in Paris). Each participant can also testify that the «austerity» in Belgium did not limit the cordial friendship and excellent receptions offered.

Towards the end of the year there was the wonderful venture of the going to South-East Asia and the meetings that took place in the Philippina capital — a venture which was such a great success, D. G. In the first place, the students wanted to give their Asian friends the chance of having the Interfederal Assembly in their own region of the world. Then, these same students held

a seminar on «The Social Responsibility of the University to-day», a subject whose present interest is striking when one considers the existing situation in Asia. The third meeting was that of the Asian students, when they discussed, between themselves, the problems of their various groups which are such a small minority in the big universities, and their apostolic task, in the midst of their non-Christian fellow-students.

There was also the first international meeting of the Catholic graduates of Asia and their meeting (the fourth at Manila) was devoted entirely to the intellectual apostolate, the urgent need for it, its conditions and its immediate possibilities in Asian countries. The fifth meeting was that of University Chaplains and the sixth, a Congress of Catholic Doctors.

To all this was added (the seventh meeting), a completely new type of meeting organized by *Pax Romana*, under the auspices of UNESCO, on «The Present Impact of the Great Religions on the Lives of Men in Orient and Occident». The religions represented were Hinduism, Buddhism, Shintoism, Judaism, Islam and the three Christian faiths, Catholic, Protestant and Orthodox. In order to emphasise the universality of the Church a Philippino Jesuit and a Japanese layman spoke for Catholicism. The President of the meeting, M. Olivier Lacombe, Professor at the Sorbonne, specified the aims with great precision these «expert» were not mere scholars and, even less, professors of «comparative religion»; they were the convinced believers of their respective religions and what had brought them together, on *Pax Romana's* invitation, was the desire to study the points of view of these religions on the great problems of the world to-day, such as industrialisation, the situation of the family in the overturned traditional structures, contemplative life in the technological world, etc. in short all problems which need to be solved by religious and moral inspiration.

After Manila, the attention of the two movements turned again towards Africa, which was so much in the limelight of world affairs in 1960. The IMCS, presided over by Mr. Peter Vygantas (a Lithuanian from the United States) since the Manila meeting, came together at the Interfederal Assembly in Lisbon where it was henceforth decided to hold an Assembly every two years) and made a start on the preparation for a new Pan-African Seminar in Leopoldville at the Catholic University of Lovanium. During this time the ICMIKA was also preparing an assembly for Africa, at the Benedictine monastery of Tioumliline in Morocco. Unfortunately this meeting never took place. The attitude of a minister of the Moroccan Government led us to understand that an international Christian reunion in an Islamic country could be interpreted as a provocation, and could be exploited as a pretext against the Church in general and the monastery of Tioumliline in particular. To void greater trouble we decided to cancel it ourselves.

Fortunately this was not the case for the Pan-African Seminar in Leopoldville. We hesitated a moment because of the political situation in the Congo, but then decided to hold it. This difficult decision was more than recompensed by the presence of a large number of students from the different African countries and by the good work that was done there.

The Pan-African Seminar in Leopoldville brings us to this Jubilee Year of our fortieth anniversary. A rapid glance over what has been realised in

these first six months and over our plans for the future is sufficient to show *Pax Romana's* present problematical situation: in the first place, the truly universal extension of our preoccupations — the General Secretary of IMCS has just completed a four-month tour of Latin America, prelude to the XXVth World Congress which will be held, God willing, at Montevideo (Uruguay) in 1962; the apostolic anxiety of our two movements, both of them attempting to define the meaning and methods of their work on the religious, intellectual and practical level more exactly, the desire to work for the union of Christians in a spirit of perfect submission and fidelity to the Church (enquiries among our members on the contacts between Catholics and non-Catholics; the meeting with our Protestant colleagues in Louvain, on the theme *Science and Technology in God's Design*); *Pax Romana's* presence in the international world (United Nations, UNESCO, etc.); service to the Church in the Conference of International Catholic Organisations, whose presidency we assumed again in 1961; keen interest in the Oecumenical Council, which is a great event in the history of the Church, etc., etc. Neither must I forget to mention the contacts and growing number of exchanges that we have been able to establish with Catholics, intellectuals and students, in Poland since 1957.

It is time to close this chronicle — too long and at the the same time too short — in my opinion! I am quite aware of the fact that it is fragmentary and anecdotal. It seems, in particular, very superficial to me. The history of *Pax Romana* could have been written in a completely different way and have retraced the sum-total of our hopes, the principles which guided us, the problems which we have had to face. It would have then been the history of an ideal and a series of successive attempts to realise this ideal. But we had been assigned to a different task: that of reporting facts, that of setting down a chronicle of memories. But then, how many events, how many names of dear devoted friends we have had to leave out! For those who played an active part in this history — even though they may not have been named — these few preceding pages will bring to life again many faces of friends, many moments of exaltation symbolising the friendship that exists in *Pax Romana*. For those who have not common memories as yet, we hope that they will read between the lines and find all the spiritual solicitude of a vast movement, whose one aim is to make Christ reign in the intellectual and university life.

Ramon Sugranyes de Franch