

PAX ROMANA

Pax Romana is a world organization of Catholic University students and of Catholic intellectual and cultural leaders. But Pax Romana is more than just another universal organization of Catholic students. It is a combination of organizations which form a great movement. It is an apostolic movement among university people which aims to restore all things to Christ. The work of Pax Romana is essentially a work of Catholic Action. The organization may be considered as a great framework which serves to unite and guide the efforts of Catholic students and cultural leaders in the work of the apostolate.

The structure of Pax Romana must be understood before we can appreciate the movement and its activities. The movement consists of two parts. First there is the International Movement of Catholic Students (I.M.C.S.). This section is composed of seventy-seven national student federations in forty-seven countries. One of those national federations is the Canadian Federation of Catholic College Students of which St. Dunstan's is a member. On our campus we have a unit of this federation of which every student is a member. Thus we see how we are connected to Pax Romana. Since I.M.C.S. is a student movement it is concerned with student life and student problems on the supra-national, national, local and individual level. The second part of the movement is the International Catholic Movement for Intellectual and Cultural Affairs (I. C. M. I. C. A.). The section brings together the Catholic intellectual and professional leaders throughout the world. Although of more recent origin, being in existence for only four years, the Graduate Movement of Pax Romana, as it is usually called, now has forty member organizations in thirty-three countries. This new movement was born out of the desire of the former members of Pax Romana to remain united in spite of the dispersal inevitable at the end of student days. But its real task is something more than the continuance of memories: it is to form an apostolate in the ranks of the intellectual professions throughout the world. The two movements are autonomous and show considerable diversity in their preoccupations since their fields of activity are quite different. Despite this autonomy and difference in activities, Pax Romana still remains a unity. Complex like all living organisms, it is united, however, by a community of aspirations and ideals.

Pax Romana had its beginning in 1921 when Catholic students and graduates of eighteen nations sponsored the first international congress at Fribourg, Switzerland. Many attempts had been made before this date to form an international student organization but war and other difficulties delayed the advent of such a movement. In the years between the two World Wars the movement grew steadily and expanded to include students in nearly every part of the world. When its normal activities were disrupted during World War II, Pax Romana directed all its energy to student relief in co-operation with other organizations especially the International Student Service Organization. In 1946, on the occasion of its silver jubilee, the first post-war congress was held at Fribourg. The movement had survived a critical period and the eight hundred delegates, representing forty countries, displayed a new enthusiastic spirit. The following year Pax Romana drew up a new constitution, dividing itself into the two movements which were mentioned above. One part remained the International Movement for Catholic students and the other became the autonomous movement for graduates. The most recent development in the spread of the movement has been the establishment of the North American Commission in 1950. This Commission seeks to bring Pax Romana to the student organizations on this continent and also to give their student organizations an opportunity to direct some of their native zeal and enthusiasm into the world movement.

The essential aim of Pax Romana is to serve and promote the apostolate in the university milieu. Etienne Gilson said that "the end proper to Pax Romana is to organize throughout the world the fraternity of those who place their intellects at the service of God." In order to achieve its end and to fulfill its essential aim it has a number of specific aims, which it seeks to carry out on the international, national, local and individual levels. Pax Romana aims to form Catholic University people for their task in the modern world; to promote a strong university movement in every country; to build the Christian culture of tomorrow through the Christianization of university and professional life; to represent Catholic university students and professional people in community life; to spread Christian thought and principles by means of the intellectual apostolate in the university and in society and finally Pax Romana aims to unite the Catholic students and intellectual leaders of the world in a spirit of universal char-

ity, supra-national understanding and mutual co-operation. The activities of Pax Romana in achieving its aims are many and varied. Working as it does in every level of student life from the world wide scope to the individual, and dealing with the multiple and disparate problems which are always present, the movement must have great variety and depth in its activities in order to attain its end. Among the more important activities may be mentioned publication of periodicals and pamphlets on many topics; congresses, study weeks, discussion and study groups on religious, intellectual and social formation of Catholic university students and promoting the work of the national federations. Because Pax Romana is a movement of Catholic Action, its activities are as broad as Catholic Action itself and reach every phase of student life.

The need for Catholic Action has been stressed by every Pope in recent years. A strong movement of Catholic Action is required in every country and in every phase of life if the world is to be restored to the principles of Christianity. But the need for Catholic Action is especially urgent among Catholic students and intellectual leaders because these men should be the real leaders of the world. Catholic Action in order to be effective must be organized and since we are students, our organizations of Catholic Action are really Pax Romana. Hence Pax Romana is not foreign and remote but should have a close connection with our student life at St. Dunstan's.

—JOHN MULLALLY, '53.

A good woman is a wondrous creature, cleaving to the right and to the good under all change: lovely in youthful comeliness, lovely all her life long in comeliness of heart.

—Lord Tennyson.

If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man should keep his friendship in constant repair.

—Samuel Johnson.