

The Communist Pitch Appeals to Africans

By GARY MacEON

(Gary MacEon has just completed thirteen months of travel around the world. He covered more than 50,000 miles and visited seven countries of Europe, fifteen of Africa, thirteen of Asia and two of Latin America. He returns with material for two books, one on Africa, one in the place of the Christian in today's world. He has summed up his major reactions in a series of five articles of which this is the fourth.)

Is Communism winning in Africa? The question is one that arises almost spontaneously on American lips in any discussion of that continent. Perhaps its frequency indicates some justification for the common African complaint that we are less concerned with their welfare than with their support in the Cold War.

Be that as it may, I shall attempt to answer it.

Communism starts with an enormous advantage in the newly independent African states.

Capitalism has been tried in these countries for a hundred years. It has disrupted their traditional socio-economic systems without creating prosperity or a high living standard in any one of them. Their leaders are convinced that free enterprise cannot serve them any better today than it did yesterday, that it will continue to work against them and to the unfair benefit of the highly developed Western nations who sing its praises.

Communism, on the contrary, has not been tried in Africa. It, consequently, has

no negative history to live down. African leaders discount the Western criticisms of its inhumanity. Not a few of them have been indoctrinated in its teachings in Western universities in which they were subjected to discrimination and exposed to the worst in our culture because of their color.

All of them are constantly reminded that Communism has raised an underdeveloped Russia to a position of world leadership and high levels of education and living in fifty years, and that it is currently modernizing China. It can do the same for Africa, they are assured.

The argument that Russia sacrificed countless millions of its citizens to achieve its rapid advance and that China is sacrificing an entire generation carries little weight. "What do we have to lose," they ask. "If we do nothing, we sacrifice both ourselves and the future. Would a generation not be a small price to pay in order to bring the good life to our children?"

The point is one that we in the West tend to overlook. The love of parents for their children is one of the strongest weapons of the Communists, and it will remain in their hands for as long as there are masses of children living in destitution.

The Communists proclaim loudly that no strings are attached to their aid. What Africans are discovering, however, is that it is very expensive. Ghana saddled itself with a fleet of Soviet commercial planes, poor imitations of earlier American versions. The Russian technicians who operate and service them cost more than their Western counterparts, and many of

them need interpreters as well. Major servicing involves returning the plane to Russia. Fewer than half the planes are airworthy at any given time.

Elsewhere, one hears the same complaint of high cost, poor quality and unavailability of equipment. The most common example is the old-fashioned tractor designed for arctic weather conditions, with an enclosed cab in which the operator sweaters.

All in all, I think that Africa's experience of Soviet aid up to this time has been a very healthful lesson. We can at this level meet the open competition to which Khrushchev used frequently to invite us a few years back, but about which we don't recently hear so often from him.

What would, I think, be a mistake would be to force African countries to choose, or to impose such rigid political conditions on our aid as to make them completely dependent on Russia. That would be to direct them to the road along which Ghana has already moved a considerable distance. There, Communists are in key positions. Business is regimented. The press has become a weapon of terror and misrepresentation. Education is degenerating into brain-washing, as the protest of the Vice-Chancellor of the University of Ghana in this year's Commencement address eloquently testifies.

Nor do I think that we can hope in our lifetime to see in Africa an economic system remotely similar to our private enterprise. Even the most moderate of the African leaders with whom I discussed the subject, President Nyerere of Tangan-

ika, scoffs at the idea. Our broad-based private enterprise in the West, like our party politics, became possible only after a long period of accumulation of capital and development of education under far more restrictive systems, he argues.

All of Africa's leaders agree in advocating economic development along the lines of what they call African Socialism. Just what this means, two of them agree. For Nkrumah it seems to be very close to Communism, to judge by his Marxism as a product of industrial capitalism. Since Africa never passed through the class war, he says, Communism has no meaning for it.

Neither has traditional Africa known private property in our sense. Land has always belonged to the tribe, and even personal possessions such as cattle were held subject to social restrictions. The tribal council might compel the owner to yield them when it considered that the good of the group so demanded. The advantage of the system was that it created a close sense of community and ensured a fair sharing of production among the members. Its disadvantage was that it left little incentive for capital accumulation and consequently induced economic stagnation.

Nyerere and others hope to preserve the spirit of the traditional system, which recalls the community of goods of the early Christians. They believe that credit unions and cooperatives can achieve capital formation and progress at the village level, and that the state itself must take the initiative in large-scale industry. Only time can determine whether they will in fact find an African way.

COURIER-JOURNAL
Thursday, Dec. 10, 1964

Priest Raps Welfare 'Raids'

Boston — (NG) — People receiving public welfare assistance are being harassed and deprived of constitutional rights, a priest-social worker said in a statement to the press here.

Father Joseph T. Alves, director of Family Counseling and Guidance Centers Inc., said that "some welfare personnel in our local communities are conducting 'midnight raids' on women who receive aid for dependent children.

The theory behind such raids, Father Alves explained, is that some of these women "may be cheating," receiving welfare benefits on the pretext that there is no man in the family to support the children. They live clandestinely with their husband or another man. Some times, it has been found, husbands unable to find employment pretend to desert their families so that the children will have at least the small amount paid for aid to dependent children.

"As a member of the Commission on Ethics of the National Association of Social Workers, Father Alves said, "I wish to point out that the practice of wholesale 'midnight raids' is a violation of the natural and civil rights of human beings in our society and is absolutely contrary to the spirit of the Social Security Act and our democratic institutions—both of which seek to insure the dignity of man."

St. Agnes Grads

Alumnae Association of St. Agnes High School Christmas Party at St. Agnes High School, Tuesday, Dec. 29 beginning at 8 p.m. Kathryn Phelan, chairman of arrangements, announced program will begin with Benediction of the Blessed Sacrament in the Convent Chapel. A song fest and exchange of gifts. For special entertainment, arrangements are made for a program by St. Agnes Glee Club Ensemble. Refreshments to be served in cafeteria decorated for the party.

AT ALL
CRITCO STORES

Make that
"ONE FOR THE ROAD" Coffee

MAXWELL HOUSE COFFEE 1 LB. TIN
OF COURSE! 69¢

MAXWELL HOUSE INSTANT COFFEE
6 oz. Jar . . . 99¢
10 oz. Jar . . . \$2.39

FRENCH'S SAGE
½ oz. Tin 19¢

REAL GOLD ORANGE BASE
6 oz. Tin 2 for 37¢

NINE LIVES CAT TUNA
6 oz. Tin 2/29¢

ANGLO CORNED BEEF
12 oz. Tin 53¢

RIVER RICE
1 lb. Pkg. 2 for 35¢

SCOT TOWELS
Reg. Roll 2 for 37¢

SCOTKINS
White or Colors 2-35¢

SCOT TISSUE
White or Colors 2-35¢

WALDORF TISSUE
White or Colors 4-37¢

READ'S GERMAN POTATO SALAD
16 oz. 33¢

'Dialogue' Comes to India

Bombay — (RNS) — Protestants, Anglicans and Syrian Orthodox joined Roman Catholics here in an historic ecumenical gathering held in conjunction with the 38th International Eucharistic Congress.

Presided over by Cardinal Bernard Alfrink, of Utrecht, Holland, the meeting featured addresses stressing the importance of reconciliation and better understanding among all Christian bodies.

Speakers included Bishop Jan Willibrands, secretary of the Vatican Secretariat for Promoting Christian Unity; Anglican Bishops John W. Sadq and Christopher Robinson of Nagpur and Bombay, respectively; C. C. Pande, chairman of the North India Provincial Synod

of the Methodist Church; and the Rev. Arthur Saunders of the Methodist Church in Bombay.

All spoke warmly in hailing Pope Paul VI's visit to Bombay and in supporting the ecumenical movement.

Bishop Willibrands recalled that the late Pope John XXIII, on his own initiative, had started a dialogue in an effort to discover how the Roman Catholic Church could satisfy the legitimate desires of its "brothers in Christ." In line with this ecumenical initiative, he added, both Pope John and Pope Paul sent official observers to all important international meetings and conferences of other Churches.

Mr. Pande said that while the

dialogue had made a good beginning, the separation of centuries needed some years of discussion and friendship before achieving union. Bishop Thomas Mar Dionysius of the Syrian Orthodox Church of South India was prevented by illness from attending the meeting, but sent a speech praising the ecumenical movement which was read to the assembly.

He said that the fact Pope Paul attached great importance to the movement was clear from the fact he planned to devote considerable time on Dec. 3 to meeting various heads and representatives of Christian Churches and communities in India.

Rochesterians Sing In College Concert

The Newton (Mass.) College of the Sacred Heart glee club will present its annual Christmas concert Tuesday (Dec. 15) at 7:45 p.m. in the Chapel of the Most Blessed Trinity on the Newton campus.

The Newton glee club, composed of 45 voices includes Rosemary Farley, daughter of Mr. and Mrs. Albert J. Farley, 98 Westwood Dr., and Joan Wegman, daughter of Mr. and Mrs. Robert B. Wegman, 760 Long Pond Rd., Rochester.



Nuns Nurse Norseman

Maryknoll — (RNS) — Sven Erik, a 17-year-old Norwegian seaman, smiles his thanks to three Maryknoll teaching Sisters who acted as doctors and nurses, pro tem, when he was injured aboard the freighter Toreador. He fell 40 feet to a steel deck during a storm, suffering multiple injuries. The returning missionaries — left to right, Sisters Donna Marie, Grace Dorothy and Joseph Eileen — nursed him expertly from mid-Pacific to Los Angeles where they turned him over to physicians. This picture was taken aboard ship when Erik insisted he wished a souvenir of their service. The three Maryknoll missionaries were enroute to the Motherhouse at Maryknoll N.Y., following 10 years' work in the Philippines.

GOD LOVE YOU!

By MOST REV. FULTON J. SHEEN

Remember the Gospel story about the cure of the ten lepers? Only one, a Samaritan, returned to thank Our Lord. Think of it! Ten men who had been doomed to a living death destined to a suffering vigil as, limby by limby, their bodies rotted away. Ten men given back their lives, and only the member of an outcast race came back to say "Thank You."

And today, gratitude is still one of the world's most neglected virtues. What of us in the United States? How much we have been given but how often do we return to thank? In the midst of modern discouragement about teenagers who have more and seem less grateful for it than most, it is well to know about one member of that "outcast race" who wrote to us: "I needed some way to thank God for all He has given me. Money is just about the only thing that I haven't got right now. Please use my last \$1 for the Missions." It is signed "A Broke Teenager."

Another teenager whose initials are J.P. writes: "I am 14 years old and have heard that wanting to share is a sign of growing up. I hope this is true because I want to share the knowledge of the Redemption with all my brothers and sisters in Christ—the poor, sick and hungry of the world, and help them to know God. I see Christ suffering in them. One would be selfish to keep to himself the knowledge of Christ's Redemption and not spread it. I want all to know and reach salvation and so I pray. Praying is the best way of helping the missionaries but still I want to do more. I have much to be thankful for: my faith, wonderful parents, a good education, liberty, good fortune, health. When I think of all the starving, poor people of the world the sick with no help, the many who know no God and places where God lives in a terrible shanty, I cannot, as a Christian, let this be. Charity is a mark of Christianity."

"I think in life I would like to teach souls to love God as He loves them. The money I send isn't very much in relation to all that is needed, but I know it cannot be used for a better purpose. Somehow it may "loosen a nail or lift a thorn or bind up a wound." Once I asked Mary to intercede for me and asked God to help me win a poster contest. I won, so part of the prize money, which I promised to Him, is included."

It is this well-thought-out spirit of sacrifice in the young that spells hope for the future. Another \$2 sacrifice came with the following note. "Please use this for the Missions. I'd only spend it on the Beatles and the Missions need it more." May we ask the teenagers who read this particular column to emulate those of your own age and to share your blessings with the poor of the world. The secret of all happiness is service, as all unhappiness of the heart comes from seeking one's own pleasure. What wonderful hope we would have for the future if we received 100,000 such letters from teenagers! God Love You.

GOD LOVE YOU to R. McG. for \$1 "Enclosed is my allowance. It is for the needy. They need it more than I do." Sue, Margie, Helen and Lucy for \$4 "Our Girls Club and we made \$8. We are sending half of it to G.P. for \$200. This is to be used as you see fit. I earned last summer while working part-time. I would like to send more but I cannot afford to attend college."

Are you yourself perplexed by problem Christmas gifts? What to give a teacher, priest, nun, relative, is always a problem. A welcome gift for anyone on your list (or yourself) is a subscription to WORLD MISSION, a scholarly magazine of current missionary activities edited by Most Reverend Fulton J. Sheen. Read about the frontiers of the Church in the world today. Send only \$5 for a year's subscription to WORLD MISSION, 366 Fifth Avenue, New York, N.Y. 10001.

Cut out this column, pin your sacrifice to it and mail it to Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 366 Fifth Avenue, N.Y. 10001, or to your Diocesan Director, Rev. John F. Duffy, 50 Chestnut Street, Rochester, New York 14604.

The Genesecret is very clear: it's the Good Time Taste of Genesee Beer.

Enjoy the Genesee season! Here's how to ride through it smoothly, crisply. With plenty of Genesee on hand. Frosty light. Tingling with flavor. Real Good Time Taste... that's the Genesecret. Friends dropping in? Pick up a case just in case.



The Genesee Brewing Company, Inc., Rochester, N.Y.