

SEVENTH WORKING GROUP

DOCUMENTATION AND RESEARCH

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It is essential for Catholic Migration and population policy to dispose of exact and detailed information and documentary material on migration problems. On one hand new ways are opened to scientific studies concerning the past and future of migratory movements, on the other hand more and more demands are reaching Catholic organisations for prepared and "popularised" information for the migrants themselves.

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Sources of Information and Research on Migration

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I. INTRODUCTION

NO MIGRATION POLICY CAN BE FORMULATED AND no technical research is possible without sufficient background material being available from reliable sources of information in that field.

Planning for migratory movements cannot exist without a thorough knowledge of former movements and of the demographic, social and other conditions in both the receiving and departure countries, and for technical research precise statistics are of paramount importance. This is so obvious that to dwell on it seems unnecessary, although, as will be seen in this report, much still remains to be done in the field of supplying accurate and complete statistics and the co-ordination of information.

It is, therefore easy to understand that when the International Catholic Migration Commission (I.C.M.C.) was called into existence in 1952, one of the first tasks of its initiators was to lay the foundations of an "I.C.M.C. Information Centre" which, in the words of Article XII of the I.C.M.C. Constitution, would:

1. Compile information and statistics concerning refugees and migration activities of national and international organizations, both Catholic and non-Catholic.
2. Compile information concerning immigration laws, social and economic conditions and settlement projects in various countries of immigration.
3. Publish information useful to groups engaged in migration and refugee services.

The experience of past years has shown how right the I.C.M.C. was to take this initiative and what a useful purpose the Information Centre has served and is continuing to serve.

The aim of this report is to present to the General Conference of the I.C.M.C. the results of the work accomplished in the documentation of facts connected with migration and the sources of information that have been explored and judged useful for Catholic planning and research. It aims to give Catholic students, Catholic migration specialists and members of Catholic organizations working in migration some hints to assist them in their work, point out to them from what sources they may obtain reliable information to form a basis for study and practical work and by what means the information so gathered may be passed on to others, including the migrants themselves.

Before discussing the recent work that has been done in connection with migration, a few words will be said about what the I.C.M.C. Information Centre is and how it works. Its relevancy to the present report will be understood when it is realised that it is the first and only Information Centre in existence specialising exclusively in migration, and co-ordinating, on the international level, the overall operational and practical work of Catholic organizations in emigration and immigration countries.

The I.C.M.C. Information Centre enters its third year of existence in October of this year and since its creation it has made active endeavours to collect detailed and reliable material and to distribute it to all interested in the development of Catholic migration.

However, because much still remains to be done, one of the purposes of this report is, by showing what has already been achieved, to make clear the path for further attainments.

already been or are now being studied by specialists in migration problems:

1. influence of emigration on the structure and number of population of the sending and receiving countries;
2. periodicity and rhythm of emigration (permanent, seasonal or temporary);
3. importance of age and sex of migrants;
4. different types of emigration, according to composition of emigrant groups (individual or family migration).

From the international angle, the article by Mr. *Pierre Jacobsen*, Deputy Director-General of I.C.E.M.: "Le Problème des Excédents de Population en Europe", published in "*Politique Etrangère*" July-August 1953, gives an overall picture of the question of population surpluses in Europe.

From the Catholic point of view, population problems have been considerably elucidated by the eminent Australian economist, now in Oxford, Mr. *Colin Clark* (see "Population et niveaux de vie" in the *Revue Internationale du Travail*, August 1953).

The moral aspects are presented in the recent works of Canon *Louis Janssens*, a professor at the Catholic University of Louvain. In his "Morale et Problèmes démographiques" he views demographic problems on the broad scale of humanity. The social problems of today lead to the necessity of international responsibility and solidarity between nations, particularly in the sharing of all peoples in economic wealth and in the protection of health and a standard of living worthy of man. The author points out the teaching of the Church in the solution to demographic problems and mentions the endeavours and achievements of the international organizations. We may also cite numerous books in German concerning population questions: *R. V. Ungern-Sternberg*: "Grundriss der Bevölkerungswissenschaft" (1950, Stuttgart), *Dr. Hilde Wander*: "Die Bedeutung der Auswanderung für die Lösung der europäischen Flüchtlings- und Bevölkerungsprobleme" (1951, Kiel), *Hans Schuster*: "Übervölkerung und Auswanderung" (1951, Bremen) and *Karl Götz*: "Auswandern?" (Stuttgart).

The University of Louvain is a very important centre for the study of demography and migration from a Catholic point of view. The well-known Professor *Jacques Mertens de Wilmars* has published numerous works on these questions. We mention here those of special interest to us: "Les problèmes démographiques des pays sous-développés" (Demographic problems of under-developed countries — "*La Revue Politique*" no 4, 1952) and "Problèmes démographiques internationaux" (May 30, 1953, *Journées Universitaires de Louvain*). In the latter work he stresses the insufficiency of international migration. In the former he brings out some of the elements

required for a Christian and more humane solution to the problems of underdeveloped countries.

From a similar point of view, it is interesting to consult also two excellent works: R. G. Hainsworth's "How Many People can the Earth Feed?" (extract from "*Foreign Agriculture*", February 1953) and *Audrey G. Donnithorne's* "Is the World Heading for Starvation?" (Catholic Social Guild, Oxford).

b. *Economic aspect*

To a greater or lesser extent *unemployment* has always been a problem of considerable interest to Italy, not only from the economic, but also from the social and political point of view.

Two excellent contributions to the study of this problem as connected with migration were made by *Roberto Tremelloni* ("Revue Internationale du Travail") and by *Antonio Banti* in "Unemployment and Emigration" ("Realtà Nuova", Italy). The percentage of unemployment in Italy, as compared with the total population, shows the very considerable turn for the worse that it has taken in recent years. It is, therefore, of increased interest to migration.

Studies of migration in Italy are very numerous and conducted chiefly from the economic angle. We mention here *F. M. Dominico's* "Il lavoro Italiano all'estero" and the following well documented works of associations or commissions; "Studi sul lavoro degli Italiani all'estero" (Centro dell'emigrazione in Sicilia), "Popolazione e forza del Lavoro" (Associazione per lo Sviluppo dell'industria nel Mezzogiorno), "Problemi dell'emigrazione, sondaggi dell'opinione pubblica" (Istituto per le Ricerche Statistiche DOXA) and "Gruppi di Lavori per i movimenti internazionali di Lavoro" (Commissione Parlamentare, Camera dei Deputati, Rome).

Of more general interest is the recent book by Mr *Domenico Bortolotto*: "Alcune verità sull'emigrazione italiana per la soluzione del problema emigratorio" (Gastaldi).

Another economic problem closely related to migration is the problem of land settlement. To this question belong all studies of the *rural exodus* and the attraction of the cities which occupy more and more specialists on agricultural migration (cf. B. Sjollem, Utrecht: The Problem of Land Settlement in Literature, REMP Bulletin, No 10).

It is obvious that, whereas in past years it was possible to obtain land for little or no money, today the price of land and the cost of living have increased considerably. Few people, moreover, are now willing to face the hardships of pioneer settlement. From the economic point of view, all authors seem to agree that well situated land, economically speaking, has all been cultivated already and towns and cities attract many people who leave rural districts. As a result, land-settlement is no longer of a private or local nature, but of national significance. It must be

planned in advance, especially in view of the fact that the rural standard of living is much higher in Europe than in overseas countries. Many authors give their attention to the problem of increasing movement from the country to the cities, especially where it has assumed alarming proportions, as in Argentina or Brazil.

The Florence "Istituto Agronomico" has made a splendid contribution to works of this kind in a detailed two-volume study of the problem of agricultural emigration to Latin America: "Indagini preliminari sul problema della Emigrazione Agricola nell'America Latina" (1951). The countries examined are: Brazil, Uruguay, Peru, Bolivia, Ecuador, Venezuela and Mexico. The volumes are illustrated with numerous statistical tables, graphs and maps. The well-known *Istituto Nazionale di Credito per il Lavoro Italiano all'Estero* (ICLE) has recently published studies of colonisation in *Brazil* and *Chile*: "Emigrazione e Colonizzazione in Brasile" (vol. I-III) and "Emigrazione e Colonizzazione in Cile" which are of great interest.

The agricultural problem in Venezuela has also been examined from different points of view in the publications of the *Instituto Agrario Nacional* (IAN). The "*Deutsche Studiengesellschaft für Siedlung im Ausland*" also recently published an interesting study of Venezuela by *Heinz Peter Ptaks*, *Venezuela - Zukunft am Orinoco*" (Heidelberg, 1952).

The problem of the *economic integration* of the migrants has been examined by different authors in some receiving countries. We would particularly mention the studies of Colombia by *J. Arango Cano* ("Inmigración y Colonización en la Grancolumbia" and "Inmigrantes para Colombia"). In the USA not much has been published on the integration of migrants, apart from some paragraphs in the official reports ("The DP Story" and "Whom shall we Welcome"). This literature is, however, very abundant in Canada and Australia, where the economic integration of newcomers is of considerable importance.

Only a few studies on European emigration from the national and economic angle have been published. Emigration from Greece was considered in "Essai sur l'Emigration Grecque — Etude Economique, Démographique et Sociale" by *Nicos J. Polyzos* (1947), but recent developments have made it rather out of date. No adequate technical works exist on emigration from Spain. In Portugal the work of *Col. Antonio Manuel Baptista*, "Emigração" (1952) contains much valuable material.

From an international economic point of view, a study was made of immigration in 1950 by Professor *William Röpke* in his pamphlet "Les Barrières à l'Immigration" (*Economica Internazionale*, Genoa).

c. *Sociological aspects*

A proportionally small number of sociological problems connected with migration have been examined in detail recently. We are only at the beginning of the study of this question and many problems remain which require close examination. The age composition of emigrating groups is of interest not only from the demographic and economic points of view, but also sociologically. If young people emigrate, the expansion of the group is more intensive and new ideas in regard to settlement possibilities are more easily adopted. The sending country is often in this way deprived of its most valuable elements.

A curious sociological fact has been noted in the Netherlands concerning the religious composition of emigration groups. It is *not* members of the most numerous religious denominations that emigrate, but Calvinists and smaller religious groups show a pronounced tendency to emigrate. This is explained by a theory that only elements outside some generally recognised situation in the positive or negative sense emigrate. Until now, it has been generally supposed that it is the most courageous people who emigrate (cf. *REMP Bulletin*, Vol 2, January-March 1954: "Avantages et inconvénients de l'émigration extra-européenne", St Vincent, Sept./Oct. 1952).

Two general problems connected with migration retaining the attention of sociologists today are:

1. the selection of migrants before departure and
2. the assimilation and adaptation process in the immigration country.

An outstanding study of the first question has been made by Professor *E. W. Hofstee* in his pamphlet "Some Remarks on Selective Migration".

The problem of *assimilation* has been studied probably by the greatest number of specialists in this field. To the first general study of UNESCO in 1950 ("L'Assimilation culturelle des Immigrants") have recently been added the outstanding works of *Alain Girard* and *Jean Stoetzel*: "Français et Immigrés". They give a survey of problems leading to failure and success in the cultural integration of Poles and Italians in the post-war period in France. This study shows that France has to make definite efforts to prevent tension between immigrants and nationals and that France needs immigrant manpower for industry and agriculture. The "isolation" of Poles and Italians in France is especially marked in the religious field. The reason for this the authors see in the too big difference between the Polish and Italian Catholic Church and the Catholic Church in France. The book of *Xavier Lannes*, "L'Immigration en France depuis 1945" also discusses the integration of immigrants in France.

The same problem of assimilation in Belgium is studied by *René Clémens* in "L'Assimilation culturelle des immigrants en Belgique" (Liège, 1953).

It is in particular the younger generation that influences the adaptation process of the whole family to the new conditions. The school and the language are of great importance here. In general families stick longer to the old pattern of culture, language and habits than single people. On the other hand, the advantages are numerous of *family emigration*, which has been studied especially by certain authors (cf. article by Rev. P. Klok in ICMC News No 2/1954: "Advantages of Family Immigration in Canada"). Particular groups of migrants are now subjects of separate studies. Here we would mention "L'Emigrazione femminile Italiana in Svizzera", a lecture given by Rev. Livio Bordin at the Pontifical Gregorian University, Rome (1950). Other notable works on Italian emigration have been written by Rev. Francesco Milini, of the Scalabriniani Missionaries in Piacenza.

In the USA special sociological studies have been carried out by the Department of Sociology at St. Louis University under the chairmanship of Dr. Clement S. Mihanovich. Interesting results of enquiries have been published especially by Rev. John C. Reed (cf. "DPs Find Homes" — Catholic Refugee Families in the St. Louis Archdiocese, 1948—1953, as published in the review "Social Order", October, 1954).

These are only some of the subjects treated, but many are still untouched. Among them must be mentioned, for instance, the question of reasons why people emigrate at all, as well as religious practice in immigration countries, divorce, crime, etc.). Much progress has, however, been made in this field by the *Katholiek Sociaal-Kerkelijke Instituut* under the chairmanship of Professor G. H. L. Zeegers. A promising future is forecast for this work, thanks to the co-operation of eminent sociologists. In the July 1954 issue of the "ICMC News" information was given on the Institute.

d. *Special aspects*

Migration problems are, of course, studied from many other points of view besides those mentioned below. The most important here is the vast problem of refugee migrants, which would require another whole report just to enumerate the most important books and pamphlets.

We would name here only two books covering that field, as they are of great importance and form a kind of basic encyclopaedia for the study of refugee problems from the point of view of migration. The first is "Migrations d'Europe", published by the *International Refugee Organization*, giving the experiences of that Organization in the field of migration. The second is Jacques Vernant's copious work: "The Refugee in the Post-War World", written at the request of the United Nations High Commissioner for Refugees, Geneva.

Another aspect is the cultural one. In this connection, we may mention the publication of the *Istituto Italiano per l'Africa*, "Premesse culturali alla emigrazione Italiana". Other studies in this field have been made chiefly by scholars of the respective national groups.

Orientation of prospective migrants

The second type of migration literature includes books and pamphlets intended for migrants themselves and for migration organizations.

Much has been achieved in this field of "popular" literature since the War, owing to the increase of migratory movements. It is even impossible to present a complete picture of this subject, the books, pamphlets, folders and propaganda leaflets are so numerous.

Information about general conditions in the settlement country are needed by the migrants before they decide to leave their home country. Interest is specially shown in general information about the country, climatic conditions and their relation to health, as well as the social and political situation. It is particularly important for the emigrants to have a true picture of the country to which they are going. Information must also be given on the cost of living and working opportunities.

Then comes data on religious conditions, the place of the nearest Catholic Church, the nearest chaplain from their old country, the nearest school and national association.

Sometimes the receiving countries paint a rather rosy picture of opportunities offered to migrants. It is necessary to correct either wrong information or information badly understood and to interpret the details about the immigration country comparatively and historically.

This information must be given to migrants in their own language, hence the need for exact and accurate translations.

According to past experience, the information given to migrants must contain the following data, once the general picture of the country has been made clear:

1. *administrative and consular information* (formalities for obtaining entry permits, protection during the voyage, customs formalities, regulations applicable to the entry of foreign workers, etc.);
2. *occupational information* (working opportunities, qualifications required, technical conditions of work, scale of salaries and their relation to the cost of living, farming methods, etc);
3. *family information* (accommodation, kind of life, church, school, training centres, educational facilities);
4. *social information* (existing trade unions, relief organizations, social aid and security laws, societies and associations of the national group, family allowances, etc.).

The ideal way of providing this information is in small booklet or pamphlet form, and this could be distributed to migrants free of charge. The importance of correct and relevant information is shown by the fact that sometimes the emigrants who start out enthusiastically become failures when they find upon arrival that they cannot cope with unexpected circumstances connected with climatic or social factors, disappointing living and working conditions or other discouraging factors which make them lose their interest and courage. Frequently these emigrants fall into a state of apathy, homesickness and despair. In most cases this could be prevented if proper enlightenment were given them before departure.

Impressions from former migrants may be of great help here, although they must be interpreted with caution (cf. "ICMC News", No 7/1954: "Impressions from Letters of Migrants in Chile").

It is not the aim of this report to list all books and pamphlets published for migrants, but we enumerate some of the most important which may be of use for migration organizations in different countries. We mention only some of the immigration countries and mostly recent publications in English, French, German, Dutch and Italian.

Australia

Australia — a Guide for New Australians (The National Bank, London)

Australia — Facts about Social Services, Working Conditions, Employment, Housing and Sport in Australia (Australia House, London)

Australia in Brief (Australia House, London)

Learn to Know Australia — Lerne Australien kennen (London)

Reunion in Australia (Australia House, London)

This is how you can help someone to become an Australian Citizen (Dept. of Immigration, Canberra)

Australia (ICEM mimeographed pamphlet)

A Good Neighbour's Guide Book (Dept. of Immigration, Canberra)

Australië (In Dutch) by K.C.E.S., The Hague

Gids voor emigranten naar Australië (The National Bank, London)

Argentina

Argentine (Office Fédéral de l'Industrie BIGA, Berne)

Argentinien (in German, Berne)

Poznaj Argentyne (APWR, Switzerland)

Argentina, social y económica (Carlos Moyano Llerena)

Guida per chi emigra in Argentina (Italiani nel mondo, Roma)

Brazil

Brésil, aspects d'intérêt général (Ministry of Foreign Affairs)

Estangeiros no Brasil (A. Martins Alonso)

Reforma agraria no Mundo e no Brasil (Ministry of Agriculture)

Der Einwanderer in Rio (St. Raphaelsverein)

Information on Living and Working Conditions in Brazil (ICEM, Geneva)

Supplementary Information on Wages and Cost of Living in Brazil (I.L.O., Geneva)

Possibilités de travail et conditions de vie dans l'Etat Paraná (BIGA, Berne)

Excerpts from Law Governing the Entrance of Aliens to Brazil (ICEM, mimeographed)

Guida per chi emigra nel Brasile (Italiani nel mondo, Roma)

Canada

Working Conditions in Canada (Canadian Govt.)

Our Land (Canadian Citizenship Series, Ottawa)

Canada (in Dutch, published by K.C.E.S., The Hague)

Canada Unlimited (Gerald Anglin, Toronto)

The Steps to Canadian Citizenship (Canadian Citizenship Branch)

Canada 1951 — the official handbook of present conditions and recent progress (Ottawa)

Kanada von meer zu meer (Ottawa)

L'Agriculture canadienne (Ministry of Citizenship, Ottawa)

Habitation au Canada, sommaire des faits (Ottawa)

Chile

Immigration in Chile, (ECOSOC, 1950)

General Information about Chile (ICEM, Geneva)

Chile ein Land der Zukunft ein Land des Friedens (Dr. Wolfgang Wallisfurth)

Condiciones de vida y de trabajo en Chile (ILO Guide, Geneva)

Chili (BIGA, Bern — French and German texts)

Vision de Chile (Felipe Diaz Ossa, printed in Chile)

Colombia

Immigration to Colombia (UN High Commissioner for Refugees, Bulletin No 6)

Recent trends and developments in the economy of Colombia (ECOSOC, 12 May 1954)

Ecuador

Ecuador — Peru — Bolivia, for emigrants and tradesmen (Dr. H. Gutersohn, Berne)

New Zealand

Nieuw Zeeland (published by K.C.E.S., The Hague)

Alien to Citizen (Dept. of Education, Wellington)

Prospects of Settlement (Immigration Division, Dept. of Labour and Employment, Wellington)

Occupational Information for Intending Emigrants (Immigration Div. Dept. of Labour and Employment, Wellington)

Health Services in New Zealand, with information about social security (Dept. of Education, Wellington)

Paraguay

Elementos de información sobre el Paraguay (mimeographed)
Paraguay — (Ministerio de Relaciones Ext. y Culto)
Paraguay (BIGA, Berne)

Peru

Regulations governing the Entry, Residence and Employment of Aliens in Peru (Industry and Labour, Vol XI, No 6).

South Africa

South Africa (Dutch — K.C.E.S., The Hague)
Op reis naar Zuid Afrika (Z. Afrikaanse Stichting Moederland te Amsterdam)
Nederlandsch Zuid Afrikaansche Vereeniging (Ned. Zuid-Afrik. Vereen. Amsterdam)
Union Sud-Africaine (Information sheet, BIGA, Berne)

Southern Rhodesia

Facts and Figures for the Immigrant (Public Relations Dept.)
Information Digest on Travel in Southern Rhodesia (Public Relations Dept.)
The African in Southern Rhodesia (series published by the High Commissioner for Southern Rhodesia in London, on Health, Administration, Agriculture, Industry, Housing, etc.)

U.S.A.

Chi può emigrare negli Stati Uniti (Guide for emigrants, Rome, "Italiani nel Mondo")
The Immigration and Nationality Act, Summary of its principal provisions (F. L. Auerbach, New York)
The Catholic Church in the United States (WRS-NCWC)
La Nuova Legge degli Stati Uniti (Arturo Prittaluga, Rome 1953)
Die Vereinigten Staaten von Amerika, (Dr. Boesch, Zurich)
Wissenwertes über USA (HICOG, Information Service Div.)
New Hampshire Farming (State Planning & Development Commission, New Hampshire)
Luxuriant Louisiana (Dept. of Agriculture & Immigration, Louisiana)
The Gift of Freedom (U.S. Dept. of Labor, Bureau of Labor Statistics)
Norme per l'ammissione negli Stati Uniti di 60.000 Italiani (Italiani nel mondo, Roma)
Im Kampf um soziale Freiheit (Bund Verlag GHB, Cologne)
The U.S.A., Its Land, Its People (Compton & Co, Chicago)

Conditions de Travail et Coût de la Vie dans le Middle West (BIGA, Berne)
Immigration Laws of the United States (Helen Silving, New York)

Uruguay

Condiciones de Vida y de trabajo en el Uruguay (I.L.O. Guide, Geneva)
Dispositions régissant l'entrée, la résidence et l'emploi des travailleurs émigrés en Uruguay (I.L.O., Migrations, Vol X, No 6)

Venezuela

Aspectos de la Reforma Agraria en Venezuela (IAN)
Condiciones de Vida y de trabajo en Venezuela (ILO Guide, Geneva)
Regulations governing the entry and settlement of immigrants in Venezuela (I.L.O. Migrations, Vol IX, No 8)
Guida per chi emigra nel Venezuela ("Italiani nel Mondo", Rome)
Venezuela en cifras (Serv. Informativo Venezolano)
Venezuela (Cromotip, Caracas)
Estatuto Agrario (Ministry of Agriculture)
Venezuela (in German — Einwanderungs mission für Deutschland & Österreich, Munich)
Venezuela, Informaciones utiles para los emigrantes (Dr. Finol Bæz, Caracas)

Numerous pamphlets designed for immigrants in European countries also exist. We would mention here *France* "Vademecum dell'emigrante in Francia," published by the Voce d'Italia and "Guide pratique à l'usage des Travailleurs étrangers en France" published by the French Ministry of Work and Social Security), *Great Britain* ("Was erwartet mich in England") and *Switzerland* ("Was erwartet mich in der Schweiz"). The best book of this kind for Switzerland, which may serve as a model for other publications, is "Svizzera-per l'emigrante", published in Rome by the Istituto Poligrafico dello Stato, 1953.

Special mention should be made of handbooks designed for Catholic migrants.

An example of these is one published in the Netherlands "*Reisgeleide voor de Katholieke Emigranten*" for emigrants to Australia and New Zealand. It gives information useful upon arrival in these countries, such as addresses of Catholic organizations, how to proceed upon arrival and during the journey, letters of good wishes from the Cardinal of Utrecht and the K.C.E.S. and a letter of welcome from the Hierarchy in the reception country as well as explanations of Catholic teaching. A similar idea from the national rather than Catholic point of view is given in the Italian handbook, "*Buona fortuna emigrante*", a guide for Italian migrants by Dr. A. del Mare. With the help of coloured illustrations, the author gives the emigrant a few of the reasons for pride in the land

of his birth and tells him of his responsibility as a representative of Italy abroad. The booklet concludes with a useful list of Italian embassies, consulates and national holidays in other countries.

A handbook to be distributed to all Catholic migrants would be of great use and much appreciated by migrants. Examination and discussion of this question seems to be a matter to be dealt with as soon as possible. There is no doubt that a handbook of this kind should be printed in the language of the migrant and separate editions should exist for the various immigration countries.

IV. COUNTRY BY COUNTRY SURVEY OF PERIODICALS

In addition to the large works on migration, periodicals are of great importance. They give the most recent news on migration matters and are in a position to provide more up-to-date information than printed books. For this reason they are of great importance for operational workers of organisations dealing with migration. The survey below is not exhaustive — it does not list all periodicals, nor can it include all countries. Only those periodicals which are regarded as most important are mentioned.

Italy

Of all the countries concerned, Italy possesses the largest number of Catholic periodicals devoted entirely or partially to migration.

First we must mention the "*Bollettino della Giunta Cattolica Italiana per l'Emigrazione*", which appears monthly and contains a mine of information on the situation of Italian migrants, besides articles of the highest quality. "*L'Emigrato Italiano*", a missionary review of the Scalabriniani Fathers in Piacenza is a most important publication also, appearing in booklet form with numerous photographs. Articles from a more general point of view are printed by the well-known fortnightly emigration review "*Italiani nel Mondo*", which, together with its supplementary weekly leaflet, "*Notizie per gli Emigranti*", constitutes a very important source of information on Italian migration.

The Società Umanitaria in Milan publishes the "*Bollettino Quindicinale dell'Emigrazione*" which deals

also with labour legislation, conditions of work and cost of living in foreign countries and provides a migration bibliography.

The following publications are intended directly for the migrants themselves: "*Cronache d'Italia*", a monthly for Italians abroad (Milan) and "*L'Emigrante*" (Genoa), a fortnightly newspaper for Italians intending to emigrate.

The Italian Ministry of Foreign Affairs publishes an excellent monthly, "*Notiziario dell'Emigrazione*" in pamphlet form. The index giving the titles of articles published during 1953 alone contains 16 pages. The same Ministry issues a mimeographed publication containing articles on migration appearing in foreign newspapers: "*Rassegna settimanale dell'Emigrazione*". The Chamber of Commerce, Industry and Agriculture in Bologna also issues a useful "*Schedario degli aspiranti all'emigrazione*" in four languages for professional persons, technicians, artisans, specialists, etc.

News on recent developments in the migration of refugees and specialist groups is given by the "*Bulletin of the International Conference of Catholic Charities*" (Rome), "*Operare*" (Milan) a social welfare review, "*Bollettino dell'Ufficio cattolico dell'Educazione*" and "*Notiziario Internazionale*" (published recently by the Confederazione Italiana Sindacati Lavoratori). From a Catholic point of view, the most interesting small news items on the development of Catholic migration may be found in "*L'Osservatore Romano*".

Special mention must also be made of the "*Service de Documentation*" published by the Liaison Centre for International Catholic Organizations and Missions (Rome). Land settlement is treated in the "*Revista di Agricoltura Subtropica et Tropicale*", the official organ of the Istituto Agronomico in Florence. Below we give a list of the most important Italian periodicals published for immigrants in various European and overseas countries.

The Netherlands

The country with the second largest number of Catholic migration periodicals is the Netherlands. The following tables show the migration periodicals published in Dutch, both Catholic and non-Catholic.

Below we give a list of the most important Italian periodicals published for immigrants in various European and overseas countries.

ITALY

Name of Periodical	Country	Periodicity	Address
<i>I. Europe</i>			
Il Sole d'Italia	Belgium	Weekly	127 rue de la Loi, Brussels
La Voce d'Italia	France	Weekly	66—94 rue du Faubourg Poissonnière, Paris
L'Echo	France	Weekly	31 rue Guérin, Marseille
Italienische Kultur Nachrichten	Germany	Fortnightly	51 Karl Finkelnburgstrasse, Bonn
La Squilla	Germany	Monthly	Vinzenz Hospital, Cologne
La Voce degli Italiani	Gr. Britain	Monthly	29 Beauchamp Place, London, S.W.3.
La Crociata	Malta	2-monthly	11 Strada Zaccaria, Valletta

Name of Periodical	Country	Periodicity	Address
Malta	Malta	Weekly	Il Strada Zaccaria, Valletta
Malta Letteraria	Malta	Fortnightly	196 Tower Road, Sliema
La Voce d'Italia	Netherlands	Fortnightly	35 Oude Molstraat, The Hague
Cronache Culturali	Spain		Istituto Italiano di Cultura, Madrid
Il Vincolo	Switzerland	Monthly	Missione Cattolica Italiana, Geneva
La Buona Parola	Switzerland		Missione Cattolica Italiana, Basle
Quaderni Grigioni Italiani	Switzerland	Quarterly	Poschiavo
Il Grigione Italiano	Switzerland	Weekly	Poschiavo
Il San Bernadino	Switzerland	Weekly	Locarno
La Voce delle Valli	Switzerland	Weekly	Locarno
II. Overseas			
Italian Cultural Digest	India		Italian Consulate, Bombay
Italia	Indonesia	Monthly	Italian Legation, Dj-Diponogoro, Djakarta
Terra Santa	Israel	Monthly	Custodia Francescana, Jerusalem
Giornale dell'Eritrea	Eritrea	Daily	3 via Avino, Asmara
Libia Agricola	Libya	Weekly	Tripoli
La Famiglia Cristiana	Libya	—	Vicariato Apostolico della Tripolita, Tripoli
La Verità	Canada	Weekly	6736 St. Laurence Blvd., Montreal
Il Cittadino Canadese	Canada	—	6896 St. Laurence Blvd., Montreal
L'Italo Americano di Los Angeles	U.S.A.	Weekly	420 Alpine St., Los Angeles
L'Italia	U.S.A.	Daily	1,500 Stockton St., San Francisco
Bollettino della federazione Cat- tolica Italiana	U.S.A.	Monthly	408 Columbus Avenue, San Francisco
L'Italia	U.S.A.	Weekly	620 S. Dearborn St., Chicago
The Italian News	U.S.A.	Weekly	70 Fulton St., Boston, Mass.
Il Crociato	U.S.A.	Weekly	1669 Dean St., Brooklyn, New York
Columbus	U.S.A.	2-monthly	260 Fifth Avenue, New York
La Lucerna	U.S.A.	Monthly	405 West 45th St., New York
Gazzetta Italiana	U.S.A.	Weekly	1801 Rainier Avenue, Seattle, Washington
Giornale d'Italia	Argentina	Daily	Calle Tres Sargentos 457, Buenos Aires
La Stampa Italiana	Argentina	Fortnightly	Calle Florida 165, Buenos Aires
Dinamica Social	Argentina	Monthly	Centro de Estudios Economico Sociales, Calle Libertad 1050, Buenos Aires
Vita Italiana	Argentina	Monthly	Centro di Studi Italiani, Calle Charcas 1149, Buenos Aires
Tribuna Italiana	Brazil	Weekly	Nunzato Nastari, rua 15 de Novembre 228, Sao Paulo
Notiziario Culturale	Brazil	—	Istituto Cultural Italo-Brasileiro, rua 7 de April 230, Sao Paulo
Notiziario Italiano	Brazil	—	Consulato Generale, Rio de Janeiro
Italia	Chile	Fortnightly	Dir. R. Carno Perich, Valparaíso
L'Illustrazione Italo-Cubano	Cuba	—	Istituto Culturale italo-cubano "Dante Alighieri", Havana
Italia-Messico	Mexico	2-monthly	Camera di Commercio Italiano, Calla Lopez 15—105, Citta del Capo
Gazzetta d'Italia	Paraguay	Fortnightly	General Diaz 523, Assunzione
Il Mattino d'America	Uruguay	Weekly	Calle Sarandi' 659, Montevideo
Corriere di Caracas	Venezuela	Weekly	Caradillas Sociedad 11, Caracas
La Voce d'Italia	Venezuela	Weekly	Edificio Caoma Ibarra a Peloto, Caracas
La Fiamma	Australia	—	495 Parramotta, Sydney
L'Angelo della Famiglia	Australia	Monthly	Capuchin Fathers, Melbourne

I. Catholic

THE NETHERLANDS

Name of Periodical	Country	Periodicity	Address
De Emigrant, Official magazine of K.C.E.S.	Holland	Fortnightly	Badhuisweg 91, The Hague
Compass, for New Canadians from Holland	Canada	Monthly	501 Plinquet St., St. Boniface, Manitoba
Onze Toekomst, for New Cana- dians in Alberta	Canada	Monthly	Rev. F. Verhagen, St. Basil's Rectory Coaldale, Alberta
De Gids, for Dutch immigrants in Australia	Australia	Monthly	Fr. L. Maas S.V.D. 276, Cotham Rd., Kew, Victoria
II. Non-Catholic			
Wereldpost, on emigration	Holland	Weekly	Bezuidenhoutseweg, The Hague
Contactblad voor emigranten	Holland	Monthly	S. van Renssen, Poelheksstraat 6, Utrecht
Holland Mail, for larger public	Holland	Monthly	Statenlaan 90, The Hague

Name of Periodical	Country	Periodicity	Address
The Windmill, re Dutch agriculture	Holland	Quarterly	Sweelinckplein 45, The Hague
Ons Blad, for Dutch Agriculturists in France	France	Monthly	Coopérative agricole des paysans Néerlandais en France, 109 Bd. Malesherbes, Paris 8
Pioneer, for Dutch in New World	Canada	Monthly	Reformed Church Office, 126, Main St. W. Hamilton
Calvinist Contact	Canada	Monthly	Rev. John Gritter, 148 Wharncliffe Rd. N., London, Ontario
Canadian Reformed Magazine . .	Canada	Weekly	W. Loopstra, 280 Broadway, Hamilton, Ontario
De Nederlandse Post	Canada	Monthly	4861 Barclay Ave., Room 4, Montreal
De Nederlandse Courant voor Canada	Canada	Monthly	118, Huntingdon Ave., Scarboro Junction, Ontario
Home and Family	Canada	Monthly	Box 34, Station B. Hamilton, Ontario
Knickerbocker	U.S.A.	Monthly	50 Rockefeller Plaza, New York 20
Dutch Australian	Australia	Weekly	A. B. Hilbrink, 7 Barlow Chambers, 3A Barlow St., Sydney
Nieuws van de Dutch club . . .	Australia	Monthly	P.B.GPO, Melbourne 958 G
De N.Z. Hollander	New Zealand	Monthly	H. P. Willemsen, P.O.B. 351 Wanganui
Nederlandse Post	S. Africa	Monthly	Heeregracht 37, Bergvloet, Kaapstad
Hollands weekblad voor Zuid-Afrika	S. Africa	Weekly	Edwardstraat 51, Pretoria
Zuid-Afrika	S. Africa	Monthly	Keizersgracht 141, Amsterdam-C.

France

In France, the Italian Liaison Secretariat in Paris began in 1953 the issue of a mimeographed journal entitled "*Nos Immigrés*". The monthly publication of "Secours Catholique" in Paris, correspondent agency of the I.C.M.C., "*Messages du Secours Catholique*" also often contains news on migration in France. "*L'Actualité religieuse dans le monde*" (Paris) "*Revue de l'Action Populaire*" (Vanves, Seine), "*Familles dans le Monde*" (Paris) "*Bulletin de la Société de St. Vincent de Paul*" (Paris) "*L'Enfance dans le Monde*" (Paris) frequently give news on migration. No 16 of the "*Actualité religieuse dans le monde*", November 1953, contains, for instance, an outstanding contribution entitled "Les Immigrés en France" describing the number and situation of foreign workers in that country.

Italian migrants in France have their own weekly publication, "*L'Eco*" and Germans have the "*Michaël*". The Dutch Embassy in Paris published "*Nouvelles de Hollande*" for Dutch immigrants as well as a larger public.

Where technical publications are concerned, there is no need to stress the value of publications on population matters, including migration, (such as "Population") of the Institut National d'Etudes Démographiques in Paris, directed by Professor A. Sauvy. The 1953 and 1954 volumes contained many valuable and excellent articles in connection with migration.

The French Ministry of Works published "*Travailleurs étrangers en France*".

Belgium

In Belgium there are no Catholic or other periodicals devoted entirely to migration questions. Occasionally

they are treated in the following publications: *Revue du Travail*, published by the Ministère du Travail et de la Prévoyance Sociale en Belgique (Brussels), *Revue de l'Institut de Sociologie* (Institut Solvay, Brussels) *Bulletin de l'Institut de Recherches Economiques et Sociales* (Louvain University), *Service Mensuel de Conjoncture* (Louvain University), *Travaux du Séminaire de Sociologie de la Faculté de droit de l'Université de Liège*, *Cahiers d'urbanisme* (Brussels), *Economie wallonne* (Conseil économique wallon, Liège), *Bulletin de la Société belge d'études géographiques* (Louvain), *Bulletin de la Société royale belge de géographie* (Etterbeek), *La Propriété terrienne* (organ of the Société Nationale de la petite propriété terrienne, Brussels).

Statistics are given in the following publications: *Publication de l'Institut National de Statistique* (Brussels), *Annuaire statistique de la Belgique et Congo Belge* (Ministère des Affaires Economiques), *Bulletin de statistiques* (monthly, Institut National de Statistique, Ministère des Affaires Economiques), *Relevé officiel de la population au 30 déc.* (yearly from 1945).

Germany

A general review for Germans abroad is published in Berlin under the title "Auslands-warte" (*Zeitschrift für geistige und wirtschaftliche Zusammenarbeit der Völker*). Here mention must also be made of the monthly "*Der Weg ins Ausland*" (*Deutsche Monatschrift für wirtschaftliche und Kulturelle Beziehungen zum Ausland, Auslandsreisen und Auswanderungen*, Frankfurt) and *Übersee Rundschau* (Hamburg).

Of great value in the operating field of migration are the "*Rundschreiben der Bundesamt für Auswanderer*" published in Koblenz. They give — in the form of free leaflets — not only news on recent developments

in migration, including statistics, but also working possibilities in different overseas countries, and analyse living conditions and new legal regulations. The same purpose is achieved by the "*Rundbriefe der St. Raphaelsverein*", which deals with working opportunities, living conditions etc. which may be of special interest to Catholics. They also print letters from emigrants telling of their experiences, hopes and disappointments. Another publication of the same type (in leaflet form) is the "*Field Operations Bulletin of the War Relief Services-N.C.W.C.*". It is published in English and contains indispensable and very up-to-date operational news on visa procedure, resettlement, transportation, regulations, skills needed and emigration opportunities overseas. It also gives lists indicating the location of consulates and emigration offices. It is, of course, chiefly intended for C.R.S.-N.C.W.C. and I.C.M.C. field officials.

These Catholic publications are related to the question of migration of refugees: "*Der Deutsche Katholik im Ausland*", Nachrichten der Katholischen Auslands-schretariates (Beuel am Rhein), "*Christ Unterwegs*" (Munich) and "*Caritas Korrespondenz*" (Freiburg/B). Of great value also is the leading Catholic publication "*Herder-Korrespondenz*" (Verlag Herder, Freiburg).

Publications in Germany on land-settlement occupy a special place. The "*Siedlungswesen*" (Bielefeld) and "*Nachrichten des Katholischen Siedlungsdienst*" (Cologne), are of particular value.

A multitude of periodicals exists concerning refugee matters. The very active *European Association for the Study of Refugee Problems* publishes its mimeographed information bulletin (entitled "*Informations*" in French), containing very valuable data. The "*Statistische Berichte*" of the Statistisches Bundesamt should be consulted in order to ascertain the number of refugees and immigrants in Germany.

Another valuable publication is the "*Mitteilungen des Institut für Auslandsbeziehungen*" (Stuttgart).

Switzerland

The best Swiss periodical on the operational side of migration is the "*Emigration-Auswanderung*", the information bulletin of the Federal Office of Industry, Trade and Labour (BIGA), Berne. It is a "counterpart" of the Rundbriefe der Auswanderungsamt in Germany and appears monthly. Every issue contains one detailed and more lengthy work on living conditions in a given overseas country.

Catholic migrants will find valuable information in "*Caritas*", a monthly published by the Central Caritas Office in Lucerne. It appears in pamphlet form. In 1954 the branch office in Geneva also began to publish its own bulletin "*Caritas*" in newspaper form.

A Swiss edition of "*L'Eco*" is published in Geneva for Italian migrants and they also have "*Il Vincolo*"

(Geneva). Of the non-denominational publications for Italians in Switzerland, mention should be made of the "*Bollettino della Federazione delle Colonie Libere in Svizzera*" (Zurich).

For settlement matters in Switzerland and abroad the "*Journal de l'Agriculture Suisse*" should be consulted. More general information is contained in "*La Vie Economique*" (Berne).

Other European countries

There are almost no periodicals devoted entirely to the technical side of migration in other European countries. In *Great Britain* articles on Catholic migration often appear in "*The Sword*", "*Widening Horizons*" and the "*Catholic Citizen*". There are no regular publications devoted entirely to migration in Austria and Spain. In Malta, the principal migration periodical is the attractive monthly "*Lil Hutna*" (Valletta).

As far as national groups of refugee migrants in different European countries are concerned, numerous periodicals are published in their national languages with articles devoted to migration. The Polish group alone, for example, publishes 11 daily newspapers, 52 weeklies, 8 fortnightly publications, 53 monthlies and 13 quarterlies. To enumerate these periodicals would take pages and pages. The same applies to other national groups of refugees in Europe or overseas. They all give a true and unbiased picture of the life of the different national groups of migrants and it is necessary to consult these periodicals when studying the life and living conditions of these groups.

OVERSEAS

Australia

In this country no Catholic periodicals are devoted entirely to migration. On the other hand, the daily metropolitan newspapers frequently give space to editorials or articles on migration. The reviews of the Banking and Commercial Institutions also treat this subject, since it is of great importance to the country. The *Sydney Morning Herald* recently ran a series of articles on the nationalities represented by recent immigrants.

Many periodicals for the migrants themselves and for migration organizations are published by the Department of Emigration ("*The New Australian*", "*Australia and the Migrant*", etc.).

"*Rural Life*" is devoted to land settlement and is published by the National Catholic Rural Movement (Melbourne).

New Zealand

The Catholic Newspaper "*Zealandia*" very often publishes articles and news on migration in that country. It also prints articles on the life of different national groups of migrants in New Zealand.

South Africa

All newspapers in South Africa and many reviews occasionally publish articles on migration, but none are entirely devoted to the subject. "*The Farmers' Weekly*" (Bloemfontein) and "*Die Landbou weekblad*" (Kaapstad) treat the questions of land settlement. The Government publishes monthly statistical bulletins. Of newspapers printed for national groups, we would mention "*Voz de Portugal*" and "*Nederlandse Post*".

Canada

Canada is among the countries where publications on migration are very numerous and well-organized. The best-known by all those who deal with migration to Canada is "*Citizenship Items*", published by the Canadian Citizenship Council (Ottawa). The publications of the Department of Citizenship and Immigration, especially "*Monthly Statistical Statements*", are indispensable for students of Canadian immigration. Many technical publications print articles on migration. Here we must mention "*L'Actualité économique*" (Montreal), "*Agriculture*" (Quebec), "*The Canadian Journal of Economics and Political Science*" (Toronto Press), etc. The Catholic life of migrants is reflected in the "*Service d'Information de la Conférence Catholique Canadienne*".

Latin America

Research in connection with migration periodicals in that part of the world is hampered by language difficulties (Spanish and Portuguese being used only). Some of the publications on Latin America are published in Europe, such as "*Bulletin Belgo-Bresilien*" or "*Belgique Amérique Latine*". Others are published chiefly in Argentina, Brazil or Venezuela. National groups of migrants possess their own newspapers — recently the Italian colony in Asunción (Paraguay) published "*Gazzetta d'Italia*" whose aim is to bring about a closer understanding between the people of the two countries, Italy and Paraguay. The "*Boletín semenal de informaciones*" of the Instituto de Reforma Agraria, devoted to migrant land-settlement, also appears in Asunción.

Italian immigrants in Brazil have their "*Bollettino del Patronato Assistenziale*" (Sao Paulo) in pamphlet form. Information on immigration statistics in the Argentine is published in the "*Sintesis Estadística Mensual de la Republica Argentina*".

In Venezuela the best publications are printed by the Instituto Agrario Nacional (IAN), as far as land settlement is concerned. Occasionally newspapers in Venezuela deal with migration problems: "*El Universal*" (Caracas), "*La Religión*" (Caracas), "*El Nacional*" (Puerto Escondido) and "*La Espera*" (Caracas). The Venezuelan Statistical Yearbook published by the Direction of Statistics, Ministerio

de Formento, is called "*Anuario Estadístico de Venezuela*".

In Uruguay, mention should be made of the following publications: *Boletín Informativo del Mins de Gan. y Agricultura*, which appears weekly, *Boletín del Instituto Nacional de Colonización* which is a monthly, as are the *Boletín del Banco Hipotecario del Uruguay*, *La Propaganda rural* and (ordinary print) *Temas*. Other periodicals are the *Revista Asociación rural del Uruguay* and the *Boletín Com. Nacional Fomento Rural*. Annual publications which should be mentioned are the *Almanaque del Banco Hipotecario del Uruguay* and the *Revista Federación Rural*.

U.S.A.

It would be impossible to enumerate here all periodicals dealing with migration in the U.S.A. The "*I and N. Reporter*", published by the Immigration and Naturalization Service of the U.S. Department of Justice, deals chiefly with the international and national problems of migration and several times it has reprinted news items and articles from the "*I.C.M.C. News*". "*Interpreter Releases*" of the Common Council for American Unity is too well known to require any introduction.

Where Catholic migration is concerned, no introduction is needed either to the "*News Bulletin*" of the National Catholic Resettlement Council (C.R.S.-N.C.W.C.) and all publications of the Catholic Relief Services-N.C.W.C. Mention must also be made of the "*Catholic Charities Review*", the official organ of the National Conference of Catholic Charities and the Society of St. Vincent de Paul. The American Committee on Italian migration published also an attractive news bulletin called "*Acim Dispatch*" (New York).

Among publications examining migration problems from the demographic point of view must be mentioned two outstanding periodicals: "*Population Bulletin*" published by the Population Reference Bureau, Washington, and the monthly "*Population Index*" (Princeton). The latter gives a migration bibliography of nearly 10 pages per issue. There is no need to comment here on the publications of the *Scripps Foundation for Research in Population Problems* (Miami University, Oxford, Ohio), which have gained world-wide renown.

Among statistical publications in the U.S.A., containing data on migration must be mentioned as being most important in this context: *Annual report of the Commissioner, Immigration and Naturalization Service* (Washington, D.C.).

It may be stressed that for specific articles on migration and lists of books there are many publications in the U.S.A. which give useful references: *The Catholic Periodical Index* (of the Catholic University of America, Washington, D.C.), *The Guide to Catholic Literature* (Grosse Pointe, Mich.), *Readers'*

Guide to Periodical Literature and Cumulative Book Index, both in New York.

Other overseas countries

It is useful to note here some publications devoted to Africa: "*L'Afrique du Sud vous parle*", Paris, "*Newsletter from Southern Rhodesia*", London, etc.: on Asia: "*Bulletin de l'Ambassade de l'Inde*", Berne; "*L'Actualité Congolaise*" (Brussels) is also of interest.

V. INFORMATION ON THE RELIGIOUS LIFE OF MIGRANTS

Catholic organizations interested in migration have the duty of concerning themselves with the religious life and spiritual care of migrants. This is one of the most important aspects of their task, linked closely with material welfare problems.

The Holy Father has made many pronouncements and issued directives in regard to the attitude to be adopted in present-day migration and over-population questions. These may be found as soon as they are available in *Acta Apostolicis Sedis*. Papal pronouncements are also published in French in "*La Documentation Catholique*" (Paris), often giving those connected with migration problems; the *Institut Social Populaire*, Montreal, also published a series entitled "*Actes Pontificaux*" giving encyclicals and papal pronouncements often touching on migration. Several anthologies of papal texts have also been made. We would draw attention particularly to "*Catholicism and Internationalism — a Papal Anthology*" (M. Zizzamia), reprinted in book form from *Thought*, Fordham (U.S.A.) University Quarterly and containing a section on migration. The statements of the Holy Father on the problem of expellees are given in "*Pius XII Zum Problem der Vertreibung*", published in Cologne. Another short collection of pontifical texts, this time on population problems, was made by Rev. S. de Lestapis S.J., and published in "*Population*" (Paris, April/June, 1952), under the title "*L'Eglise catholique et les problèmes de population. Textes pontificaux récents*".

Detailed information of the organisation of the Church in immigration countries is essential to Catholic agencies, which must be able to tell migrants where they can find priests speaking their own language, what religious and educational facilities will be available for them in their new country and whether their new neighbours will be Catholic in the majority or not. More useful information and statistics of this kind can be found in excellent Catholic directories of many immigration as well as departure countries.

A very full and complete directory exists for the U.S.A. — "*The Official Catholic Directory*". It gives details of every State, as well as ecclesiastical data for Canada. An excellent yearbook is also published for

Canada: "*Canada Ecclésiastique*" and details about Australia and New Zealand are given in the "*Australasian Catholic Directory*". Several directories appear in South Africa — "*Catholic Directory for South Africa*" (Salesian Press), "*Port Elizabeth Yearbook*", the "*Catholic Directory of Durban*" and the "*Marianhill Directory*".

Much instructive information about the Church in Latin America is given in the "*Anuario Ecclesiastico Venezolano*", the "*Anuario Católico*" for Uruguay, the "*Anuario de la Iglesia Católica en Colombia*" (containing many useful maps) and the "*Guía Ecclesiástica de Chile*", which lists the clergy by nationality — a great help for migration purposes.

Where emigration countries are concerned, information may be obtained from the respective directories of the countries in question. We would particularly draw attention to "*Das Katholische Jahrbuch*" for Germany (last edition 1951/52), the "*Annuaire-agenda catholique*" and the "*Guide Catholique*" (published by Mame, Tours) for France and "*Anuario delle Diocesi d'Italia*" for Italy. A *Catholic Directory* also appears yearly in England, giving much useful information.

Those wishing for facts about Italian migrants in Switzerland may consult "*Missione Cattolische Italiane tra i nostri emigrati in Svizzera*" by Rev. F. Milini.

Besides these directories and yearbooks, a picture of the religious life of migrants in certain countries is given in special periodicals devoted to the subject. There are, of course, many of these. We would particularly point out two German publications: "*Stimmen der Zeit*" and "*Herder-Korrespondenz*". Several magazines appear in the U.S.A., for example "*The Commonweal*", which prints particularly interesting articles, "*Catholic Men*", published by the National Council of Catholic Men and "*Monthly Message*" published by the National Council of Catholic Women. Many Catholic publications also appear regularly for the different national groups in immigration countries, often in the language of the immigrants. These serve not only to keep the immigrant informed of the Catholic life around him, but if studied by the agencies and would-be emigrants, give a picture of the circumstances and conditions of Catholics in the immigration countries.

The Apostolic Constitution of Pope Pius XII, "*Exsul Famula*", which appeared in August 1952, made changes in the organization of the Church in immigration countries. It directed that "national" parishes, under the care of a priest of the migrants' own language, should be established for the immigrants, in addition to the existing "territorial" parishes which, up to this time, were the basis of the organization of the Church. It created also a post in Rome — that of Delegate of Emigration, whose task it is to promote a vast plan of pastoral activity on behalf of emigrants of all nationalities.

No detailed studies of "Exsul Familia" have yet been published — only small articles with brief comments have appeared. This Constitution is available at present in Latin, French, German and Italian only and short résumés exist in other languages.

Another question to be considered is that of documentation on various Catholic congresses on migration, population or land settlement. We would draw attention here to the Manizales Congress which took place in January 1952 and on which some publications have appeared in Spanish and in English. Perhaps the most important of these is "*Primer Congreso Católico Latinoamericano Sobre Problemas de la Vida Rural*".

In Australia the pastoral letters of the Hierarchy are of special importance to the Catholic attitude towards migration in that country. In 1952 the Bishops published a Social Justice Statement entitled "*Food and Famine*". In 1953 their Statement dealt with the problem of land-settlement and migration and was entitled "*Land without People*". A special message was also printed on Immigration Sunday in Australia in 1953.

Outstanding works have been published by various authors who have studied the religious situation in different countries. Among these must be counted Rev. *Eugène Pellegrino's* "Problèmes religieux en Amérique Latine" (L'Oeuvre des Tracts, Montreal) and a recent study by *Thales de Azevedo*: "Catholicism in Brazil — a Personal Evaluation" (reprint from "Thought", 1953). In connection with the same subject, Rev. *F. B. de Avila's* article "Immigration and the Religious Problem in Brazil" (I.C.M.C. News, No 2/1954) is very interesting.

VI. MIGRATION LEGISLATION AND REGULATIONS

One of the tasks assigned to the I.C.M.C. Information Centre, Geneva, on its creation was that of assembling all legal texts concerning migration. It must be stressed that in this field much still remains to be done, as many of the migration laws in the non-English-speaking countries are not available in English or French. A tremendous work of adaptation is still required, therefore, to make them available to students of migration matters and to interested migration organizations.

The following divisions must be made in selecting legislative materials:

1. *International agreements on overseas migration*

Here belong overseas immigration agreements such as the Netherlands has concluded in recent years with *Australia* (Tractatenblad 1951, No 158), *New Zealand* (Tractatenblad 1951, No 10), *Brazil* (Diário oficial do Brasil, 17 November 1951), etc. Numerous agreements are also in force between Italy and immigration countries such as Argentina, Australia, Brazil, Uruguay etc. The same made be said of other

countries like Germany, Austria, Spain and Portugal. The "Bollettino della Giunta Cattolica per l'Emigrazione", Rome, has made a magnificent contribution to the publication of these texts by printing in its "Supplemento" the texts of most of the agreements concluded by Italy. They appear in practical pamphlet form, available for use.

The translation of these texts and their presentation in practical form to migrant organizations or to migrants themselves are tasks of great importance.

2. *Intra-European migration agreements (neighbours' agreements)*

Classed under this heading are conventions on seasonal workers between France and Belgium, Germany and Belgium, Germany and France, Netherlands and France, Austria and Sweden, etc. The I.C.M.C. Information Centre possesses a list of recent "Neighbours' Agreements" only, numbering over thirty. This gives some idea of the magnitude of this subject.

3. *Social Assistance agreements concerning migrants*

These agreements are concluded between various countries, especially those in Europe.

International multilateral conventions for labour protection (chiefly I.L.O.) also come under this heading.

4. *National laws of immigration or emigration*

This section is, of course, of primary importance to migrants. The laws of most Latin American countries are available only in Spanish or Portuguese.

5. *Administrative regulations connected with the above laws*

Hundreds of regulations appear every year and their adaptation requires a great deal of time and work. However, they are most important for operating migration agencies, as they give all practical prescriptions on admission to the country concerned, qualifications for securing visas, etc.

The I.L.O. "Migration" supplement to "*Industry and Labour*" ("Informations sociales") contributed greatly during 1953 to the adaptation of national laws and regulations on migration of several countries of Latin America. This is a great help to operating agencies.

The United Nations, Department of Social Affairs, published in 1953 a "*Handbook of International Measures for the Protection of Migrants and General Conditions to be Observed in their Settlement*" (St/SOA/15). It also publishes texts of international conventions concluded under the auspices of UNO, such as the "Final Act and Convention relating to the Status of Refugees" (July 1951) or other agreements concerning refugees or refugee migrants.

Recently the International Institute for the Unification of Private Law in Rome, in co-operation with the

United Nations, published eleven mimeographed volumes compiling laws in regard to the *legal status of aliens* in ten countries (New Zealand, Australia, Canada, U.S.A., South Africa, Brazil, Argentina and, for emigration countries, the United Kingdom, France and Belgium). They give the laws of each of these countries concerning admission, settlement and expulsion, exercise of rights, nationality etc.

With regard to technical research in legal matters concerning migration, mention should be made of an outstanding study published in 1953 by the *Harvard Law Review*—“Developments in the Law, Immigration and Nationality” (Vol. 66, pp. 643—745). A study of the legal prescriptions of the American laws now in force has been published by *Frank L. Auerbach*: “The Immigration and Nationality Act” (summary of principal provisions).

There have also been some publications in connection with the legal advising of migrants. We would mention here, as an example, the *Legal Aid Manual for Poles in Germany*, published by the American Polish War Relief.

VII. STATISTICAL SERVICES

The extreme importance of statistical information is self-evident where migration problems are concerned. Detailed and accurate statistics are a fundamental of all planning of movements and settlement projects, although the imperfection of available migration statistics and the need for their improvement are generally recognised.

In preparation for this Congress, the International Catholic Migration Commission has issued information sheets known as “Documentation”, giving statistical analyses of Voluntary Agencies’ activities, Latin American immigration, movements from Italy, Spain and Portugal and from Germany and Austria, as well as migration of refugees and intra-European migration.

Statistics are obtainable firstly from international organizations, and the “Statistical Yearbooks” published annually by the United Nations and the International Labour Office give full and varied statistics. The U.N. Yearbook has sections devoted to population, social statistics, wages and prices, education and culture, all of which are of importance to our problems. The I.L.O. publication is perhaps of even more interest where migration questions are concerned—it gives sections on the total and economically active population, employment, unemployment, hours of work, wages and labour income, prices, family living studies, social security and a chapter on migration; all of these are of paramount importance when migratory movements are being planned.

The United Nations, New York, has published a series called “Problèmes de la Statistique des Migrations” (Etudes démographiques No 5) on the

methods of establishing statistics and, in connection with the same subject, the Statistical Office of the United Nations, New York, has published “International Migration Statistics” in the series “Statistical Papers”.

A most important source of statistical information was the International Refugee Organization, which published regular statistical reports until its liquidation two years ago. Its work has been continued by the Intergovernmental Committee for European Migration, which issues complete statistical reports of all movements carried out under its auspices.

In addition to these international sources, much statistical information of very great importance may be obtained from national sources. There is not the space here to list publications giving statistics on all countries, but we would particularly mention “*Statistische Berichte*” for Germany, “*Influencia de la Emigración en el Crecimiento de la Población Española en los últimos cien años*” by Mariano Gonzalez Rothvoss y Gil, for Spain and “*Boletim anual da Junta de Emigração*” for Portugal.

Statistics of emigration and immigration movements are supplied by the various governmental offices concerned, a list of which is attached to this report.

VIII. INTERNATIONAL SOURCES OF INFORMATION (I.G.O.)

The following sources of international information on migration are of special interest to us:

Intergovernmental Committee for European Migration (ICEM)

The Committee publishes detailed reports on its twice-yearly meetings. We have already mentioned the statistical information issued by the Organization, which is invaluable, giving, as it does, the figures relating to all ICEM movements. More information may be obtained from the ICEM Director General’s reports, its constitution and press communiqués. We would also remark here the message from Mr. Hugh Gibson, Director General of the Committee, to mark the celebration of Emigration Day in 1953. This was given in Portuguese, Spanish, French and Italian.

United Nations Organization (UNO)

Much useful information regarding migration may be obtained from the UNO through various publications and we would draw attention particularly to “*Migration Digest*”, prepared and issued by the Division of Social Welfare, and to the publication of various international measures and documents for protection of migrants. Reports from the High Commissioner for Refugees also give much useful information regarding refugee migrants. The Monthly List of Selected Articles (Liste mensuelle d’articles sélectionnés), published by the UNO Library,

Geneva, has sections on refugees and population and population movement, listing works that relate to these subjects.

Food and Agricultural Organization (FAO)

FAO reports connected with migration problems are naturally of great interest also, especially as far as land-settlement is concerned. Unfortunately, FAO publications are not readily available to migration organizations, a fact which has been noted not only in Geneva, but also elsewhere.

Economic and Social Council (ECOSOC)

Among publications sponsored by the ECOSOC, documents concerning the 1954 Population Conference deal with migration questions.

International Labour Office (ILO)

One of the most valuable sources of international information on migration is the ILO. Mention should particularly be made of the ILO Guides to Living and Working Conditions in different countries, the most valuable from our point of view being that on Brazil and a recent addition on Uruguay in Spanish. Outstanding articles have been published in the "Revue Internationale du Travail" in connection with migration and allied subjects and we would particularly like to mention the following which appeared in 1953:

- a. *Roberto Tremeloni*: L'enquête du Parlement italien sur le Chômage (Sept. 1953)
- b. *Colin Clark*: Population et niveaux de vie (August 1953)
- c. *R. J. P. von Glinstra Bleeker and F. H. van der Maden*: Les Pays-Bas et l'Emigration (May 1953)
- d. *Vigny Pierre* (Belgique) Les Migrations dans les pays sous-évolués en voie d'industrialisation (July 1953)

"*Industry and Labour*" is an extremely useful ILO periodical that frequently contains larger items of great interest to those dealing with migration matters. Smaller items of news are to be found in the mimeographed "ILO News".

United Nations International Children's Emergency Fund (UNICEF)

The UNICEF Information Bulletin gives information in regard to this organization's activities, which often have a bearing on migration questions.

United Nations Educational, Scientific and Cultural Organization (UNESCO)

Little contact has been made to date by migration organizations with UNESCO, but the assistance of this organization may be of first importance in the cultural assimilation of migrants by language training, cultural integration etc. UNESCO published some interesting studies in this connection in 1950.

IX. INFORMATION ON ACTIVITIES OF NON-GOVERNMENTAL ORGANIZATIONS (N.G.O.)

Besides the Catholic organizations, many agencies of other denominations work in the field of migration. They are chiefly non-governmental relief, national or international organizations. Information on their activities, methods of work and publications is of great importance in order to compare their achievement with ours.

The Conference of NGOs interested in migration, with offices in Geneva and New York, aims to co-ordinate the work of all non-governmental organizations working in migration.

In 1951 the Conference voted some "General Principles concerning the protection of migrants" and article IV treated the question of information: "Every migrant shall be entitled to receive, free of all charge, complete and unbiased information regarding the conditions of life and work likely to influence his free choice in migrating. He should be protected against all misleading propaganda in this field".

In April 1952, the Conference voted a resolution which read:

Resolution concerning international information service The Conference

Considering that the non-governmental organizations have found themselves constantly hampered in their work through a lack of knowledge of the information, materials and services available in the field of migration, and directly to migrants;

Considering that objective, accurate and practical information to migrants is essential to successful migration and resettlement;

Considering the need to avoid duplication of research and the production of materials in this field;

Considering the need for practical and objective evaluation of existing materials, and for stimulating production of additional materials where necessary by appropriate intergovernmental, governmental and non-governmental agencies;

Considering that the second Conference stressed the need for a practical plan for disseminating such information;

Considering that migration schemes have failed because of lack of information;

Endorses the establishment of an international information service for non-governmental organizations interested in migration, to provide services such as the following:

1. To receive and catalogue all pertinent informational materials produced by inter-governmental, governmental and non-governmental organizations;
2. To issue periodically a bibliography of such materials, together with a brief description of the material and its use, where it can be obtained,

quantities available, and other pertinent information;
3. To maintain a library of these materials for reference purposes;

4. To make continuing surveys of materials being produced for migrants, and the channels utilized for reaching migrants with information, for the purpose of comparing materials and means of distribution with the informational needs of migrants, as described in the report submitted to the Conference by the working party on this subject;

5. To make continuing surveys, primarily on the basis of materials received from agencies, of existing services to migrants by national non-governmental organizations both in countries of emigration and immigration, for the purpose of informing non-governmental organizations where services are lacking, need strengthening, or are overlapping;

Authorizes the Provisional Committee to appoint a special committee to explore the possibilities that such a service might be rendered through the International Labour Organisation bearing in mind that the services herein described are the minimum essential to fill needs of the non-governmental organizations in this field and of the migrants".

The Liaison Committee of the Conference decided in 1954 to proceed with the creation of a *card index system* for the use of all organizations, which would indicate bibliographical data of all works on migration published by NGOs.

This information on the publications and activities of all NGOs will thus be available for Catholic organizations.

It is, moreover, of importance to exchange contacts directly with non-governmental organizations dealing with migration in order to compare the results obtained in connection with information on migration.

X. METHODS OF PROVIDING MIGRANTS WITH INFORMATION

Few organizations specialise in the field of supplying information, but most operational agencies do it incidentally by counselling and other services. A network of agencies in departure and receiving countries enables the migrant to be reached before departure and after arrival and the importance of giving information on a personal basis, either during interviews or by letter, cannot be stressed too much. Preliminary to this personal advice, general collective information may be given to prospective migrants through the press, the radio, public meetings, followed up by the distribution of materials to selected categories in assisting them to choose their new homeland.

The preparation of the migrant for his new life in the chosen country includes supplying him with specific information regarding living conditions,

possibilities of employment, expected income, taxation, housing and especially religious facilities.

Language courses and occupational training constitute an important part of the preparation of the individual migrant and arrangements are made for these by a large number of Catholic agencies in Europe.

This procedure has been highly organized in the Netherlands for some time and is giving results which justify similar procedures being adopted in other countries.

In Germany and Italy, diocesan centres exist where migrants may apply for information and in the largest communities there are parish centres as well. Special services have also been set up in refugee and DP camps where the need has arisen.

Information may be disseminated to migrants also by the showing of films of informational and educational value concerning the countries of immigration. These may be shown alone or to supplement lectures. Exhibitions on immigration countries also arouse great interest among would-be emigrants and in Holland the Association Internationale des Oeuvres de Protection de la Jeune Fille organized an exhibition of articles the migrant will need in the new life, in conjunction with orientation classes.

Reading rooms and libraries are made available by some organizations and are most valuable to migrants who wish to acquire as much knowledge as possible about their future homes. Displays of maps, charts, posters, etc. help in this and newspapers, periodicals, pamphlets, etc. of an informative nature should be — and often are — freely available to the migrant.

Radio also plays its part in providing migrants with information. With the assistance of I.C.E.M. a team from the Italian National Radio sailed recently for Brazil in the company of migrant families. Their purpose was to observe the operation, to interview Brazilian migration officials and Italian migrant families already established in Brazil and to prepare the recorded material for national network distribution in Italy. By this means, it was hoped that migrants will be more fully informed concerning the conditions awaiting them in this particular country of resettlement and thereby to facilitate the satisfactory placement of Italian migrants in Brazil. I.C.E.M. is also planning to give similar assistance to Press and Radio representatives from other emigration countries in order to inform their nationals of migration possibilities.

In the reception countries national immigration agencies keep in touch with the migrants after arrival. The migrants are supplied with the address of their nearest agency, to which they may apply for any information they need, and in most immigration countries there are regular periodicals giving useful information to the immigrant in his own language.

First and foremost, this report reveals the existence of a great number of sources of information and Catholic Voluntary Agencies should make greater and greater use of them.

The number of technical works on migration increases from year to year. Although only some problems have been examined and many still remain open for further and deeper study, it is encouraging to note that an ever-increasing number of scholars and specialists are devoting themselves to the study of migration movements, and their influence on the demographic, economic and sociological circumstances of the sending and receiving countries. The time has now come to proceed from the general and overall studies to the examination of particular problems which are of first importance to migration. Moreover, the importance of accurate and objective information for the migrants themselves cannot be sufficiently emphasized. The success of operating Catholic agencies in the field depends largely upon putting before the migrants such facts as are needed to help them make an intelligent selection among the possibilities offered of starting a new life abroad. Factual information on all matters concerning the migrant must be given in all phases of the emigration process: not only before the departure of the migrant, but also during the journey and during the first period of settlement.

From the list of periodicals published on migration and information booklets and pamphlets distributed to Catholic migrants, it is evident that more information is needed about South America. Basic and up-to-date data on living conditions, climatic, health and social conditions in those countries are still necessary for Catholic migrants and more information on legal regulations and prescriptions is needed.

In this respect, the closer co-operation of all Catholic organizations is much desired. As organizations devoted entirely to migration are not numerous, Catholic social service and relief organizations working for national groups, could be of great use in that field.

For this purpose there is a need to systematize a method of exchanging information between Catholic organizations. Many concrete projects may be studied in this connection by the Conference:

1. Catholic organizations could be requested to communicate regular information on migration in the country in which they work, with press-cuttings and articles published on migration;
2. a form of short monthly report on information on migration and new sources available could be drawn up for I.C.M.C. Regional Offices and Correspondent National Agencies, so that each organization should answer concrete questions on developments each month;

3. Catholic organizations may also send material and suggestions for articles or pamphlets or themselves submit works of use to others;

4. as a co-ordinating centre of practical information for migrants the principal organizations for dealing with Catholic migration must be chosen, i.e. I.C.M.C. This, in its turn, would send out the material received to other Catholic organizations. The best results would be obtained from a rotative system of this sort. In this way it would be possible to obtain more information from the Catholic organizations on their respective countries of immigration and legal regulations and prescriptions now lacking. It would also permit news and settlement possibilities and jobs available in reception countries to be brought up-to-date.

After the systematization of methods of distributing information between Catholic organizations, there is also the necessity of co-operating with other denominational or non-denominational organizations on migration.

As was seen in the report, opportunities for co-operation with these organizations are offered by the International Conference of NGOs Interested in Migration, which has offices in Geneva and New York. Special workings groups of the Conference studied the problem of making a continuous survey of information available from different member agencies. This year the Liaison Committee of the Conference has decided to initiate a bibliography which would be of the greatest help to all Catholic migration organizations.

As a final suggestion, there seems to be an urgent need to prepare some kind of handbook for Catholic migrants for different countries as mentioned in paragraph III of this report. It should give not only general information, but especially useful details of Catholic organizations to be contacted, addresses of Catholic priests, Catholic Schools etc.

A short outline to help the migrant preserve Catholic principles in the new country, excerpts from statements of the Holy Father and the national Hierarchies on the migrants' duties should also be included. This handbook should be handed to every Catholic migrant going overseas.

Conclusion

SOURCES OF INFORMATION AND RESEARCH ON MIGRATION

The report reveals a wealth of sources of information of which Catholic Voluntary Agencies should take greater advantage. The number of technical works on migration increases yearly, as does the number of scholars and specialists devoting their attention to the study of migration movements and their influence on demography, economics and sociology. A summary listing periodicals and information

booklets and pamphlets dealing with migration shows that more information on living conditions, climatic, health and social conditions, besides legal prescriptions, in South America, is necessary.

In this respect, the closer co-operation of all Catholic organizations is much to be desired.

This could be effected by the regular communication of information to a central Catholic migration organization, the International Catholic Migration Commission (I.C.M.C.) Geneva, submitting regular reports from Catholic organizations offices and correspondent agencies and providing material for pamphlets and articles.

The co-ordinating centre to which the news would be transmitted would then send out material received

to other Catholic organizations.

Besides the necessity of systematizing the methods of distributing information between Catholic organizations, the report stresses the importance of co-operation with other denominational organizations. This is now effected through the International Conference of NGOs Interested in Migration, Geneva.

Finally, a project for a handbook for Catholic migrants is suggested. It may be a kind of vademecum giving useful details on Catholic life in the receiving country, addresses of Catholic priests and organizations, as well as a short outline to help the migrant to preserve his Catholic principles in the new country.

ANNEX: List of Governmental offices collecting or publishing information and statistics on migration

Country	Name of the Office	Kind of Information	Address
<i>Europe</i>			
Austria	Bundeskansleramt für Auswärtige Angelegenheiten	Immigration	Balhauspl., Vienna
	Bundesministerium für Inneres	Emigration	Herrengasse 7, Vienna
Belgium	Office national de placement et du chômage	Immigration	Bruxelles
	Ministère des Colonies	Emigration	Pl. Royale, Bruxelles
Denmark	Statens Udvandingskontor	Migration	Lundsgade 9, Kobenhavn
France	Office national d'immigration	Migration Statistics & Legal prescriptions	30 Avenue V. Hugo, Paris
	Ministère du Travail, Dir. de la main-d'oeuvre étrangère	Migration Statistics & Legal prescriptions	Paris
	Ministère de la Santé publique Sous-dir. du peuplement	Statistics	Paris
	Minist. de l'Agriculture, Dir. des Affaires admin. et sociales	Statistics	Paris
Germany	Bundesamt für Auswanderung	Emigration	Am Rhein 12, Koblenz
	Statistisches Bundesamt	Statistics	Wiesbaden, Rheinstrasse 25
Greece	Ministère Royal des Aff. étrangères	Immigration	Athens
	Ministère de Coordination Comité des migrations	Emigration	Athens
Great Britain	Home Office, Dep. of Immigration Board of Trade, Stat. Division	Immigration Statistics	Whitehall, London, Lacon House, Theobalds Road, London W.C.1.
Italy	Direzione Gener. dell' emigrazione	Migration Statistics	Via Boncompagni, Rome
	Istituto Centrale di Statistica		Via Balbo, Rome
	Ministero del Lavoro e della Previdenza Sociale-Servizio Emigrazione	Legal Statistics	Via Palestro 14, Rome
Ireland	Dep. of Justice, Central Stat. Office		Government Bldgs, Dublin
Netherlands	Ministerie Sociale Zaken en Volksgezondheid, Com. voor de Emigratie	Emigration	Piet Heinplein 6, The Hague
	Política Intern. de Defesa do Estado	Immigration	Lisbon
	Ministerio do Interior Junta da Emigração	Emigration	Rue C. Branco 62, Lisbon
	Inst. Nacional de Estatística	Statistics	avenida Antonio José de Almeida, Lisbon
Spain	Ministerio del Trabajo, Servicio de migraciones	Migration Statistics	calle S. Bernardo 62, Madrid
Switzerland	Bundesamt für Industrie und Gewerbe, Auswanderungssektion	Migration	Berne 3
<i>Overseas</i>			
Argentina	Dirección nacional de Migraciones	Migration	San Martin 665, Buenos Aires
	Dirección general de Servicios, Ministerio de Asuntos tecnicos	Statistics	Hipolito Yrigoyen 25, Buenos Aires
Australia	Fed. Department of Immigration	Statistics & legal	Canberra ACT
Bolivia	Ministerio de Inmigración	Statistics & legal	La Paz

Country	Name of the Office	Kind of Information	Address
Brazil	Instituto de Imigração e de Colonização	Migration	Edifice Woods, rue Slater, Ottawa
Canada	Département de la Citoyenneté et de l'Immigration	Migration	Edifice Woods rue Slater, Ottawa
Chile	Ministerio de Tierras y Colonización	Migration	Santiago de Chile
Colombia	Ministerio de Relaciones Exteriores		Santiago de Chile
	Instituto de Colonización e Inmigración	Immigration	Bogotá, Plaza Bolívar
New Zealand	Dep. of Labour and Employment, Immigr. Division	Immigration Statistics	P.O.B. 6310, Wellington
North Rhodesia	Dep. of Census and Statistics	Migration	Wellington
	North Rhodesia House		4 Millbank, London, Westminster
Mexico	Secretaría de Gobernación, Dep. de Migración	Migration	Mexico DF.
Malta	Emigration Department		Valera, Malta
Paraguay	Departamento de Tierras y Colonización	Migration	Asuncion
Peru	Ministerio de Relaciones Exteriores, Dep. de Extranjería	Migration	Lima
Philippines	Dep. of Justice, Bureau of Immigration	Immigration	Manila
	Minist. de Relaciones Exter. Dep. de Migración		Manila
South Africa	Bureau of Census and Statistics	Statistics	Cor. Schoeman and van der Walt Street, Pretoria
	Immigr. Division Dep. of Interior	Statistics	Old Magistrates Courts Cor. Pretorius and Bosman, Pretoria
	Dep. of Interior Passport Enquiries and Aliens Act, Enquiries Dep.	Legal	Union Bldgs. Pretoria
South Rhodesia	Southern Rhodesia House Immigr. Selection Board	Immigration	429 Strand, London
	Alien Immigrants Selection Board	Immigration	P.O. Box 89. Causeway Salisbury/S., Rhodesia
Uruguay	Dirección General de Migración Ministerio del Interior	Immigration	calle Juan Carlo, Gomez, Montevideo
U.S.A.	Dep. of Justice, Immigr. and Naturalization Service	Immigration	Washington DC
	Bureau of the Census, US Dep. of Commerce	Statistics	Washington 25 DC
Venezuela	Instituto Agrario Nacional	Migration	Caracas

Indigenous Population of the Americas

by Rev. WILLIAM GIBBONS S.J. (U.S.A.)

DISCUSSION OF POPULATION TRENDS WITHIN THE Western Hemisphere, and of migration into same, would be incomplete without some consideration of the indigenous (Indian) population of the Americas. Though descendants of the original occupiers of the New World, and inheritors of its ancient pre-Columbian culture, the Indians today are among its most economically disadvantaged, culturally isolated, religiously underprivileged. None interested in furthering socio-economic development of the Americas may overlook in good conscience the equivocal position of the Indian, nor the growing political significance of the Indian problem. The Church, needless to say, with its mission to souls of

all races, continues to regard with concern the lot of these peoples. Of necessity such will be the case for years to come. The Indian problem is not in prospect of prompt solution.

This problem is neither negligible in proportion nor restricted in extent to a single locality. It overshadows the hemisphere. Of an estimated total population of 365 millions in North and South America, approximately 15 million (four percent, or one in each twenty-five inhabitants) are classified as Indian. The heaviest concentrations are in Guatemala, Mexico, and especially the Andean countries of Peru, Ecuador, Bolivia. However, scarcely a country or dependent area is without an appreciable Indian

population distinguishable as such, the presence of which implies some sharing domestically in the Indian problem. Apart from these domestic aspects, which vary from country to country, the position of the Indian and what it implies is properly a concern of all the Americas.

WHAT IS MEANT BY INDIAN

Not a few persons of Western culture not actually living in Indian areas, seemingly have formed their conceptions of the American Indian from inadequate sources, such as written accounts of frontier life, travel literature, or „Western” films from Hollywood studios. Apparently not many were in a position, or took the trouble, to inform themselves more carefully on the number, status and cultural traits of the indigenous population, as this continues to exist four and one-half centuries after the landing of Columbus. This is in marked contrast to some early study of the Indian problem done by the first Spanish, French and other missionaries.

In view of possible misconceptions, it may be in order briefly to indicate some things the American Indian is not. He is no mere product of a fiction author's or scenario writer's imagination. These media of communication have indeed preserved, and at times exaggerated unduly, certain Indian characteristics, but they brought neither him nor his culture pattern into existence. At best such works are artistic portrayals, and at worst caricatures, of Indian life. American Indians no longer, for example, fire from horseback at wagon trains crossing the plains, attack military outposts, or shoot poison darts at white men in the jungle. Except for occasional outbreaks of lawlessness, not peculiarly Indian, practically all American Indians have been pacified. The Indians, however, did not disappear with their outlawed activities. The emphasis of the cinema accounts on the past should not obscure our vision of the present reality.

With few exceptions, it is a caricature to portray the Indian as a charlatan trading on the white tourist's desire for novelty and curios. Indian guides and assistants, to be sure, lend color to national parks and wilderness preserves. The airlines in Latin America have discovered the advertising value of Indian costumes, festivals and abodes. Acquainted with only superficial aspects of native life, many a tourist has been surprised to learn the Indians he saw spoke no English or Spanish, were illiterate or impoverished, and clung to certain customs because they knew no other way, or perhaps more important, preferred to do so.

The American Indian is no anthropological specimen deliberately preserved by governments for the education of students or the training of social scientists. Both, no doubt, will continue their interest in indigenous mores and outlook. They may even

regret the progressive assimilation of the Indians as leaving them without primary sources of investigation. But the fact still remains that the anthropologist studies the Indian and his culture as *de facto* existent, not as something fashioned or preserved for the purpose.

Finally, the American Indian does not survive primarily because governments took an interest in his welfare, so that he found it more beneficial to remain an Indian than change status. This is especially untrue in those countries where hard-pressed governments find it difficult or impossible to provide even basic services to thousands of Indians. Nor is it an adequate explanation in countries like the United States, where on occasion elaborate efforts have been made to assimilate the Indian, and where disputes as to how best accomplish this still continue. In many American countries it is only relatively recently that governments came to appreciate fully the problem or accepted their responsibilities to protect the Indians from unjust exploitation, while fostering by suitable means his assimilation.

The explanation of what an Indian is can best be effected by descriptive definition. A contemporary Brazilian anthropologist, Darcy Ribeiro, delimits the concept of Indian thus. An Indian in the accepted sense, he says, is „a member of a community of pre-Columbian origin that preserves original culture elements intact, that is recognized as Indian by the tribe itself as well as by those who associate with it”. Entering into somewhat more detail, a Mexican anthropologist, Alfonso Casa, states: „Anyone is an Indian who considers himself part of an indigenous community, who thinks of himself as a native. For such group consciousness exists only when the culture has been totally accepted, when the individual has the same ethical, esthetic, social and political ideals, shares in the collective likes and dislikes, and takes part to a considerable extent in the community's actions and reactions”. The Indian community, according to Dr. Casa, is „one in which non-European physical features prevail, which prefers a native language, which has strong Indian elements in its material and non-material culture, and whose people think of it as different from the surrounding white and mestizo communities”.

The above definitions attribute, it would appear, the following characteristics to the unassimilated Indian peoples:

1. *Indigenous descent* — Genetically speaking, their lineage and physical feature derive principally from non-European, pre-Columbian inhabitants of the hemisphere;
2. *Language difference* — As a rule, they speak a non-European language or dialect, either exclusively or in addition to the country's prevailing tongue (English, Spanish, or Portuguese);

3. *Distinctive community life* — They are recognizable and conscious members of a community group or tribe which lives apart socially and culturally, though not necessarily geographically, from the dominant European and mestizo groups;

4. *Pre-Columbian culture* — Despite incidental accretions from other cultures, they preserve in large measure the basic culture pattern originating in the Americas prior to the arrival of the white man.

Thus understood, the Indian community is definitely distinguishable from the remainder of the population. It does not include those who merely trace physical lineage, in whole or part, to pre-Columbian ancestors, but otherwise have become associated with the European or mestizo (mixed) cultures. It does include, however, anyone manifestly identified with the Indian community and culture pattern, even though he be of part European or other non-Indian ancestry. The fact of being an Indian in the indicated sense, while having a physical basis, is largely a matter of culture, in its non-material more than its purely material aspects.

Accordingly, the position of the American Indian differs significantly from that of the Negro in America. Both at times are discriminated against because of color or racial features, the Indian perhaps less than the Negro. But whereas the Negro, generally speaking, is rather well adjusted to „western” culture, the Indian is not. To the extent it exists, the Negro problem derives largely today from the persistence of unreasoning prejudice against skin pigmentation and superficial physical characteristics, as well as from Negro reactions to such prejudice. Also like the Indian, the Negro suffers much from low economic status, and all that this implies as regards health, education, acquisition of skills, social position. Up to a point there are similarities between the Indian and Negro problems. But the Indian problem goes deeper. Though accepting some of the white man’s gadgets and ways, the American Indian continues to think of himself as belonging to another world and culture. Today the Negro rarely thinks in such terms. He is an American, and in the sense in which descendants of European or Asian immigrants ordinarily use the expression.

In the hemisphere there can be found some Negro communities which remain identified in varying degrees with original African culture. These are the exceptions rather than the rule. Among other Negro groups the portions of African culture preserved are usually quite incidental, or perhaps imply a mixed rather than a truly native culture. It is worth recalling that the Negro, like the European or Asian, also came to American shores as an immigrant, albeit an involuntary one. As is generally the case with immigrants, he tended to cling nostalgically to certain elements of traditional culture. Yet of necessity he had left behind the milieu in which that culture grew.

Such is not the case with the American Indian. He is indigenous; all others are newcomers. America is his homeland. Any other his pre-Columbian ancestors might have known is long since forgotten. For him the whole hemisphere is reminiscent of a non-European cultural heritage of which he is not ashamed.

NUMBER OF AMERICAN INDIANS

Above it was pointed out that the estimated Indian population of the Western Hemisphere is around the 15-million mark. Because of difficulties in classification, and the present state of census statistics in some countries, it is well to remember that in such an estimate the margin of error is even greater than with total population. But the figures are not necessarily overestimates; they also may fall short of reality.

As a result of historical circumstances, and particularly the actual location of Indian concentrations at the time of the European arrival, the actual distribution of American Indians today is very unequal. The indigenous population, principally because of disease, has practically disappeared from the Caribbean islands. In other areas the number are small, for one or other reason. In some countries, however, Indians constitute a sizable portion of the population, in certain instances exceeding one-half.

The urgency of the Indian problem in these latter areas arises principally from the concentration, and what this implies economically, socially and politically. Elsewhere the problem can be regarded as of lower domestic priority, inasmuch as the numbers involved are not such as to affect seriously the social structure of the country.

In Brazil, using his definition cited above, Dr. Ribeiro estimates the unassimilated tribal Indian population at 150,000. This is indeed a small number, in view of Brazil’s total population of 56 million. It excludes, of course, the very sizable mestizo community found especially in the Amazon valley. The tribal Indians, located principally in the West along the tributaries of the upper Amazon, constitute Brazil’s Indian frontier. The Indian Protective Service, not always successfully, aims at preventing unjust exploitation, and at facilitating assimilation. Applying similar norms, it is estimated that in the United States and Alaska there are approximately 450,000 Indians, including Eskimos. These are said to speak 150 languages and dialects, and to constitute approximately 200 surviving tribes. They live mostly on tribal lands, these being enclosed in reservations covering perhaps 56 million acres of land ranging from fertile to desert. Along the national borders Indians come and go more or less at will, thus mingling with the additional thousands in Canada. For many years the task of protecting the Indians has been in the hands of the Indian Bureau. With passage of revised legislation in a recent session of

Congress, jurisdiction over the Indians in various criminal and civil matters has been decentralized to the States. The Federal government, however, continues its overall supervision of Indian affairs.

Mexico's population of 27 million is known to be at least 11 percent Indian. Not included in this number are the many persons of part Indian ancestry now assimilated to the mestizo community. According to the 1950 census, there were 2,447,609 persons five years of age and over who spoke Indian languages. Of these 790,000 knew no other tongue. The remainder were bilingual, speaking also Spanish. When the children under five years of age are added in, the recognizable Indian population amounts to 2,894,000. Were other cultural norms in addition to language applied, perhaps 15 percent of the Mexican population would be classed as Indian.

South of Mexico lies Guatemala, scene of recent political disturbances. Its population of somewhat over three million is more than one-half indigenous. According to the 1950 census, there were 1,411,725 persons identified as Indians. This was just under 54 percent of the population. Since 1950 the Indians have increased at the same rate as the total population, and hence now number about 1.5 million. The largest concentrations are in the highlands and along the Pacific coast. On the Atlantic coast resides a completely distinct but relatively small group known as Caribs who have their own culture and traditions. Probably no part of Guatemala is wholly without some native population, but in the rural areas and small towns of the eastern part of the country the mestizo element prevails. This is composed of those sharing in both the Indian and, as it is called in Guatemala, the Ladino (western) culture.

It is in the high Andean region that most of the hemisphere's Indians are concentrated. In Peru, Ecuador and Bolivia reside approximately one-half the Indians of the Americas. Peru's total population is approximately nine million, one-third of which, three million, are classified as Indians. In Ecuador the two and one-half million Indians account for approximately 65 percent of the population. Estimating Bolivia's population as 3.2 million, it is believed 2.8 million are Indians culturally speaking. This is 70 percent or more of the population.

Indigenous Population of Seven American Republics (1954)

Country	Est. Total Population	Indian Population	Percent
Bolivia	3,200,000	2,800,000	70.0
Brazil	56,000,000	150,000	0.3
Ecuador	3,500,000	2,200,000	65.0
Guatemala	3,100,000	1,600,000	54.0
Mexico	27,000,000	3,500,000	12.0
Peru	9,000,000	3,000,000	33.3
United States (and Alaska)	161,000,000	450,000	0.3
Totals	262,800,000	13,100,000	5.0

The unassimilated Indian population, it will be noted, today equals or exceeds in numbers all the Europeans who came to America in practically any ten-year period during the time of heaviest immigration (1890—1914). It is about one-half of all the European immigrants who ever came to the United States and remained there.

Taking the above seven countries as a whole, it will be seen that one out of every twenty persons properly is classed as an Indian. Excluding the United States and Brazil, there are 12.5 millions of indigenous culture in the total population of 47 million, or more than one in four. When Mexico is also excluded, the Indian population comes to 10 million out of a total of 20 million. From these figures it is evident why Bolivia, Ecuador and Peru, as well as Guatemala and Mexico, are at times referred to as „Indian republics”.

There are also sizable groups of Indians in Paraguay and southern Chile, in the more remote portions of Venezuela and Colombia, in the highlands and rural areas of Central American countries other than Guatemala. Taken together, these groups raise the number of Indians in the hemisphere substantially above the total given for the seven countries mentioned above.

THE INDIAN PROBLEM

The Indian problem of the Americas has several important aspects. Foremost of all is the fact that large numbers of people are isolated culturally, and not infrequently linguistically, from the socially dominant groups. The Indians as a rule neither share equitably in the benefits of the community, nor participate sufficiently in its achievements. Inter-communication between the Indian and non-Indian communities is often complicated by language differences. In some Andean areas, for example, it has been noted that perhaps half the Indians do not speak Spanish, while a large percentage of the Spanish-speaking are unacquainted with an Indian tongue. More significant than the absence of verbal communication is the existence of a culture barrier between the two major groups.

The economically disadvantaged position of the Indian springs in large measure from the culturally unassimilated condition. Traditionally the Indians have led a tribal or communal life. They are poorly conditioned for the competition characteristic of European society generally, and particularly in economic activity. Moreover, quite limited need exists for the skills of the Indian proper to him. Where there is a demand, for example in agricultural skills, unfair exploitation by landowners or other employers is not uncommon. This in turn leads to a more disturbing aspect of the Indian problem, namely the growing awareness among the Indians of the injustices done them and of the inequities they

experience in sharing society's benefits. On the other hand is the apparent inability of many non-Indians to effect a satisfactory resolution of the problem.

As the Indian becomes more conscious of his underprivileged position, political complications are to be expected. In itself the awakening political consciousness brings neither background or understanding, only a discontent which looks for change and hopes for improvement. Reform movements, under such circumstances, have a decided appeal. In view of the political inexperience of many Indians there is no assurance they will detect the genuine reform from the specious.

Herein lies a real danger for the Americas. There are good reasons to believe that Soviet leadership is fully aware of the Indian problem, and plans to take advantage of the situation when the time is ripe. Already there have been some indications of such plans. In all but a few countries, fortunately, the Indians constitute a relatively small portion of the population, sometimes a negligible one. It should be noted, however, that certain of the Indian's woes are common also to the mestizo, and that skilled agitators will make use of these woes. In fact they may appeal more to them than to racial and cultural differences as such. Given sufficient preparation and leadership, the inequities and underprivilege of many rural areas may yet be exploited successfully for political purposes.

The communist propaganda in the Americas rarely takes a straight Marxist or pro-Soviet line. Nor is it too patently antireligious, especially among Indians and mestizos who may be poorly instructed in their faith yet remain loyal to it. The propaganda does, however, make much of national pride and aspirations, and plays on the fears of „colonialism” and „yanqui imperialism”. The past mistakes of „dollar diplomacy” are projected into the present as a threatening menace. That factual accuracy suffers in such propaganda means little to the agitators. Their aim is to divide and confuse the various groups within the Americas along racial, social, political, religious and other lines, as this serves their ulterior purposes.

The urgency of the Indian problem, however, does not derive primarily from the possible political repercussions its neglect may occasion. These are serious enough and must not be overlooked. But more important morally is the fact that the Indian deserves a better place in society than he now customarily enjoys, and this quite apart from expediency. Social justice and Christian charity require that the Indian share in the benefits of social life not as an outcast but as a full participant, that he be not discriminated against unjustly, that influential groups refrain from exploiting him to his economic or spiritual detriment. In brief, the Indian needs opportunity to improve his lot and motivation to do

so. The improvement must be effected without compulsion incompatible with the Indian's dignity as a human being. This the communists cannot do, despite promises to the contrary, but Christian leadership can.

The assimilation of the Indian into the community, which in effect means the European or mestizo cultures, cannot be accomplished save with understanding, patience and charity on the part of the non-Indian groups. It is not so much physical residence which needs changing, or even economic status, as the outlook of the Indian himself. Paradoxically, such a development is unlikely to occur unless many non-Indians change their outlook. The process of assimilation is indeed a two-way street.

CERTAIN PRACTICAL IMPLICATIONS

Immigrants coming to America, especially Latin America where the Indian problem looms largest, should have some preparation for the cultural and economic situation likely to be met. This is particularly true for those going to certain rural areas. In the normal course of events most of the non-directed immigrants will be settling in cities or larger towns, where conditions are not so unlike what they knew abroad. But even urban dwellers may have contact with those of Indian or mestizo culture, especially now that the rural exodus sends so many to cities. Moreover, an understanding of a country's economy is incomplete without some idea of conditions in agriculture and rural areas generally.

It is quite important that immigrants be properly motivated to behave fairly and charitable toward non-European natives and mestizos. Otherwise their arrival in an area of the world where many persons of non-European, or only partially European culture, reside may be the occasion of conflict and misunderstanding. There have already been some indications of possible reactions in the expressed attitudes of certain European immigrants arriving in the United States when they came in contact with the non-white and mestizo population found there.

Placing of immigrant agriculturalists in more remote areas, for purposes of rural development, is not without its dangers. Such areas, of course, can benefit by the skills, knowledge and motivation of the newcomers. But this is less likely to happen if the immigrant settlers are isolated from those of their own educational level and cultural outlook. In fact there have been instances of European settlers gradually adopting the viewpoint and methods of farming common among mestizos already in the locality. In some details this may be quite proper, but generally speaking improvement was hoped for when the Europeans were settled.

The spiritual needs of many rural Americans unfortunately cannot be met adequately because of travel distances and limited means of transportation.

One major contributing factor, however is, the fewness of priests. Special religious assistance is being provided immigrant Catholics. Many rural areas, however, will of necessity remain poorly attended. Is it too much to expect that the arrival of larger numbers of European Catholics with educational background may occasion a notable increase in vocations to the priesthood? It undoubtedly will, if immigrant youth and sons of immigrants are given needed encouragement.

The insufficiency of priests in Latin American countries, it may be noted, will actually become more acute in the years immediately ahead unless additional vocations are forthcoming. The population of Latin America is in process of rapid growth. In most countries the rate of increase is two percent a year, and in some like Brazil, three percent. The demographic explanation of the development is not reducible to a single factor. Birthrates have something to do with it, yet in a number of countries these rates are declining, or are in prospect of doing so. Perhaps more significant is the age-structure of the population, which remains quite young. Very important indeed is the continuous decline in the death rate and infant mortality, consequent to wider use of improved sanitary measures, antibiotics, vaccination, and the like. With the population increasing at a two or three percent rate for some decades to come, it will also be necessary for the number of priests to expand at comparable rates merely to preserve present levels of service. If improvement is to be effected, and in many areas it is urgently needed, the number of priests should be perhaps double the rate. In concrete terms this means that for every hundred priests ordained last year, there must be 103 to 106 ordained in this year, and so for each succeeding year.

It is desirable that those especially concerned with questions of population and settlement in the

Americas study the Indian problem as it relates to future demographic and social trends. This is particularly true in the case of countries with large Indian or mestizo populations. The average immigrant or resettlement officer, who carries on his activities more or less remote from the Indian problem, cannot be expected to become an expert in these matters. It will be well if they are acquainted with the principal facts and trends. But some individuals should be encouraged, and if necessary assisted, to go more deeply into the situation, as this affects immigration and settlement, and perhaps also the work of the Church.

The Western Hemisphere has been characterized by the presence, sometimes in close proximity, of many races and cultural groups. Brazil and the United States are extraordinary as regards the number of different races, ethnic groups and cultures they have found it possible to accept and assimilate. But practically no country could with any hope of success adopt a policy of racial „purity” or cultural uniformity. Generally speaking, the peoples of the hemisphere have developed a spirit of forbearance towards differing groups, in view of the situation with which they lived day by day. Immigrants will be expected to do their part to „get along” with those who came before them, or will arrive after them. This is true also in the case of the Indians, and all those of part Indian ancestry or culture. In fact it can be ventured that willingness on the part of immigrants to foster good inter-group relations, and accept the American racial amalgam and cultural pluralism for what they are, will be one determining factor in whether or not continuing immigration on a sizable scale is to be the rule in the Americas.

Attention is drawn to the March, 1954 issue of *Americas*, publication of the Organization of American States. The issue is devoted entirely to discussion of the Indian problem

Socio-psychological Aspects of Migration

by Prof. Dr. A. OLDENDORFF (Netherlands)

ONE OF THE CENTRAL PROBLEMS ON RELATION to the phenomenon of migration is the problem of adjustment. This process of migrant-adjustment, however, must be studied in its real frame of reference — the frame of departure from the old world and of encountering the new. In this frame of reference the adjustment of every migrant should be studied, although it will be better for us, in order to clarify the picture, to concentrate our attention especially upon the adjustment-processes of people,

who move abroad. In these people the process will take its sharpest — and clearest — forms. Now let us first consider the significance of departure and arrival, two factors which in this process are constantly influencing each other.

DEPARTURE AND ARRIVAL

A departure means a separation. It implies that before the departure there was a union, which is now destroyed. Departure, however, is not only a

physical separation. It is also a removal from a structured world with which one was familiar — in which to a certain extent one was rooted, in which all things had their own place, in which one knew his way. In parting, this frame of reference recedes, the old security is lost.

It would not be right, however, to think that departure means only cutting ties and losing security. Even if this formulation should hold for expelled people, it would not hold for the free migrant. For the latter chooses freely to leave and choosing implies the existence of two or more values. So the free migrant does not only choose to depart — the negative aspect of choice — but he also chooses positively, *vid.* the new world. Indeed this is a positive choice, for this new world already has in one sense or another the meaning of a value for the free migrant — otherwise it would have been impossible for him to prefer the new world above the old one. In other words, for the free migrant departure is not a jump in the absolute dark, because he has already drawn a picture of that new world, *vid.* a picture with a value-meaning, or still in other words, because the free migrant leaves with a future perspective. The rate of clearness and differentiation of this perspective will depend in every case upon the question in which way the migrant made his choice to leave. For the one who chiefly made his choice on negative considerations, *e.g.* in order to be free from fear, the new world will to a great extent have the character of „strangeness“. The one who, on the contrary, decides to leave because he expects to gain many successes in the new world, has *ipso facto* succeeded in drawing a meaningful design of the new world, for him, therefore, departure does not mean a total cutting of all frames of reference. For he keeps the world of expectations, which already existed for him; expectations in which he therefore had been living even before his physical departure. So one can say that, from a psychological point of view, the free migrant, from the moment he starts considering the possibility of departing, is living in two worlds: in the old one, which he is going to leave and in the world of expectations.

THE MEETING WITH THE NEW WORLD

In the above, the process of migration was described in so far as it consists of parting from an old world and of the simultaneous orientation to a new one. Now the second element in the migration process has to be taken into account *viz.* the meeting with the reality of the new world. Upon the nature of this meeting will depend to a great extent the way in which the migrant will make his adjustment. („Adjustment“ can be defined in this context as „finding a form of living in a new situation“). Obviously the nature of this encounter will depend

upon the expectations which the person has toward the new world. A comparison between two extreme cases, the one of a person forcefully expelled, the other of a totally free migrant, may illustrate this point.

The forcefully expelled person is abruptly torn from his old world — in the ideal case his only world and therefore his only frame of reference. Out of this world he is driven into a new one, which — ideally — he never considered as a potential life situation. It follows that he could not develop any expectations of this new future. So the new world is highly unstructured, until the moment it actually appears to him. Then he is suddenly forced to find his way in this strange world, unwanted and unknown. The only frame of reference he has at his disposal in these circumstances is the one of the old world. His abrupt departure, however, has made him plainly aware of the fact that this old frame of reference cannot be applied to the new world, except perhaps to a very low degree. For it is an orientation of a world whose loss he very painfully experienced. All this will cause in him a strong tendency to use the old frame of reference as a yardstick for comparison and evaluation, to establish to what degree the new world differs from the old one, particularly how relatively inferior the new world is. It will be clear that it must be very difficult in this situation to discover any positive values in the new world. In these circumstances the first meeting and therefore the subsequent adjustment, will be negatively affected. (Of course all this does not refer to those expelled who attribute to their old world the blame for their expulsion.)

The situation of the free migrant, on the other hand is totally different. He does not find his world view suddenly thrown into chaos, he is not forced into the position of having to design a radically new world picture. On the contrary he has had ample time to build a new frame of reference while still in the old world, however incomplete or inadequate it might be. With this new frame of orientation, attuned to the new world, he goes on his way. For him therefore the process of encountering the new world involves his frame of reference and particularly his expectations, both as these confront the reality of the new country. So in this continuing process of confronting expectations with reality the free migrant adjusts himself to the new situation.

TYPOLGY OF MIGRANTS

By the above exposition it may be clear that it is difficult to make general statements about the psychology of migration. A further specification of the term migration, therefore, will be desirable. First we must develop a typology of migrants according to the meanings of departure and arrival as they exist for the respective persons. The two most

extreme types have already been discussed above, vid. when a comparison was made between the person who was forcefully expelled and the free migrant

a. The forcefully expelled person is characterised by a sudden and totally involuntary eradication out of a reliable world which he did not wish to lose, and secondly by the lack of a perspective upon the future. For a further description of this type however we may refer to the above paragraphs.

b. The refugee who psychologically cannot tolerate his old world any longer, because it became an obsession for him. Among this type are many „Ostflüchtlinge“, but probably also several so-called free migrants. For this type it is characteristic that he chooses to flee, but chooses hardly anything more than flight itself. This choice is to a high degree a negative one. Above anything else this migrant wants to „be away“. Here too, therefore, there cannot be much future expectation. In this respect type *b* shows a high degree of similarity to type *a*. In another respect however there is a big difference: to the migrant of type *b* the old world does not appear as a loved one. The meaning of his flight was precisely a total rejection of the old world. As to his frame of reference, therefore, this refugee out of obsession is even in a worse position than the migrant of type *a*. But even then it will be possible that the refugee of type *b*, once he has arrived in the new world may abandon his aversion to his old world, to such a degree that he may idolize his old world as much as the forcefully expelled person does. Because when type *b* radically rejected his old world, he did so — for the most part — on emotional motives. Therefore the hypothesis is justified that this old world functioned as a protective screen for him; as soon as the new world, however, can take over this function — and its low degree of structuredness will make it very able to do this — the old world can be rehabilitated to him. In doing so, however, the migrant of type *b* changes into the „eternal migrant“.

c. The refugee for ideological reasons. This type does not reject everything in the old world, but only one aspect; but then he rejects this aspect without any reserve (e.g. he rejects the ideology of the political party in power). Of this differential choice he is fully aware; the distinction between the rejected aspect and the rest of his old world is very clear to him. In these circumstances it is intelligible that he will be glad to return as soon as this aspect has changed for the better. To a high degree, therefore, he keeps himself oriented to the old world. Maybe he even considers himself as having a task with respect to his old fatherland. His sojourn in the new world, therefore, can be meaningful to him only to the degree that this world functions as a temporary harbour of refuge and perhaps affords him an opportunity to fight for his ideological

beliefs in his fatherland. So his orientation to his new world is an orientation to a temporary asylum and he adjusts to it accordingly; a total adjustment, therefore, cannot be expected. On the other hand this restricted adjustment can be achieved relatively easily, because the ideological refugee mostly belongs to a socially and intellectually superior category, and because — just for that reason — he receives a relatively favourable reception from the new country.

d. Economic refugees, i.e. all those whose bad economic circumstances in their fatherland necessitate that they migrate. For them, therefore, the departure can be seen as only partially the result of their free choice, they flee for hunger. For this type the expectations of the new world will tend to take on the characteristic of a contrast with what they suffered in their fatherland. Their hope is to be freed from want. Of course this cannot be called an adequate preparation for the new world. Moreover there is a danger that their future expectation becomes an unverified expectation of prosperity and wealth. As a possible example of type *d* we may refer to the many poor emigrants from southern Germany, who left their country in the first half of the 19th century. As the migrants of this type can have only a minimal amount of preparation, their process of adjustment is especially difficult. For, psychologically they have little more at their disposal than the old orientation-frame which now has to be conformed with the new world, economically they have no resources, and sociologically their flight forced them to cut the old ties with their group. With reference to this last aspect it has to be pointed out that the representatives of this fourth type are mostly lower class people (either urban or agrarian) and that particularly among this class there is a strong need for security, a need to belong to a safely closed community. This security, so badly needed, is now lost without much chance of being replaced by anything of the same kind in the new country, unless in the slum-sections of bigger towns. By settling in these sections, however, the migrants would almost necessarily come to belong to the a-social fringe of society.

e. The temporary migrant who leaves voluntarily in order to gain a special value. The representative of this type decides to migrate because he believes himself able to gain a special value which in the old world was out of his reach. As his concern in the new world is only with a special — i.e. a partial — value, his orientation to the old world will remain strong. But nevertheless he has also formed a more or less clearly structured future expectation, and in doing so he has partially oriented and consequently prepared himself for his life in the new world. The most common representative of this type is the man who migrates to find a higher level of prosperity and even wealth. His project is mainly restricted to

the economic aspect of the new world, for the rest the old country remains dear to him. Therefore the new world will often — and at least in the first period — have a merely instrumental meaning to him. It serves him to become rich. The more this instrumental relationship is present, the stronger the tendency will be to return to the old country as soon as he has earned enough money, and the weaker will be the readiness to achieve a total adjustment to the new world. The best illustration of this point can be found among the many Chinese and Italians who migrate with the explicit intention returning as people of distinction. The wish to return — and correspondingly the resistance to adjust oneself — will especially become salient when the value for which the migrant left his country, is realised or otherwise loses its appeal-character. This holds especially for the person who decided to migrate in favour of a partial value which had only an indirect relation to that person himself. This holds for parents who migrate to find a living for their children, it holds also for the woman who migrates because her husband does so. Not until she is in the new world, this woman will discover how difficult it is to be the wife of a migrant. And also the parents who migrate on behalf of their children will often experience that they had underestimated the difficulties; there is a great danger, for instance, that many parent-child-tensions will arise, especially when the children, as happens rather frequently, develop a stronger willingness and ability to adjust themselves to the new environment. At that time, however, it will be very difficult to return to the old country, because by doing so the parents would endanger precisely the values of those for whom they had migrated. On the other hand it must be pointed out that the degree of orientation and correspondingly the willingness to adjust oneself will be stronger the more the value in question stands in the centre of the migrants life.

f. The migrants who want to begin a new life elsewhere. Here it is not a matter of a partial value — as at type *e* — but of the new world as a total value in itself. Among these people therefore the strongest orientation to the new world can be found, whilst the old world view has receded to the background. For the rest, however, this does not necessarily imply that the representatives of type *f* have the clearest structured future expectations, nor the most realistic ones.

Nevertheless this is the cardinal point, that from the above standing paragraphs it can be understood that the degree of adjustment which is achieved, depends on the result of confronting the reality of the new world with the orientation which the migrant brings with him — whether it be the old frame of reference or the future perspective which predominated in it.

Finally we have to consider the process of adjustment in its relation to the culture of the receiving country. On this subject an important article has been published recently by Ronald Taft in „Human Relations”¹⁾. In this article Taft contrasts as so called „interactionist” assimilation with the current conceptions of monistic and pluralistic assimilation. The term „monistic assimilation” refers to the belief that there can be assimilation only when the minority group has conformed itself totally to the receiving culture. Behind this conception, Taft sees the attitude which gives a positive evaluation to the values of the majority group and a negative one to those of the minority. This ethnocentric attitude, which usually is accompanied by prejudice and discrimination towards the minority group, was observed by Taft in many western countries and especially in Australia.

„Pluralistic” is called the conception that assimilation is present when two or more groups form part of the same community while retaining their own cultural characteristics. This pluralistic idea is based, according to the author, on the conviction that every group is entitled to retain its own culture, provided that it respects the cultures of the other groups in that community, this being the only way to achieve loyalty to the higher national unit. This conception, Taft says, is especially present in Canada, Switzerland and Israël, where several groups within one nation live next to each other, „not only tolerating each others value systems, but also sharing a supra-ordinate value system which includes an acceptance of this mutual tolerance”.

In both of these assimilation concepts, Taft points out the implication that assimilation can be present only to the extent that minority and majority groups form a shared frame of reference and value system. At this point he agrees, but then he stresses the fact that this result cannot be achieved, unless by mutual interactions. Assimilation, therefore, is not a state of things, but a process, viz. the process in which persons, first having different frames of reference and value systems, by means of interaction come to share a common frame of reference and value system. If the majority group is much stronger in this process than the minority group, and if further, the principle of tolerance is not brought into the shared frame at an early phase in the process, then the result will have a monistic character of a high degree. If on the other hand, the principle of tolerance is accepted soon, then the result will have a pluralistic character. If the process is going on between two parties of about equal strength, and if the principle of tolerance

¹⁾ Ronald Taft, „The shared frame of reference concept applied to the assimilation of immigrants”, in *Human Relations*, VI, 1, Febr. 1953.

does not interfere, then the process will result in a common frame to which both groups have contributed fairly equal portions of their own cultures. Lastly it has to be pointed out in accordance with Taft's article, that assimilation only very seldom means a total levelling and absorption of the entering group. In the first place other roles are ascribed, during a certain period, to the minority group than to the majority group. By this fact, however, the degree of assimilation is not decreased, provided

that both groups accept this role distribution, i.e. provided that it is brought into the shared frame of reference. In the second place the shared frame needs only to involve those values whose acceptance both groups think necessary for living together in one community.

It will be the task of sociological and social-psychological research to ascertain further, which forms of assimilation are possible in the different immigration countries.

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The Development of Positive Sociological Research in Relation to Religion, and the International Catholic Institute for Social-Ecclesiastical Research

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AS AN OBJECT OF STUDY FOR POSITIVE SOCIOLOGY, religion has now begun to occupy in many countries an increasingly central position, as compared with the situation a few decades ago. This is an indication of growth, and if the signs do not deceive, this development, especially in the post war years, is approaching a decisive stage. The period of mutual reconnoitering is now drawing to an end; on the scientific level, the value and justification of positive sociology are recognized by philosopher and theologian alike and on the practical level, the realization is growing amongst the higher ecclesiastical authorities, that this science, which seemed at first so dangerous, can form a useful instrument in the service of the Church and of the community in which, according to its eternal task, the Church has to propagate the faith.

An analysis of the component factors which have decided the course of the development of religious sociological research, should contribute to a more exact definition of the task of „Catholic” sociology, as embodied in the Catholic Institute for Social Ecclesiastical Research. Of Netherlands origin, this Institute for applied social research in the service of the Catholic Church throughout the world has been under the direction of Prof. G. H. L. Zeegers since its foundation in 1946. Originally planned on a modest scale, it developed rapidly into an extensive scientific institution with a large administrative and scientific staff numbering a good fifty in all, with seven scientific bureaux and numerous relations in many countries. In this article it is proposed to describe more clearly in the light of the demands ensuing from the practice of positive social science in the service of the Catholic Church, the special features of this international research centre.

I. POSITIVE SOCIOLOGY IN THE SERVICE OF THE COMMUNITY

That for some considerable time Catholics have held themselves aloof both from modern natural sciences and from all research in which the methods of the natural sciences were applied, may be said to be an international phenomenon. Positivistic scientists, regarding reason as the only source of knowledge and even attempting to explain religion in the light of reason roused sometimes justly — but also sometimes unjustly — great opposition and suspicion amongst their Catholic colleagues who, according to their religious convictions, had to take into account in their studies also the data of revealed knowledge and the theological conclusions drawn therefrom. Their interest went out rather to philosophy and theology and even to-day many Catholic priests and laymen have the utmost difficulty in forming an idea of what is really meant by a positive social science, a science dispensing with philosophical speculations and confining itself to the study of social reality, not „das Seinsollende” but „das Seiende”.

For a considerable period, therefore, the term sociology was held to be synonymous with social philosophy and social ethics which subjects, under the inspiration of the Papal social Encyclicals, have numbered and still number such excellent followers in Catholic circles. In fact, however, great tension existed between philosophy, sometimes called the mother of all the sciences, and the positive sciences, sociology and sociography, striving, as they were, for complete emancipation. These new social sciences succeeded only with difficulty in achieving independence, for they long remained under the influence of existing currents of philosophical thought, borrowing conceptions and methods from other sciences,

especially the natural sciences and psychology, while their followers carried on heated discussions as to object and method without finding any satisfactory demarcation. This crisis in its growth, which has continued since Auguste Comte, is now drawing to a close, for sociology, considered as a positive science, has given proof of its practical use. It has also outgrown the naively positivistic stage of its development and now social philosophy, even, is beginning to turn to it for help.

Relation to other social sciences

As a result of the complex and above all dynamic character of the present „Weltbild” and of the increasing knowledge of the great variety in the forms of communal life, the urgent need for a science which should take precisely this changing society as the object of its study, made itself increasingly felt. A close and realistic application of the universal and eternal ethical verities and duties was found to be indispensable, if these were not to remain for ever merely floating in the air¹). The rise of existential philosophy was also of great significance for the new evaluation of positive sociology. “The healthy interest, shown by modern philosophical currents of thought, for the existential, the accent on personal and contemporary elements as opposed to the universal and the abstracts, have caused Catholic philosophers to be aware that their social doctrines threatened to grow too far in the direction of a superterrestrial, social philosophy. A new idea is dawning, namely that a social doctrine, if it is to be fruitful, must be directed at the actual situation. A Catholic social doctrine of society which is contented with the repetition and reformulation of abstract fundamental principles, will inevitably become sterile and ineffective if it neglects to pluck the fruits of such modern social sciences as sociology, sociography and social psychology. An exact insight into social reality can only be acquired when social philosophy and sociology are allowed to work together as scientific partners.”²)

The arguments from experience of the social philosophers, for the position which they are defending, may indeed gain in cogency as a result of systematic and exact social research, while much that has been hardened by tradition into a generally accepted moral pattern may receive a fresh inspiration. “Do not many traditional points of view tend, in a new age, to become mere ballast; does one not become bound in the fetters of a rigid formality, and does one not often find, on the contrary, amongst non-believers, a fresh originality and enthusiasm which can go to work untrammelled by out-dated

rules of conduct? In fact, we are sometimes struck by the lives of great non-Christian figures and above all by their concern for the concrete needs of their fellow men, while, on the other hand, we have to admit that often, amongst many Catholic thinkers and workers, priests as well as laymen, a great lack of concern for these needs is to be found — as for instance, concern for marriage and for the family in the concrete. Therefore one is forced to ask oneself, whether the kernel point of Christianity, the love of one's fellow men, has not been taken over by unbelievers. As against the tendency to shut one's self up in safety, armed with the laws of traditional morality, I would propose — while retaining the kernel point of Catholic morality — to approach mankind in the concrete, with an open mind to its problems; that is to say, with the laws of the Catholic Church, which preserve at their centre Christ's law of love, as one's background, to try to understand the human being as he is in his development and in his relations to his fellows, and to help him to achieve an inner maturity.”³)

Task of the positive sociology

In the first place, therefore, the task of positive social science is to arrive at a diagnosis of the reality of society. This description and study of the actual relations of society in their totality, called by Steinmetz „sociography”, can, by the application of statistical and cartographic methods, result in an amazing insight into situations hitherto unsuspected. But only too often do responsible government authorities base their decisions on incomplete information or on partial personal experience, while as yet the spiritual and social needs of their fellow men irrespective of their belief have not become for them what the Abbé Pierre calls a “connaissance sanglante” of reality.

Sociography can be regarded as the descriptive stage of sociology; its task is to supply the factual material for theoretical sociology.⁴) If even sociography, a science whose function is to reveal the actual state of affairs, can work in the interests of mankind, how much the more must that be the case with sociology which seeks, by a close study of the relations between different groups, to establish laws and discover trends. Thus “planning” or rather “systematic projection” becomes possible, mistakes which have been made in the past may be avoided in the future, and finally there is a prospect of forming a concrete working plan of “solutions” of which every governing body is continually in need.

On the practical level therefore, sociology, sociography and social psychology, so closely connected

¹) Vgl. Goddijn W., O.F.M., „Kerk, theologie en sociologie”, in *De Tijd*, 11, 12 Maart, 1952.

²) Plattel, M. G., O.P., *Sociologie en Sociale Ethica*, oratie, Tilburg, 1953, 3—4.

³) Vaessen M. L. J., „Huwelijksmoeilijkheden en Psychohygiëne”, in *R.K. Artsenblad*, Jan., 1953, 3—5.

⁴) Oldendorff A., „De positie der sociologie temidden der sociale wetenschappen”, in *De Ontwikkeling der Wetenschappen in de laatste halve Eeuw*, Amsterdam, 1954, 250.

with the other two, can prove of great use to modern society. In the face of the extremely urgent social problems, however, which governing bodies so frequently lay before him, the individual sociologist often feels unsure of himself and, to his dismay, sees the gap between the investigation of facts and the theoretical speculation growing ever wider. In serving society the sociologist must always beware of dillitantism and of the temptation to give advice at all costs, for he is sometimes imbued with the conviction that he should be able to solve all the problems laid before him, however premature and exceptional these may be.⁵⁾ Again and again the interplay of theory and practice will be found to be necessary. "The dilemma of social science — viewed as a corpus of knowledge — is that there is no generally accepted theory, and even if there were such a thing it could not be regarded as established before it had been tested empirically at all important points . . . Without the interdependence of fact and theory, we are liable, on the one hand, to be served with a meaningless array of isolated correlations and with causal "explanations" unattached to any theory, while on the other we are being asked to accept general theories built on a foundation of casual observation and of popular science."⁶⁾

Because of the complex nature of the problems laid before him, because of the pressure which the speedy solution of critical social situations puts upon his rate of work, and because of the resultant lack of time for the theoretical reflexion, the individual sociologist threatens to find himself in an impasse. His work becomes dry and schematic and is offered as a panacea for problems which, in fact, differ widely and which each demand a specialised study. The only way out of this impasse is to be found in collaboration, possible in an institution, which allows of the fruitful application of the specialised social sciences by a team of workers for whom at the same time constant theoretical re-orientation is guaranteed. The combination, absolutely necessary for an effective practice of social science, of talent for research and of insight into the problems involved, together with a cogent and succinct prose style, such a combination can, as a rule, be realised only where there is teamwork.

To the best of its ability the Catholic Institute for Social-Ecclesiastical Research responds to the needs arising from the stage of development in which positive social science now finds itself. It has built up an organization capable of and necessary for carrying out a real social research: international documentation, an extensive library, a department for organisation and administration and a department for the statistical and cartographic work. Social

research is carried out by a team of specialists, priests and laymen, experts in demography and statistics, sociologists and social psychologists, economists and agrarian experts. It appears repeatedly that social research is more effective when it is the result of teamwork, because as a rule neither the many-sided aspects nor the many-sided work can be controlled by one person. Moreover, the work of the different bureaux is specialised according to the structure of the areas and countries in which they are situated or the institutions for which they perform a special task as e.g. the training of students. Finally, continuity of activities is guaranteed in so far as the methods are constantly being re-adapted, and a continual addition to and completion of the documentation is possible.

Thus has the Catholic Institute for Social-Ecclesiastical Research striven during the first ten years of its existence, to fulfil an instrumental function of the highest quality from the point of view of the social sciences, and in the interests of society as such. Only when it had reached the stage where it could compare favourable in this respect with similar non-ecclesiastical institutes did it consider the time was ripe to place itself at the service of the ecclesiastical authorities. For the Catholic Church has great responsibilities; it finds itself, otherwise than in the Middle Ages, in the midst of a largely secularised society, as a symbol and at the same time as an objective, and must seek to discover new organisational forms for traditional values in the dynamic world of to-day. Though a supernatural community, it rises above society as such, at the same time it pre-supposes it. The task which positive sociological research has to fulfil in this respect we propose to examine in the following section.

II. POSITIVE SOCIOLOGY IN THE SERVICE OF CHURCH AND SOCIETY

God's revelation is for all mankind without distinction of time or place. There is a "theologia perennis", which, theoretically, should preclude any anxiety about the situation of mankind in the concrete. Modern theological currents of thought, however, incline to lay more stress on the Christian reality in the religious subject, in the actual human being. Without doing violence to supernatural reality, Möhler and Newman also saw the Church in its relative aspect and in its historical development throughout the centuries. In turning back to its sources theology is at the same time seeking to gather strength for re-integration, and even from the theological point of view, adaptation and change in temporal forms and structures are, in principle, possible. It is not here a question of the essential, dogmatic, sacramental and hierarchic structure of the Church, but of structures in the sense of "l'élément permanent et organisé d'une réalité sociale

⁵⁾ Merton R. K., *Social Theory and Social Structure*, Chicago, 1949, 7.

⁶⁾ Madge J., *The tools of social science*, London, 1953, 8.

dans la mesure où cette réalité apparaît comme faite par l'homme, comme soumise à la volonté humaine." (J. Folliet). It is obvious that contemporary theology shows an open mind as to the study of social reality by positive sociology.

In principle, since the positive social sciences have begun to be practised by believing sociologists who dispute the pretensions of the positivists to regard the Church as a purely social phenomenon, there is every hope of a rapprochement between theology and sociology.⁷⁾ A function of theology is to recall the Church constantly to the contemplation of its essential task; sociology on the other hand has to speak to the Church in so far as it is a social institution. For as such the Church has its own organisation, working efficiently or inefficiently as the case may be, its strategy, its tactics, its methods, all influencing mankind in its social relationships, and it is here, by means of research and analysis, that sociology can be of such immense service to the Church.⁸⁾ Moments when the one trespasses on the other's territory will, however, continue to occur and, if the collaboration is to be fruitful, these must be signalled by theologian and sociologist alike. Houtart has shown in detail what are the limitations and dangers of sociology when applied to religious phenomena and it is not improbable that precisely the believing sociologist is most likely to be aware of the relative value of his researches as soon as these are concerned with the Church and religion.⁹⁾ If the believing sociologist pursues a tactful policy in the publication of his researches and bears in mind the pastoral responsibility of the hierarchy, which rejects no old forms until the new ones have proved their positive worth, this may foster an atmosphere of mutual confidence between the ecclesiastical authorities and believing sociologists. The ecclesiastical sociologist will, then, do well to remember the greater pastoral responsibility of the Church. As Congar once wrote, "L'Eglise travaille plus sérieusement, elle pèse davantage ses mots parce qu'elle pèse davantage ses responsabilités; elle se dirige à la lumière d'une expérience qui ne porte pas sur un moment seulement, ou un aspect des choses, mais sur les siècles et la totalité de la vie."

Actuality of a sociology of religion

There are a number of actual circumstances which emphasise the necessity for a specialised religious sociology. Theologians, those who are charged with the pastoral care and sociologists, all are alike desirous of rendering their combined assistance to Christianity in its hour of need. The chief of these

circumstances is the increasing dechristianisation, the increasing awareness thereof and the desire to see this phenomenon objectively, i.e. to arrive at an efficient therapy by forming an exact diagnosis not only of the symptoms, but also of the causes. At the same time, this realisation of the growing disbelief in Christianity is accompanied by a sense of renewal, in which the primitive Christian community, "le mirage des chrétiens en période de renouveau" (G. Bardy) comes to the fore as an ideal. There the "Gemeinschaft"-form was predominant, spiritual rather than rigidly organised and therefore still at liberty to strive for the essential. Again and again when the Church has desired to free itself from a certain social conjuncture or from structures which are ill-adapted to the actual situation, this "ressourcement" has taken place. Seen internationally, these changes in structure display different phases, each of which demands a special sociological approach and which are capable of comparison one with another. Thus the Church in the West differs greatly from the Church in the underdeveloped areas, i.e. in the mission field. It only needs a sociological analysis to bring to light significant differences which will reveal surprising features even to those with a wide sociological horizon. In this respect a sociographically and sociologically justified "Weltbild der Kirche" is still lacking in Catholic circles.

The analysis of international Catholic migration problems discussed in this book offers a typical example of a world-wide approach on one special field. At the International Catholic Migration Congress both Catholic principles and a sociological analysis of the field of application of these principles came under discussion. The concrete description of the international migratory movements of Catholic populations seen against the background of general migrational phenomena, cannot help but be advantageous in this respect. But that is not all. The Catholic operational migration agencies will be enabled to acquire an insight into the interaction between the receiving and the sending countries. They will realise that, while their place in the world is static their function is dynamic and, by means of exact factual material collected and tested as to its significance by an international sociological institute, they will at last achieve a working plan for the solution of the problems of Catholic world migration.

Necessity of institutionalization

In the service of the Church and the pastoral care also, positive sociology has need of a centralised institute. This need is a result both of the conditions laid down by the most recent developments of social science, as well as of the actual structure of the Catholic Church itself. For, from a formal point of view, the Catholic Church is the most widespread, purely spiritual and universally homogeneous insti-

⁷⁾ Cf. Banning W., *Over de ontmoeting van Theologie en Sociologie*, oratie, Amsterdam, 1946.

⁸⁾ Kruijt J. P., "Hoe kan de sociologie de Kerk helpen", in *Sociologie en Kerk*, Den Haag, 1951, 49.

⁹⁾ Vgl. Houtart F., "La Sociologie Religieuse auxiliaire de la pastorale", in *Collectanea Mechliniensia*, Maart, 1955, 5 ff.

tution in the world, even though within its generally accepted structure a rich variety is possible, which fact is recognised even by the non-Catholics. On this subject the Protestant ecclesiastical historian, Mayer, writes as follows, "The Roman Church is the most dogmatic and at the same time the least doctrinal church. There is a fixed dogmatic limit, but within this limit there is room for divergent and often contradictory opinions... There is probably no church which has the capacity for harbouring so many widely divergent points of view as the Roman Church,"¹⁰⁾ If a sociological institute indeed desires to serve the Church in its universality then its adaptation to the structure of the Church is a necessary condition, although it remains equally a condition that, by the establishment of national or regional bureaux, it should allow the typical nature of specifically national problems to find expression. It must not, however, be forgotten, while responding to legitimate desires, national or regional, that it is precisely the universal pattern of the Catholic Church community with its priests, its institutions for education and charity, its pastoral and social activities, that gives its supranational value to a sociographic method based thereupon. The problem of the most economical possible distribution of priests is, for instance, an international problem and on account of its interdependent character demands a total, i.e. a global approach. The extreme shortage of priests in S. America cannot be solved without a careful study both of the vocations to the priesthood in those countries which send out missionaries to that part of the world as well as of the priesthood in the actual countries concerned. At the same time it is necessary to make a study of the participation in higher education among the Catholic laity now that from all sides there is a demand for a "présence de l'Eglise" from the Catholic intelligentsia.

Here also follow a number of circumstances which call for the internationalisation of, and an institutional form for, Catholic social-ecclesiastical research. In the field of theology there is a growing oecumenical movement. In the countries of northern Europe, in most Anglo-Saxon countries and, as a reaction, also in many mission fields, the problem arises of the relations of the Catholic Church with other Christian denominations. Now it is a recognised fact that in the relations between the confessors of different religions, non-theological factors play an important and often decisive rôle. Lebras has pointed out that sociologists can make an important contribution to the lessening of denominational tensions, precisely because there is more chance of an agreement being reached by means of similar sociological methods than on purely theological grounds. "Cet

accord est sa grande chance, au centre de controverses passionnées. Romanistes, orientalistes, islamisants, peut-être théologiens même, se querellent: les sociologues, appliqués à l'étude des religions, vivent dans une émulation courtoise malgré la variété de leurs méthodes et, surtout, de leurs convictions."¹¹⁾ Certainly the oecumenical-sociological problems which are found in many countries and which have already been partially studied, demand an international approach which may bear rich fruits for the future of Christianity.

Further, in the last few decades the psychological need for international co-operation in Catholic circles has been increasing and it will be seen what exceptional opportunities the "unio catholica", the universal community of the Church, can offer here. This need finds its expression in the activity of international Catholic organisations in the spheres of religion, science and society, which activities are for a great part to be ascribed to the internationalisation of human relations, to the rise of supranational federalistic movements and to the increased accessibility of modern means of communication. The Sacrista of His Holiness, Msgr. Dr. P. C. van Lierde mentions twenty-nine of these Catholic organisations and sees in them a strengthening of the lay apostolate in a vertical direction in every country.¹²⁾ What a tremendous help to the permanent secretariat would be an international Catholic research centre that could offer its services all over the world to each individual organisation!

Finally it is of the greatest importance that social ecclesiastical research should not be split up among a number of particularistic activities, which seldom or never attain to a national, let alone an international approach to the problem of the Church and of the pastoral care.¹³⁾ The social research and planning done by Catholics as to the missions, as to the problems of migration, as to the very serious problem of the population increase and the urgent problem of the refugees and the displaced persons, demand international and institutional integration if they are to attain to the same qualitative level of achievements in this sphere as has been reached by other international organisations which by no

¹¹⁾ Le Bras G., "Présentation", in *Etat présent de la sociologie religieuse*, special issue of *Lumen Vitae*, devoted to the third international conference for religious sociology, organised by the Catholic Institute for Social-ecclesiastical Research, Brussels, 1951, 21.

¹²⁾ Lierde P. C. van, *Achter de bronzen poort, het Centraal Bestuur van Christus' Kerk*, Haarlem, 1954, 184ff.

¹³⁾ A picture of the wasteful division of religious social research amongst a number of semi-scientific or scientific institutes and periodicals is shown in the survey of the situation in France given by P. Winninger, "Chronique de sociologie religieuse", in *Revue de Droit Canonique*, Vol II, nr 4, Dec 1954, 459 ff. A more favorable picture is given by a special number of "Chronique sociale de France" (February, 1955), devoted to "Etudes de Sociologie religieuse". These studies were gathered by "l'Institut de sociologie des facultés catholiques de Lyon".

¹⁰⁾ Mayer F. E., *The Religious Bodies of America*, 1954, quoted by Will Herberg, "Protestant, Catholic, Jew", an essay in *American Religious Sociology*, New York, 1955, 170.

means always work — nor can they do so, either in their approach or in their conclusions — in the spirit of the Catholic view. If Catholics wish to have a voice in the field of positive social scientific research and if they wish to exercise an influence on the policy of world governments, they will only be able to achieve this by the unity of their methods and of their public activities.

III. THE CATHOLIC INSTITUTE FOR SOCIAL-ECCLESIASTICAL RESEARCH

In the encounter between theology and pastoral on the one side, and positive and religious sociology on the other, the Catholic Institute for Social Ecclesiastical Research has thought to recognise and understand one of the signs of the times. The highest ecclesiastical authorities have expressed their appreciation for the methods used by this institute and for the policy pursued as regards the publication of the results of research. This takes place partly in the international periodical "Social Compass", which is the object of great interest in many parts of the world, and, for the rest, in reports arising out of the tasks which the Institute has been commissioned to carry out.

Originally the Catholic Institute for Social-Ecclesiastical Research was envisaged and intended solely in connection with the Netherlands. But it was quite quickly faced with the need of extending its scope to include areas beyond the frontier. This is partly to be explained by the fact that the Church in the Netherlands supports a large part of the world mission, so that the study of ecclesiastical structure in the Netherlands leads naturally to an interest in that of the countries where Netherlands missionaries are at work. In addition to these same missionaries are confronted in the mission fields, for the most part also underdeveloped areas, with so many new problems of an ethnical, social and economic nature that they tend to turn for aid to the specialised bodies in the fatherland. From many parts of the mission field, therefore, appeals reach the Catholic Institute for Social Ecclesiastical Research, to supply missionaries with information concerning the rapid social evolution of native societies.

The Catholic Institute for Social-Ecclesiastical Research came to the conclusion that the Western countries and especially the Catholic population of the same, whose share in the population increase is so great, will in the near future, have a great responsibility to bear with regard to the underdeveloped countries which are in no position, either technically or economically, to absorb a rapid growth of the population. In the meanwhile there is no obvious plan to relieve this population pressure in any way that could be combined with a harmonious vision compatible with the Catholic view. For this reason this Institute decided that it could not mark

the tenth year of its existence, which it will celebrate in 1956, better than by raising the whole question of the population problem and its possible solutions to an international level by means of an international contest.

All who read regularly the publications of the Catholic Institute for Social-Ecclesiastical Research in its periodical "Social Compass" will soon come to the conclusion that this Institute is sincerely striving to create an international procedure and to ensure that the results of its team of research workers are reported in all countries. That it makes frequent use of illustration in so doing will appear from the many maps and graphs. The visual image does not need to be translated; the equipment of a drawing office, therefore, with the appropriate international cartographic documentation is an essential feature of the Institute.¹⁴⁾

IV. THE EXTENSION OF THE INSTITUTE

The form finally taken by the institutional organisation of social research and planning in the service of social-ecclesiastical and Catholic social policy will in the end be determined by the fact that the most vital problems with which this policy is faced, reflect the universality of the Church and are therefore international. Not only has internationalisation of human relations strengthened this tendency and emphasized the same need for international organisations in the Catholic sphere as has led elsewhere to the establishment of intergovernmental organisations, but also and above all the fact of the mutual interdependence of Catholic communities throughout the world makes centralisation a necessary condition for all institutional research and planning which, in order to serve and render more efficient the leadership of the Catholic Church, aims at the solution of these interdependent problems.

The Catholic Institute for Social-Ecclesiastical Research is inspired by the idea that a vision onto the structure of the great Catholic communities in the world must be a guide for the future development of research and planning both as regards scientific method and institutional organisation. This vision must be based on a typology of the social-ecclesiastical and ecclesiastical-social structures of operational significance, a typology of seven types of churches, as has been used by Prof. Zeegers, Director General of the Catholic Institute for Social-Ecclesiastical Research, already for some years as a basis for the systematic development of his scientific work, and which he has recently made public.¹⁵⁾ Firstly there is the *Originating Church* in the mission fields, dependent on the help received chiefly from

¹⁴⁾ Different examples of those maps and diagrams are included in this book, f.i., page 23ff, 141ff, 276ff.

¹⁵⁾ Zeegers Prof. G. H. L., *De Kerk van beden en de wereld van morgen*, den Haag 1955.

a few Western countries. Not only on account of the great diversity of its problems and of its temporarily limited resources has this Church an increasing need of research and planning; they are also necessary to determine the form which modern assistance, sprung from a new missionary elan, should take. For this reason many Dutch ecclesiastical authorities in mission countries have appealed to the Institute to take upon itself a function in the service of the missions, with the result that the Institute, which has its headquarters at the Hague, with branches-offices in Amsterdam, Rotterdam, Leeuwarden and 's-Hertogenbosch, proceeded to establish branches in New Guinea and Flores, while the establishment of branches in East Africa, India, Java and the West Indies are in various stages of preparation.

As well, the Institute was very soon drawn into the Problems of the *Solitary Church* in the diaspora of Northern Europe and especially into the problem of the Catholic refugees who are settling in great numbers in the areas of Northern Germany traditionally regarded as diaspora, where the existing Catholic institutions are absolutely not in a position to provide for the spiritual and social needs of the refugees. This fact resulted in the establishment of a branch-office at Königsberg in Taunus (W. Germany).

As a result of already existing contacts, missionary and pastoral, which the Netherlands traditionally maintain with other Catholic communities which, due to various factors, bear the signs of a *Threatened Church* — for example certain areas in S. America, in S. Europe and above all in the post-war situation in Austria — an appeal to the Institute was made from these areas also. The branch-office which has already been in existence some years in Vienna, is an example of this development, while pressure is being brought to bear on the Institute to extend its activities to some of the important centres of Latin America, as f.i. Brazil, Chile and Columbia. This tendency is strengthened by the obvious fact, to which the Holy Father recently drew attention, that the problem of the priesthood in Latin America cannot be solved without help from other areas.

Furthermore, contact with the Institute is constantly sought by Catholic institutions which hope for great help in the preparation of their activities, from a social-scientific analysis of the problems, actual or expected, of the *Reunited Church* and of the *Persecuted Church*, the Church of the Silence behind the Iron Curtain.

The Catholic Social-Ecclesiastical Institute, which has had the great good fortune of being able to draw on the resources of the Netherlands Catholic community which, with those of the U.S.A., Canada and Ireland form the type of the *Preserved Church*, maintains fruitful contact with the most important centres of religious sociological research in France, which, as a *Recovering Church*, forms a hopeful religious phenomenon in the West. As a result of special factors, social-ecclesiastical research in the Netherlands is more centralised and institutionalised, while it has extended its activities, moreover, to a high degree in the international sphere, keeping pace with the growth of the equipment and organisation.

The formal internationalisation of the Catholic Social-Ecclesiastical Institute, long the intention of the Director of the Institute, has been hastened on by a resolution made at the 2nd. International Migration Congress 1954, held at Breda, containing a recommendation for the study, by an institution, on the international level, of the vital population and migration problems. Professor Zeegers, the Director General of the Institute for Social-Ecclesiastical Research was asked to promote the realisation of this recommendation.¹⁶⁾ As a result of this the Institute, as the International Catholic Institute for Social-Ecclesiastical Research, has established its headquarters at Geneva, the traditional centre for a number of international activities.

To develop its methods in such a way as to fulfil its scientific function with respect to the highly complicated problems confronting Church authority, in the most fruitful manner possible, is not the only task of social-ecclesiastical research. From the very outset Prof. Zeegers has also set before himself the task of developing research so strongly disciplined institutionally that it should not, on account of a lack in organisation, show any shortcomings as compared with the universality of the Church which it desires to serve and can only serve effectively on this basis. The tremendous tasks with which the Church is confronted in these times, especially in the underdeveloped areas, where, in this generation, the decision will fall in the struggle of the evil spirit with the Holy Ghost, inevitably demands such an organisation as this, strongly disciplined and, in its essence, supranational rather than international¹⁷⁾

¹⁶⁾ cfr page 393.

¹⁷⁾ Zeegers Prof. G. H. L., *Het uur van de leek*, den Haag, 1955.