Mactaquac Outdoor Recreation Extravaganza

A relay race for five-member teams competing on tobaggons, ice skates, cross-country skiis, snowshoes and running shoes, called the Mactaquac Outdoor Recreation Extravaganza (MORE), will be held Sunday, January 31 at 2 p.m., at Mactaquac Provincial Park.

This race, organized by UNB student Don Gallant as part of his bachelor's degree program in recreation, will be divided into four categories; family, mixed, male and female. The quota will be 40 teams, with registration fees set at $6 per

member or $30 per team. Each participant will be responsible for his or her own equipment.

Although registration will be held until 12 o'clock noon on the day of the race, Mr. Gallant urges early registration. Application forms are available at UNB's Lady Beaverbrook Gym. Information is available from Don Gallant at 457-0852 or Prof. Gwen McKay at 453-4575.

Following the race, a banquet will be held at the Mactaquac Lodge. Cost of this banquet will be included in the registration fee.

This event was organized last year by student Gary Ewing of Halifax, but had to be cancelled due to a lack of snow. This year, Mr. Gallant,

a resident of North Rustico, P.E.I., said the event was planned earlier in case weather problems.

The race is sponsored by

Moosehead Breweries Ltd., Mactaquac Provincial Park, the UNB Faculty of Physical Education and Recreation, and the Mactaquac Lodge.

Review of "The Pope and the Duce"

By GILBERT ALLARDYCE
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"It must be recorded," wrote an historian, "that wherever fascism appeared, the Catholic church was sympathetic, if not openly cooperative."

Controversy has raged on this sensitive issue since the publication in 1963 of German

playwright Rolf Hochhuth's controversial drama, The Deputy, condemning the silence of Pope Pius XII in the face of the Holocaust.

Such heated accusations have inflamed historical debate on the relationship between the Papacy and the facist dictators.

Professor Peter Kent attempts to cool it down. His new book on diplomatic relations during 1929-1935 between Mussolini and Pope Pius XI approaches the problem from a different direction, in a different time period, and with a different cast of characters. In sum, this work does not view the Fascist state through the barbed wire of Auschwitz. "It is offered," the author comments simply upon his book, "as a contribution to the historical debate on the nature of Mussolini's governance of Italy."
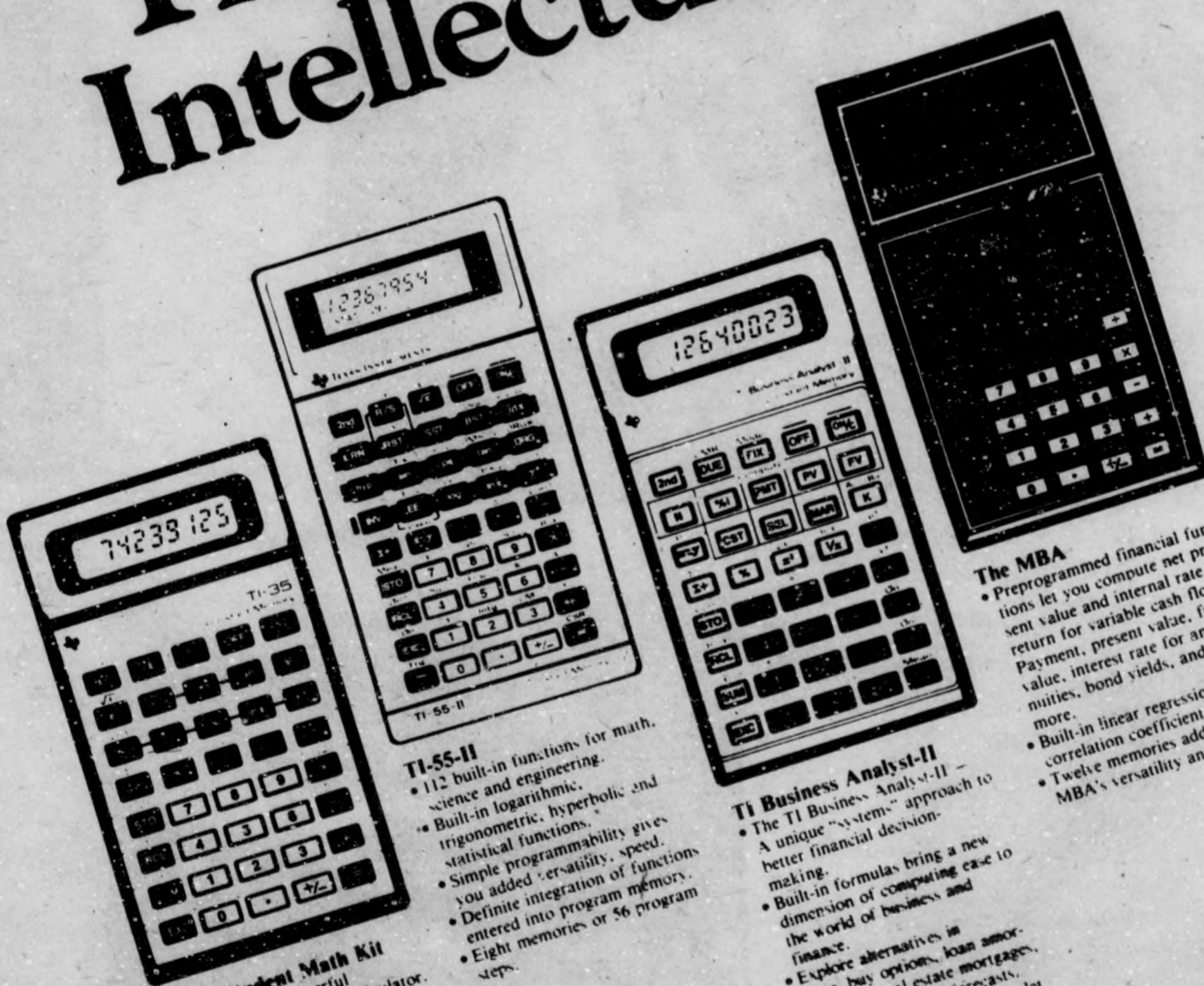
Although less controversial than his successor, Pius XI in fact was more important than Pius XII in the history of church-state relations during the age of dictators. He was the father of the diplomatic agreements that gave church recognition to the regimes of both Mussolini and Hitler, thus "legitimizing" fascist dictatorships in Catholic Europe.

Kent's work concentrates on the international, diplomatic dimensions of the first of these agreements, the Lateran Accords of 1929, which ended nearly sixty years of hostility between church and state in Italy. Certainly the Duce was no Christian and the Pope no Fascist. Rather, both men viewed this "alliance of the two Romes" in terms of larger ambitions. Mussolini's ambitions were limited: he wanted Catholic opinion with him in his strategy to establish Italian power in the eastern Mediterranean. Pius's ambitions were boundless: he wanted to ally the state to his plan to reunify all Christendom under the Papacy. Kent argues convincingly, however, that Mussolini refused to permit Pius's grand design to lure him into adventures beyond the geographical sphere of his own foreign policy interests. with the result that, in some corners of the world, the Pope at first appeared more pugnacious than the dictator.

But the Depression changed all that. Rising social protest threw Fascism onto the offensive and the Vatican into retreat. The Duce saw democracy on the run; the Pope saw Bolshevism on the