Dear Colleagues,

When we decided to found this journal, we spent three months at the Tribunal of Rome, in the Chamber of Commerce, in civil offices, at the notary’s, etc., requesting and obtaining, only some days later, documents, to comply with the law on the press enacted on 8 February 1948. This law — about the use of newspapers’ — is substantially Fascist in its inspiration. The main point is that, to edit a journal, the publisher must submit an application to the ‘Ordine dei Giornalisti’, or ‘Professional Order of Newspapermen’ of Rome, which, at least in theory, could decide that he is unable to edit his own journal. According to this obsolete law, the editor is conceived as a little despot, answerable to the political power: it is an arrangement which would not be out of place in a ‘stato di polizia’, or police state: as was Fascism, indeed. The other major point is that a magistrate must sign a decree, giving — or denying — permission to publish the journal. We consider all this as a real offence to the principle of liberty, especially as there are in addition many vexations of bureaucrats, who are always ready to object that a comma is misplaced in a document provided by the other bureaucrats: so that, trying to avoid a nervous collapse, you have patiently to go back to the office which released the document, waiting another morning, until the document is at last approved by the zealous censor. This story, as we have said above, lasted a full three months.

In October 2001 we lodged an appeal with the European Parliament, asking that the Italian Government be condemned for this law, which at the very least needs to be modernized, so that its requirements reflect the present needs of our society. The Commission for the Petitions, in a letter of 16/07/2004, no. 307854, signed by the President, Hon. Nino Gemelli, replied saying basically that this law does not infringe the ‘principio di stabilimento’, or ‘principle of settlement’, since all the citizens of the Community have the same ‘right di costituzione società alle stesse condizioni che la legislazione del paese di stabilimento impone ai propri cittadini’. Therefore, it does not constitute any discrimination or restriction, since ‘non vi è alcuna restrizione in base alla nazionalità’. The letter added that, ‘il fatto che uno Stato membro imponga una regolamentazione meno seve-
ra........ non significa che le regole di quest’ultimo (i.e., of the Italian State) siano eccessive e, di conseguenza, incompatibili con il diritto comunitario.

If the opinion of the ‘Commission for the Petitions’ is that the rules of the Italian State are not ‘excessive’, our opinion is precisely the opposite: that they are not only excessive, but morally outrageous. We willingly admit that, from a strictly legal point of view, the answer of the European Commission is accurate, given the text of the Treatise of Rome, art. 43. We expected, nevertheless, at least a few incidental words, expressing the wish that the law, going back 56 years, be updated. From the words of Hon. Gemelli the present Italian Government is instead fully absolved.

None of you, we hope, doubts that we fight in the name of moral principles, which go well beyond the ‘strict law’. These are ‘hard times’ (‘mala tempora currunt’, as somebody said) for the country in which this journal is based. The political opposition is banned from speaking on TV. More than a couple of newspapers support the battle of the opposition. The ‘man with the bandanna’ recently suffered a severe blow with the uncompromising removal of his ‘al-

ceter ego’, the Minister of Finances, also known as the ‘Super-Minister’, Mr Tremonti, on the part of the Government allies. Nevertheless, the same Government allies, who were awakened after a severe defeat at the last local elections, have approved, in the past three years, a number of laws simply in accordance with the wishes of the so-called ‘pремier’. Some of this legislation, indeed, has been approved in no more than a fortnight.

We do not like to be involved in the vulgarity of the world of politics, nor will we number the severe damage that these laws have inflicted upon the little, the very little plc, which owns this journal, and which was established for no other reason than to publish this little journal. Our cahier de doléances is heavy, very heavy indeed. But what is intolerable to us, what causes in us a deep sense of disgust, is hearing, on TV, politicians telling people exactly the contrary of the truth. For example, when the ‘pремier’ says that this country enjoys abroad, as a result of his own merit, obviously — a reputation which it did not enjoy in the past. The readers of the European newspapers know how well this corresponds to the truth.

V. M.

ABSTRACT

Cicero’s council to his fellow citizens of Arpino is to adopt views conducive to universae rei publicae. Europeans share a common destiny in a rapidly changing world. We either turn Europe into a fortress or into an open society, and Europeans share a common destiny to exclude all this as a real offence to the principle of liberty, especially as there are in addition many vexations of bureaucrats, who are always ready to object that a comma is misplaced in a document provided by the other bureaucrats: so that, trying to avoid a nervous collapse, you have patiently to go back to the office which released the document, waiting another morning, until the document is at last approved by the zealous censor. This story, as we have said above, lasted a full three months.

Dear Friends, historians of the province and of the city, citizens and visitors to this venerable city of Arpino, that produced at least two great sons, Cicero and Marius, the orator and the general, the republicans and the herald of the coming empire, two men far apart in vision if not in reputation: “... sic enim statuas, perfecti oratoriae moderatione et sapientia non solum ipsius dignitatem sed et privatorum plurimum et universae rei publicae salutem et unius maximae continent.”

It is my pleasure that I do not have to translate this passage from Cicero’s De Oratore to the audience of his patria, but let me explain why I need it for my talk. Cicero is saying that not only my own dignitas but the salus of others depends on the power of persuasion in which eloquence is not just a trick but carries the correction of truth and aims at the public good. Cicero’s in this case is not only thinking of the Roman people but of humanity in general, of universae rei publicae.

Cicero beyond national diversity

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Cicero. We all will agree that national diversity is a good thing. European nations have their peculiar products and customs, their artistic and intellectual talents. A long list of distinguished authors, Vico, Hume, Herder and Mazzini among them, have maintained that this differentiation is constantly enriched by the noble rivalry of Europe’s nations adding to our common destiny. It is an astonishing truth that the way we differ as Europeans enriches our lives. Are we not all more motivated by the enrichment on a daily basis, when we listen to music, visit museums or go to the supermarket in our home town to buy pesto? Though I must say I much prefer it coming from the kitchen of one of my Italian friends.

The question I would like to consider is whether the process of European unification threatens this national diversity. Some critics say that a gray blanket of conformity is descending on Europe. We Europeans, it is said, are disregarding our old traditions and are giving up our national distinctiveness. Is this to be the case and what do we mean by identity? My answer will be that on the contrary we need Europe to maintain our national identity. This is not a new conclusion. David Hume, the 18th century Scot, was convinced that modern European nations as well as Europe to ensure the progress of civilization. However, occasionally we forget the importance of this message and as a Cicceronian orator I hope to be able to convince you that Hume was right. We need to repeat his conclusion, particularly at the moment that a new European Union with a newly written constitution will be established in the near future.

The Common Destiny of Europeans

In the past we needed to reaffirm our national identity, because we went to war with each other. So like Cicero we had to appeal to our fellow nationals in order to defend our national independence. That part of an aristocratic ideal that national diversity can be a bad thing too. Nationalism has spoiled through the world and has been an excuse for murdering foreigners and even citizens within our own national borders. 1914 was the moment that Europeans should have realized that war as a political aim had become the norm, and that we should cooperate and not fight each other. Well, as you know, it took 30 years of dead peoples and massive destruction of goods before Europeans came to terms with the failure of the war to create a common destiny and to some extent we as Italians, Dutchmen, Latvians and Poles still think in terms of a common destiny as national citizens, but Europe has become much more important for us than for our common destiny. It is fair to say that we still need a national identity, but European identity is one of our common destiny and so we better learn to be Europeans soon. The problem is that we have a clear sense of what it means to be an Italian or a Frenchman, but our common destiny as Europeans is still an abstract envelope. We know that we should put something in it, but what? We could start with treating the problems on a European level and not as offshoots from our national worries. That will not be easy. In other words, we have written on this subject in recent issues of Professor Meinig’s European Journal. I have to sidestep this issue here. The enthusiasm for national culture is too strong a factor of our national identity. On the one hand it is the style by which we express our aspirations as a nation and on the other it is our national code of conduct. The question is whether the concept of national culture warrants this holistic ambition. To answer it we must take a closer look at the concept of culture itself. That is a difficult undertaking and I cannot hope to exhaust the subject. Allow me to discuss three aspects of culture.

Three Aspects of Culture

Culture first of all is the reflection of our environment. It is the way we think and feel. English 19th century poet Matthew Arnold composed a poem entitled ‘Light and Shadows’. Cicero’s concept of persuasion is an example of it. The orator appeals to our reason and to our emotions as potential for evaluation of mind or, to quote the 18th century German philosopher Immanuel Kant, to ‘think and to reason.’ A question then is, to what extent can we transcend the routine of our daily lives and reach for the universal and eternal. He wants us like Plato’s philosopher to climb out of the cave, in which his fellow men sit chained so that we can only see the reflections of the world outside on the wall of the cave. The philosopher has to follow to see the world as it really is. If we think of culture in this sense we refer quite distinctly to art, literature, and the humanities, so that some of us speak of high culture to distinguish it from popular culture. However this is a questionable distinction. If we need some definition, experience, expertise and cultivation we need it as much to savour a good meal or to taste the excellence of a Gioia di Tafel as to see the masterpieces in a good piece of chamber music or perform that music ourselves. Low or informal culture we associate with low pleasures but that association is often unjustified too. Not only do they belong to us as well as to our fellow humans. We can use culture to create or to destroy bonds of solidarity. Freud has written a sharp analysis of the absurdity of the belief that we will form a united Europe only if we destroy all the national cultures, because he had fled to London as a victim of the Nazi terror. The Nazis had revoltingly tried to destroy everything and everybody that they associated with modernity, not least the Jews who were their scapegoats. In our time fundamentalism and the revet against modernism, but let us not kid ourselves. The rebel lives inside us. All we tend to do is to use the US as a kind of put under the impact of modernization and we all, at times, feel the nihilistic impulses to destroy. Europe: a Fortress or an Open Society? Is European unification a threat to national diversity? The an-
The Birth of Amerope
A Historical Retrospect from 2050

This experimental piece draws on the manner of writing European history that I advocated in my book The Revision of European History published by Athol Books (Bellevue last year. It is written on the assumption that in the near future North America and the European Union will be a single entity - Amerope - requiring historical treatment; that this will involve an even-handed and coordinated account of American and European history since the 1400s; and that such, in turn, will lead to a common periodisation of these shared histories and a more realistic periodisation of European history for future revision.

What we now, in 2050, call Amerope - meaning the geo-political and cultural entity formed by the USA, Canada, and Europe to the border with Russia - had its origins in the century and a half after 1492, the formative period of the Columbian Age. As that age came to an end in the decades following 1495, when the West rejected the rules of western civilisation and its Age of Chaos began, Amerope was in fact, if not in name, an established reality. All that remained for its territorial completion was its extension to the rest of southeastern Europe under the aegis of the European Union; a completion accomplished in the first twenty years of the present century. The term 'the century', became conventional in the last thirty years, has had the virtue both of describing a new western reality since World War II and of indicating the changed preponderance between as Europe and its former North-American colonies. In advocative usage, as 'Ameropean', it replaced the previously conventional 'Euro-American'.

The event that led ultimately to the emergence and development of Amerope was, of course, the discovery of the American continent by Europeans in 1492. From the beginning, of history, through Roman times, the Age of Transition and Age of Discovery, through the first half of the 1400s, and finally Europe and America had existed in ignorance of each other. Consequently, during the 1400s up to 1492, the general circumstances and historical developments in America and Europe were entirely unrelated.

Pre-Columbian America
The American continent in its last Pre-Columbian century was mainly inhabited by tribal societies, some nomadic or semi-sedentary, others settled, most by hunting, fishing and gathering, occasionally accompanied by slash-and-burn agriculture. The settled and semi-sedentary peoples farmed principally maize, beans and squash, but also, manioc, potatoes, sweet potatoes, tomatoes and chilies. In some places cotton and tobacco were grown. Domesticated animals comprised turkeys, pigs, guinea pigs, occasionally and in South America, llamas and alpacas. For tools, weapons and art, the materials used were mainly stone, wood, bark, fired clay, feathers, wool and reeds; but some peoples worked copper, gold, silver and for sharpness used the glaaxy rocks, obsidian and chalcedony. Bronze was smelted only in the Andes. Because of the absence of the wheel and of horses or other draft animals, burdens were carried by humans only and the fast rate of communciation was by relays of runners.

On the Atlantic coast of North America, southwards from the St. Lawrence estuary to Virginia, the principal tribes were the Micmac, Abenaki, Massa- chusat, Wampanoag, Narra- ganset, Wappinger, Lenape and Powhatan. The arc of islands extending east and south from Florida to Venezuela was inhabited in its northern part - including the Bahamas, Cuba and Haiti - by Arawak peoples of the Lucayan and Taino tribes. On the islands which completed the arc towards the Venezuelan coast were Carib, warlike cannibals who raided the Taino islands in search of women and human meat. run to 1492, the general circumstances and historical developments in America and Europe were entirely unrelated.

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Europe Overseas and Protestant Theology: The Birth of Amerope Correspondence of Adam Ferguson

Edited by Vincenzo Merolle with an introduction by Jane B. Fagg

This edition of Adam Ferguson’s correspondence contains over 400 letters, many of which have never been published. The correspondence includes letters between Ferguson and Adam Smith, David Hume and Alexander Carlyle and many other central figures of the Scottish Enlightenment.

Adam Ferguson, Manuscript Essays

Edited by Robin Dix, Eugene Heath, Vincenzo Merolle

The edition of the essays, which Ferguson wrote in his advancing years, they not only give an exhaustive picture of the thinking of their author, who expounded ideas which built on, and extended the ingenuity of his earlier works, they also substantively add to our knowledge of the eighteenth century, the underlying motives of which they summarise and reappraise.

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Les investissements matériels

Les investissements matériels
In 2004, the year of the eastern enlargement of the European Union, ELAMA had 18 member countries, including those in the region of Northern Europe. The aim of ELAMA was to promote the study of interference and convergence and the dynamic multilingual processes at the linguistic interface for all European areas from the beginnings of the appearance of any contact between languages. Prof. Giuseppe Castorina, Chairman of the "Dipartimento di Lingue per le Politiche Pubbliche" at the University of Urbino, opened the conference in the morning with a paper on "Un'uno spazio per l’Eurolinguisti- ca". Castorina stressed multilingualism and recognized the importance of creating a feeling of European identity. Prof. Louis Bâdolo, Université Paris XIII, explained that "you must have a sense of belonging to the European Union."

**Summary**

1. In Rome, students had the chance to attend three different courses and to present their work at the conference. The three courses were:

   - "L’histoire se fait avec des documents" by Philippe Marchand, Université Charles-de-Gaulle Lille 3, on the study of modern history through sources and documents. Philippe Marchand, Maitre de conférences en histoire moderne et contemporaine, directeur de recherche (Université Charles-de-Gaulle Lille 3), specialiste en histoire de l'éducation, est auteur de nombreux articles, dont cette communication presentee au X Congrès Internatio- nal des Lumières, Los Angeles, Avril 2003.

   - "Pour un renouveau de l'Europe" by Patrice Auvray, Université de Tours, Université de Strasbourg, on the study of cultural unity of Europe. Prof. Philippe Auvray, Professeur d'histoire contemporaine, est specialiste de la formation politique et des mémoires autobiographiques de la Révolution française...op. cit., Répertoire 2, pp. 371-392 ; Dominique Julia, "L’enseignement des langues "Pour un renouveau de l'Europe", scuola militare di TOURNON", Quaderni storici, 57, n°3, décembre 1984, pp. 819-956.

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In St. Andrews, Scotland, the 5th International Symposium on Eurolinguistics was held between June 11-13, 2004, at the University of St. Andrews in Scotland. Its aim was to explore the effects of language contact since 1900 in different areas of Western Europe: Southern Europe, Spain, Italy, the British Isles, France, Ireland and the Iberian Peninsula. Primary focus was on the traditional languages of Europe, but attention was also given to contacts between minority and immigrant languages outside the European continent, the so-called global language contact areas.

The opening ceremony was performed by Prof. R. Miller, Vice-Principal of the University of St. Andrews, Prof. Stefan Pugh, Prof. Anthony Lodge, both organizers of the symposium, and Prof. P. Stur Ureld (Chairman of ELAMA, Mannheim). It was followed by the first plenary session by Prof. Frederick Lie (Brussels), speaking about "Language Contact and Language Conflict in Western Europe or How to Manage Linguistic Diversity". The general topics that followed were on contact linguistics (Sture Ureld, Mannheim) and on language policy within the European institutions (Camél Hamans, European Parliament). For the rest of the conference, participants could choose between the sessions focusing on the English Sea or the Mediterranean. Margaret MacKay (Inverness) and Kenneth MacKinnon (The Black Isle) introduced the Western Isles Language Plan.

Lelija Sočana (Zagreb) presented her paper on "Migrating language - a Case Study in Language Shifts".

The general topics that followed were on contact linguistics (Sture Ureld, Mannheim) and on language policy within the European institutions (Camél Hamans, European Parliament). For the rest of the conference, participants could choose between the sessions focusing on the English Sea or the Mediterranean. Margaret MacKay (Inverness) and Kenneth MacKinnon (The Black Isle) introduced the Western Isles Language Plan. Mülle (Mannheim) spoke about her research among bilingual and multilingual secondary pupils in the Isle of Skye and comparing her work done in Connemara (Ireland). Ranko Matasović (Zagreb) focused on the classification of Insular Celtic, especially on the role of language contacts between Brittonic and Gaulish. Saturday saw a full schedule of further presentations. The day’s programme concluded with a plenary session in which Ralph Penny (London) gave an interesting historical view of language in the English Channel. The day was followed by sessions on the Irish Sea and the Mediterranean. Barbara Budelmann (Mannheim) introduced some of her findings with regard to English in the Western Isles of Scotland. John Skilton (Fribourg) spoke about Scottish Gaelic in New Zealand and Australia. Wendy Anderson gave an overview of the Scottish Corpus of Texts and Speech (SCOTS), a project of the Department of Celtic and Scottish Language at the University of Glasgow. In the parallel session, Günter Schuchardt (Victoria, Canada) and MacKay (Inverness) and Ken- ken of the ELAMA-workshop 2004, which emerged as a result of the approval of the massacre of Hi- roshima and Nagasaki in 1945. The accept- ance of this crime against hu- manity meant the downfall of the language policy in the 20th century. The bloodshed in history, was dealt with by Medea Blais, who presented her MA-thesis on language pol- icy and ethnic discrimination in Czechoslovakia up to 1945. As a contrast to these depressive events in European and world history, Prof. Haégn and Nicole Strickland reviewed their papers on the Banat that this multicultural and multilingual area on the Danube can serve as a positive example of peaceful cooperation and mutual understand- ing among peoples of different languages and religions.

Dr. Gabriele Birken-Silverman presented another example of such peaceful cultural coexis- tence and linguistic harmony in the Danube region as evidenced by travel descriptions written by a Hungarian count between 1818-1819. This writer, using a German-Italian-French mixed code in his diaries and letters, reflected the extensive mixed use of European languages among 19th and 20th century multilingual intellectuals. Even, how enriching such a fusion of languages and cultures can be in Europe was also demonstrated by Dr. Olga Voroszolai, Ha- delberg, Mannheim, who discussed the rise during the Middle Ages of the city of Elbing, Poland, with its mixture of Baltic, German and Polish speakers. Dr. Peter Wagener, a member of the German dialect archives at the Institute of the German Language in Mannheim, gave a detailed description of the rich docu- mentation of German dialects tape-recorded in Ro- mania after the Second World War and now stored and digitized in the IDA archives. These contain valuable specimens of the language spoken by German settlers in Trans- sylvania, the Banat and Zath- mar who lived side by side with Hungarian and Turkish speakers. This corpus provides further evidence of peaceful ethnic coexistence from the Middle Ages up to the Second World War. At the opening of the work- shop, Dr. Peter Simon, director of the Europe Bureau in Mannheim, on behalf of the Ministry of State (Staatsminis- terium) in Stuttgart, presented Prof. Ureld with a large pen- cil decorated with stars in EU colours symbolising the new and old EU-member states.
XXV CERTAMEN CICERONIANUM ARPINAS

(Arpinno, 6-7-8 May 2005)

The ‘Centro Studi Umanistici Marco Tullio Cicerone’ announces the ‘Certamen Ciceronianum Arpinas’, a competition in Latin translation, limited to students in the final year at Italian Classical Lyceums, who passed the exam for entering the fifth form with marks not less than 8/10 in Latin, also to the students of the corresponding European schools where Latin is studied, as well as to students outside Europe.

If in non-Italian schools the dates of the Certamen coincide with exams, students of a previous year are allowed to participate. It is permitted to take part in more than one of the annual Certamen competitions.

Applicants will translate from Latin a passage from Cicero’s works. In a short commentary they must explain their own interpretation of the passages which they consider as deserving close investigation, from the point of view both of language and of contents. Both in the translation and in the commentary the candidates will use their own mother tongue. The procedures of the exam are the same as those of public competitions.

The Certamen will take place in the premises of the ‘Liceo Tulliano’ in Arpino, on Friday 6 May 2005, at 8.30 a.m. It will cover five hours, and the candidates will be allowed to use a dictionary. To be admitted to the exam, they must produce an identity card or a passport.

Applicants are to submit applications to the head of their own school. In case of more than one application, the school will select one applicant.

The applications, bearing a covering letter from the head, must be sent in a registered envelope by 15 March 2005 to the ‘CENTRO STUDI UMANISTICI M.T. CICERONE’, Corso Tulliano, 03033 ARPINO (FR), ITALY. Candidates may apply to the ‘Centro’ for more information. Applicants from countries outside Europe must send applications through their Consulate or Embassy.

The board of examiners, consisting of university teachers and of teachers of secondary schools where Latin is taught, is appointed by the President of the ‘Centro Studi’. In no case will teachers participate from the schools attended by the candidates taking part in the competition. Furthermore the procedures of the board are the same as those in public competitions.

The board will assign ten prizes awarded by the Organizing Committee, and a maximum of three prizes offered by the Organizing Committee. The winners will receive their awards in a public ceremony, in the square of Arpino, on Saturday 8 May 2005.

1 The XXIV edition of the Certamen, which is under the Patronage of the President of the Italian Republic and of the European Parliament, took place on 7-9 May 2004. 448 students from 16 European countries-Austria, Belgium, Bulgaria, Croatia, Germany, Hungary, Italy, Luxembourg, France, Greece, Ireland, Portugal, Spain, The Netherlands, Serbia and Montenegro, The Brygjufon, Poland, Switzerland—entered. Thejudging panel consisted of: Barbara Schellehas (‘N. Cusanus Gymnasium’, of Bergisch Gladbach, Germany), who received an award of 1,100 euros. Runners-up among the non-Italian students included Carmelina Clop (S. Beutí, Romania), Cardula Bachman (‘Kopnins Kollegium’, Berlin, Natalia Jurczak (L. Ogólowcz, Krakow, Poland), Marien Lieselot (‘Heiling Hartinstitut’, Heverleif, Belgium). On Sunday 10 May the winners received their awards in a public ceremony in the square of Arpino.

The journal appears twice a year, in June and December. The publisher is the ‘Milton School of Languages’ srl, Viale Grande Muraglia 301, 00144 ROMA. Each of issue covers 10, 15, 75 subscriptions (individuals 15, 25, 45; institutions and supporting 50, 80, £5), can be sent to ‘Milton School of Languages’, from any post office, in Italy, to our ‘cor- to corrente postale’ no. 40792566, with a ‘bollettino postale’. From outside Italy it is possible to make direct transfer of money to our postal account IBAN: IT72X-07601-03200-00040792566. We do not have the capacity to accept credit card payments. Please, take out a subscription to the journal. Help us find a subscriber.

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