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Catholic Land Federation of England and Wales

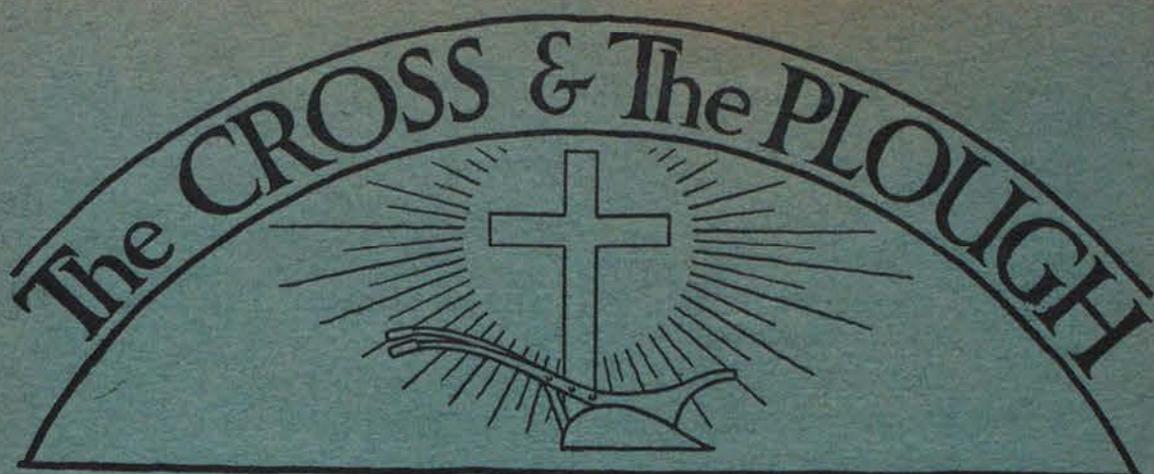
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The Organ of the Catholic Land Associations of England and Wales.

QUARTERLY.

TWOPENCE.

LADYDAY 1939

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The Cross and the Plough.

Published by the Catholic Land Federation of England and Wales
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THROUGH THE LOOKING GLASS

AN AMBASSADOR RECALLED

When Pope Pius X died, in August 1914, a journalist announced that God had recalled His Ambassador. The circumstances of the death of Pope Pius XI are hardly less moving, and hardly less dramatic. We may venture the thought that His Holiness was not less effective in his death than in his life; for upon it the nations recoiled, as though in shame, from a position which had Armageddon as its only development. May the recoil be permanent and fruitful.

With the exception of one unhappy country, the Press of the world has paid astonishingly unreserved tribute to the character and work of Pius XI. It will not be possible for this, or for many succeeding generations, to assess his place in the number of Pontiffs who have really changed the course of history. We can only say now that it will be a high one.

In addition to the general decisive importance of his pontificate, supporters of the Catholic Land Movement must recall with gratitude the striking endorsement of and blessing on their work which His Holiness gave nearly six years ago through that Cardinal Secretary of State who now ascends the Throne of the Fisherman as Pope Pius XII.

We remember with gratitude and hope the emphatic words of personal endorsement with which Cardinal Pacelli closed his letter, and we offer to him our humble assurance of loyalty and action.

NATIONAL SAFETY

The acute distress suffered by all good citizens in the prolonged absence of any Government lead for the protection of the civil population is hardly diminished at the moment of writing. For it is clear on the one hand that no scheme for diffusion in advance of the next crisis is being entertained. On the other hand, it is equally clear that drastic measures of protection within the great cities are also being frowned on.

This mysterious paralysis as between the only two elements of choice—diffusion or deep burrowing—is clearly governed by considerations not within the knowledge of the general public. In the circumstances it seems that little purpose would be served by repeating the full case already in the hands of our readers. We prefer, as good citizens, to await that fuller information on which alone a charge of something not far removed from national inebcility can be rebutted. As we go to Press, there are disturbing hints of Labour Camps. Democracy for ever!

VICTORY OR DEFEAT?

The Revolt of the Farmers has been met by the appointment of a large farmer as Minister for Agriculture. It is too early to say whether this is victory or defeat, a return to sanity or an incident in political tactics. A real opinion on the point will not be possible until it is seen whether Sir Reginald Dorman-Smith has the long-distance problem, as well as the immediate crisis, before him, and whether he will be given a reasonably free hand by the Treasury and the Board of Trade.

OR BUREAUCRACY?

But the prominence being given by the Press to the latest proposals of Lord Addison is not reassuring. Lord Addison is already responsible for more bureaucracy in England than any other single man. He inaugurated the Ministry of Health, and it is to him that we owe the Marketing Act and therefore the Marketing Boards. His further proposals—centring round Land Nationalisation—should be treated with the greatest reserve.

THE CLOVEN HOOF

The Economist for 21st January has a highly illuminating and interesting discussion on the various ways of implementing guaranteed prices, or price insurance, for agricultural products. It is, of course, abominable that products vital to human life and national safety should need raising artificially to

production cost. Only in a highly decadent society could that position arise. But it has arisen, and our readers are aware that a system of guaranteed remunerative prices for all staple products is included in the policy of this organ.

Many problems arise when methods of achievement are discussed. *The Economist* considers that they should follow that of the Wheat Quota. In our judgment that system, while open to grave objection, is much better than the cumbrous and bureaucratic Marketing Boards. But here the cloven hoof appears. *The Economist* says "If the Commission took to heart the interests of the nation as a whole, it would decide for more milk, eggs, fruit and vegetables, and less wheat, beef and sugar." On the contrary, any Commission which had the interests of the nation at heart, would decide for more wheat, beef and sugar, even more than for the other commodities. But all seven of them should be increased towards the point of complete satisfaction of demand.

JOCKEYS AND PLANNERS

We have here the gravest possible danger. It is that the proposed Commission would be in a position to jockey agricultural production in any desired direction; there can be no doubt that under present dominant influences, including that of *The Economist*, it would undoubtedly manoeuvre production in the interests of the milk and eggs school without in any way increasing total production. If we must have a Commission, and to that extent planning, it must be a statutory obligation on that Commission to increase quotas, year by year, in all products towards the point of 100% production, and to do it in order of real importance.

Unless that upward trend and right order be insisted upon over the whole field, agriculture and the nation face the gravest danger which urban ignorance and greed have ever thrust upon them.

SOME REAL PLANNING

It should also be a condition that quota payments should not only cover the whole of the staple agricultural products, but that they should be payable only in groups, ensuring a

sound rotation. That is, it should be made impossible for a man or a syndicate to go wheat-mining at a profit in England, or alternatively to exhaust the land by continuous sale of milk with no compensating returns. A grouping on the lines of a minimum of three products, duly balanced so as to prevent evasion of the law, and including milk-meat, grain and root components, should ensure sounder methods of farming. And the quota payments should be conditional on the improvement of soil texture and fertility by increased use of organic manures. This condition, vital to any sound revival of agriculture, will be dealt with at greater length in our next issue.

ENGINEERS AND THE LAND

A striking example of the concern which soil exhaustion and erosion is causing in all minds accustomed to face the facts, is given in an important article, *Soil Erosion and Conservation in the United States*, in *Engineering* for 13th and 20th January. It is illustrated by three folio pages of striking plates.

The writer points out that owing to unsound methods of farming, 100 million acres of land have been destroyed, 125 million acres seriously impaired, and 100 million acres seriously threatened. On lines of sound rotation farming, 350 million acres are necessary to feed the population of the United States. That is to say, even if erosion can be stopped to-morrow, 675 million acres of land in the United States must be taken to have been withdrawn from the area available for export of wheat. The article says:

"A distinction should be recognised between sustained cropping and suicidal agriculture in the use of both soil and water, to the end that the best interests of the present and future generations may be served. Although level lands present the minimum risk of accelerated run-off and the washing away of soils, it is estimated that only 75 million out of the necessary 350 million acres of crop land in the United States fall within such a classification. The people of that country, therefore, have to depend chiefly upon sloping lands for the production of

essential crops. (The ends to be aimed at by the Federal Soil Conservation Service are thus stated by the Associate Chief of that department).

To increase or restore the capacity of cultivated soils to absorb and allow the infiltration of water at rates approaching those of similar uncultivated soils.

To provide for the retardation and control of the surface flow of unabsorbed water.

The rehabilitation of soils, which have been damaged or ruined by erosion, to their original capabilities for the absorption of water and the production of vegetation or crops."

In this connection, it has been estimated that 400 million tons of soil are being deposited annually by the Mississippi into the Gulf of Mexico. And there are still uncertifiable publicists who say that we should continue to depend on imported grain for food and fodder.

HOME TO ROOST

When the Land Settlement Association decided, in defiance of its own declared principles, to confine its attention to throwing its trainees into competition with the most finished specialists in England, we pointed out the painful complications that would follow. *The National Farmers' Union Record* for January reports a strong resolution passed by The Horticultural Advisory Council deprecating any further development of these subsidised schemes in competition with existing small holders. In the general Press, there have been numerous hints of a very high percentage of failure in the training of the unemployed for the land.

The danger for the Land Movement is that the conclusion may be drawn that training of the unemployed has proved impossible. We emphasise in advance that no such conclusion is justified on the facts. The L.S.A. training has been solely on lines of specialisation in the most "market-ridden" products where, as we pointed out in 1935, our home production most nearly approaches 100%. Settlement in straight subsistence farming has not been tried. We shall return to this point as and when necessary, but our supporters will do well to draw the attention of editors to the facts whenever the point emerges.

TRAINED BUT LANDLESS

Of late there has been widespread concern over the continued decline in the numbers of farm labourers. In this case the nemesis is more direct, for the disgraceful sabotaging of the Small Holdings Acts, shown year after year by a waiting list averaging over 5,000 qualified men, is largely the work of the class most affected by the refusal of young countrymen to embark on a hopeless career. An honest working of those Acts from the time of their appearance on the Statute Book would not only have changed the face of England by now. It would have prevented any flight of England's best from England's land. Not only so, the implementing of *The Birmingham Scheme* twelve years ago would have solved this problem of landless farm workers equally with that of our urban unemployed.

It is time that The Cross and The Plough recorded its gratitude to Mr. Philip Hagreen for the brilliant series of cartoons which have been such a considerable feature of its propaganda for many issues. Mr. Hagreen's kindness is not confined to furnishing the design. He actually cuts and supplies the necessary blocks. It will be of interest to our readers to know that these blocks are cut by hand on pear wood, and proved by their maker on a hand press.

UNEXPENDED AMMUNITION

Grace is not magic. It does not work independent of nature but builds upon it. It has therefore to make the best, so to say, of the material it finds, and if that material has been rendered unmalleable its effectivity is reduced . . . grace here as elsewhere perfects nature, presupposes nature and cannot make good a privation of natural means (p. 101).

Grace cannot function fully where nature fails to play its part, and we have, most of us, for a variety of causes, a noticeable deficiency on the natural side (p. 110).

—Fr. Gerald Vann, O.P., in
Morals Makyth Man.

THE INTRICATE MELEE

*Virtue may unlock hell, or even
A sin turn in the wards of Heaven,
(As ethics of the text-books go),
So little men their own deeds know,
Or through the intricate mêlée
Guess whitherward draws the battle-way.*

*They fondly thought to err from God,
Nor knew the circle that they trod;*

*Death dawned; Heaven lay in prospect
wide—*

Lo! They were standing by His side!

—Francis Thompson:

A Judgement in Heaven.

The Cross and The Plough has refused consistently to take sides in the "ideological" struggles which are convulsing Europe, and which threaten to split the Catholic Body from top to bottom. So long as there appeared any possibility that Catholics would return to the Catholic norms it would have been highly improper in such an organ as this to do more than indicate its determination to avoid the fate of Mercutio, or indeed to do more than echo his dying words.

But time is against us, and Catholics are getting so heavily engaged on both sides as to make imperative, even from so humble a quarter as this, an attempt to reach perspective.

It is necessary to start with a plain statement of fact. Communism did not spring full-armed from Hell. It arose painfully by way of reaction against the Hell of Industrial Capitalism, and it arose, with all its false philosophy and excesses, because, as M. Maritain said, it was not a Catholic who wrote *Das Kapital*, and because the firm guidance of the *Social Encyclicals* was followed nowhere in the world. The Jews did not make Communism. We made Communism by compromising with Mammon. And no reaction from Communism can be valid or fruitful if it fails to recognise fully the savage abuses, and the passion for Social Justice, which gave it birth and power.

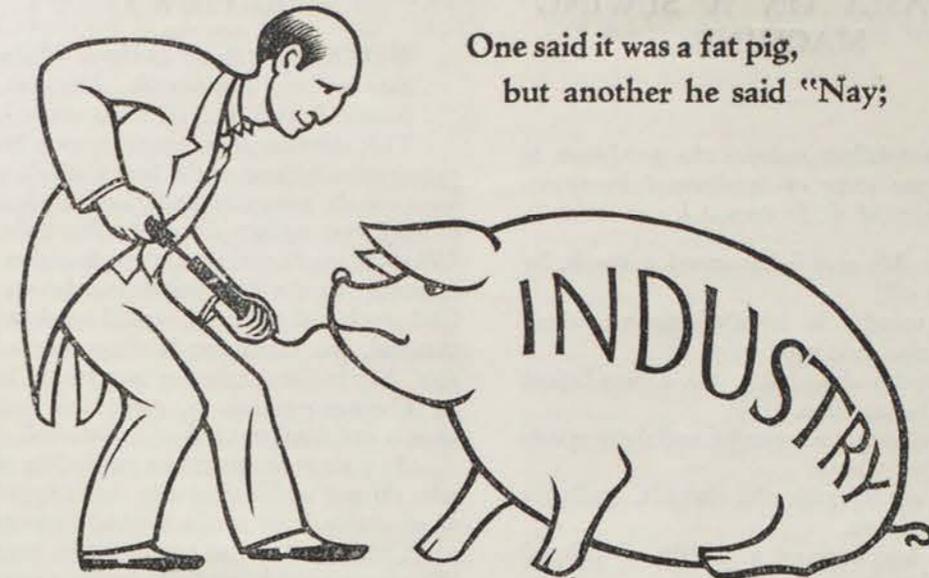
More recent times have produced another reaction. Superficially equal and opposite, it is really equal and identical, differentiated only by its personnel. Its name is Fascism. In the blind and purely negative opposition which we have shown to Communism, we gave the apparent contradiction of Fascism its chance. If we may not support the Left, it follows that we must support the Right. Quite so, if Left and Right exhaust the field. But evidently not, because if Communism is the Heresy against Property, Fascism is the Heresy of Race, not less class-ridden, pious perhaps but not less atheistic, equally destructive of personality and freedom. But we should be less than just not to repeat that no reaction from it can be valid or fruitful if it fails to recognise fully the savage abuses which gave it, also, birth and power.

With terrifying rapidity the world is receding towards these extremes which are really one extreme, with Finance-Capitalism looming behind both. So long as the blood-brothers fight one another Finance-Capitalism is safe. But their combination in the future would not save the Catholic ethic. We have forgotten that the problem is not primarily political but primarily social.

Stated in terms such as these, the problem appears simple, and so in essence it is. But the welter of obscurities, half-truths, loyalties and passions makes up a confusion surpassed at no period of our history.

There are movements still obscure after three centuries. (Were the English Catholics right or wrong to support Elizabeth? After all this time God only knows).

A great proportion of Catholics have made, in this present problem, a shallow—an incredibly shallow—analysis. The Communists are the Paynin, the Fascists are the Crusaders. A smaller proportion says the reverse in muted terms. In neither lies salvation. Shall we go Communist? As Mr. Belloc said in another connection, "*God forbid.*" Shall we go Fascist? As he said, also in another connection, "Why, no. The remedy is worse than the disease."



We can accept fully, we must accept fully and gratefully, that men do good in spite of themselves, and that God writes straight with crooked lines. But which crooked lines? It is a presumption for Catholics to espouse one policy as making for good, when evil is everywhere, when black and white have disappeared from the political scene, and the world is a study in sombre greys.

In such confused movements of history the Catholic must return to his origins or perish. He must judge not by interest or class or race or sentiment, or even by atheistic piety or pious atheism. He must judge by the ethic of his Faith.

Great woes are upon the world because we and our fathers have judged by the world and not by the Faith. We alone have the narrow way—the way which can deploy against a spurious Left—Right as against the Lord Mammon. We must apply, not a hotch-potch of political expedients, but the Catholic Ethic as such and under no other name. That is our task and our glory. It may also be our martyrdom, a form of death far beyond the deserts of most of us. But there is still time to act and to reverse the incredible blunders of the remote and the immediate pasts. We have interior lines, and we have the only Great Strategist. Our only weapon, apart from

these, need be a thought of Catholic arrogance. What have Paul, Augustine, Aquinas and Chesterton to learn from the Stalins, the Hitlers, the Beaverbrooks and the Mondos?

Debout, les morts!

ANOTHER TRIBUTE FROM AN EXPERT.

Thank you for the copy of *The Cross and The Plough*, with the review of my "Wheel Of Health" in it, one of the most in line with my own convictions that I have received.

Yet more, the text of the rest of the number was quite the most definite writing on the primary value of the soil that I have read in any publication, and though I am not a Catholic, I greatly liked Mr. Gill's article, for I am convinced that the first great loss to health, and the possibilities of a greater development of health, occurred when the monasteries and agricultural monks were destroyed.

The whole production of your magazine seems to me to have a humane spirit, which is so different to the touches of acid which occasionally jar in other papers devoted to reforms.

Yours faithfully,

G. T. WRENCH.

FANTASIA ON A SEWING MACHINE

"Industrialism reduces the workman to a subhuman state of intellectual irresponsibility."—Fr. M. C. D'Arcy, S.J.

I machine. My arm is harnessed as crank, by
my will
And my mind. So lightly engaged, these
relax, and my fancy
Like a rhythm-drugged negro, capers before
the machine.
A twin-toed steel foot stamps, and there spurts
not wine—
But two white arms, the threads, endlessly
twining.
The steel foot hops on a prairie of printed
flowers,
And stitches, like seeds, lie behind in a thin,
straight furrow,
While above, the curved steel rods, like
flamingoes' necks
Mop and mow to the marching stutter of
steel.
Light shudders and slips and gleams on its
shoulders and shins,
While like Time, it moves not, but thrusts all
else behind
With a kick of the wheel; as wheels move,
faithful without
Faith, strong without hope, worn without
memory:—
The pioneer, track-making, sows a machined
seam,
Over snowy plain, yellow desert, flower
prairie,
Stamps them with man's trade mark—a
machine.

—MARY JACKSON.

WHERE THEY SING

When a donkey wants to pray
We know that it can only pray:
But is it not a wicked shame
That Christian men should do the same?
—P.H.

REVIEWS

WORK, by Ade de Bethune (John Stevens, 29, Thames St., Newport, Rhode Island, U.S.A. 50 cents.).

This substantial brochure (crown 8vo. 44 pages) must be one of the best Catholic statements on the nature and religious implications of work ever written. From the first definition "Work is man's great vocation. It makes man human," to the impressive conclusion that God works on us as we would work on our material, the treatment is altogether admirable. Nor is the conclusion inapposite, for, as St. Thomas reminds us, matter as well as man is ordained to God as its last end.

As a short statement to put before others who do not understand the vital importance to an integral life of the Catholic concept of work, this publication could not be bettered. We recommend it cordially for that purpose. It will be remembered that the author is distinguished for her wood-cuts in the American *Catholic Worker* and elsewhere. It forms one of a series which has not previously come to our notice. The authors include such distinguished names as Mr. Graham Carey, Dr. Coomaraswamy, and Mr. Eric Gill.

THE RICH AND THE POOR: A BIBLICAL ANTHOLOGY (G. E. J. Coldwell Ltd. 1/- 64 pp.)

The compiler of this beautifully printed anthology says: "This is an anthology of Biblical texts about rich and poor—all texts, that is, of a general application. It does not include all texts which bear upon social justice (though such an anthology might profitably be made). But it seemed to the compiler that many Christians, speaking of rich and poor and quoting particular texts, were certainly not aware of the Biblical evidence." The compiler might almost have said "one particular text," which is all that many Catholics seem to have heard of in connection with the poor.

Anyway, this selection will fortify those in good faith, and certainly it will encourage the rest. We hope the compiler will soon act on his own hint, and give us the even longer *Anthology on Social Justice*.

In these days when we are returning to our origins, definitely a book to buy and keep.

THE HORNS OF THE DILEMMA

By THE REV. W. P. WITCUTT, LL.B.

TAKING 37/8 a week as the absolute minimum wage for a family of parents and three children, below which the necessities of life cannot be obtained, the statisticians of Bristol University recently discovered that even in the supposedly prosperous city of Bristol, very nearly a tenth of the population was living below this subsistence level. But that was not the most startling feature of the affair. Far more serious was that "nineteenths of the families with four or more children are below the sufficiency level, and a half of such families are below the minimum standard." Thus the proportion of children living beneath the subsistence level, that is, deprived of the necessities of life, is far greater than a tenth. This in a city which claims to reap unreservedly all the benefits of modern civilisation.

Now for the other horn of the dilemma. Notwithstanding the high proportion of folk who cannot obtain all the necessaries of life—far greater in the depressed areas than in Bristol—food is nevertheless being sold in Great Britain at uneconomical prices—below cost price. The National Farmers' Union News Sheet pointed out not long ago that Australian wheat, while costing 4/8 a bushel in Australia, was being sold elsewhere at 1/10 a bushel. The Australian farmers were, of course, being compensated by subsidies, that is, out of the taxes. Great Britain is the only free market for such dumped agricultural produce, which is the reason why English agriculture is being ruined. Naturally, English farmers cannot compete with rivals who are selling their goods below cost price, unless, of course, as happens to a certain extent, they also sell their goods below cost price and are compensated out of the taxes.

But how—apart from presenting them with large sums wrung from the taxpayer—how are we going to save the English farmers? To raise food prices would condemn a large bloc of the English people to starvation. That is the dilemma.

Put the unemployed on the land to produce for the general market? Then they in turn will be bowled over by the competition of foreign food sold below cost price.

Increase the purchasing power of the destitute? That looks like a solution of the problem, and that is what is being suggested in influential quarters. Family allowances, perhaps even profit-sharing schemes, so that the workers can have a share of the profits of industry as well as their wages. But family allowances will have to come out of the taxes, and profit-sharing schemes will diminish the amount of taxable revenue.* Meanwhile the effort of preventing English agriculture from being ruined without raising food prices demands yet more sums out of the taxes.

Of course, one can applaud this raiding of the middle class to provide for the poor. The middle class is destroying itself by birth-control, and should therefore give up a greater part of its revenue to the proletariat, which is not decreasing in anything like the same proportion. But is not the weight of taxation partly at any rate responsible for middle-class birth-control?

But all these attempts to provide a solution to the problem of destitution within the framework of Industrialism presuppose one thing—that England's revenue is going to remain at the same level. That we shall still have indefinitely the same amount of money and goods flowing into England as we have at present, from which, by means of taxation, a substantial and increasing sum can be devoted to the relief of destitution and of home agriculture. (And of armaments and of education and a good many other things).

* Even if family allowances come out of the firms' profits—which not all firms could allow without going bankrupt—that will mean a decrease of taxable revenue. You can't tax the poor as highly as the well-to-do. A general reduction of rents would release more money for the poor to buy food. But the dilemma remains, for the amount so diverted would cease to be available for taxation.

But the facts point all the other way—to a decreasing revenue. The Chinese tribute has gone now, following the Mexican and the Brazilian. And the money that came into this country from China from investments, etc., was greater than that which came in from any other foreign country except the Argentine. Suppose we lose the tribute from the Argentine? Suppose, heaven help us, we lose India, or what matters more, the money that comes here from India. I believe India is worth between £10 and £15 a year for each family in Great Britain. And a warning was addressed to India the other day to the effect that if she started any more native industries she would ruin her economic system, i.e., be unable to pay her tribute to England. And if we lose the Indian tribute we crash. Family

OUR NEIGHBOURS' LANDMARKS

RURALISM.

"It takes more intelligence to milk a cow than it does to open a bottle of milk," said Mgr. Ligutti, president of The Catholic Rural Life Conference, speaking at the first annual convention of The American Catholic Sociological Society in Chicago. He went on to show that Ruralism has been greatly maligned and looked down upon instead of being looked up to as an intelligent solution to many of the problems which beset our life in America.

One problem is the giving of relief to relief. By an expenditure of \$36,000 for vacant lot garden projects in the State of Iowa a gross return of \$422,250 of food was made. In other words, 87c. of seed planted in a plot of ground 50 × 100 feet supplied a family of five with sixteen different kinds of vegetables for a whole year with only 50 to 75 hours of work.

American farming is the least efficient in the world, producing less per acre at a higher per acre cost. Anyone who doubts this challenging statement should get in touch with Mgr. Ligutti. He has the facts. For example, we complain about the high cost of living. Do we know why it is high? A bushel of

allowances, education, armaments, the lot goes.

I submit that there is only one permanent solution. Put the destitute on the land within the framework of self-sufficient communities, cut off as far as possible from the general economic system. It is the only way. It will have to be done. And if there is not enough land in England, we still own a large part of the globe elsewhere. But try England first.

Will it be done? More probably, when the crisis comes, and the panic, men will be drafted off in droves to work the land—gangs of conscripted agricultural labourers working on huge nationalised estates. Then we of the Church will be finely caught out—our population lifted out of our nice parish system and scattered to the four corners of England.

wheat ground into flour and consumed near the point of growth will give 80 loaves of bread. Sold for 60c. a bushel this wheat will only buy five loaves. The other 75 loaves are lost on the 1,000 mile scenic railroad trip they must take from the field to table. (Of course, although the bread is whole-wheat, it is not sliced or wrapped in cellophane). By growing only wheat or corn and buying expensive machinery the poor farmer lets someone in Chicago who never saw wheat or corn sell him into slavery. Instead of first growing enough to supply his own needs, he sells in the cheapest and buys in the highest market. But, of course, the American farmer has been sold on this cellophane wrapped gadget civilization which is all around us.

We must build up a propaganda great enough to overcome the one which is working our ruin. To ridicule the idea of Ruralism is to shut one's eyes to facts and figures which prove conclusively that the ownership of productive property is absolutely necessary if we are to "Restore all things in Christ."

—From *The Catholic Worker* (U.S.A.).

As the cheerful Dago says, in one of Mr. J. E. Pile's admirable sea stories: "The mouse and the mens, they go them not always precise."

BACK TO THE LAND IN CANADA

By R. P. WALSH

(We are very glad to have this article by Mr. Walsh. He is one of the original, and certainly one of the most considerable, figures in the *Young Catholic Workers*. Our readers will be interested to note the emergence, in this independent account, of practically all the features emphasised by the *English Catholic Land Movement*.—Editor).

THE writer of this article recently had the opportunity of seeing something of the Rural Life Movement in Canada and the United States, and can say that without exception the most promising part of this movement is Fr. McGoey's Catholic Community in Ontario, Canada.

In passing it might be remarked that the leaders of the land movement in the New World consider that "Back to the Land" is a negative phrase and prefer their own term "Rural Life."

Fr. McGoey started his four years ago with five families all from relief workers in Toronto, and to-day he has 46 families settled, and those who have been there four years are now firmly settled and enjoying a comparatively easy existence.

Near to Fr. McGoey's place is another community under a Fr. Oliver, where there are thirteen families working on the land for a wage of about £8 a month under a manager (a competent farmer) who has to produce a profit, and does. In this scheme there is no prospect of ownership.

Both of these schemes began together as the result of a meeting of priests attended by the late Archbishop of Toronto. A priest read a paper on the importance of the land and of building up Catholic communities, and when he finished the Archbishop rose in disgust and walked out of the room, saying he had heard all this before and why did not someone do something about it. Fr. Oliver and Fr. McGoey tried to work out a scheme, but as their ideas differed each went his own way.

Talking to the writer, Fr. McGoey made several points worth thinking about. He was

very emphatic that most of the needed money ought to be raised first, and that the priest who would be in charge of the community should not have the responsibility of raising the funds.

Two persons are needed in every community settled on the land—

(a) a priest; because back to the land implies—

intellectual development (farming as a way of life and not for money),
social life (replacing the attractions of the city),
religious life,

and the best person to supervise all this is a priest.

(b) an operating manager, not a priest but a good technical farmer.

Then must be decided what type of man is to be catered for,

(a) men of 45—50 not wanted by industry and with no prospects in the city,

(b) young men eager to be farmers.

Group (a) will never make farmers, they have to be given a little training and then turned in to a ten-acre plot to dig and scratch for themselves while the priest and the manager concentrate on their children. Group (b) is mainly young married couples capable of becoming farmers.

For group (a) ten-acre farms are needed, and as far as possible they should be settled in groups of twenty families to provide social life. They cannot be helped until they are on their own feet, but have to be continually carried. To ease this position every man ought to have an extra exchange value by being a barber, a furniture maker, etc.

On Fr. McGoey's settlement are many types of men; all came from the 67,000 on direct relief in Toronto and by taking them from the city Fr. McGoey has saved the city some £10,000 in four years. To-day Fr. McGoey has 400 acres and assets of £15,000. In the Community there is a weaving shed with two men working hand looms—this is

not a financial success and has to be supported; a cannery, owned co-operatively by the whole community, which cans surplus vegetables and fruit and markets them; a bakery owned by one member of the community, baking 500 loaves a week; a furniture factory owned by a few members of the community, making furniture and selling it to the community. Also a wicker-work furniture factory that is owned by a newcomer to the community and during the winter, when there is no work to be done on the land, employs men, paying them trade union wages, and sells on the open markets the results of their work. The men selected to

PRIOR'S WOOD HALL FARM NOTES

THE most notable event during the past quarter has been the reception into the Training Farm of a number of German lads of Jewish extraction who had taken refuge in England from persecution in their own country. In the beginning there were 13 of them at the farm, and after the weeding was accomplished there remained 10. It was hardly to be expected that all who presented themselves would be suitable for training in farm work, and the fact that we have 10 gives a much greater proportion than is to be found in England. There has been a certain amount of criticism directed against the step which has been taken of accepting these lads, and there is no doubt that a good case can be made out, but on the other hand it was urged by the Catholic Committee for German Refugees that other organisations such as the Y.M.C.A., the Church Army, the Salvation Army, and several Jewish organisations were all doing something to help, whilst only the Catholic body was inactive, and as the expenses of the work were borne by the fund under the auspices of Earl Baldwin, and did not fall on the supporters of the Catholic Land Association, it was considered that a suitable response to the appeal of the Catholic Hierarchy would be to undertake land training. It should be understood, however, that this training is for agricultural work in the dominions or in South America, and not in England; it would appear that in these places there are openings for lads who have some knowledge of farm

work in this factory are those who are least successful as farmers and need to have a supplementary income.

Several of the families who have been in the community for the whole four years have been able by this to build themselves very comfortable houses and to provide adequate equipment for their farming work and have been able to buy extra cattle.

Though the difficulties of the community are by no means over, it can be said that the project has succeeded and that even if difficulties should suddenly overwhelm it the work that has been accomplished will show the best path to other Canadian efforts.

work and who are teachable. It is evident that the advent of a lot of foreigners among our lads must have many results; the chief of which is that so often put forward by the supporters of the Scout movement, that personal knowledge of each other by the youth of the different countries of the world is likely to be the most powerful factor in promoting the peace of the world, as they find to their surprise that, beyond difference of language, they are all much the same at heart, and our astonishment in the discovery that many of the Germans are really skilful at football does as much for peace as a hatful of Conferences. Of course, there are occasions for grousing, and the greatest of them is that people have been educated for so long in compassion for refugees that as soon as these lads come into England they are feted and spoiled by well-intentioned folk who invite them to entertainments and teas, and send cars to fetch them and promise to look after them well; such offers have been made a dozen times since the beginning of the year, but only for the foreigners, whilst our own English lads, during the four and a half years that we have been here, have never once been offered any kind of a treat; it certainly does seem hard!

The promised Garden Party is to be held in June next, and members and others who desire to take part, and especially those who want to take Action in the event, are asked to communicate with their local Secretary or with Dom. Gregory Buisseret at the farm.

DAVID URQUHART AND THE INDUSTRIAL GOLIATH

By THE REV. H. E. G. ROPE, M.A.

DAVID Urquhart was known, and is still remembered by those who still desire a true Christian peace, as a zealous peace-lover and apostle of charity between people as well as classes. He was also, and for the same reason, *caritate Christi compulsus*, an eager Distributist, albeit that most defective name did not appear till after his day. Like his time-fellow Ruskin, also of Scottish blood, he held that "religion's all or nothing," fought for Christian economics, and left writings which will live again when the best-sellers are dust and the new prophets remembered, if at all, with laughter. Readers of *The Cross and The Plough* will, I doubt not, welcome an example of his testimony. This is what he wrote in the *Free Press* of 1st December, 1855: "The loss of the spinning-wheel was like the loss of the shoe, after that the horse went, and after that there was no longer a State but only a jumble . . . Before the subdivision of labour was known as a process of science, the people of England, then called 'merry,' manufactured at home, in the intervals of field labour, the clothing requisite for their families out of the produce of their land and their flocks.

"England was consequently a self-subsisting country, and neither depended herself for existence on the accidents of war, and a bolstered-up credit at home, nor infected remote regions with her flimsy stuff and vulgar patterns. The millions did not live in trembling dependence from hand to mouth, nor were there cotton lords to revel in coarse and ungainly luxury. This change was brought about by science; men could produce more when their industry was confined to a pin's point, and the great idol, Cheapness, was set up; distant lands adored but the people at home were crushed. Civilisation draws everything to the towns and makes each family dependent on the factory; to that den is not transferred the sanctification of the house-

hold by its easy tasks and varied occupations, which has now departed. In addition to the rest you divide the people into two hostile camps of clownish boors and emasculated dwarfs. Good heavens! a nation divided into agricultural and commercial interests calling herself sane! nay, styling herself enlightened and civilised, not only in spite of but in consequence of this monstrous and unnatural division."

The desire of gain, St. Thomas tells us, tends to infinity. It is this desire and no external enemy that has compassed the destruction of England, albeit it is only too possible that some external enemy may consummate the ruin by cutting off food, the supplies from overseas, whereupon our plutocracy has made us slavishly dependent. Greed of gain also, tending to infinity, instigates the rival imperialist policies which engender warfare, verifying St. Augustine's saying, *magnum imperium magnum latrocinium*. Cobden was indeed deluded in thinking he was securing peace, and so are all who would seek peace apart from the Prince of peace. The passion of greed, swiftly followed by lust, lays a nation or state open to the hostile jealousy or confident incursion of others, in a world guided by interest or "sacred egoism."

We hear much of the "leisure state"—from the cities of the plain. Urquhart reminds us that "a family engaged in field work will have sufficient idle time upon its hands to spin, weave, make up the stuffs wherever the practice of those civilising arts is pursued, at no cost at all. The cost, or gain, is healthful industry. It is a matter of habit, not of reasoning; where the habit of preparing these articles exists there is no reasoning about it—neither is there where it is the custom to go to the slop shop. A people in the first condition would be horrified at the idea of expending money for what they could do for themselves. A people in the second would be confounded at the proposal to spin their own yarn and

knit their own stockings, and conceive it to be a furious encroachment upon the gin shop for the man and the slop shop for the woman."

The industrialists still dream of the industrial security that was the promised land of the Manchester school, a vision not remarkable for beauty. This is how that boasted security appeared to unbleared eyes at the time of the Crimean War, in which rascally contractors left our soldiers short of boots and clothing and medicine stores during the fierce Russian winter. "England, the wealthiest of lands and the first in the scale of industry, is the country in which, above all others, domestic industry has disappeared. It is also the home of pauperism and panics. Other countries in various degrees approach to her in the subdivision of labour and in an equal degree in the extinction of domestic industry. In like proportion are they afflicted with pauperism and panic."

In view of the situation in Palestine to-day, also in India and China, to say nothing of Japan, which is by way of bettering her Western tutors, Urquhart the traveller's picture of the relative position of East and West in his time is not without interest, especially when the vampire of Industrialism, having sucked the life of Europe, is completing the fairy ring, to borrow Commander Shove's illuminating parable, in the remaining continents, so that the picture would need much correcting to-day. "Pauperism and panic are unknown to-day in the East. They were unknown throughout the whole of the ancient world. Domestic industry is practised in the East. It was practised in ancient times in every portion of the globe. The opposite plan was the discovery of England: it has been, in her own estimation, her greatness. It has given to her colossal riches as the gain of a few, and unparalleled misery as the gain of the rest. Could the hard breathings and choking thoughts of a second of time in these realms be condensed into one utterance, it would overcome the concentrated groan of the misery throughout the remaining eight hundred millions of the human race throughout the course of the present and many preceding generations." This, after all, only states in more forcible diction the testimony of

Disraeli's *Sybil* or Dickens' *Hard Times*, or the tardy Government Reports of the working of the factories.

"The idol of Cheapness" was only too successful in deluding the multitude and reconciling them to their degradation. On this, too, Urquhart has a telling comment. "Twenty pounds of wool, converted unobtrusively into the yearly clothing of a labouring family, makes no show, but bring it in to the market, send it to the factory, bring it thence to the broker, send it to the dealer, and it will represent commercial operations and apparent capital to the amount of twenty times its value, and costs the labourer when returned to him twice as much as it would cost him in dyeing, spinning and weaving. The working class is thus amerced to support a wretched factory population, a parasitical shop-keeping class and a fictitious monetary and financial system. The landlord, for his share, pays five shillings per acre Poor Rates. All this is the result not of cheapness but of delusion. The people of England were better clothed and fed when there was no commerce and when there were no factories."

Lest their eyes be opened to this truth, Mammon piles filmhouse on filmhouse, dance hall on dance hall, and school on school, every available engine of lying "propaganda," and points to the mirage of a "leisure state" or cynically proposes to "emigrate" our best remaining manhood to the ends of the earth. If all else fails, he will use them as "cannon fodder" or "man power" (both terms are equally contemptuous of God's image) in order to make the world safe for—Mammon! But even Mammon has moments of anxiety lest in him be verified the Psalmist's *Dominus subsannabit eos*.

Editorial Note.—This generation knows so little of the really great men who fought Mammon in the nineteenth century that we must be very grateful to Fr. Rope for this note on David Urquhart. It is of some interest that although not a Catholic, he had the full confidence of Pope Pius IX, who used to speak of him with great affection and respect.

THE ROOTS OF DISHONOUR

By JOHN COMELING

IN a previous article* I endeavoured to demonstrate that the ascetical pursuit of gain was the starting point of modern Capitalism. The story is not yet complete. The mighty structure of Industrial Capitalism would have remained unbuilt except for the presence of two more elements. The first a certain historical situation which threw an almost unlimited market into the hands of the pioneer Industrial country—England. The second was an almost unlimited supply of labour, particularly in the same pioneer country.

The unique historical situation which was the occasion of the birth of Industrialism materialised towards the end of the 18th Century. In its simplest terms the situation was this: who should supply the cotton market? "Cotton is the key-word in the history of the rise of Industrial Capitalism. It was in this industry that Industrialism first triumphed and, from this base of operations, as it were, conquered province after province."†

"The factory did not develop out of hard work at the expense of the latter, but, to begin with, alongside and in addition to it. It seized upon new forms of production or new products, as for example cotton, porcelain, coloured brocade, substitute goods, or products not made by the craft guilds. The extensive inroads by the factories in the sphere of guild work really belongs to the 19th Century at the earliest, just as in the 18th Century, especially in the English textile industry, progress was made at the expense of the domestic system"‡ And of these new products—at any rate, new to the West—cotton was by far the most important.

The European demand for cotton increased prodigiously during the 18th Century. India exported more than a million pounds' worth of the stuff in 1787. England was determined to seize that trade. Not only were Indian imports into Great Britain stopped, but the Indian cotton trade itself was com-

pletely smashed, with the result that the Governor-General wrote from India in 1834 that it would be difficult to find such misery in the whole history of commerce. "The plains of India are covered with the bones of the Hindu weavers," he added* The result was that the entire cotton trade of the world fell suddenly into English hands. Europe, encircled by the fiery ring of the Napoleonic wars, could offer no effective competition. There were not enough hands in England to cope with the demand—so the machines.

Where did the millions come from who swarmed into the new Industrial cities of England? They came from two sources: first, from the driving of the peasants off the land; and, resulting from the same, a tremendous increase in population.

The expropriation of the English peasantry had commenced as early as the 16th century. Before the Reformation the profitableness of the wool trade had induced many landowners to turn tillage into pasture, and, in doing so, to destroy the village communities. The Reformation gave this process a great impetus. The monastery lands passed into the hands of lay owners, who were not considerate at all to the peasantry. "Do you not know," said one of them, "that the King's Grace hath put down all the houses of monks, friars, and nuns? Therefore now is the time come that we gentlemen will pull down the houses of such poor knaves as ye be."†

This enclosure movement, however, only affected about 2.75 per cent. of the land. The real havoc was wrought by three later movements: the "engrossing" of farms, or throwing several small ones together to make one large one; the great Enclosure movement of the 18th century; and the destruction of the domestic industries.

The Reformation had made the landed aristocracy supreme in England. Powerful before, they were as a body immensely

* The Asceticism of Hell. SS. Peter & Paul 1938.
† Weber. General Economic History, pp. 303, 55.
‡ Weber. op. cit. p. 173.

* Quoted by Marx, Kapital, 1, 4.
† Quoted by Tawney, "Religion and the Rise of Capitalism," p. 40.

enriched by the absorption of the monastery lands. Having disposed of the Church and the Crown, they set about systematically uprooting the small men.

By the beginning of the 19th century they had succeeded in their object. The bulk of the population still remained on the land, but it was now a rural proletariat. It had been dispossessed, and was soon to be swept off the land altogether.

The first method of peasant eviction may be called direct. It consisted of making the customary tenant or copyholder into a leaseholder, and then evicting him, his plot being thrown into a large farm. Thus at Durweston in 1796 there were only two farms, whereas 20 years before they had been thirty.*

The second method—that of enclosures—was indirect. It consisted in breaking up the ancient village community by apportioning the common fields among those who had rights over them. Thus, instead of his scattered strips of land here and there about the huge common fields, the cottager was to get a neat consolidated piece of land, enclosed by a fence.

It sounded fair enough, but it resulted in the complete destruction of the English peasantry. To begin with, not all the peasants could legally prove their rights. Thus in the case of Sedgmoor only 1798 claims were allowed out of 4,063 made. Then, if legal chicanery had not deprived the peasant of his rights, the staggering cost of enclosure usually had the same effect. "These costs sometimes amounted to the whole value of his land, and sometimes exceeded it."† If this had not destroyed him, the loss of his rights of pasture over the common did, for the little bits of land he received in compensation had nothing like the same value.

Thus was accomplished the great revolution which changed the face of the English countryside, so that even the memory of former things has vanished. "History has drawn a curtain over those days of exile and suffering when cottages were pulled down as if by an invader's hand, and families that had lived for centuries in their dales or on their

small farms and commons were driven before the torrent."*

The destruction of the domestic industries by industrialism completed the ruin of the English peasantry. The usual excuse for this kind of revolution is that it was very sad, but unfortunately necessary in order to increase production and feed the new millions of the Industrial towns. In actual fact, this agrarian revolution was one of the main causes of Industrialisation, since the new millions or their parents were the same as those driven off the land.

At the beginning of the 19th century, the proletarianisation of the peasantry had been effected. "From one end of England to the other," said Cobbett in 1806, "the houses which formerly contained little farms and their families are now seen sinking into ruins . . . we are daily advancing to that state in which there are but two classes of men, masters and abject dependants."†

It only remained now to sweep them from the land, leaving just enough men to carry on the new capitalist agriculture. Poverty and want accomplished this, but the landlords were not unwilling to help by pulling the cottages down over their tenants' heads. This continued well into the 19th century. Thus at Fingringhoe in Essex, 35 of the cottages went down in the ten years between 1851 and 1861; at Water Eaton, Bucks, 20 per cent of the cottages were pulled down; 19 were destroyed at Hartford, Huntingdon, in one year.

At the same time there began that tremendous increase in population which has everywhere marked the first stages of Industrialisation. Some have put this down to the conquest of disease by science and a consequent lower death-rate, but when one thinks of the fever- and cholera-haunted towns of the Industrial Revolution (in Manchester in 1832 in one district out of 579 streets 307 contained heaps of refuse, stagnant pools, ordure, etc., says the report of that year), the explanation has to be ruled out as impossible. The solution seems to be this. The old economic system had meant a stable population. "The

old common-field husbandry . . . meant that population increased only slowly. 'Moral restraint (to use Malthus' phrase) had been really operative.'"* The new economic system placed a premium on the number of births. The new factories were manned by children. Moreover, population increases with a decline in the standard of living. There is also a more subtle factor too complicated to be dealt with

* Hasbach. "History of the English Agricultural Labourer." p. 102.

SOME HINTS FOR SAVING SEED

By H. ROBBINS

(The substance of an article contributed to Land for the People, April, 1934, and reprinted with permission. The writer claims no more knowledge of the subject than may be derived from successful practice, but it is so generally neglected that perhaps these notes may induce some readers to experiment for themselves).

THERE are two great advantages in saving seed; cheapness and quality, and a slighter advantage of quantity. As against this is a little trouble and time, but there is also a great satisfaction in seeing the whole cycle, and a series of cycles, for oneself. The cheapness is undoubted, but there is a legend, or rather a superstition, that the quality and quantity of a crop fall if the seed has been produced on the same land. On the whole, it is definitely untrue; the seed firms do not change their address every two or three years, as they would be bound to do for self-preservation if the experts shared the convictions of the amateurs. The rotation of crops, even in an ordinary garden, should be adequate protection against a decline. (There may be exceptions, which would vary with soil and crop).

The secret of saving seed is only that of general gardening or farming—watching for the right moment. The best crop to start with is the Pea, after that Broad and Runner Beans. As these are the most expensive seed to buy, they will also afford the best return to the small man.

here, based on the "flare-up" of prolificacy on the meeting of large numbers of stocks strange to one another.

The same causes operated to fill the Industrial cities of the Continent. There also the dissolution of the ancient rural communities and the destruction of the domestic industries had resulted in the over-population of the countrysides. But, there the peasantry remained in existence, here it has to be rebuilt from the bottom.

If a quick succession of crops is not of vital importance, seed may be harvested from the general crop by leaving any pod which is past its best when picking. Otherwise, and in any case for greens and roots, set aside a small patch of ground for a seed-bearing plot each year. The pods should be left on the haulm until quite withered, and yellow or black as the case may be. Some watching is necessary for the right moment, otherwise the pods will gape and drop their seed. It is a good plan, with peas especially, to leave more pods than are required. Then, by selecting the best pods, there is a pronounced improvement in the next crop. The rejected seed may be used during the winter in the same way as "packet" peas. Rejected beans may be crushed for poultry. The whole secret is to have the seed as dry as possible before gathering and then to dry it again, in a shallow box, before and after shelling, in a greenhouse or other warm and sheltered place. Provided it is frost-proof and dry, it may be left until the winter before storing, in a box or tin, with a slip of paper giving the exact description. I have been saving broad beans for eighteen years, and peas for twelve, with appreciable improvement, modified by an occasional drop after a bad season.

There are cases where seed merchants seem to sell good seed only to large farmers. Broccoli are a case in point. Most small men have disappointing results with them. I was fortunate enough, some years ago, to be given

* Hasbach, "History of the English Agricultural Labourer," p. 59.

† Hasbach, *ibid.*

* J. L. & B. Hammond: "The Village Labourer," p. 104.

† Political Register, March 15, 1806.

a few Broccoli plants by a large farmer. I have saved the seed ever since, with results I could never achieve before. This is so with other greens, but the difference is perhaps not quite so pronounced.

To avoid inconvenience, any crop which seeds the year after planting, as with greens and roots, should be sown in a separate place for seed, and the seed taken from the best plant of two or three.

With experience, some highly interesting results may be obtained. The experimenter will find, for example, that in some cases seed from side shoots does better than seed from a main stem. This is so, for example, with parsnips, a vegetable which pays handsomely for a little trouble of this kind.

A good deal of annual and perennial flower seed can also be saved with profit in this way. With very small seed tie a paper bag round the head of the plant when it is reasonably ripe.

Potatoes are in rather a different class, as they propagate, so to speak, mechanically and not organically. There seems no doubt that an occasional change of seed is beneficial, but the need has been much overstressed. The late Professor Wibberley recommended small men to grow a small amount of Scotch or Irish seed each year, and use the whole crop for seed the following year. One or two hints may be given on how to save potato seed.

Use moderately sized tubers rather than small ones. If necessary, they can be cut in two or more pieces, cutting straight down between the "eyes" in each case. If possible, lift the crop before it is dead ripe, and leave the seed on sacks exposed to the sun until it is quite green, turning as necessary. Use more care to avoid frosting with the main crop. Always sprout the seed from January onwards in shallow boxes in full daylight before planting. The tubers may be three or four deep in the box. This ensures a better crop, and planting can be deferred if the weather is unfavourable. The sprouts must not be knocked off in planting.

If these hints are followed, a change of seed every three or four years should be adequate.

It should always be remembered that where the small man wins is in his capacity for personal attention. The seedsman cannot pick out the best seed from a crop, save in a very general way. The small grower can. It is by attention to details such as this that he overcomes his handicap in a society organised to favour the large producer.

I have never tried personally to save the seed of ordinary farm crops such as cereals, but no doubt the same principle applies. There seems no reason why a small man should not choose his seed wheat, or seed for seed, from the best ears. That should give him a notable advantage.

ASSOCIATION NOTES.

THE NORTH OF ENGLAND CATHOLIC LAND ASSOCIATION, LTD.

(Registered under the Industrial and Provident Societies Acts).

President: His Grace the Archbishop of Liverpool

Chairman: REV. EDWIN ROGERSON, The Presbytery, Mawdesley, Ormskirk

Training Farm: PRIOR'S WOOD HALL, PARBOLD, WIGAN

Warden and Chaplain: DOM GREGORY BUISSERET, O.S.B.

Hon. Treasurer:

J. W. BROWN, Esq., A.L.A.A.
44, Babbacombe Road,
Liverpool, 16.

Hon. Gen. Secretary:

J. GAVIN, Esq.,
134, Strand Road,
Bootle, Liverpool 20.

Hon. Organising Sec.:

R. P. BRADY, Esq.,
M.A., B.Sc.,
8, Eaton Road,
St. Helens.

THE Association, at its Annual General Meeting in December last, at the request of the Committee for Catholic Refugees, decided to accept for training those refugees who wished to take up agriculture with a view to their ultimate settlement overseas. The members agreed to offer such training

facilities at Prior's Wood Hall on condition that this would in no way be prejudicial to the claims of our own unemployed youths.

At the moment there are about a dozen Catholic refugees at the farm. The shock of their eviction, the peculiarities of language, the rigours of the winter, and the

strange environment of the English countryside have combined to make training rather difficult for these youths from German towns. It would, in the circumstances, be premature to attempt to assess the real value of their training.

The severity of the winter and the extra work involved in caring for all the trainees, have taken toll of the energies of the Warden. For the past month he has had to relinquish residence at the farm, owing to illness. We are

sure that all members will wish him a speedy recovery.

Beyond these events there is little to chronicle. The Wigan Branch still continues its good work of organised efforts to increase the funds, but other branches are still unable to follow its splendid lead.

Many subscriptions for the current year are still unpaid, and the Hon. Treasurer would be pleased to receive them at his new address: 44, Babbacombe Road, Liverpool 16.

WE TAKE OUR STAND.

The Catholic Land Associations of England and Wales exist for the following objects:—

To apply to Land Settlement the principles of the Encyclicals *Rerum Novarum* and *Quadragesimo Anno*, with special reference to their insistence on the natural right of man to private property.

To begin at the beginning; that is, by establishing Training Farms for as many as possible of our unemployed and over-industrialised urban people.

To set up these trained men, with their families, in small subsistence farms to be owned and managed by the holders, and to do this, as far as possible, in communities of land workers and craftsmen forming fully rounded village units.

To urge constantly on the Government, and on those who have been spared the horrors of unemployment, the vital need of balancing the realm of England by restoring a landowning Peasantry.

To educate Catholics in the need for recreating a Catholic Rural Life, and in the necessity for restoring the conception of Family Subsistence Farming to England.

To collect funds for all these objects.

—IIII—

The Associations at present in existence are:—

The South of England Catholic Land Association

under the Patronage of His Eminence the Cardinal Archbishop of Westminster, His Grace Archbishop Goodier, S.J., and their Lordships the Bishops of Northampton and Brentwood.

The Midlands Catholic Land Association, Ltd.

under the Patronage of His Grace the Archbishop of Birmingham and their Lordships the Bishops of Shrewsbury and Nottingham.

The North of England Catholic Land Association, Ltd.

under the Patronage of His Grace the Archbishop of Liverpool.

—IIII—

TRAINING FARM: Prior's Wood Hall, Parbold, Lancs. (North).

—IIII—

Subscriptions are as follows:—

LIFE MEMBERSHIP	:	:	£10
FULL MEMBERSHIP	:	2/6	per year.
ASSOCIATE	„	1/-	per year.



JOIN NOW!

Men are decaying through no fault of their own. The ONLY remedy for England's ills is a Return to the Land.

Form a branch of the nearest Association in your District.
Write to one of the Secretaries for a Speaker.



Hon Secretaries:—

South of England.—Mr. T. O. Brennan, F.C.A. (Hon. Treasurer), 351, Addiscombe Road, Croydon.

Midlands.—Rev. T. Boland, Horse Shoes Lane, Sheldon, Birmingham.

North of England.—Mr. J. Gavin, 134, Strand Road, Bootle, Liverpool 20.



WHAT THE POPES SAY.

Dal Vaticano, July 1st, 1933.

"The Holy Father has heard with satisfaction of the progress already made by the five Catholic Land Associations of Great Britain, and prays this important work of restoring the sane and healthy life of the countryside may be abundantly blessed by God and result in a diminution of unemployment through the development of the agricultural resources of the country to the fullest extent possible.

"As an encouragement to persevere in this good work His Holiness most gladly imparts his Apostolic Blessing to all who are engaged in helping to further this most praiseworthy enterprise.

"With the assurance of my personal good wishes,

I am, Yours very sincerely,

H. Card. Pacelli."



"EVERY MAN HAS BY NATURE the right to possess property as his own. This is one of the chief points of distinction between man and the animal creation . . . inasmuch as from the produce of the earth he has to lay by provision for the future. Man's needs do not die out, but recur; although satisfied to-day, they demand fresh supplies for to-morrow. Nature accordingly owes to man a storehouse that shall never fail, and THIS HE FINDS SOLELY IN THE INEXHAUSTIBLE FERTILITY OF THE EARTH. There is no-one who does not sustain life from what the earth produces.

"The law, therefore, should favour ownership, and its policy should be to induce as many as possible of the humbler class to become owners.

"If any there are who pretend differently, who hold out to a hard-pressed people the boon of freedom from pain and trouble, an undisturbed repose, and constant enjoyment—they delude the people and impose upon them, and their lying promises will only one day bring forth evils worse than the present."—Pope Leo XIII.