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The CROSS & The PLOUGH



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

QUARTERLY.

TWOPENCE

MICHAELMAS

1941

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The Cross and the Plough

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The Papal Statements on the Return to the Land, and the statement of policy by the Catholic Land Federation, which hitherto have dignified our covers, have had to be suspended on account of the paper shortage. A copy of a previous issue containing them will be supplied on request to any new subscriber.—THE EDITOR

THROUGH THE LOOKING GLASS

GRAPES OF WRATH

From before the beginning of the war, *The Cross and The Plough* has drawn attention to the unintelligence (or alternatively the malice) of imposing a ploughing-up campaign without prior accumulations of feeding stuffs, and without large increases of stock to provide organic manure for the ploughland.

Even the reserves of organic manure in our urban heaps of waste have not been exploited to any appreciable extent, in spite of the warnings of the wise, and there is an increasing and sinister amount of pressure in favour of artificials, much of which has to be imported.

Farming circles are becoming increasingly uneasy. Under the title of this paragraph, the *Farmers' Weekly* of 11th July, for instance, said in a leading article "The end of continuous cropping for cereals, without adequate attention to the replacement of fertility, is soil exhaustion and even erosion—a bane of continuous corn growing that has not so far raised its head within these shores. But we can look to the dry sterile corn lands of parts of Australia, the United States and Canada for proof. There is the warning. Farmers and scientists have seen the writing on the wall. Can the Ministry read it?"

RAPACIOUS USURY

The evil has been increased by the rapacious usury of the tractor and other mechanisation, and by the fact that the first action has been that of Combines and Corporations.

These mischievous elements in our society have been the first to see that profit from the land is at long last a certainty, and they are buying estates for present or future conversion into mechanised units running into thousands of acres.

We should be happier about the prospects if the National Farmers' Union, and the farming colleges and newspapers, were not mesmerised by the *progress* shown in this development.

DIRTY WORK

Naturally, the Planners are delighted. The urban outlook which is controlling our war-time regulations is playing right into their hands. We made no reference to the egg ramp in our last issue because it was clear that the Mandarin of Big Business who controls our food had overlooked the capacity for revolt remaining in England. In particular, it had, and has still, a very bad Press. The objections stated in it were often surprisingly sound.

As first announced, any person owning twelve birds or more was to send all his produce (including even that for his own domestic needs) to one of those packing stations which anonymous and very interested interests have been trying for many years to foist on poultry-keepers and the public. They were to be bought back if direct sale was contemplated.

We felt sure that our Big Business Communists had made a bad mistake, and we reserved our small contribution to the barrage.

AT THE CROSS-ROADS

On 18th June, Major Lloyd George announced in the Commons that the scheme had been modified. Producers with fewer than fifty birds were to be excluded altogether, and all producers were to be graciously allowed to retain enough eggs for their own needs.

The Packing Stations were to buy the balance, at a subsidised rate higher than retail prices. He evaded pointedly a pointed question as to whether the Packing Stations (the questioner might have added the National Utility Company) were not owned by private interests and run for a profit.

It appears to have been overlooked generally that the onslaught on the dignity of small producers (including domestic producers) was not for the purpose of getting their output, but for the purpose of putting them out of production altogether, and so encouraging a Big Business Monopoly. That part of the ramp has failed, but the Packing Stations, which have been opposed strenuously by all the genuine interests for many years, are now installed on a substantially monopolistic basis, and public money is being wasted on them to bribe producers into acquiescence. Since only this bribery has succeeded in imposing the scheme, it will fall like a house of cards as soon as money becomes tight enough to require the attentions of Economy Committees.

Later, Major Lloyd George admitted in the House that the estimated cost of subsidies and Packing Stations was £500,000 a year. No doubt the actual cost will exceed this figure.

WINDOW DRESSING

It is quite clear, from the massive amount of evidence adduced, that imported eggs had been withheld from sale in order to give the scheme a flying start. Providentially, the eggs went bad while they were being held on ledger, and this piece of astounding stupidity has damned the whole ramp. The facts are a curious commentary on the affecting description of the Minister of Food, at a meeting in Cheltenham, of how distressed he had been by the egg queues in poorer urban areas. The lesson of the whole process of which this is only one example is quite clear.

Industrial capitalism has no principles of its own. It has only a fixed intention of making a profit. But when the society upon which it is parasitic is attacked by an evil even more fundamental, principles have to be invoked. When they have been invoked they must be followed, otherwise the Money Lords are in trouble at the hands of any honest men.

This fact has been overlooked by the furtive fishers in troubled waters. It may well be our salvation, but only if the honest men keep their powder dry.

NEXT ON THE AGENDA

The milk rationing proposed for 1st October brings some curious rumours that milk, like eggs, is to be conveyed to central depots before being issued to milkmen for distribution. The small farmers who deliver their own milk are fairly well organised and the development of the scheme should be interesting. Other and even more curious rumours about domestic cows are in circulation.

A MISS IN BALK

The standard defence for the use of artificials (or for that matter for an entire absence of manuring) has been the Broadbalk field at Rothamsted. This field of 14 acres is divided into half-acre plots and has grown wheat continuously for a century.

The unmanured plot still yields 7.2 cwt. per acre, the average of the plots dressed with artificials is 16.3 cwt. (It is a poor farmer's field in England which does not yield 22 cwt. to the acre). But it has been stated publicly by Sir John Russell, the Director (in the *Farmers' Weekly* of South Africa of 7th May last) that the seed for all these plots is imported from some outside source every year. (That is, from the seed of true mixed farming).

As Sir Albert Howard has pointed out in the same journal, "Fresh seed, obtained from the best outside sources, has been used each year for sowing the plots. This almost incredible blunder discredits the whole of the results. Each plot should have been sown with its own seed, as only in this way could a real continuous wheat experiment have been possible."

Sir Albert adds very pertinently that no generalisation can be based on pocket-handkerchiefs of land which can represent no system of farming. It is of some interest to note that for the past sixteen years, according to Sir John Russell, the nuisance from weeds has been such that one-fifth of every plot has been bare-fallowed each year. This fact involves (if it did not always involve) cultivation right across the series of plots, so that a certain shifting of soil must have vitiated the results still further.

MEMORANDUM

When space permits, to discuss the exact science of price control in its bearing on the profits of the fruit-canning industry.

FINAL IMPENITENCE

When the devil was sick, we are told, the devil a monk would be. This does not apply to our financiers, who even when the country is faced with starvation, will not grant to farm labourers a wage commensurate with wages elsewhere in rural parts. The Government has refused to intervene in the claim for a wage of £3 a week. Of course. Such a process would end the degradation of agriculture, and it would slow down the process of mechanisation which, in the gratifying shortage of farm labour, is bringing such profits to important interests. As we go to Press, the whole matter is being reconsidered by the Government. Principles again?

GUARANTEES

The farming papers are demanding that guarantees against a betrayal of agriculture after the war should be sought from all party leaders. But this would not prevent such a betrayal. The guarantees should be sought from the Gold Lords, who inspired the repeal, between seed-time and harvest, of the Corn Production Act. They will be well advised to give such guarantees. Otherwise it may be just too bad for them. A very fierce light indeed is going to beat about *that* throne when we are through our present trouble.

THE BOLSHEVISM OF THE RIGHT

Some uneasiness—not as much as might have been expected—has been shown in Catholic circles over the implications of our new relations with Russia. Logically, there are no implications. If you are attacked by a raving lunatic, and he turns aside momentarily to attack also the village pickpocket, it is

not in order for you and the pickpocket to exchange credentials before proceeding with the subjugation of the lunatic. Nor is it in order for any bystanders to make audible references to the profession of the newcomer. They are debarred, not only by good taste, but by the fact that they are bystanders. Perhaps the way to this gratifying acceptance of logic had been paved by the recent timely reminder of Bishop Hurley of the United States (formerly an important figure in Rome) when he said that many Catholics were so bemused by the dangers of Bolshevism as to overlook the acute evils much nearer home.

We have said for many years that there are strong ties of blood relationship between Communism, Fascism and Nazism, including other systems “to which as yet no gods have been rash enough to give their name.” These are the quarrels of blood brothers, than which are no bitterer things.

It is opportune to remind our readers that the danger of propaganda for Communism comes not from the bottom but from the top. It is from the top also that comes the danger of one or other of its variants, and the danger, if it developed, would not be called by its name. Certainly its sponsors would not call it Bolshevik. They would use a more tenderer word—Authoritarian for instance.

TAILPIECE

A DANIEL TO JUDGMENT

The Lord Justice Clerk said recently in a Scottish Court “The idea that a woman could not represent a heraldic bearing family appears to me to be a mediaeval notion, appropriate perhaps to the ages of savagery, but having no relation to the realities of the modern world.”

The lady got her Arms. Let us hope that she remembers with gratitude both the ages of savagery which invented them, and of present culture in which they are so important.

NOTE.—A subscriber is anxious to acquire copies of early issues of The Cross and The Plough. Will any reader who has the following numbers please communicate with the Editor, stating price asked?

Vol. I: Nos. 1, 2 and 3; Vol. II: No. 1; Vol. III: Nos. 2 and 4.

ORDER OF BATTLE: VIII

THE IMMINENT DEADLY BREACH

IN this series, we have reached the stage of practical proposals, the first of which were indicated in the previous issue. Before proceeding to further detail, it is our duty to indicate a condition precedent and necessary to effective action by the Catholic Body.

Everyone is agreed that whatever the result of the present war, England will never be the same again. There is a general determination for radical change.

The proposed remedies are many and various. Some of them, like Mr. Weller's knowledge of London, are extensive and peculiar. But they may be divided roughly into two main classes—the proposals of the Haves, and the proposals of the Have-Nots.

The Haves are already laying down the foundations for post-war action. This they can do because they control the government, and what are described humorously as the organs of public opinion.

We cannot dwell on the full scope of their proposals: for our present purpose we must confine ourselves to the undoubted fact that they involve a great process of amalgamation in industry, with an ideal of virtual monopoly, and a similar process of large-scale farming (accompanied by a nominal nationalisation of the land to facilitate the change) in agriculture.

The chairman of one County War Agricultural Committee has stated publicly that “small farms will have to give way to large ones scientifically controlled from top to bottom . . . This will enable 1,500 to 2,500 acre, or even more, units to be established.”

In this atmosphere an official survey—portentously described everywhere as a new Doomsday Book, is already in hand.

Adhering to our resolve to be practical, what is the position of the Catholic Body in the face of these present prospects? It is undoubtedly a Have-Not. It is proletarian and it is urban. It shares with other countries concerned in the problem of over-urbanisation the fact that the Catholic Body is some four times more urbanised than the general

body. That is, the decline of the large city which is now common ground will hit Catholics four times harder than the general public, even apart from the fact that happily we do not run to millionaires and squires.

As against this position we record the fact that Catholics in England, as such, will not move in unity without a lead from their Hierarchy. There are solid historical reasons for this, and the fact itself is not to be doubted.

Now in roughly comparable circumstances, the Hierarchies of the United States and of Australia have given official approval and support to Catholic Agrarian movements in those countries. To a remarkable degree, the *National Catholic Rural Life Conference of America*, and the *National Catholic Rural Movement of Australia*, have followed in principle and even in detail the lines of the *Catholic Land Movement* in England. Naturally so, for the Holy Father himself has reminded us firmly in his most recent pronouncement: “It is in the spirit of *Rerum Novarum* to state that, as a rule, only that stability which is rooted in one's own holding makes of the family the vital and most perfect cell of society.”*

Farming Corporations, Specialised Farming, and Proletarianism on the land have been officially reprobated in each case, and the Farming Homestead owned by the family, and what we call *Subsistence Farming* but the Australians, perhaps more precisely, *Independent Farming*, are officially approved.

Unless we move now, at least in the sense of making it clear to the government that reconstruction must be on the lines of (a) A Land Movement to restore a balance to this Realm, (b) Diffused Ownership as insisted on by the Pope, (c) Physical Dispersal to the limit of possibility, we Catholics will

* See the fuller analysis of the Pope's Pentecost address on page 11.

be caught up in post-war developments which we cannot possibly approve, and which are also inimical to the common good.

For this reason, in all humility and with the single aim of ensuring the future of religion and the good life demanded by it, we beg our Bishops now to give a lead to the Catholic Body.

ENGLAND AND THE FARMER

By seven Contributors. Edited, with an Introduction, by H. J. Massingham.

Illustrated from Photographs. (Batsford 10/6 net)

REVIEWED BY THE EDITOR

THIS is the most exasperating book I have ever read. I laid it down with the conviction that at least half of it must positively be quoted verbatim to my readers.

There is a scientific shock on every page, and at least a word of beauty in every paragraph. And the lesson, hammered home by every one of these eight eminent men, is the same as the lesson which *The Cross and The Plough* has striven to teach for over seven years.

It has been pointed out often in these pages that we have emerged from the period when we were told by all the authorities that although we might be morally right, we were scientifically, economically and practically wrong. We always knew that what was morally right must also be scientifically, economically and practically right, but no one, except our own group, seemed to say so.

Now everyone is saying so, and saying so in such terms that only obstinacy or malice can withhold assent.

Lord Lymington, Sir Albert Howard, C. H. Warren, Adrian Bell, Rolf Gardiner, Dr. L. J. Picton, Sir George Stapledon and H. J. Massingham make a formidable team and a formidable case. It is all the stronger because arrived at without discussion by men not otherwise grouped together.

This book has everything. It has the conviction, expressed or implied by all the writers, that the only possible relation between man and the land is a religious relation. It insists on the settlement of the English in communities of small farmers and craftsmen on a basis of ownership. It upholds the cycle of life decreed by Almighty God and repud-

If our persistence when all seemed lost—if the general conviction under the weight of recent events—if the precept and example of other Hierarchies—if these facts give us any right to voice a widespread inarticulate longing, we voice it now. Our Bishops, and they alone, can lead us out of the wilderness, and save us from either servility or revolution.

iated by Industrialism. It abhors, for that reason, mechanisation and artificial manures. It warns us against the impending counter-attack by Combines and the Combine mind. It proclaims that we must return, not so much to "nature" as to sanity. As Mr. Massingham says, "The sort of Return demonstrated in this book is a return to health of mind and body, and health is the same word as wholeness and holiness. The machine-made life will not work; it ends as we are seeing it end—in chaos, massacre and a lunacy of domination by evil men. It is the interaction between man and nature which alone can make the full man at one in his middle status between God and the living dust of the earth."

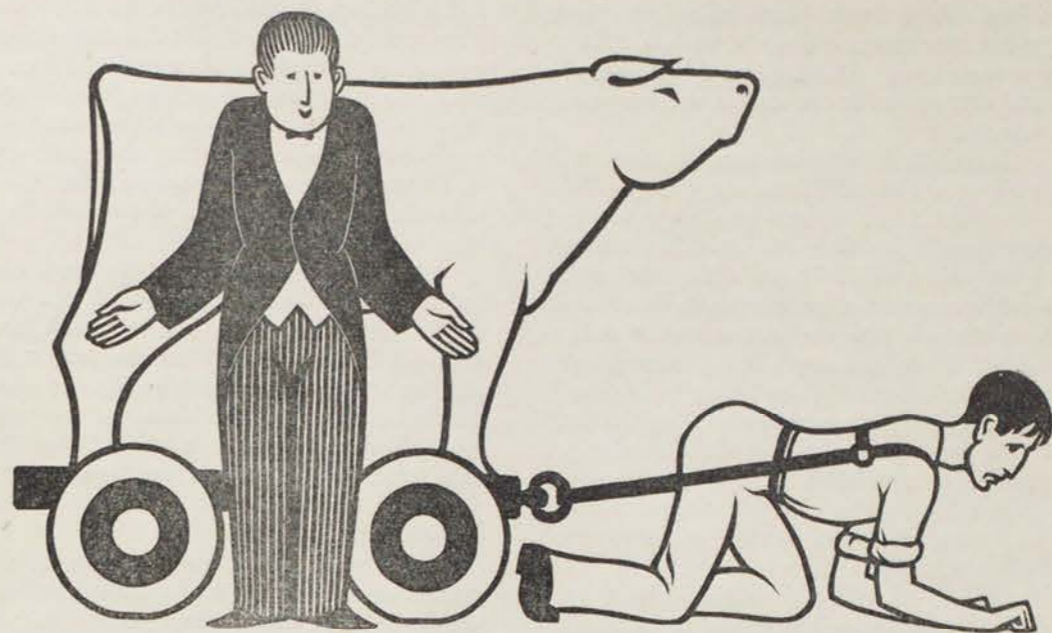
And it rejects the legend that we are bound to Industrialism because we could not feed ourselves from the breasts of England.

Lord Lymington says "By European standards we could be well fed and support safely anything from 35,000,000 to 40,000,000 of people by a policy of national husbandry set to achieve its object in ten to fifteen years" (p. 19).

But as Mr. Adrian Bell adds: "The pity of it is that our governing class are not merely indifferent to agriculture; they do not wish it to prosper" (p. 83).

"Why then," asks Mr. Massingham, "is the little home-farm regarded as a failure? Because the history of the past hundred years has leaned all its weight upon it in order to destroy the possibility of its success."

Thanks to the work of men like the authors of this book, no problem save that remains. Malice alone is now our enemy, and his fate we have now to bind about his neck.



AS AARON SAID: Exodus, XXXII, 24.

"And I said to them: Which of you hath any gold? and they took and brought it to me: and I cast it into the fire and this calf came out"

"MOTORISTS, TOO"

By C. J. WOOLLEN

NOT long ago the manager of a business firm was eulogising one of his subordinates. He referred to him as an ardent cyclist, and said: "We still like to see cyclists provided they carry rear lights." That, of course, is the kind of insult that managers can indulge in without risk of reprisals. "We" meant "the superior race that propels itself on four wheels in contrast to the vulgar folk who have not yet risen above two, and those other primitive barbarians who use the unmentionable things they call legs for walking. Both these classes," they might add, "we are doing our best to exterminate."

The notion that motorists are a superior class of being that has evolved from the simple pedestrian sounds ridiculous when stated baldly. But it is one that is very widely held. One has only to listen to the conversation of these "superior" persons on road

traffic problems; or to read what they say in newspapers and elsewhere. A motorist, meeting an acquaintance he has not seen for some time, will say: "What! You *still* walking?" as if it were the duty of everyone to progress from the use of legs to the use of wheels, or else to perish. And as if there was some sort of shame in a man using his legs for the purpose for which they are meant to be used instead of using them to work brakes and accelerators.

Note, too, the laugh that will go up when in a company of motorists someone mentions that so-and-so has bought a cycle. They seem amongst themselves to have revised the supposed law of "the survival of the fittest." The survivors are not now those who by hard and healthy exercise make themselves fit to survive, but those who do their forty, fifty, sixty, seventy, and eighty miles an hour. It is thus that they do their best to prevent the fit sur-

viving. And more often than not those gallant gentlemen could not walk a mile to save their lives. And they would probably be dead themselves at the end of a twenty-mile cycle run.

It is doubtful whether many of them walk at all except to and from the garage. It is certain that some of them have forgotten that they have legs. One such, writing recently to the paper, said: "I am a motorist myself—not a disgruntled pedestrian." One would have thought that the answer to the conundrum "When is a motorist not a motorist?" would have been "When he's a pedestrian"; but apparently it can sometimes be "Never."

It is possible that they visualise a future generation born with self-starter and petrol gauge: babies who ooze oil instead of shedding tears, and who require the occasional hose instead of the daily bath.

At the same time, the authorities do seem to be discouraging the entire extinction of those lesser beings who use their legs for walking or cycling. At least, they discourage it by words if not by deeds. One gentleman with some authority, not long ago, after impressing upon cyclists and pedestrians what a menace they were on the roads, said: "Motorists, too, must exercise care."

Motorists, too . . . ! What humbug it all is! Do they not know very well that you cannot have speed, and more and more speed, and safety too? Has not the "Safety First" Association surrendered its absurd slogan, because it can no longer continue the pretence that there can be such a thing while vehicles whizz along at something between the speed of an express train and a bullet?

They imply that it may be a man's own fault if he stops a bullet. So it would be if he were trespassing on the rifle-range. But pedestrians and cyclists are not trespassing on the roads, although motorists have been heard to say: "They have no right to be there." Certainly most of them act as if the roads were their own private speed-tracks.

What have they got against the cyclist? A little while ago it was their complaint that he was a public danger because he did not carry a rear light. They did not explain how this helped the speed-hog to avoid him in the daylight. But now that compulsory rear-

lights have made motorists more reckless than ever in the dark, they find it difficult to blame cyclists on that score. They can, and do, it is true, try to fix on the occasional delinquent who has not lighted up as representative of cyclists as a body. But they shut their eyes to the rear-lights of the majority, just as they shut their eyes to the speed of the majority of motorists.

But they could hardly carry on a campaign for rear-lights when rear-lights were compulsory. That would be too much like a stale joke. So they had to find something else for which to blame the cyclist. It would hardly do to put all the blame on the pedestrian, and then bring in their "Motorists, too . . ." But pedestrians, cyclists—and then "Motorists, too . . ." sounds much more convincing.

So what? Well, they discovered that cyclists as a class were not quite as careful as they might be in coming round corners. Often the poor motorist, doing his eighty or what not, was disconcerted by the sudden appearance of a front wheel approaching him at the rascally rate of six miles an hour or so. And so as an aid to the avoidance of collisions between these reckless corner-turners and their victims—the motorists, the advice was broadcast to cyclists: "Be wary when turning from side roads."

Soon, let us hope, they themselves will be wary of making themselves so ridiculous. And there are signs that the men who cycle are winning more respect. The working man who relies on his cycle to take him to and from his work is appreciated at his true worth now that the nation finds it cannot do without him. The farm labourer who must keep his cycle handy to take him to the nearest town is the salt of the earth these days. The war is changing false notions that we thought had come to stay; and "motorists, too" may yet have to descend to using their legs.

Erosion is nearly all man's work. Some of it can be attributed to mere foolishness. But most of it is due to greed combined with the possibility of getting rich quick by exhausting the land and underselling competitors.—*Lord Northbourne, in "Look To The Land."*

TOWARDS NAZARETH

(SOME PRINCIPLES AND FACTS)

By FR. VINCENT McNABB, O.P., S.T.M.

THE Church is not primarily interested in the economic and social question, because the economic and social question is not primary.

But the Church is necessarily and greatly interested in the economic and social question. Her duty is to make man good; and man is essentially an economic and social being. This economic and social duty of the Church is seen in her ethical programme, the Ten Commandments. Of these Ten Commandments, seven are explicitly economic or social. The first three, being explicitly religious, are the aim and safeguard of the other seven.

These Ten Commandments were formulated by a small group of families who deliberately left a highly organised urban civilisation in order to make family life possible. They therefore put the Family (Honour thy Father and Mother) at the beginning of their economic and social laws. All economic and social legislation was to be measured by the family. When they found that the urban organisation of Egypt made family life impossible, they quitted this urban organisation.

What happened in Egypt is happening to-day. Social statisticians and experts are finding out that the urban organisation of to-day is so incapable of providing an economic wage—enough to pay an economic rent—that some men, and even some Catholics, think that the difficulty can be met only by what is explicitly or virtually Race Suicide.

Two confirmations of this are to be found in two grave Papal documents—1st: In the *Rerum Novarum* Pope Leo XIII, contrasting the Ownership System with a (non-ownership) Wage System, wrote these words, perhaps the most momentous in the Encyclical:

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

Now, if ownership is effective control, it is clear that necessary Mass Production and Big Business of a town organisation cannot

give to the people that effective control which, alone, is ownership.

2nd: In the Encyclical Letter (*Sertum Laetitiae*) to the Hierarchy of the United States, Pius XII sets down some of the ill-effects of ignoring the Moral Law, i.e., the Ten Commandments. With an insight beyond mere human eyesight, he says that among these ill-effects are: THE FLIGHT FROM THE LAND AND LAXITY IN CONTRACTING MARRIAGE (*Agrorum desertio et in matrimoniis contrahendis ludificatio*).

The Moral Law, especially in its relation to Family life, is now presenting to men the alternatives of one system in which the country shall be the servant of the Town, and of another system in which the Town shall be the servant of the Country. For loyal Catholics the words of our Holy Father to the Hierarchy of the United States may be considered final.

But this Flight from the Land is to be met, as it can only be met, by a Flight from the Town. It cannot be met by carrying into the Land the septicaemia of the Town.

As the Land, and not the Town, is the social and economic ultimate, care must be taken not to organise the Land as we organise the Town, even as care must be taken in days of peace not to organise a people after the effective organisation of days of war.

Land work organised for markets and factory-made products will always fail. The only effective organisation of the countryside where full Catholic life is normal will be the organisation of LAND WORK AND HAND WORK.

* * *
I will end with a conviction which many of my contemporaries and even of my readers may not share.

The word made flesh could not be born on a farm; because the unit of farm-work is, by God's design, the family, and Jesus could not be one of the children of a family, there-

fore did He choose to be born in the home of a craftsman whose material is not exhaustible metal but inexhaustible wood. Part of God's plan for the Incarnation was that the Redeemer's foster-father, St. Joseph, should be a worker in wood, thus following a Home Craft. As craftsmen still say "He learned at the bench." Indeed, He learned under His home-roof.

And now, O Jesus of Nazareth, I wonder and wonder again whether in going away from these home-crafts we did not go from Our Father into a far country where such famine befell us that we were "fain to fill our belly with the husks the swine did eat."

ON THE OPPRESSORS OF THE POOR*

BY ST. ISIDORE OF SEVILLE. TRANSLATED BY WALTER SHEWRING

1.—The oppressors of the poor are to know that they win a heavier sentence when they prevail against those they seek to harm. The more strongly they prove their power on the lives of the wretched here, the more terrible is the future punishment to which they must be condemned.

2.—Let the judges and rulers of the nations hearken; for the temporal miseries which they bring upon the people, they shall be burned with everlasting fire. So the Lord declares through the Prophet Isaias. *I was angry, he says, with my people, and I delivered them into thy hand. And thou didst show them no mercy, but madest thy yoke exceeding heavy. Go down into the dust; sit thou there; be silent, and enter into darkness. Evil shall come on thee, and thou shalt not know whence; and calamity shall break upon thee which thou shalt not be able to expiate; misery which thou knowest not shall come suddenly upon thee.* (Is. 47: 6, 1, 5, 11).

3.—We ought rather to sorrow for men who do evil than for men who suffer it. The wrongdoing of the first leads them further into evil; the others' suffering corrects them

*From the *Sentences*, III, 57. Text in Migne, P.L. 83, cols. 728-730.

MANY FRUITFUL YEARS

WE TAKE THE OPPORTUNITY AFFORDED BY THIS LATEST KINDNESS OF FATHER VINCENT McNABB TO TENDER TO HIM, ON BEHALF OF THE WHOLE CATHOLIC LAND MOVEMENT, OUR CONGRATULATIONS AND GOOD WISHES ON HIS ATTAINING THE GOLDEN JUBILEE OF HIS GOLDEN PRIESTHOOD.

THE DATE IS 19th SEPTEMBER, AND WE PROMISE HIM THE FIRST PLACE IN OUR PRAYERS AND THOUGHTS ON THAT DAY.

from evil. Through the evil wills of some, God works much good in others.

4.—The will of evil men cannot be fulfilled unless God permits it. When by God's permission men work the evil which they desire, God himself, permitting the evil, is said to do it. Hence it is that the Prophet writes: *Shall there be an evil which the Lord hath not done?* (Amos 3, 6). The wicked seek a thing in the evilness of their will, but God gives them leave to accomplish it in the goodness of his, because he works much good from our evil.

5.—Some men, resisting the will of God, unwittingly do his purpose. Understand then that so truly are all things subject to God that even those who oppose his ordinance nevertheless fulfil his will.

6.—Why in this life are the good judged by the evil? Either that in the next life the evil may be judged by the good, or that the good may have temporal affliction here and eternal recompense there.

7.—Evil men are necessary that through them the good may be scourged when they do amiss. Hence it is that the Lord declares the Assyrian to be the rod of his anger (Is. 10, 5). When this is so, it proceeds from the indignation of God, who through such men

wreaks his anger on those whom he would amend by chastisement. God works in this with a will of perfect justice, but his instruments often with the intent of cruelty, as the Prophet says of this same Assyrian: *Nevertheless he himself means not so, but his heart is set on destruction* (Is. 10, 7).

8.—Terrible is the anger of God which shall come on those who persecute and do violence to the faithful. God, consoling his own through his Prophet, promises thus to judge their adversaries: *Them that have judged thee I will judge; and I will feed thine enemies with their own flesh, and they shall be drunken with their own blood as with new wine* (Is. 49, 25-6).

9.—Even the iniquity of the evil is of some service. They tear the elect of God by their bitings, and thereby the life of the wicked fails, but that of the just does not fail but thrive; for by the ordeal of tribulation the evil teach them to hate this life and to long for the life to come.

10.—Sometimes the wickedness of the perverse makes for the profit of the just, who are instructed by these men's malice and urged by temporal afflictions to seek the kingdom of heaven. This is proved by the example of the Israelites, who were hardest driven in Egypt when it was appointed them to be called by Moses to the land of promise, to

depart from the evils they suffered in Egypt and to hasten to their own promised land.

11.—When the wicked see the just man's constancy in their persecutions, they are confounded in mind and waste away. They threaten evil but cannot prevail, and confusion comes upon them at last for the folly of their own wickedness.

12.—Fools are always zealous against the good. While prosperity shines on them, they boast exultantly of their own merits and mock the afflictions of the good and the just; but when adversity comes to them, before long they turn to blasphemy in the littleness of their souls.

13.—Some simple folk, not understanding the dispensation of God, are scandalized by the successes of evil men, and say with the Prophet: *Why does the way of the wicked prosper? Why is it well with all those who walk crookedly and deal ill?* (Jer. 12, 1). Those who speak thus should not wonder to see the frail temporal happiness of the wicked. Rather let them consider their end at last, and the everlasting torments prepared for them; as the Prophet says: *They spend their days in wealth, and in a moment they go down into hell* (Job 21, 13).

—(St. Isidore, Bishop of Seville, Doctor of the Church. d.636).

THE POPE ON DISTRIBUTIVISM

Journalists on weekly papers have a saying that all good stories break on Thursdays; meaning, of course, the day after the current issue goes to Press.

With quarterlies—and especially with quarterlies published ahead of time lest the devotion of faithful contributors be lost by enemy action—the gap is to be measured in weeks instead of hours.

It is our misfortune that the greatest story of the century broke a fortnight after the last issue of *The Cross and The Plough* went to press. If we so describe the Pentecost (and pentecostal) Sermon of Pope Pius XII it is not out of flippancy, but to conceal the emotion which must attend the setting of a

final seal of orthodoxy, by the final authority on orthodoxy, on the principles, and even on the details, which the Catholic Land Movement has upheld for many years against an incredulous or indifferent generation.

The Pope's pronouncement was given with all the solemnity and circumstance of an Encyclical. As such it must be taken.

To a world ringing with talk of New Orders and with acts of hate and destruction, the Pope has brought the New Order of God. In this peculiarly delicate and serious time, when guidance must be not for a generation, but for the whole future of mankind, he has indicated the fundamentals of social justice. His words must be studied in detail by all

Catholics. Here we must point out that he emphasises once again that both the natural law and revelation are involved. We may take it that the order is significant. It is for the Church, he says, "to decide whether the basis of a given social system is in accord with the unchangeable order which God has shown us through the natural law and revelation."

And he proceeds to set before us, not the trifling details which are the only amplification we have had in England of the teaching of *Rerum Novarum*, but three fundamentals (his own term)—"mutually complementary and dependent, the use of material goods—labour—the family—principles which have lost nothing of their inherent vigour with the passage of time."

He insists on the natural right of every man to private productive property, against those who would concentrate it in individuals or absorb it in the State. He insists on personality in labour, in terms which, without dwelling on detail, demand the application of the principle to our industrialised society. And he continues "Nature itself has closely joined private property with the existence of human society and its true civilisation, and in a very special manner with the existence and development of the family. . . . So-called civil progress would in practice be unnatural which was so exaggerated in its interferences as to render private property void of significance."

Lest there should be any doubt or evasion on this point, His Holiness concludes:—

"OF ALL THE GOODS THAT CAN BE THE OBJECT OF PRIVATE PROPERTY, NONE IS MORE PROPER TO NATURE THAN THE LAND, 'THE HOLDING' IN WHICH THE FAMILY LIVES AND FROM THE PRODUCTS OF WHICH IT DRAWS ALL OR PART OF ITS SUBSISTENCE. IT IS IN THE SPIRIT OF *RERUM NOVARUM* TO STATE THAT, AS A RULE, ONLY THAT STABILITY WHICH IS ROOTED IN ONE'S OWN HOLDING MAKES OF THE FAMILY THE VITAL AND MOST PERFECT CELL OF SOCIETY. . . . IF TO-DAY THE CONCEPT AND THE CREATION OF VITAL SPACES

IS AT THE CENTRE OF SOCIAL AND POLITICAL AIMS, SHOULD NOT ONE, BEFORE ALL ELSE, THINK OF THE VITAL SPACE OF THE FAMILY, AND FREE IT OF THE FETTERS WHICH DO NOT PERMIT EVEN THE FORMULATION OF THE IDEA OF A HOMESTEAD OF ONE'S OWN?"

And in a passage which has not been quoted by all Catholic newspapers, the Pope went on to speak of "the general standard of public mediocrity, in the midst of which the common people cannot, except by heroic acts of virtue, observe the Divine commandments which remain inviolable in all circumstances."

We salute the great theologian who, almost alone in England, has spent a generation making the same point in the same words. We rejoice in his vindication.

We take the present opportunity of saluting also the Editor of the *Catholic Herald* and his contributor, *Hieronymus*, who have drawn attention to the enormous significance of the fact that in a world full of Industrialism the Pope has not shown how Catholic principles can be reconciled with Industrialism, but has singled out, in the most pointed and emphatic manner, the primary remedies of diffused property and the land.

Here, then, are the principles, and even the terms and phrases, which the Land Movement has made its own. Whatever argument may be on other vocations of life, there is room for no further argument here, and our plea for Catholic example in Land Settlement in England has been criticised and withstood for the last time by English Catholics.

Let us proceed, without further delay and without rancour, to the achievement of *God's New Order*.

LAMENT TO OUR LADY

All beauty, Sweet, is yours. The dawn's gold bars—
High noon—the tawny dusk—the midnight stars.

In all man's sins the greatest guilt of death
Is theirs who first conceived of Ashtoreth:
For since the writing of that vile old rune,
I may not crown you with the crescent moon.

—H.R.

DAILY BREAD BEAUTY

We are privileged to reproduce here some extracts from the private correspondence and other writings of the late Professor W. R. Lethaby. Their pure wisdom will comfort the godly. It should convert even the children of darkness.—Editor.

ART is the well doing of what needs doing—the right aim is doing necessary things beautifully.

There is amazing congruity in things: the voice of the motor is the soul's cry of its owner.

The greatest of all is that which is common.

Beauty beckons.

Once Art was not talked about, but only done.

That which is always true must ever be new.

Wisdom is nearer to ignorance than to arrogance.

Beauty is the complexion of health: in the arts we are too much concerned with different kinds of rouge.

This is a might-have-been civilisation, which has taken the wrong turning.

"Esthetics" codifies the spontaneous, and gives rules for smiling.

There are varieties of perfection—a cow is not an inferior horse.

Old Art was conditional and circumscribed; now we might do anything—only we can't!

The eminence of the artist means the impoverishment of Art.

Many problems are only solved by not raising them.

Orthodox Political Economy is a creed—the theology of Mammon.

The aim is discipline with delight.

Explanations of the Universe deepen its mystery.

Art must be everywhere. It cannot exist in isolation, or only one man thick. It must be a thousand men thick.

We need daily bread beauty.

Art is the mastery of toil, the redemption of slavery.

Politicians seem to flourish best on their worse qualities.

Life is not taking but making.

True religion is humility—a correct religion is superiority.

"The striking fact about Christ to me is that he seems first to have loved the people—was of them and with them. Even Buddha, although he was so beautiful and said such gentle things, never seems to have had the idea of the people."

"I think that most people suppose that 'the love of money is the root of evil' in a sort of 'in consequence' way—selfishness and the like. But I have a dim sort of idea that the root of the evil of money is even more intrinsic—most of the effort of the world being devoted to obtaining and exchanging symbols, shadows, instead of the real thing."

"I don't believe in genius one bit, nor anything else abnormal. I want the commonplace. Genius is the inevitable nemesis of universal stupidity. If genius will give itself to the world well and good, but modern genius is often a thing of commercial value. Don't think I don't appreciate Pheidias, and M. Angelo, and Blake, but those were more or less ordinary people in their day. Nowadays genius seems to mean differing from the masses. All this applies as well to 'leaders.' If we are anxious about civilisation, it will find its leaders, if we think only about leaders, they gravitate to palaces. What has genius or a leader done for the people who farm the fields and the dwellers in the big towns? Of what good is a bottle of Imperial Tokay in a waterless city? Like David with his precious water I think one should 'offer it up' and take the common chance. . . ."

"I blush to be alive in this age. When I go to any work I am doing as an architect I am saying inside all the time: 'Oh you dear men, you rough, shy, great grown-up children, why do you allow yourself to be ordered by us? Don't you see that there can't be any fine building until you abolish us? Architecture is building done as you would like, if only you would find out what you do like'..."

(TO BE CONTINUED)

FOOD FROM A ROOD

An Extract from a Lecture by L. J. PICTON, M.D., O.B.E.

WHEN you go into the garden and cut a cabbage you remove something which has been created out of the earth. If you do not put it back the material of which it is composed is lost to the soil. Suppose the cook pulls off the coarse outer leaves and puts them in the dustbins and that the dustbin is emptied into the municipal cart and the leaves are consigned to the corporation dump, many yards deep in miscellaneous rubbish, the materials which form these leaves are lost to the soil. And the soil is not inexhaustible: far from it. It is said that great tracts of North America are exhausted by the methods of farming which have removed much or all and replaced little or nothing. For many years after Baron Liebig wrote his book about agricultural chemistry (about 1842) it was supposed that what was removed in the crop could be restored to the land in the form of some chemical such as nitrate of soda. That is not so. Chemical manures cannot maintain the land permanently in good heart.

What the land needs is all that has ever been taken from it and converted into the bodies of plants, of animals.

"I fling my soul and body down
For God to dig them under,"

sang R. L. Stevenson. You may say "That's poetry and nothing to the purpose": that it was not meant literally, that R.L.S. was not even thinking like the Chinese who, taken ill in a foreign country, wants to go back to China to die so that his body may enrich his native soil; and that he was speaking merely figuratively.

To that reply which I am supposing you to make I would oppose another thought. It was illustrated the other day by the remark of a schoolmaster made to me when we were talking about Sir Albert Howard's method of maintaining the fertility of the land by composting together all manner of vegetable and animal wastes. "No man," said the schoolmaster, "can really be a Christian, unless he makes compost."

Allow me to tell you why he said that. The thought of the prevalent unneighbourli-

ness of throwing away what should contribute to the priceless wealth of the soil and so to the well-being of all who dwell upon it, and the opposite thought that, to return to the soil what belongs to it is a part of my duty to my neighbour—those two thoughts were uppermost. But of course the schoolmaster's mind, in which they were uppermost when he made his strange remark, was a mind already awakened to certain considerations which most people ignore.

The chief of those is that nothing that ever has been alive should be wasted—tea-leaves, rags, waste paper, string, dead flowers, egg shells, all have been alive and should be made into new life. That will explain why the garden around the house is better than the allotment away from it. In the long run the health, wealth and happiness of the world are seen to depend upon the soil, which is the source almost without exception of almost everything which each one of us in this room is wearing, is the source of this table, this blackboard and this chalk and is the source of certainly of all that each of us ate for breakfast this morning or indeed ever. Do not even exclude fish from that category, for if you think of it the soil of the ocean is the best example I could give of a soil replenished by all the wastes of life, for the wastes of the sea remain in the sea. With the relatively insignificant exception of the fish taken out by man, all the myriad creatures of the ocean live and die in it and are restored to its floor, there to form the materials of plants and through them of animals.

"CONCENTRATION OF INDUSTRY"

Big Business wide and wider yet
Extends his all-embracing net,
And now it is our boast and pride
That we are safely lodged *inside*.
We *must* be free and happy when
We've *all* forgotten to be men.

—H. E. G. ROPE

THE ENGLISHMAN SPEAKS: III

THE factory system is in itself so inhuman, sub-human and anti-human an institution for the production of things for the use of human beings that, were we not so used to it, had we not been born in it, did not so many of us derive profits or wages from it, we should, as we some day shall, find it impossible to understand the frame of mind of the nations that endure it or the writers and politicians who applaud it, and of the Christian clergy who seek every excuse to avoid condemning it. And the same difficulty of comprehension is found when we consider the product of our industrialism as when we consider the monstrous inhumanity of its method. How any individuals, and still more, how whole populations, whether cultivated or simple, can be so obsessed by the merely quantitative advantages of machine production as to be able to endure the food, clothing, furniture and buildings of industrial England, France, Germany, America and all other industrialized countries will, to our posterity, be a problem as insoluble as our own relation to the cruelties of the past. Yet we build and fill up with pride, and perhaps even greater expense, vast buildings called museums and art galleries for the preservation of enormous collections of the very things which, by our industrial practice, we prevent the making of. Could madness go further? Could malice do more?"

"What a world! No matter how sincere, how passionately sincere, sincere to the pitch of martyrdom if necessary, the artists might be and quite commonly were, their whole show depended upon the ability of art dealers, assisted by art-critics, to preserve a hot-house culture in the midst of an inhuman and anti-human industrialism

God knows, I admired their works and enjoyed their friendship. But I couldn't help thinking, I simply could not help thinking, that I would rather have brick-laying and turnip-hoeing done well and properly and high art go to the devil (if it must) than have high art flourishing and brick-laying and

turnip-hoeing be the work of slaves. How can orchids flourish if daisies don't grow? How can daisies grow while money rules?"

"The frightful, the truly frightful horror, of the corruption of the ancient Church was as nothing to the essential dirtiness, dirtiness in its very being and nature, of the industrial-capitalist world. In the one case it was as though an ancient ship (very much in need of repairs) were, in spite of much drunkenness and chicanery among passengers and crew, quite obviously being steered to a heavenly Jerusalem, the Porto Fino of our dreams; in the other it was as though, even more obviously, oh! infinitely more obviously, a *Lusitania* or a *Titanic* were being steered, horting and snooting and blind as a bat and deaf as a gramophone, straight to Hell."

"There is one matter however in which I do strike myself as being more than ordinarily pious and to hold views which are shared by an extraordinarily small number of my fellow-men and women to-day, and that is the matter of what is commonly called Business. We live in a world which is ruled by men of business, and ruled therefore according to business men's notions of what is good. This is a simple fact and it seems to me, and to the few who think likewise, that it is an insufferably monstrous, iniquitous and vile state of affairs. It seems to us incomparably more horrible that men of business should rule us and impose their foul point of view on the world than it would be if the whole race of men and women should rot their bodies with lechery and drunkenness. There is no idolatry so destructive of charity, so desolating; there is nothing which so certainly obscures the face of God as the desire of money—the root of all evil. 'The root of all evil'! Did I make up that phrase? No, it is the word of God to man. The root of all evil, the *root*. The root of all *evil*. And yet we, in our world of commerce and finance and mass-production, regard it as the very flower of virtue. We place those who have

successfully amassed money in the highest seats of government and give honour to the rich as to the saints of God. Do I exaggerate? No, it is not possible to exaggerate. No words that the most eloquent could write could make this enormity more enormous than it is. Hence it is that we must go down into the dust disgraced and infamous, with no monument to our prowess but the filthiness of our cheap idols; for even our idols are filthy, having no reason for existence but the money profit of those who sold them. Saleability is the business man's criterion of good."

"I am far from claiming that I have succeeded in my probings and have emerged from those years with any claims either to sanctity or theological knowledge. The only thing to be said is that I know, and this can be said without any false humility but merely as stating a fact, my own worthlessness and ignorance more certainly. But at least those years supplied a spiritual breathing space and I was not immediately dragged into the vortex of catholic political and social movements. There were indeed no such things to be found. Such political activity as there was appeared to be directed solely to assuring the financial stability of catholic schools and the safeguarding of the religious instruction of catholic children in schools provided by the State. There was also some activity among catholic members of Parliament to promote a Bill for the removal of certain disabilities remaining over from times of persecution. The Bill eventually became law and, as a result, catholics were able to ring as many church bells as they liked and to wear grand mediaeval costumes in public if they wished to do so. Perhaps there were other rewards for good conduct. But that seems to be the chief thing in catholic politics—to win the approbation and tolerance of ordinary men and women in our capitalist-industrial society by showing that catholics were, after all, no different from their neighbours, just as good and shrewd men of business, just as good imperialists, just as keen on money-making and the application of science to industry, just as keen on machinery and mass-production and the cinema

and the wireless and only differing from them in matters of purely private conviction."

"But how truly abominable the 'art' world is, in all its manifestations. If the war that is now raging does nothing else, surely it will do something towards smashing it up. But I doubt it. The rise of the money-class to power and to social domination after the breakdown of feudalism and spiritual rule at the end of the Middle Ages had the inescapable effect of secularizing the whole business of production. The idea that production is or should be primarily a sacred and holy activity has completely departed from the world. The mechanization of work seems therefore both right and natural and there are signs even among those peoples most opposed to the domination of national and international finance, of any wish to abandon the secularization of industry. Therefore, whatever they do about money and the control of credit, there is no likelihood that the mechanization of industry will receive anything but a tremendous impetus from the war—unless the war should be so prolonged and so completely destructive as to destroy this civilization altogether. This must of course happen in the end. Nothing lasts for ever—birth, growth, maturity, decay and death is the divinely ordained sequence for good things no less than bad; but periods of decay have often lasted for hundreds of years and the decay of our mechanical culture may be no exception, although the unprecedented rapidity of its development may presage an unprecedentedly rapid disappearance. Therefore I make no prophecies save only that industrialism will go down in blood and tears in the end.

—Eric Gill: *Autobiography*
(Jonathan Cape, 1940)

The whole of history shows that freedom of economic action is the condition under which wealth accumulates, and a state thereby becomes powerful.—The Tablet.

An example of true progress: in Goldsmith's time the last phrase would have read *and men decay.*—Editor.