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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

SAINTS PETER
& PAUL, 1944

CONTENTS

THROUGH THE LOOKING GLASS - - - - -	2
EASTER, 1944. By E.L.B. - - - - -	3
WE TAKE OUR STAND - - - - -	4
PEACE IS THE FRUIT OF JUSTICE - - - - -	7
CENTRIFUGAL FORCE. By Philip Hagreen - - - - -	11
THE ECONOMIST ABDICATES - - - - -	11
BUT BARABBAS. By G.P. - - - - -	12
LOVE OF MONEY AND LUST FOR BRIBES. By St. Peter Damian. Translated by Walter Shewring	13
ORDER OF BATTLE, XVIII: Shrieks of Silence - - - - -	15
A BALLADE OF CHARACTERISTIC PARADOXY. By H. Robbins	16

Vol. 10

No. 4

The Cross and The Plough

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The Papal Statements on the Return to the Land, and a re-statement of the policy of the Catholic Land Federation, are enclosed with the first number of every new subscription. Extra copies may be obtained at six for one shilling, post free

THROUGH THE LOOKING GLASS

OUR CASE

In this issue we make a modest attempt to restate our main case, as distinct from the multitude of facts and tendencies which nourish and reinforce it.

What is more important, we collect on another page the main passages of the Papal pronouncements which have justified every part of our case.

These two features we are reprinting to serve as an introduction to new subscribers and to serve as ammunition for our present campaign.

Copies will be supplied at the rate of a shilling for six, post free, and it is the intention to include a copy with the first number of every new subscription. Contributions towards the heavy expense of this necessary step will be welcomed.

THE TIMES RELEASES THE CAT

We have pointed out often that unconscious admissions are of devastating force.

The Washington Correspondent of *The Times* contributed to its issue of 22nd April a two-column article on the "miracle" of American war production.

Turning at the end, casually, to agriculture, he uses the words which we are constrained to put into capitals.

"IT WAS THE LABOUR DIFFICULTY THAT PRODUCED MECHANISED FARMING IN THE UNITED

STATES, AND THE TENDENCY IS TO INCREASE MECHANISATION. THIS NATURALLY INCREASES THE COST OF FARMING; FOR WHERE OTHER INDUSTRY USES ITS MACHINES ALL THE YEAR ROUND, THE FARMER OFTEN HAS TO INVEST LARGE SUMS IN MACHINES WHICH MAY NOT BE USED MORE THAN TWO WEEKS IN THE YEAR."

This would be awkward even if it were wrong. It is devastating because it is right; and everybody knows in his heart that it is right; and nobody says so until an unfortunate journalist talks in his sleep.

NABOTH'S VINEYARD

It is stated in the Press that Imperial Chemical Industries have offered to send two Maltese students to Canada for agricultural training. It is stated that the object is to fit the students "to go back and increase the productivity of the little soil that there is in the island."

The offer has been accepted. We refrain from comment.

GRANDMOTHERS TO SUCK EGGS

By a stupendous irony which leaves us breathless, I.C.I. has also made a similar offer to the Chinese Government to bring home six post-graduate students for a scientific training at British Universities. The decision of China was not stated. Possibly an urbane philoso-

pher could obtain no guarantee that I.C.I. methods would ensure fertility for forty centuries.

LIVING ON CAPITAL

We have drawn attention several times to the fact that the Government, and the Inland Revenue in particular, was without the elementary knowledge—or care—that fertility is capital and not income.

The Government grants for ploughing-up land which has been under grass for seven years or more have been taken by the Inland Revenue to be current income and taxed accordingly. In a test case the King's Bench Judge, for reasons which, we may be sure, he did not find in the common law, agreed that such grants were current profit.

The National Farmers' Union remonstrated to the Chancellor of the Exchequer without effect.

Who is to pay for the refertilising process did not transpire.

BRAVE NEW WORLD

There seems some slight hope that so many interests are anxious to get in on the ground floor of Artificial Insemination that there will be time for sanity and decency to prevail.

With frigid fury, many bodies (including the Milk Marketing Board) are insisting on geebing der gondrol. The Government has been asked not to issue any further licences until this important aspect of the proceedings has been cleared up.

WAIT FOR IT

As might have been expected, the Planners, including the Ministry of Planning, are toying with the idea of turning the airfields after the war into fully mechanised collective farms. They are, as usual, behind the times. *The Economist* of 8th April paints a very dismal picture of the present position of the farming situation in Russia. "The war," says that pontifical organ, "has inevitably weakened the coherence of collective farming. Within the framework of the Kolkhoz the cultivation of small and privately owned plots of land has now developed with new momentum."

In other words, collective farming does not stand up to a rainy day.

PLAYING AT COMMISSARS

During May, *The Times* carried a correspondence showing that a number of County War Agricultural Committees have issued questionnaires including very personal particulars of the farmers themselves and their workers, besides other particulars already exacted by the statutory return in duplicate.

It seems to be established that these questionnaires are merely an excess of zeal and may be ignored. The fact that they can be issued without disclosing this circumstance throws a very unpleasant light on the mentality fostered by the war bureaucracy.

SHOWING IT UP

The Rural District Council of Marshland (Norfolk) is reported by the *News-Chronicle* of 8th May to be in trouble because it insists on building council houses with one or half an acre gardens. These gardens, it is not disputed, are welcomed by the rural families and are a source of independence and profit to them.

The County Council, on behalf of the Ministry of Health, objects that post-war houses in rural districts are to be bunched to make it easier to supply main electricity and water. The Rural Council is obstinate, and the rural tenants are solid behind them.

There could be no better proof that the people want reality before bothering about frills and furbelows.

EASTER, 1944

On Easter Morn,
Whilst on my way,
To greet our Newly Risen Lord,
I chanced upon a wood.
Graceful beeches,
With swelling bud
From rising sap,
Lay felled.
Their Good Friday!
Crucified to Commerce!
No Easter Morn for them!

—E.L.B.

WE TAKE OUR STAND

A QUARTERLY, like any other periodical, suffers the disadvantage inherent in all statements limited by time and space. Either it must re-state its first principles in every issue, and by that fact become monotonous and unreadable, or it must illustrate those principles by analysing current events, in which case it is in danger of having the principles themselves overlooked or misunderstood.

The growing numbers of new subscribers to *The Cross and The Plough* make it very desirable to attempt here some brief re-statement of its case as a whole. They are not familiar with the fact that *The Cross and The Plough* began as a support for substantial social action already undertaken, and not as an organ of propaganda to plead for such action.

The disgraceful oppression of the poor which we know as *The Unemployment Problem*, impelled the original leaders of the Catholic Land Movement not to words, but to deeds. That problem, ignored at worst, and tinkered with at best, was capable of sound, simple and radical solution.

Fundamental Catholic principles envisaged a community of independent families based on the land. The unsound principles of Industrialism had resulted in an unbalanced society where misery was general and where nearly two million persons were permanently surplus to requirements. The land of England was more sparsely peopled, and more wastefully used, than that of any European nation. It was the merest common sense to use the neglected land to restore the personality of the million victims of Industrialism. As a first step the Catholic Land Associations decided to demonstrate the possibility of training unemployed townsmen for small mixed farming in close social communities. Five training farms were set up in various parts of England and Scotland for the purpose.

The demonstration was successful. It is no longer possible to deny that townsmen can be trained to make their living in small

straight farming. There is no point here in giving details of the fate of these farms. The callous refusal of the Government to make any sort of grant for such training or settlement; and the timidity of the Hierarchy in refusing to lead the country in remedy rather than palliation, prevented the fruition of the demonstration. (A pamphlet giving the history of one such training farm will be sent on application to any subscriber not familiar with it).

It is necessary to insist that we began in deeds rather than words, and that we achieved a failure proving not only our case, but the moral and economic bankruptcy of the opposition. The present purpose is to restate the principles of that action, and of the development of it which hard necessity will impose on us after the present war.

As the Sabbath was made for man, not man for the Sabbath, so the State was made for man, not man for the State.

It is with man that we must begin. He is a Person with inalienable rights to life, liberty and the pursuit of happiness. For life he needs a sufficiency of things. For liberty he needs personal control of his productive assets. For happiness he must be free of the domination of other human wills. A society compatible with these Catholic axioms must be built up organically from them. Society does not confer rights. It safeguards them. Hence all three forms of totalitarianism, the Fascist, the Communist and the Planned Industrial, are incompatible with Catholic morals.

It is for this reason that the Popes and the great philosophers insist on two primary rights. Man has the right to set up a family, which is the prime form and cell of society. And he has the right to command such resources as are necessary to its maintenance and freedom. Hence the Family, and Diffused Private Property, are the cornerstones of social teaching. Man is to use these cornerstones to fulfil his rights as integral man—for he also is a creator, *homo artifex*, and is not

to be constrained in his work. Work must be integral: therefore industrial processes are incompatible with it.

As man is a social being he is to build up society through a series of social organisms, beginning with the family and ending with the State. It is for this reason that intermediate societies, which may be villages, guilds or towns, are of decisive importance. It is a public danger when organisms are larger than they need be. As Pius XI said: "It is an injustice, a grave evil, and a disturbance of right order, for a larger and higher organisation to arrogate to itself functions which can be performed efficiently by smaller and lower bodies. This is a fundamental principle of social philosophy, unshaken and unchangeable" (Quadragesimo Anno).

We have, then, man and society. But both live in a physical world. And as God is the creator of all, we shall expect that the physical world will be such as to correspond with the nature of man and society. We shall also expect that nature will not tolerate more than a modest infringement of sound principles. This we find to be the case.

The primary need of man is food, including for this purpose all those materials of organic origin which he needs (timber, wool, cotton, and so on). Food is producible on this earth only by virtue of a thin layer of organic matter, varying in depth from a few inches to some yards, which covers great areas of the land surface of the globe. If this layer disappears, or ceases to be organic, mankind will die of starvation.

The organic structure of this layer tends to disappear as crops are taken from it. It is renewed only as and when there is a cycle of return. That is, when all animal and vegetable wastes are returned to the soil to renew what we call fertility.

There is reason to suppose that infractions of this Rule of Return are responsible for many of the historic deserts of the world. Sahara and Gobi are certainly of this kind. But so long as man followed the natural law, the soil renewed itself. That is, fertility was permanent. Close communities of small farmers, practising mixed husbandry with craftsmen and other citizens participating in the rhythm and return of this process, are essen-

tial to the maintenance of fertility. The Rule of Return does not work under Mass Production, either of crops or of goods.

Industrialism has thrown this principle overboard and has created a crisis for mankind more serious than the political and military crisis which fills our thoughts. Within a century the great world forests have been brought within sight of exhaustion. Great continents have lost, or are rapidly losing, their layer of fertility. The layer of life is being blown or washed into the seven seas. Even where the soil remains, a callous mechanised monoculture has exhausted it. The great land areas of North America, Russia, Africa and Australia are desperately involved, and the process has begun in South America.

In Europe, with the kindest climate in the world, the general use of chemical manures, and the threatened development of mechanised monoculture, are starting us on the same road to ruin. *Erosion has actually begun in England.*

There is a ridiculous propaganda against self-sufficiency, when that expedient is seen to mean small farming in true communities, and the restoration of the delightful village life which used to be the strength of England.

It is ridiculous because every informed person now understands the menace of world erosion. Folly or greed is refusing to face the only known solution.

Organic products, given sound conditions, renew themselves. Inorganic products such as metals and stones are irreplaceable. In both respects it is the first duty of mankind to hand over the human assets, unimpaired, to the next generation. Yet Industrialism has used more oil and metals than the whole of pre-industrial mankind from the foundation of the world, and the sober authors of the scientific survey known as *The Rape of the Earth* have assured us that more soil has been lost to the earth since 1914 than in the whole of previous human history.

As Saki said:

*You are not on the road to Hell
You tell me with fanatic glee.
Vain boaster, what shall that avail,
If Hell is on the road to thee?*

Here, then, is the thesis of the Catholic Land Movement.

Industrialism has made a great blaze by burning up its human and material capital. We offer in its place, a sober and happy human life, accepting the nature of things, and an inheritance handed intact to our children's children.

God is the author of man and of nature. What is good for man is good for nature, and the God of biology will not see His servant nature abused by millionaires or planners. We have wasted most of our *substance* in riotous living. There is still a fatted calf if we will return in time.

We demand, then, that the English be spared the horrors of mass-unemployment or a planned slavery (probably both) by being placed again in organic independent communities on the soil of their fathers. That the production of goods be the work of craftsmen sanctifying themselves in their work, not of Combines degrading men into robots. That the aim of English husbandry be not the greatest production of food per acre; for only so can the tractor be banished and our island feed its children in peace and permanence.

The evidence for the thesis of this statement is massive and unanswerable. We indi-

ST. PETER DAMIAN (CONCLUDED FROM PAGE 14)

with desire. . . . When the mind is bent on low and earthly things, it is as earth, assuredly, that God sees it; when it converses with what belongs to holiness, when it is set on divine and heavenly things, then it is rightly seen as heaven, the temple and shrine of God. . . .

But to resume briefly what has above been set out at length, and, like the whetstone, to sharpen yet more in others the cutting edge which I lack myself—let covetousness be torn by the root from our hearts; it is most manifestly condemned by the united witness of all Scripture, overwhelmed by as many judgments of ancient saints as Achan son of Charni by stones (Joshua 7). Let us not delight in receiving bribes, lest in the decree of the hidden Judge we should be (what God forbid!) cast down from the

cate below a few of the numerous recent works giving it in detail.

The general thesis, including many relevant Papal pronouncements:

The Sun of Justice, by H. Robbins (Heath Cranton, 4/6).

Man and Industrialism:

Man the Unknown, by Dr. Alexis Carrel (Hamilton, 6/-).

World Erosion:

The Rape of the Earth (a World Survey of Soil Erosion), by Jacks & Whyte (Faber & Faber, 21/-).

The Return in England:

An Agricultural Testament, by Sir Albert Howard, C.I.E. (Oxford Univ. Press, 15/-).

Famine in England, by The Earl of Portsmouth (Wetherby, 7/6).

Alternative to Death, by the same (Faber & Faber, 8/6).

General:

England and the Farmer, ed. by H. J. Massingham (Batsford, 10/6).

The Wheel of Health, by G. T. Wrench, M.D. (Daniel, 6/-).

priestly order, as Samuel's sons for the same cause lost the dignity of a judge's throne (I Kings 8:1-5). Let us sell no synod, make no verdict a matter of greater or lesser price, lest we be thought to sell the Holy Ghost who inspires the sacred council. Let us bid farewell to earthly pomps, control the splendour and pretentiousness of apparel, check gluttony in feasting and drinking. Let our money pass into the hands of the poor; let purses once swollen through greed be now emptied and slack through almsgiving. Let our wealth and treasure be the winning of souls, and let the precious talents of virtue be stored in the coffer of our heart. Let that be the altar on which above all we offer sacrifice; that as in the eyes of men, so too in the sight of the secret Judge, we may appear in the exercise of true priesthood.

PEACE IS THE FRUIT OF JUSTICE

(Brief extracts, reproduced from earlier issues, from the chief relevant Papal Statements of modern times)

POPE LEO XIII.

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 today, they demand fresh supplies for tomorrow. 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.

—Rerum Novarum, 1891.

POPE PIUS XI.

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,

E. Card. Pacelli.

POPE PIUS XII.

The evil from which mankind is suffering to-day, is the neglect, the ignorance and even the complete denial of all moral standards and of every supernatural ideal.

In this age of mechanisation the human person becomes merely a more perfect tool in industrial production and—how sad it is to say it—a perfected tool for mechanised warfare. And at the same time material and ready-made amusement is the only thing which stirs and sets the limits to the aspirations of the masses.

Under our very eyes human society is breaking down its constituent elements into the mass of materialistic egoism, the one pitted against the other. Shortly it will cease to be a unity. What does remain of any true human cohesion is more and more dominated by selfish interest or led hither and thither by the passions of the collectivity.

In this disintegration of human personality efforts are being made to restore unity. But the plans proposed are vitiated from the start because they set out from the self-same principle as the evil they intend to cure. The wounds and bruises of individualistic and materialistic mankind cannot be healed by a system which is materialistic in its own principles and mechanistic in the application of its principles.

To heal the wound there is only one sovereign remedy, and that is the return of the heart and mind of mankind to the knowledge and love of God, the common Father, and of Him whom God has sent to save the world, Jesus Christ.

—Address to the international congress of Catholic Women's Leagues on 14th April, 1939.

One leading mistake we may single out, as the fountain-head, deeply hidden, from which the evils of the modern state derive their origin. Both in private life and in the state itself, and moreover in the mutual relations of race with race, of country with country, the one universal standard of morality is set aside, by which we mean the Natural Law, now buried away under a mass of destructive criticism and of neglect.

This Natural Law reposes, as upon its foundation, on the notion of God, the almighty creator and father of us all, the supreme and perfect law-giver, the wise and just rewarder of human conduct. When the willing acceptance of that eternal Will is withdrawn, such wilfulness undermines every principle of just action. The voice of nature, which instructs the uninstructed and even those to whom civilisation has never penetrated, over the difference between right and wrong, becomes fainter and fainter till it dies away.

—*Summi Pontificatus*, 1939.

This, according to the admission of all reasonable men, is everywhere the bitter root of evils: refusal to recognise the Divine Majesty, neglect of moral law whose origin is from Heaven, or that regrettable inconstancy which makes its victims waver between the lawful and forbidden, between justice and inequity.

Thence arise the modern and blind egotism and thirst for pleasure, vice, drunkenness, neglect of the poor, base craving for ill-gotten wealth, FLIGHT FROM THE LAND, levity in entering marriage, divorce, the breaking up of the family, the cooling of mutual affections between parents and children, birth-control, enfeeblement of the race, weakening of respect for authority, or the rebellion against or neglect of duty towards one's country and towards mankind.

—*Sertum Laetitia*, 1939.

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 . . .

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?

—*Pentecost Sermon*, 1941.

In the modern vacuum which thus ensued, in this atmosphere of alienation from God and de-Christianization, the thinking and planning, judgment and actions of men were bound to become materialistic and one-sided, to strive for mere greatness and expansion of space, a boundless demand for increased possession of goods or power, a race for a quicker, richer and better production of all things which appeared to be conducive to material evolution and progress. These very symptoms appear in politics as an unlimited demand for expansion and political influence without regard to moral standards: IN ECONOMIC LIFE THEY ARE REPRESENTED BY THE PREDOMINANCE OF MAMMOTH CONCERNS AND TRUSTS, IN THE SOCIAL SPHERE IT IS THE AGGLOMERATION OF HUGE POPULATIONS IN CITIES AND IN THE DISTRICTS DOMINATED BY INDUSTRY AND TRADE, AN AGGLOMERATION THAT IS ACCOMPANIED BY THE COMPLETE UP-ROOTING OF THE MASSES WHO HAVE LOST THEIR STANDARDS OF

LIFE, HOME, WORK, LOVE AND HATRED. BY THIS NEW CONCEPTION OF THOUGHT AND LIFE, ALL IDEAS OF SOCIAL LIFE HAVE BEEN IMPREGNATED WITH A PURELY MECHANISTIC CHARACTER.

With the increasing lack of restraint, outward compulsion and domination purely founded on power seemed to prevail upon the forces of order, which established the relations of law and charity in their natural and supernatural foundations as they had been laid down by God. To the detriment of human dignity and personality, as well as society, the conception makes headway that it is might which creates right. Thus private property is being abused on the one hand as a means of exploitation, on the other hand as a reason for envy, revolt and hatred. The organization ensuing therefrom is being exploited in a struggle of interests which is being waged without any restraint.

In some countries a political conception which is godless and hostile to Christ has, with many tentacles, achieved a complete absorption of the individual so that it can hardly be said that there is any longer any independence, either in private or political life. Can anyone be surprised if this far-reaching negation of all Christian principles leads to a clash of the inward and outward tensions arising from that way of thinking, if it leads to a catastrophic annihilation of human lives and goods as we are witnessing to-day with horror? The war which is the sad result of the circumstances described will never be able to stop this evil development. On the contrary, the war accelerates and accentuates this evolution the longer it lasts, and increases the greatness and incurability of the general collapse.

—*Christmas Eve Allocution*, 1941.

After the fatal economy of the past decades, during which the lives of all citizens were subordinated to the stimulus of gain, there now succeeds another and no less fateful policy, which, while it considers everybody and everything with reference to the State, excludes all thought of ethics or religion. This is a fatal error. It is calculated to bring about incalculable consequences for social life,

which is never nearer to losing its noblest prerogatives than when it thinks it can deny or forget with impunity the eternal Source of its own dignity, which is God.

That social life such as God wills it may attain its scope, it needs a juridical order to support it from without, to defend and protect it. The function of this juridical order is not to dominate but to serve, to help the development and increase of society's vitality in the rich multiplicity of its aims, leaving all the individual energies to their perfection in peaceful competition and defending them with appropriate and honest means against all that may militate against their full evolution. Such an order, that it may safeguard the equilibrium, the safety and the harmony of society, has also the power of coercion against those who only by this means can be held within the noble discipline of social life. . . .

Among such postulates we must count the juridical positivism which attributes a deceptive majesty to the setting up of purely human laws and which deem the way open for an initial divorce of law from morality. There is, besides, the conception which claims for particular nations or races or classes the juridical instinct as the final imperative and the norm from which there is no appeal. Finally there are those theories which, different among themselves and deriving from opposite ideologies, agree in regarding the State, or a group which represents it, as an absolute and supreme entity, exempt from control and from criticism even when its theoretical and practical postulates result in, and offend by, the open denial of the essential factors of the human and Christian conscience.

Anyone who considers, with an open and penetrating mind, the vital connection between social order and a genuine juridical order, will realize at once the urgent need of a return to a norm which is both spiritual and ethical, serious and profound, vivified by the warmth of true humanity and illumined by the splendour of the Christian faith which bids us keep in the juridical order an outward reflection of the social order willed by God, a luminous product of the spirit of man which is in turn the image of the Spirit of God.

On this organic conception, which alone is vital, in which the noblest humanity and the most genuine Christian spirit flourish in harmony, there is marked the scriptural thought expounded by the great Aquinas, "Opus Justitiæ Pax"—"The work of justice shall be peace": a thought which is as applicable to the internal as to the external aspect of social life. It admits of neither contrast nor alternative such as is expressed in the disjunction "love or right," but only the fruitful synthesis "love and right."

Always moved by religious motives, the Church has condemned the various forms of Marxist Socialism, and she condemns them to-day, because it is her permanent right and duty to safeguard men from currents of thought and influences that jeopardise their eternal salvation. But the Church cannot ignore or overlook the fact that the worker, in his efforts to better his lot, is opposed by a machinery which is not only not in accordance with nature, but is at variance with God's plan and with the purpose He had in creating the goods of the earth.

In spite of the fact that the ways they followed were, and are, false and to be condemned, what man, and especially what priest or Christian, could remain deaf to the sighs that rise from the depths and call for justice and a spirit of brotherly collaboration in a world ruled by a just God? Such silence would be culpable and unjustifiable before God, and contrary to the inspired teaching of the apostle, who, while he inculcates the need of resolution in the fight against error, also knows that we must be full of sympathy for those who err, and open-minded in our understanding of their aspirations, hopes and motives.

When He blessed our first parents, God said: "Increase and multiply, and fill the earth and subdue it." And to the first father of a family He said later: "In the sweat of thy face shalt thou eat bread." THE DIGNITY OF THE HUMAN PERSON, THEN, REQUIRES NORMALLY, AS A NATURAL FOUNDATION OF LIFE, THE RIGHT TO THE USE OF THE GOODS OF THE EARTH. TO THIS RIGHT CORRESPONDS THE FUNDA-

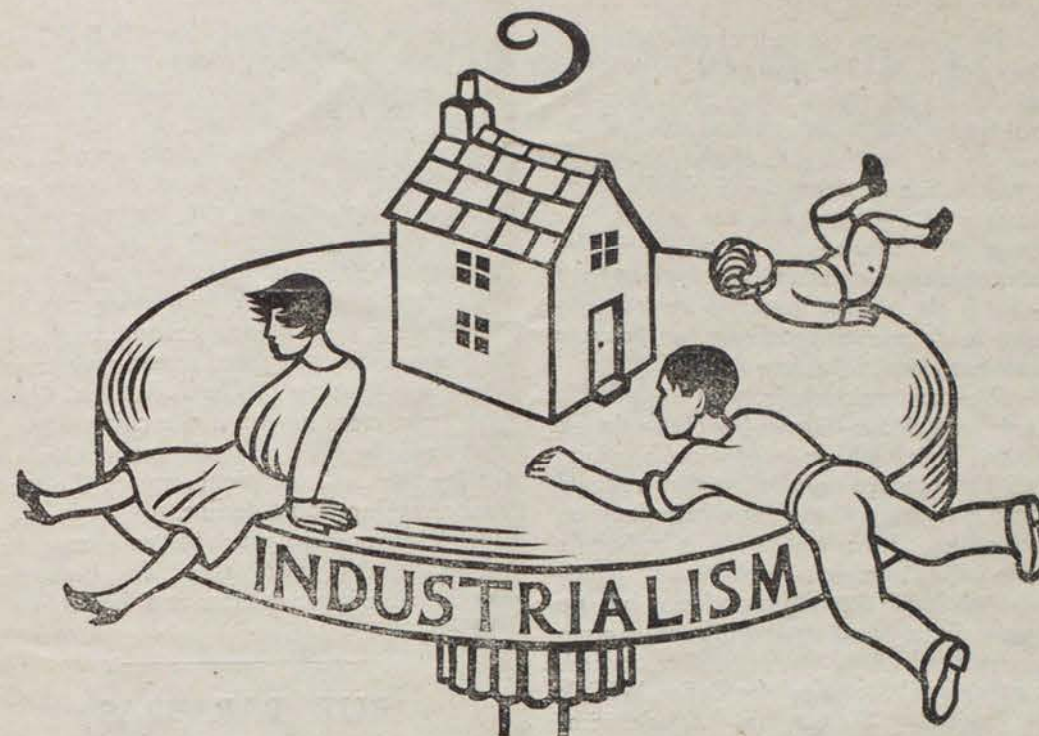
MENTAL OBLIGATION TO GRANT PRIVATE OWNERSHIP OF PROPERTY, IF POSSIBLE, TO ALL.

Positive legislation regulating private ownership may change, and more or less restrict its use. For if legislation is to play its part in the pacification of the community, it must prevent the worker, who is or will be the father of a family, from being condemned to an economic dependence and slavery which is irreconcilable with his rights as a person. WHETHER THIS SLAVERY ARISES FROM THE EXPLOITATION OF PRIVATE CAPITAL, OR FROM THE POWER OF THE STATE, THE RESULT IS THE SAME. Indeed, under the pressure of a State which dominates all and controls the whole field of public and private life, even going into the realms of ideals and beliefs and of conscience, this lack of liberty can have most serious consequences, as experience shows and proves.

He who would have the Star of Peace to shine out and stand over society should co-operate for his part in giving back to the human person the dignity given to it by God from the very beginning. He should oppose the excessive herding of men as if they were a mass without a soul, by men exploiting their economic, social, political, intellectual and moral inconsistency, their dearth of firm principles and strong convictions, their surfeit of emotional excitement, and their fickleness. He should favour by every lawful means, in every sphere of life, social institutions in which a full personal responsibility is assured and guaranteed both in the earthly and eternal order of things.

HE WHO WOULD HAVE THE STAR OF PEACE SHINE OUT AND STAND OVER SOCIETY SHOULD GIVE TO WORK THE PLACE ASSIGNED TO IT BY GOD FROM THE BEGINNING. As an indispensable means towards gaining over the world that mastery which God wishes for his glory, all work has an inherent dignity and at the same time a close connection with the perfection of the person.

—Christmas Eve Allocution, 1942.



CENTRIFUGAL FORCE

THE ECONOMIST ABDICATES

The Economist has the wind up. After enthusiastic receptions of all the Reports from Uthwatt to Beveridge—of all the White Papers from Education to Medical Services, there is not going to be enough money to pay the piper.

It is true that *The Economist* has afforded a war where it could not afford reconstruction for the unemployed, but that paladin of Finance has been so sure that times have changed; that we could and ought to afford the servile security of Beveridge; that this *volte face* is staggering.

In an Editorial entitled "Can we afford it?" on 22nd April, *The Economist* gives its reasons. It states the National Income in 1938 as:

	£
Government (total taxation)	845,000,000
Public Consumption	4035,000,000
Capital Maintenance	707,000,000
	5587,000,000

At the most optimistic estimate it considers that this figure (apart from inflation) cannot be exceeded by more than £560 to £700 millions after the war. Increased consumption, to replace war losses and the privations of the present period, is certain for many years.

The National Debt cannot cost less than £250 millions more than pre-war. Butler Education is to cost £102 millions, and Willink Health £80 millions. Here, at a bound, we have reached our limit, apart from the consumption and capital increases which *The Economist* holds to be essential and inevitable.

"It is difficult," says the pained and reluctant Editor, "to resist the conclusion that the available fund is already mortgaged and that the time has come, not on grounds of 'sound finance,' but of material prudence, to call a halt."

ST. PETER DAMIAN (1007-1072)

LOVE OF MONEY AND LUST FOR BRIBES¹

(Translated by WALTER SHEWRING)

NO festering wound stinks more unbearably in God's nostrils than the dung of covetousness. The covetous man, amassing his gains of filthy money, turns his treasure-room into a jakes and piles up a heap of dung. Hence it is that Ezechiel says: *Their silver shall be cast forth, and their gold shall become a dunghill. Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord* (Ez. 7:19). And elsewhere it is written: *Woe to him that heapeth together that which is not his own! How long? Woe to him that loadeth himself with thick clay* (Hab. 2:6)! The miser loads himself with thick clay when he heaps up worldly lucre and with it the weight of sin. Again, the Prophet Habacuc says: *Woe to him that gathereth together an evil covetousness to his house, to make his nest on high, and thinketh to be delivered in the evil day* (Hab. 2:9). . . . And as Solomon says, *What profit has the owner except to gaze on his riches with his eyes? These are riches kept to the owner's hurt. They are lost with very great affliction; he shall beget a son who shall be in extremity of want* (Eccl. 5:10, 12, 13). And to prove their fickleness towards their owner, he adds immediately: *As he came forth naked from his mother's womb, so shall he return, and shall take nothing away with him of his labour. A sore evil truly; as he came, so shall he return. What then doth it profit him that he hath laboured for the wind* (Eccl. 5:14-15)? . . .

Again, it is written: *Nothing is wickeder than the covetous man. Why are you proud, being earth and ashes? Nothing is more evil than to love money* (Eccl. 10:9-10). That is a bitter judgment, a terrible judgment. For if nothing is wickeder, nothing more evil than the covetous man, he is no way better than parricides, stands no higher than the incestuous, is in the same case as heretics, is liken-

ed to idolaters. Thus indeed the Apostle speaks: *Covetousness, which is idol-worship* (Col. 3:5). Hence, though a man be chaste, sober, zealous to feed the poor, given to hospitality; though he fast, keep vigil, sing psalms from dark to dawn; yet if he is covetous, all this is wasted, and among men guilty of every crime he can find none wickeder than himself. *Nothing is wickeder than the covetous man*; so says the text; *nothing is more evil than to love money*. What then will it advantage you not to kill or commit adultery, to eschew plunder and perjury, to keep yourself pure from all manner of other crimes, if while covetousness is not cast out, nothing is to be found more wicked and more evil than you?

Thus, let the covetous man go forth, let him build walls for a church, be a zealous preacher, bring men at strife into peace and unity, establish the faltering in the truth of the Catholic Faith, offer earnestly the daily sacrifice of the Mass, keep himself far from worldly business; yet while the flame of covetousness is unquenched in him, all the flower of his virtue withers and none is found more guilty than he. Certain it is, Scripture first lays it down that nothing is wickeder than the covetous man; then, to still any rising scruple over the word *covetous*, it takes care to add: *Nothing is more evil than to love money*. To be covetous, then, is simply to love money. Money won, money that may be won—this and that are loved together. Covetousness is a two-headed serpent; it bites with either mouth, from either distils its deadly venom, whether another's goods are sought or whether when won they are kept with delectation. Of one that both mouths devour, it is written thus: *Riches are unreasonable for a covetous man and a niggard; and what should an envious man do with gold? Gathering unjustly, he gathers for others, and another shall riot away his goods* (Eccl. 14:3-4). Some men

¹ Text in Migne, P.L. 145, cols. 532-542

He repudiates (of course) the high probability of which *The Cross and The Plough* can assure him, that we have no long industrial future at all. Nevertheless he concludes "one of the great slogans of the present age is that if a plan is physically feasible, mere shortage of money should not stop it. . . . But in the enthusiasm over its discovery, another equally true principle is being neglected—that if the physical resources are not adequate to do everything at once, no financial contrivance can make them do so."

We may conclude from this admirably frank analysis that Finance has been a double traitor. First it said we could afford nothing: then it encouraged us to believe that we could afford everything. Now it confesses itself on both counts. It has abdicated. It had better name as its successor a philosophy which does not build down from tokens, but up from realities. And the realities are going to be very hard. It is not impossible, indeed, that they will be too much for Butler, Willink and Beveridge. We may also conclude, without uncharity, that they have already been too much for Mr. Montagu Norman.

That all this may arise from the beginnings of a change of heart is indicated in three further leading articles in *The Economist* of 13th May.

Uncasiness, as grave as it is gratifying, is the main note of all of them.

In the first, there is strong support of Poland against the totalitarian bullying of Russia. That, important as it is, need not detain us here.

In the second, the Editor avows openly what everybody has known for many years, that the Indian Congress Party have been financed by the Hindoo Industrialists. What has upset *The Economist* is that those Industrialists have now come into the open with the Bombay Plan, which announces "Practically every aspect of economic life will have to be rigorously controlled by the Government so that individual liberty and freedom of enterprise will suffer a temporary eclipse."

The issue, says the Editor, ceases to be one of national independence, and "becomes one of state planning of the most authoritarian kind."

In the third, entitled "Road to Serfdom?" he discusses the implications of Planning. It is true that his conclusions are muddled, but he quotes with approval a contemporary writer who says: "Unless the present complex society is to be destroyed, the only alternative to submission to the impersonal and seemingly irrational forces of the market is submission to an equally uncontrollable and, therefore, arbitrary power of other men."

One way in which he might solve his dilemma is that suggested recently with much force by the Editor of *The Tablet*. Mr. Woodruff said recently that if the citizens would stop talking about *Planning* and talk about *Being Planned*, the popularity of the word and the thing would decline.

We may derive much just encouragement from the great uneasiness of *The Economist* as this issue becomes clear and the profit unlikely.

BUT BARABBAS

Dent de lion blooming by the common way,
Richest of wild flowers in your gold array,
Scorned by the passing throng as cumbrous weed,
Too steeped in modern lore your worth to heed.

(Hasten to the chemist's shop
Father's out of sorts again.
Get a patent pick-me-up,
That will surely ease the pain!
Liver, gall, and kindred ills,
Rheumy aches and plaguey gout
Buy our noted dope and pills.
What's not advertised is out.
What! cry you, no better, sir,
After months of patent cure?
We repeat, and here aver
Chemicals are quick and sure).

Dent de lion blooming by the common way,
Himself rejected by the men of clay—
He who endowed you with such healing power—
Received no better fate than your's, poor flower!

—G.P.

are passionately enkindled with lust for others' property, but once it is won, squander it forthwith. Some again have no itch to win others' goods, but cling as jealously to their own as though they were Ceres' sacred symbols. Most loathsome of all is the tribe of those who both scheme ignobly for others' goods and watch with a mean possessiveness over all that is theirs by right. . . .

We find in Scripture two authors of the Simoniac heresy, one in the Old Testament, one in the New; these make up the two kinds of simoniacs, those who sell and those who buy. Giezi sold the gift of the Holy Ghost (IV Kgs., 5:20-27), Simon Magus sought to buy it (Acts 8:10-24). Nor should we call simoniac those only who give or take money for sacred orders; such are those also who sell a synod, who make venal the verdict of the priesthood. . . . I remember one of our brethren in the high dignity of a bishop (his name I leave, his vice I brand); as the time set for the synod drew near, I saw him with my own eyes bustling about as eagerly as if vintage or threshing-time were at hand, girding up his loins for the business of reaping bribes, and (the better to cut the sheaves) whetting the sickle of his eloquence. He was said moreover to have certain "false apostles" abetting him in his stratagems, sent forth to scrape tribute together here and there and cram it into already bursting wallets. Should anyone be indignant with me for so sharply censuring a fellow-priest, he should likewise find fault with John and Matthew, who pursuing the truth of the sacred narrative tell their own fellow-apostle how lust for money ended in sacrilege and betrayal.

But those whose hope is set on such gains are often tricked by the ancient enemy, who does not accomplish what he promised. A fowler coaxes the hawk to the bait of meat, but when once he has him in his hands, he puts the meat out of reach and ties the jess round the bird's legs; so the devil first promises lucre, then puts it out of reach and catches his man in the noose of sin. . . . How nobly was this temptation shunned by the great Fabricius! Pyrrhus king of Epirus was making war on the Roman state, and hearing him to be poor essayed to tempt him, promising

the fourth part of his realm if he would change his loyalty. Fabricius shrank disdainfully from the bribe, remained in his poverty, and had more glory than any king. Let covetous Christians take heed of this example, and blush to see paganhoo in themselves and Gospelhood in the pagan! . . .

When covetous men bewail their wants, they are not in search of necessary aids to prop up nature in what she lacks; their thoughts are on dishes laden with towers of food and fragrant with Indian spices, on golden and honey-flavoured wines served in crystal goblets. They covet riches so that everywhere in their travels they may forthwith drape their bedrooms with exquisite curtains curiously embroidered, shrouding the walls from the gaze of onlookers like so many corpses before burial. Next they set down their chairs on gorgeously-patterned carpets and hang canopies from the panelled ceilings that nothing may fall on them from above. Then the crowd of attendants parts; some stand in awe before their master, and with rapt attention watch like star-gazers for his nod, should he please to issue some command; others, assisted to Martha's office, run hither and thither like busy swallows. Among all these follies of doting extravagance, what function have the chair-covers, which are not privileged to enjoy their master's glance? Short of eyes appearing behind his neck or head, their adornment surely is sadly wasted. Such usefulness has this kind of riches—with no function apart from beauty, yet no power to gratify the possessor even with that beauty—hanging out of sight behind him, and alluring only others' eyes. Akin to this is the crazy fashion of counterpanes with such richness of interlacing as to outshine the adorning of sacred things or of the apostolic altar itself. And how irrational it appears to give more exquisite ornament to the couch where corruptible flesh is relaxed in sleep than to the altar of the cross on which is offered the sacrifice of the body of the Lord! . . . Moreover, the heart of a priest should be Christ's shrine and God's temple, not a den of thieves, as the text says, or a harbour of filthy money. For in God's judgment a man's heart is held to be the very thing which he thinks upon

(CONCLUDED ON PAGE 6)

ORDER OF BATTLE: XVIII

SHRIEKS OF SILENCE

EIGHTEEN months ago, in this series, we drew attention to a couple of publicists who had broken a silence of the eugenist philosophy which had lasted since the first Nazi law on sterilisation knocked endways their insistent and expensive propaganda in England.

It now seems likely that the two statements to which we drew attention were in the nature of dropped bricks, embarrassing to the Silent Order which had been unbroken for nearly ten years. The silence has not been broken again, but the Plan of Campaign is beginning to emerge.

The eugenists are the ultimate blasphemers. *Let us make man to our own image and likeness.* Their expedients are always incompatible with Catholic or general Christian morals. They are always a substitute for social justice. It has become necessary to develop the case for instant reaction.

Prussians and Planners repeat themselves. In the year 1918, when, as now, the fighting men were abroad or silenced by discipline, there was launched a campaign and legislation for the establishment of a Ministry of Health. In this campaign the influence of crypto-eugenists was dominant. The objective was so to shackle the English masses by imposing State Medicine that the eugenist expedients could be introduced without undue difficulty.

To citizens who took political words to mean what they said (a foolish practice) the proposals were not so repellant as to provoke immediate reaction, and the Ministry of Health was established by law early in 1919. It was only then that the cloven hoof was flourished. With suspicious promptness, the Chief Medical Officer of the Ministry published, as a Command Paper, a long Memorandum on *Preventive Medicine*, which was announced as the main function of the New Ministry.

He listed ten Objectives or conditions for the pursuit by the State of Preventive Medicine (a euphemism which conceals, when

used by eugenists in public authority, the repulsive and anti-social content of their philosophy).

The *First Item* in this schedule of conditions was *Eugenics and the Principles of Sound Breeding*.

We shall never know the reason for this frank publicity. Probably the Sponsors had been made over-confident by the relative absence of resentment while the Bill was passing through Parliament. It proved to be an unwise frankness, for a fairly large, and certainly able, group of writers secured a surprising amount of publicity exposing the intentions thus arrogantly avowed. In this exposure Catholic writers took a large and honourable part. It became impossible for the eugenists to consolidate the position they had so nearly won, and when popular resentment threatened to become dangerous the worst features of the Ministry were quietly dropped.

It remains true that it did a great deal of harm between the wars, in getting the poor used to State interference as a substitute for family independence, but we prevented the worst.

It is no more than just to mention here the resentment of the average general practitioner and family doctor, whose social reactions have been hitherto reasonably sound. The Doctor is not the same as the Medical Bureaucrat whose expert insanity and unbalance are now an acute social danger.

Now, in the later stages of another war: that is, in circumstances remarkably similar to those of 1918, including the *presence* of eugenist bureaucrats and the *absence* of the fighting men, the Government has issued, as a preliminary to legislation, *A White Paper on a National Health Service*.

There is no more of eugenics in this than there was in the Ministry of Health Act. There is only a definite intention of making medical treatment a function of the State for all except the very rich. Administrative pressure is to turn the rounded family doctor into

in that civil servant, and the Voluntary Hospital into a State Barrack.

Do not be seduced by claptrap about concern for the health of the poor. That is too new to be convincing. The sponsors are not concerned in the least with the health of the poor, only with the production of efficient industrial robots. We of this organ are in favour of a social framework which will automatically make medical attention much less necessary by making life itself healthier and simpler. Pending that happy day, we are all in favour of every person receiving the best possible treatment at need. There is no difficult problem of State administration about this; there is only the necessity of seeing that the means of all citizens allow them to pay for such treatment as and when required.

This time, when the Family Doctor and the Voluntary Hospital have been starved out by administrative pressure, the Medical Bureaucrat will have no difficulty in imposing such conditions as he wills. The State Barracks will sterilise at will in the course of operational treatment, and the Bureaucrat himself will certify mental deficiency in the recalcitrant without possibility of appeal.

Of all tyrannies, that of the Medical Bureaucrat is vilest and most immoderate. For of all Professions his is the most exposed to taking the pathological as the normal.

That is why it is supremely important that neither this nor any similar White Paper should be translated into law. Do not forget that, since the Ministry of Health Act, the citizens have got *used* to State medical action. We cannot depend this time on a belated resentment.

When the Corn-Laws were in agitation in Ireland, by which that country had been enabled not only to feed itself but to export corn to a large amount, Sir Thomas Robinson observed that those laws might be prejudicial to the corn-trade of England. "Sir Thomas" (said he) "you talk the language of a savage: What, Sir? Would you prevent any people from feeding themselves, if by any honest means they can do it?"—*Boswell's Life of Dr. Johnson*.

A BALLADE OF CHARACTERISTIC PARADOXY

"The youth who loved tea, Queen Elizabeth and his Teuton forbears, and shrank from wine, religious doctrine and holiday crowds, ended as a fanatical champion of wine, dogma, the Common Man, the Middle Ages and Latin Civilisation."

Mr. Hugh Kingsmill, who reached this industrious conclusion after his perusal of a recent book on Gilbert Keith Chesterton, and recorded it in a review. (Punch: 12th April, 1944).

His friends gained stature. Whimpering Pan
Was o'd and broken. Then the blare
Of this new trumpet. In the van
We heard great rumour fill the air
And armed men sprang up everywhere—
Heroic, mean, or catch-as-can—
Fired with the heat of this new prayer
Wine, dogma and the Common Man.

His foes gained stature too. They ran
To save their tin-pot myths, and were
Wrapped in dark splendour african
By his great shadow. None was there
Save one—who did not greatlier dare
Seeing who fought him. Partisan
And friend sought battle in that glare:
Wine, dogma and the Common Man.

No fire for you—his guest—you scan
Coldly the high engagements where
Men died or conquered. If you can
You'll go back further. Here and there
Beyond the battle, if you stare,
There is scrapped tin, ere he began
To forge the rapiers, fine and rare,
Wine, dogma and the Common Man.

ENVOI

Prince—Prince Polichinelle—I swear
You'll not escape, howe'er you plan,
Your plinth—eternal, bleak and bare
Who made this comment on a Man.

—H. ROBBINS.