

The Church and Farming

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Dedication

To the Holy Family of Nazareth, the Cell divinely preordained for the restoration of the Supernatural Life and Order, through membership of Christ's Mystical Body, to the fallen children of the First Tiller of the soil, and to those ardent lovers of the Irish countryside, Saints Patrick, Brigid, and Columcille, this little work is humbly and lovingly dedicated by the author.

“We must recognize that one of the causes of the disequilibrium and confusion of world economy, affecting civilization and culture, is undoubtedly the distaste and even contempt shown for rural life with its numerous and essential activities. But does not history, especially in the case of the fall of the Roman Empire, teach us to see in this a warning symptom of the decline of civilization? ...It cannot be too often repeated how much the work of the land generates physical and moral health, for nothing does more to brace the system than this beneficent contact with nature which proceeds directly from the hand of the creator. The land is not a betrayer; it is not subject to the fickleness, the false appearances, the artificial and unhealthy attractions of the grasping city. Its stability, its wise and regular course, the enduring majesty of the rhythm of the seasons are so many reflections of the divine attributes....

“Your consideration will not be limited to the economic and technical sides of the agricultural problem, for you must be also interested in social justice and the Common Good. ...It is necessary to set up social organizations which will take care of the legitimate interests, the material and moral progress of the agricultural population. This will tend not only to check the evil of rural depopulation. This will tend not only to check the more conscious of their social function, more proud of the dignity of their life and vocation, of the greatness and sacredness of their task” (Pope Pius XII: Letter to Rev. J. P. Archambault, S.J., President of the Social Week, Rimouski, Canada, August 31, 1947

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Loreto's Introduction to Father Denis Fahey

When Jesus Christ, our King and Master, taught us how to pray to His Father and Our Father, he used the phrase “thy kingdom come, thy will be done, on earth as it is in heaven.” In heaven God’s will is perfectly accomplished, but here on earth, fallen mankind cannot fulfill God’s will without the constant assistance of sanctifying grace communicated to the world through the sacraments of His church.

After the fall of Adam, a world perfectly ordered to God’s divine will was corrupted and **dis**-order became the ‘natural’ state of mankind and the created universe. It was the role of the Messiah to **re**-order this fallen world—to bring a new state of order to the world His Father had created. The means for establishing that order by which a fallen world may return to God is the Catholic church and the life of sanctifying grace. As Christians newly born into the life of grace—a ‘supernatural’ state of being—we are all called to bring as much order to this world as is possible, all the while never forgetting that this world is in a fallen and corrupted state and that a ‘utopia’ is not possible here on earth. The Church of Christ is constantly opposed in this mission by all of the forces of ‘naturalism’ or dis-order, that is those forces opposed to the supernatural life of divine grace. It is the duty of all Christians of the Church Militant to battle against these forces.

This calling of Christians to the battle for order was the motto of the pontificate of Pope Saint Pius X. That motto was *Instaurare Omnia in Christo*, “to restore all things in Christ”, taken from Saint Paul’s letter to the Ephesians 1:10. The modern popes have frequently warned us of the dangers of ‘naturalism’, which denies the supernatural life of grace and militates against it, and they have

called us to fight in our private and public lives against this pernicious error. No priest has heeded that call and risen to defend the supernatural life of grace as clearly and as vigorously as Father Denis Fahey. He truly understood, and explained why, there is no salvation outside the Catholic church, either for individual persons or for the life of *society* and of *nations*.

A clear image of just what the life of a Christian in a society imbued from top to bottom with the social principles of Christ the King would be like, is not a widely shared understanding in much of the Christian world today, especially in America. We must remember that Christianity is a religion of world conquest! We are called to conquer the world for Christ and to do all that we can to subdue persons and nations to His will. A Catholic undertakes this battle first within himself and then within his family. Soon the influence of many families begins to pervade the community and then the nation or state. If Christian people do not have the full picture in their mind of exactly what God's Plan for Order in this world would look like in its accomplishment, then they can have no long-term strategy for victory and little hope of achieving it. We have all of the tools required and all of the powers of heaven backing us. Let us take into our hearts and our minds the full plan and its potential for the realization of peace in the world and Christ the King of heaven and earth will bless our efforts. This was the permanent admonition of Fr. Fahey.

Father Fahey was a seminarian and was ordained in Rome during the pontificate of Pius X. The young priest was deeply influenced and inspired by that pope. When he penned a short *Apologia* for his work, Father Fahey expressed his vocation in this fashion:

“When in Rome I began to realize more fully the real significance of the history of the world, as the account of the acceptance and rejection of Our Lord's Program for Order. I used to ask permission to remain at the Confession of St. Peter, while the other scholastics went round the basilica.

“I spent the time there going over the history of the world, and I repeatedly promised Saint Peter

that if I ever got the chance, I would teach the truth about his Master in the way he and his successors, the Roman Pontiffs, wanted it done.

That is what I have striven to do and am doing.”

Father Fahey not only clarified, explained, taught, and defended ‘Our Lord’s Program for Order’ in the world, he also actively fought and exposed the persons who were the enemies of that order. Because he did so, he has often been called ‘negative’ or ‘anti-Semitic’, or ‘much too concerned with Masonic conspiracies’. These are the pathetic terms of opprobrium hurled with such energy by those enemies of Christ whose plans he has effectively opposed. But in this he was in good company with St. Louis Marie de Montfort and Our Lady, who appears ‘terrible as an army set in battle array’ to the enemies of her divine son.

Listen to the words of St. Louis Marie as he stresses the two functions of our Blessed Mother, the *positive* one of making Our Lord known, and the *negative* one of making war upon His enemies.

Mary must be manifested more than ever by her mercy, her power and her grace in these latter times; by her mercy, bringing back and lovingly welcoming the poor strayed sinners who will be converted and will return to the Catholic Church; by her power, against the enemies of God, idolaters, schismatics, Mohammedans, Jews, and men hardened in impiety, who will rise in terrible revolt to seduce all those who oppose them and to make them fall by promises and threats; she must also be made manifest by her grace animating and sustaining the valiant soldiers and faithful servants of Jesus Christ, who shall battle for His interests.

And lastly, Mary must be terrible to the devil and his ministers, as an army in battle array, principally in these latter times, because the devil knowing that he has but little time, and now less than ever, to damn souls, will every day redouble

his efforts and his combats. He will before long raise up cruel persecutions and will lay terrible snares for the faithful servants and true children of Mary whom he finds more difficult to conquer than the others.

Loreto Publications is committed to re-issuing all of the previously published works of Fr. Fahey and making them available to a much wider audience. The works of Fr. Fahey are critically important for Catholics to read, understand, and disseminate in our day when the forces of 'organized naturalism' or 'anti-supernaturalism' seem to be rampaging triumphantly through the Church and the world today. Arm yourselves for the battle!

Loreto Publications intends to publish the following works of Fr. Denis Fahey:

Mental Prayer According to the Teaching of Saint Thomas Aquinas (1927)

*The Kingship of Christ According to the Principles of Saint Thomas Aquinas (1931)

* The Social Rights of Our Divine Lord Jesus Christ the King (1932)

Adapted from the French of Rev. A. Phillippe C.S.S.R. by Fr. Denis Fahey C.S.Sr.

The Mystical Body of Christ in the Modern World (1935)

* The Rulers of Russia (1938)

* The Workingmen's Guilds of the Middle Ages (1943)

(A translation of the work by Dr. Godefroid Kurth C.S.G.)

* The Kingship of Christ and Organized Naturalism (1943)

* Money Manipulation and the Social Order (1944)

* The Mystical Body of Christ and the Reorganization of Society (1945)

* The Tragedy of James Connolly (1947)

* The Rulers of Russia and the Russian Farmers (1948)

The Kingship of Christ and the Conversion of the Jewish Nation (1953)

The Church and Farming (1953)

The Duties of the Catholic State in Regard to Religion (1954)
(A translation of the work by Cardinal Alfredo Ottaviani)

*Currently available from Loreto

Editor's notes:

Loreto's editions of the works of Father Fahey have been newly typeset and updated with some changes to the original text. The alterations are as follows:

1. We have changed the spelling of many words to match modern American spelling rules. Some examples are: neighbor for neighbour, show for shew, labor for labour, realize for realise, mold for mould, program for programme, etc.

2. We have made use of current punctuation and capitalization rubrics.

3. We have made a few minor corrections of typographical errors in the original texts but have NOT altered the words of Fr. Fahey nor made any deletions.

4. We have made uniform the notations of scripture references in the currently accepted fashion. For example, we use Mt. 24: 6–9 instead of Matt. xxiv 6, 7, 8, 9.

The Church and Farming

Part I

Foreword

In his touching Christmas Radio Message, 1949, for the opening of the Holy Year, Pope Pius XII said: “May this Jubilee be the year of the great return of all mankind to the Divine Plan for Order! As the modern world has tried to shake off the sweet yoke of God, so it has rejected along with it the order He has established, and, with the self-same pride that moved the rebel angel at the beginning of creation, has pretended to set up another of its own choosing. After almost two centuries of sorry experiences and wanderings, those who are still sincere and honest admit that plans and impositions of this sort, which bear the name but lack the substance of order, have not yielded their promised fruit. . . . For man’s true nature as a creature having his origin and destiny in God, there has been substituted the false picture of man with conscience a law unto itself, man his own legislator brooking no control, with no responsibility towards his fellow men and the community, with no destiny beyond earth, no purpose other than the enjoyment of transitory things, no rule of life except that of the *fait accompli* and the unbridled satisfaction of his desires.”

Teaching Of Pope Leo XIII

In these words the present Holy Father is echoing the sublime teaching of Pope Leo XIII in the Encyclical *Immortale Dei*, on the Christian Constitution of States, which was given to the world in 1885: “Sad it is to call to mind,” wrote that great Pontiff, “how the harmful and lamentable rage for innovation which rose to a climax in the sixteenth century, threw first of all into confusion the Christian religion, and next, by natural sequence, invaded the precincts of philosophy, whence it spread amongst all classes of society. From this source as from a fountain-head burst forth all those later tenets of unbridled license which, in the midst of the terrible upheavals of the last century, were wildly conceived and boldly proclaimed as the principles and foundation of that new jurisprudence which was not merely previously unknown, but was at variance on many points not only with Christian Revelation, but even with the natural law. Amongst those principles the main one lays down that as all men are alike by race and nature, so in like manner all are equal in the control of their life; that each one is so far his own master as to be in no sense under the rule of any other individual; that each is free to think on every subject just as he may choose, and to do whatever he may like to do. ...The authority of God is passed over in silence, just as if there were no God...or as if men, whether in their individual capacity or bound together in social relations, owed nothing to God. ...Thus, as is evident, a state becomes nothing but a multitude, which is its own master and ruler. And since the populace is declared to contain within itself the source of all rights and of all power, it follows that the state does not consider itself bound by any duty towards God. Moreover, it believes that it is not obliged to make public profession of any religion. ...

“And it is part of this theory that all questions that concern religion are to be referred to private judgment; that everyone is to

be free to follow whatever religion he prefers; or none at all if he disapprove of all. From this the following consequences logically flow: that the judgment of each one's conscience is independent of all law; that the most unrestrained opinions may be openly expressed as to the practice or omission of divine worship; and that everyone has unbounded license to think whatever he chooses and to publish abroad whatever he thinks."

The principles thus condemned by Pope Leo XIII and again stigmatized by Pope Pius XII are those of the French Revolution of 1789. Immediately after the paragraph quoted from his Christmas Message of 1949, the Holy Father went on to speak of the two opposing currents of disorder that sprang from the French Revolution: "Out of this (counterfeit of the Divine Plan for Order)," said His Holiness, "has arisen that narrow individualism with its varied applications in public and private life, which has been able to wield increasing power over a long period of years. This is now in serious crisis almost everywhere. But the more recent innovators have given us no better results. Starting from the same mistaken premises, and taking the downward path in another direction, they have brought about consequences no less disastrous, including the complete overthrow of the divine order, contempt for the dignity of the human person, the denial of the most sacred and fundamental freedoms, the domination of a single class over all the others, and the enslavement of all persons and property in a totalitarian state to legalized violence and militant atheism.

"To those who support one or other of these social systems, both of them far removed from and opposed to the Divine Plan for Order, may there be a persuasive ring in Our invitation to return to the principles of natural law and Christian revelation! On these principles is based effective justice, together with respect for legitimate freedoms. May the recognition of the fact that all men are equal in the inviolability of personal rights put an end to the futile struggle which makes brother hate brother!"

Let us now see something more about these two currents of which the Holy Father speaks.

The Two Currents Issuing from the French Revolution

In my book, *The Mystical Body of Christ and the Reorganization of Society*, I have drawn attention to the two currents of thought and action proceeding from the Masonic *Declaration of the Rights of Man*, namely, the current of Rousseauist-Masonic Liberalism and the current of Collectivism or Communism.¹ The current of Liberalism existed, of course, before the French Revolution—it is the very essence of Locke’s philosophy, as we shall see later—but it was strongly reinforced by the Masonic deification of man at the Revolution. According to the doctrine enshrined in Masonic symbolism, each man, as an emanation of the unique substance, is a being absolutely independent. All men are thus equally God, subject to no one and completely free from any obligations to one another. And that man that is born free is man as an individual, man as an animal, with his material needs and his clamorous passions. As unrestrained action is an absolute exigency of human nature as divine, it is only with a view to securing more readily the greatest possible sum of material satisfactions that human beings enter into society. If we retain a firm hold of the doctrine of the immanent divinity or autonomy of man as an individual embodied in the Masonic *Declaration of the Rights of Man*, we shall readily understand that the first article of the Declaration, namely, “men are born free and equal in rights and continue so,” strongly contributed to reinforce the opposite currents of Liberalism or Individualism and Collectivism or Communism.²

Liberalism or Individualism stressed the first part of Article I of the Declaration of 1789, namely, “men are born free.” Each man with his material needs and passions is an autonomous whole, absolutely free with an unrestricted liberty. The individual is thus his

¹ Op. cit. pp. 292–296. Cf. also *Culture latine et ordre social* (pp. 42–60), by P re Gillet, O.P.

² With regard to the Masonic authorship of the *Declaration of the Rights of Man*. see *La Pr pond rance Juive*, Vol. I, pp. 72–82, by Father Joseph L mann, and *La Dictature des Puissances Occultes*, by Count L. de Poncins.

own end for himself, and the whole aim of society is to maintain this autonomy. In presence of the inequality of conditions, however, by which the pretended unconditional liberty was continually hampered. Individualism sacrificed the weak to the strong, and obliged the former to respect the contracts made with the latter out of dire necessity, though with all the external marks of liberty. Hence Liberalism in practice sacrificed the fundamental equality of human persons.

The oppression of the weak by the strong led to the coalition of the weak in their endeavor to defend the fundamental rights of human nature, in which all are equal. Unfortunately, the leadership of this reaction was seized by Communists and Socialists impregnated with the same revolutionary doctrine of the “autonomy of the individual.” They inaugurated a system as anti-social as the other, by stressing the second part of Article I of the Declaration, namely “men are born equal.” In the name of the essential equality of human nature they aimed at suppressing the inevitable accidental inequality of human conditions. The only way to succeed in this was to suppress the actual organization of society in which the law maintains the inequality of conditions, especially through the possession of private property, and to reconstruct a society in which all the citizens shall be equal not only *de jure* but *de facto*. In this ideal society the state shall own everything and will oblige all, without distinction of classes, to work for the collectivity, distributing to each his proper share of the common store.

The Individualists are right in admitting, in opposition to the Communists, the natural inequality of human conditions, but the false doctrine of the autonomy of the individual, that is, of the unconditional liberty of created fallen beings, leads in practice to the denial of the rights of human persons to great numbers. The Communists, profiting by the reaction against this denial of fundamental rights, in which all human persons are equal, want to suppress the inequality of conditions. Given the false foundation of both doctrines, namely, the autonomy or immanent divinity of the individual human being, both will lead to much the same form of omnipotent state ruling over

hapless slaves. If society is conceived to be, as the Masonic Declaration of 1789 and the *Social Contract* of Rousseau suppose, a material juxtaposition of autonomous individuals, then either in the name of liberty the strong will oppress the weak, or in the name of equality the planners and manipulators will oppress everybody else. In both cases men will be treated as mere *individuals*, not as human *persons*.

Of course, it must be always borne in mind that the evils resulting from Individualism and the Communist reaction against those actions, are utilized by the organized naturalistic forces of the Jewish nation and Freemasonry in the wider and more fundamental struggle against the rule of the supernatural Messiah, Christ the King. Satan urges these anti-supernatural forces to employ every means to prevent people from seeing the Divine Plan for Order through membership of Christ and returning to it.

Principles Concerning Human Equality and the Right of Private Ownership

Above these two erroneous systems is the doctrine of the Mystical Body of Christ, the Catholic Church, set forth by the Sovereign Pontiffs. In his *Motu Proprio, Fin dalla Prima*, Blessed Pius X collected the rules governing social action drawn up by Pope Leo XIII in his Encyclicals.³ Those concerning human equality and the right of private ownership run as follows:

I. Human society, as God has established it, is composed of unequal elements, just as the members of the human body are unequal; to make them all equal is impossible, and would be the destruction of society itself (Encyclical, *Quod Apostolici Muneris*).⁴

II. The equality of the different members of society consists solely in this: that all men come from the hand of their creator; that they have been redeemed by Jesus Christ; and that they will

³ *Motu Proprio, Fin dalla Prima*, on Christian Social Action, Dec. 18, 1903.

⁴ The Encyclical Letter, *Quod Apostolici Muneris*, on Socialism, Communism, Nihilism, appeared on Dec. 28, 1878.

be judged, rewarded or punished by God according to the exact measure of their merits and of their demerits (Encyclical, *Quod Apostolici Muneris*).

III. Consequently, it is conformable to the order established by God that in human society there should be rulers and subjects, masters and men, rich and poor, learned and ignorant, nobles and plebeians, who, united by the bond of love, should help one another to attain their final end in Heaven, and their material and moral well-being on earth (Encyclical, *Quod Apostolici Muneris*).

IV. With regard to the goods of the earth, man has not only, like the animals, the use of them, but also the right of permanent ownership; and this, not only with reference to those goods which are consumed in their use, but also with reference to others (Encyclical, *Rerum Novarum*).⁵

V. Private property is an indisputable natural right, whether it be the fruit of labor or industry, or the transfer or gift on the part of another, and each one may reasonably dispose of it at will (Encyclical, *Rerum Novarum*).

VI. To calm the strife between rich and poor, it is necessary to distinguish between justice and charity. There is a right to a claim in justice only when justice has been violated (Encyclical, *Rerum Novarum*).

The Doctrine of Saint Thomas

The two erroneous systems of Individualism and Communism fail to grasp the Thomistic distinction between man as a person and man as an individual.⁶ On the one hand, as an individual, man is directly ordained to society and through society to God.

⁵ The Encyclical Letter, *Rerum Novarum*, On the Condition of the Working Classes, was given to the world on May 15. 1891.

⁶ "Since St. Thomas is so clearly perfect in his theology, he gives secure reasons and precepts not only for the direction of man's individual life, but likewise for domestic and civil society. Thus he is our source for economic and political science" (Encyclical Letter of Pope Pius XI, *Studiorum Ducem*. On Saint Thomas as Guide of Studies).

On the other hand, every human person is ordained to the immediate vision of God in three divine persons through membership of Christ, and society is meant to aid him to attain that vision. The political and economic arrangements of society are intended by God to aid the human person to attain to supernatural union with the Blessed Trinity through membership of Christ's Mystical Body. Man, as an individual, is for society, but society is for the development of the human person, member of Christ, by the full observance both by the society and the person of the Divine Plan for Order.⁷

According to the Thomistic doctrine, man is an individual member of society, but he is endowed with the gift of reason, and consequently with the power of free-will in view of the ordered development of his personality through membership of Christ. From the moment that a human individual is destined by his nature to live in society, he has the right as a person to demand from society that minimum of the Common Good which will enable him to live as befits a human person, but he has also the corresponding duties to society and must not behave as an autonomous whole, for whom alone society exists.⁸ Therefore, as persons, all men are equal and have equal rights to that minimum,

⁷ Cf. *The Mystical Body of Christ and the Reorganization of Society*, pp. 12–20. In a fine lecture, given by Père Garrigou-Lagrange, O.P., to the Roman Academy of St. Thomas in 1938, on the True Concept of Personality, he remarked that “Individualism should not be favored under pretense of exalting the human person.” In the work of Père Louis Lachance, S.J., *L'Humanisme Politique de St. Thomas*, the whole question of the relation of the state and the human person is excellently treated.

⁸ “But God has likewise destined man for civil society according to the dictates of his very nature. In the plan of the creator, society is a natural means which man can and must use to reach his destined end. This must not be understood in the sense of Liberalistic Individualism, which subordinates society to the selfish utility of the individual; but only in the sense that by means of an organic union with society and by mutual collaboration the attainment of earthly welfare is placed within the reach of all. Further, it is society which affords the opportunities for the development of all the individual and social gifts bestowed on human nature” (Encyclical Letter of Pope Pius XI On Atheistic Communism).

but though equal as persons, because of their being members of the human species and members of Christ, actual or potential, human beings are unequal as individuals, because of the inequality of their individual conditions. Thus their concrete individual rights are unequal. Every organization of society must respect both the specific equality of human persons and the individual inequality of human individuals.

The Divine Plan for Order and Farming

His Holiness Pope Pius XII has applied to farming the supernatural principles of human solidarity in the Mystical Body of Christ, as well as the principles of natural law, in his beautiful Allocution to the Italian Farmers' Federation, which I have translated for this book.⁹ Along with it I have thought it advantageous to publish, on this side of the Atlantic, the Joint Pastoral Letter of the Catholic Hierarchy of Quebec, Canada, on *The Church and Rural Life*:¹⁰ This letter develops certain points, which are only briefly touched upon by His Holiness, and dwells at length upon others, such as The Clergy and the Agricultural Crisis, and the Remedies for the Desertion of the Countryside, about which the Holy Father did not speak. There are differences between farming in Canada and farming in Ireland or England, but the fundamental problems are the same, and they must be faced in the same way, namely, by a return to the Divine Plan for Order through the practical living of the great truth of our membership of Christ. Both these noble documents are inspired by that great truth.

In my pamphlet on *The Rulers of Russia and the Russian Farmers*, I have outlined the dire consequences of the application of Marx's neo-Messianic Communism to farming. The un-

⁹ Other excellent translations have appeared, notably in the *Muintir na Tire* handbook (1947), and in the excellent series of pamphlets published by the National Catholic Rural Life Conference, Des Moines. U.S.A.

¹⁰ The letter is reprinted with the kind permission of the Very Rev. Chancellor of the Archdiocese of Quebec.

fortunate Russian people are simply slaves to be sacrificed for the realization, of the neo-Messianic dreams of world dominion on which Marx's youthful mind was nourished. "For the peoples of the Soviet Union," wrote Pope Pius XI, "We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in very large part are strangers to the real interests of the country. We recognize that many others were deceived by fallacious hopes. We blame only the system with its authors and abettors who considered Russia the best prepared field for experimenting with a plan elaborated years ago, and who from there continue to spread it from one end of the world to the other."¹¹ The application of Marx's philosophy to farming has been productive of one of the greatest crops of human misery and suffering that the world has ever seen.

Erroneous Philosophies Behind Individualism

Having indicated the evil results of Marx's philosophy on farming in *The Rulers of Russia and the Russian Farmers*, I have thought it well to develop a few paragraphs in the Holy Father's Allocution and show the connection between the erroneous philosophies of Descartes and Locke and the evils we deplore in regard to farming and the family-life of the countryside. This I have done in a few chapters of reflections on rural and other problems, inserted after the letter of the Quebec Hierarchy. They form the major portion of Part II.

The Church and Farming

"There would today be neither Socialism nor Communism," wrote Pope Pius XI, "if the rulers of the nations had not scorned the teachings and maternal warnings of the Church. On the bases of Liberalism and Laicism they wished to build other social edifices

¹¹ Encyclical Letter, *Divini Redemptoris*, On Atheistic Communism.

which, powerful and imposing as they seemed at first, all too soon revealed the weakness of their foundations, and today are crumbling one after another before our eyes, as everything must crumble that is not grounded on the one corner stone which is Christ Jesus.”¹²

Denis Fahey, C.S.Sp.,
Feast of Our Lord Jesus Christ, the King,
28th October, 1951.

¹² Encyclical Letter, *Divini Redemptoris*, On Atheistic Communism.

Allocution of His Holiness, Pope Pius XII to the Italian Farmers' Federation, on the occasion of their National Congress in Rome, 15th November, 1946.¹

Particular Pleasure of His Holiness on this Occasion

We experience a particular pleasure every time an opportunity is afforded to Us of extending a welcome to the representatives of the different professions, whose varied activities constitute the social and economic life of a people. Over and above that pleasure, there is on this occasion the additional satisfaction that We feel in greeting you, Beloved sons, the delegates of a great national federation, for you represent a vast body of farmers, who with their families cultivate lands that are either their own property or have been entrusted to them by their owners in virtue of a contract. These are the pleasant lands so beloved of the gentle Virgil,² those lands of the Italian countryside, of which Pliny praised the perennial salubrity, the fertile fields, the sunny hills, the shady woods, the fruitful vines and olive trees and the well-nourished flocks.³ “How truly fortunate are husbandmen,” exclaimed the great poet of country life, “if they realize the advantages which they enjoy.”⁴

¹ Translated from the original Italian as contained in *Acta Apostolicae Sedis*, 21st December, 1946. The cross-headings have been inserted by the Translator.

² Eclog., I, 3. The Latin expression *dulcia arva*, added by His Holiness after the Italian *dolci terre*, which I have translated by pleasant lands, signifies: pleasant cultivated lands (Translator's note).

³ Nat. Hist., L.III, 5, n. 41.

⁴ Virg., Georg. II, 458–459. *O fortunatos nimium, sua si bona norint, agricolas!*

Importance of Family Life of Countryside

We would not, therefore, wish to allow this occasion to pass without addressing you a word of encouragement and exhortation, all the more so because We well know how much the moral recovery of the whole people depends on the steadfast faith and social integrity of the tillers of the soil.

More than others, you live in permanent contact with nature: in material contact, by the fact that your life is passed in places as yet far removed from the excesses of an artificial civilization and is also wholly directed towards producing from the soil, under the beneficent rays of our Heavenly Father's sun, the abundant riches that His loving hand has hidden therein; in contact that is profoundly social also, because your families are not only communities of consumers but, more especially, communities of producers.

From the fact that your life-work is so profoundly and at the same time so generally and completely based upon the family, and therefore so fully in conformity with the order of nature, arises the economic strength and, in critical times, the capacity for resistance, with which you are endowed, and also your oft-demonstrated importance in the development of justice and order, public as well as private, throughout the whole people. Finally, the stability of your family life is the reason of the indispensable function you are called upon to exercise as the fount and bulwark of unsullied moral and religious life, as well as the reservoir of men, healthy in mind and body, for all the professions, for the Church and for the state.

Characteristics of Genuine Rural Civilization

Accordingly, every possible care should be taken to preserve for the nation the essential elements of what may be termed genuine rural civilization. These are: love of work, simplicity and uprightness of life; respect for authority, especially of parents; love of country and fidelity to traditions that have proved fruitful for good down the centuries; readiness to give mutual help, not only on the part of members of the same family, but also on the part of

neighboring families and homes; finally, the factor without which all the others would lack consistency, would lose all their value and would give way to an unbridled desire for gain, namely, a truly religious attitude of mind. Fear of God, trust in God, a lively faith that finds its daily expression in the common prayer of the family, may these rule and guide the life of those who labor in the fields: may the Church remain the heart of the village, the holy place where Sunday after Sunday, in accordance with the sacred traditions of their forefathers, the inhabitants come together to raise their minds above material things in the praise and service of God, so that they may obtain the strength to think and live as members of Christ all the days of the ensuing week.

Family-farming

The fact that the working of a farm has an eminently family character makes it of outstanding importance for the social and economic prosperity of the whole people and confers on the tiller of the soil a special claim to a decent living from his labors. Doubtless, if one were to aim exclusively at the maximum gain for the national economy in the shortest possible time or at supplying the nation's requirements in the earth's products with the minimum of expense, one might thus be tempted to sacrifice family-farming in a greater or lesser degree. The last century and our own times afford numerous instances of this tendency, instances that are certainly not reassuring.

It is for you to show that family-farming, precisely as such, enjoys all the real advantages of the other modes of land cultivation, while avoiding the evils attendant on them. Accordingly, be ever adaptable, vigilant and active trustees of your native soil, which should be always carefully tended, never impoverished. Show yourselves men of balanced minds, frugal in expenditure, yet ready to employ methods that represent a real progress compared with the past, men who will courageously invest their own capital and that of others in whatever is a help to farming and agriculture and does not prejudice the future of the family. Act always honorably in the

sale of your products, and do not behave as greedy speculators to the detriment of the people. When in your turn you come to buy, make your purchases in becoming fashion in the home market of your country.

Lack of Right Ideals

We are well aware that these ideals are often sadly lacking. Many farmers can proudly boast of right intentions and honorable conduct, but it is nevertheless true that there is need at the present day for inviolable attachment to principles and great strength of will. These qualities are indispensable if farmers are to continue to gain a decent livelihood by honest toil rather than succumb to the diabolical temptation to get rich quickly, by ignobly taking advantage of the neighbor's needs.

For this lack of right ideals parents are often to blame, because they put their sons to work too soon and neglect their spiritual formation and education, or it may be due to lack of the necessary instruction, especially professional instruction. There is indeed no greater mistake than to believe that the tiller of the soil does not need a serious and adequate formation in order to accomplish the varying tasks which mark the seasons in their yearly course.

Magnitude of the Task that Confronts Farmers

It is true that sin has made work on the soil painful and laborious, but sin did not introduce the cultivation of the soil into the world. Before the Fall, God had confided to man the cultivation of the earth, as the finest and most honorable occupation in the natural order. Continuing the work of the sin of our first parents, the actual sins of the human race have caused the malediction of Eden to weigh ever more heavily on the earth. Stricken in succession by every scourge—floods, earthquakes, pestilential exhalations, devastating wars—the soil, become in places a sterile, unhealthy desert, and now serving as a hiding place for deadly engines of destruction insidiously lying in wait for victims, is refusing to yield up its riches

to man spontaneously. The earth is the chief wounded sufferer, the great invalid. Bending over it, not like a slave at his task, but like a doctor at the bedside of a patient, the cultivator tends it lovingly. But love and affection, though indispensable, are not enough. To get acquainted with the nature and, so to say, the temperament of his own plot of land, sometimes very different even from that alongside, to find out the germs that are harmful to it, the rodents that burrow in it, the grubs that devour its fruits, the weeds that infest the crops grown therein, to discover in what constituent elements it is deficient, to select the rotation of crops best calculated to enrich it, for these and ever so many other matters, vast and varied information is necessary.

In addition, in many places, even prescindng from the injuries inflicted by the war, there is need for accurate and carefully calculated solutions of agrarian problems, before a reform of the conditions of the holding of property and of contractual relations can be introduced. Without this preliminary work, as experience and history testify, an improvised reform in this domain would be a purely demagogic venture, which would prove useless and injurious, instead of helpful, especially at the present time when mankind has to fear for its daily bread.

It has frequently happened down the ages that the silly slogans of schemers have made the populations of the countryside slaves of a regime to which they were completely opposed, thus delivering them up to exploitation and impoverishment.

Reason for Opposition Between City and Country

The evil consequences of such disorder and injustice to the farming community are the more deeply to be deplored in view of the fact that farming is based upon the family and the order of nature. This disorder manifests itself most clearly in the opposition between city and country, which is so characteristic of our day. What is the true reason for this opposition?

Modern cities with their continual growth in size and their agglomerations of inhabitants are the typical product of the dom-

ination of large scale finance-capital over economic life, and not only over economic life but over human beings themselves. As Our Illustrious Predecessor, in his Encyclical Letter *Quadragesimo Anno*, has effectively shown, it happens only too often that human needs no longer regulate economic life and the employment of capital according to their objective importance in the natural order, but, on the contrary, finance-capital and its desire for gain, determine what needs are to be satisfied and in what measure. Accordingly, it is not human labor, destined for the common good, that draws capital to itself and places it at its service, but finance-capital moves productive labor and men hither and thither like tennis balls.

If the city dweller suffers from this unnatural state of things, *a fortiori* it is opposed to the very essence of the countryman's life. This is necessarily the case, since, notwithstanding all the difficulties, the tiller of the soil still represents the natural order willed by God, namely, that man should by his labor dominate over material things, instead of material things dominating over man.

This is, therefore, the profound reason for the present day opposition between city and country. It takes its rise from the fact that they form men of different mentalities. And the opposition becomes the more accentuated the more finance-capital, abdicating its noble mission of promoting the good of society in each of the families that compose it, enters into the world of the tillers of the soil and involves them also in the same evils. It holds before the dazzled eyes of the country worker the bait of money and of a life of pleasure, in order to induce him to abandon the land and squander in the city, which mostly brings him only deceptions, whatever savings he had laboriously set by, and not infrequently also, health, strength, joy, honor, and life itself. Finance-capital hastens to take over the deserted countryside, and the land then becomes not an object of loving care, but of cold, calculating exploitation. The land, generous nursing-mother of the city no less than of the country, no longer produces except for speculation, and while the people suffer from hunger, and the tiller of the soil, weighed down by debt, is gradually ruined, the country's economy is exhausted in the effort to procure from abroad, at high prices, the supplies it needs.

This perversion of privately owned landed property is extremely harmful. Motivated by neither love for, nor interest in, the fields on which so many generations have lovingly bestowed their labor, it is likewise without feeling or sympathy for the families that cultivate them or have their homes there. Those evils, however, are not the result of the institution of private property as such. Where the state takes over complete and exclusive control of capital and the means of production, the interests of industry and foreign commerce, which are peculiar to the cities, are favored. The true farmer then suffers still more. There is complete disregard for the fundamental truth, which has always formed part of the social teaching of the Church, namely, that the economy of a people is an organic whole, in which all the productive possibilities of the national territory should be developed in sound harmonious proportions. The opposition between city and countryside would never have become so great, if that fundamental truth had been borne in mind.

You, Tillers of the Soil, do not approve of such opposition. You desire every section of the national economy to be given what is its due, but, of course, you yourselves wish to retain what is rightfully yours. A rational economic policy and a sound juridical order should, therefore, be in existence to help you. The principal aid, however, must come from yourselves, from your Co-operative Union, especially in regard to problems concerning credit. Perhaps recovery in the agricultural sector will be the beginning of complete economic recovery.

Work Considered as Fulfilment of Function by Members of Christ

In conclusion, a word about work. You, farmers, form with your families a working community. With your companions and associates you form a working community. Finally, with all the professional or vocational groups of the whole people, you constitute one big working community. This is in accordance with the order of God and of nature: it is the true Catholic concept of work. Thus men are brought together to work for the needs of the people

and to perfect themselves by their united efforts, to the honor of their creator and Redeemer.

At all events, continue to esteem your work according to its fundamental value, namely, as your contribution and that of your families to the public weal. On this is based your right to a return sufficient to enable you to live in a manner befitting your dignity as men and adequate also to provide for your cultural needs. It is moreover important that you should recognize the necessity for union with all the other professional or vocational groups that are supplying the various needs of the people, and thus signify your adherence to the principle of social peace.

We heartily invoke the choicest favors of heaven upon you, Beloved Sons, and upon your families, as the Church has always blessed you in particular, and has in many ways introduced your yearly round of labors into her Liturgical Cycle. We invoke them on the work of your hands, from which God's altar receives the bread and wine for the Holy Sacrifice. May the Lord bestow on you, in the words of Holy Writ, "the dew of heaven and of the fatness of the earth, abundance of corn and wine!"⁵ May your lands, as of old the fertile Etruscan fields, which Livy admired between Fiesole and Arezzo, be rich in corn and cattle, and be blessed with abundance of all things!⁶ In these sentiments and with these good wishes We bestow on you and on all those who are dear to you Our Fatherly Apostolic blessing.

⁵ Gen. 27:28.

⁶ Livy, *Ab urbe condita*, LXXII, cap 3. *Frumenti ac pectoris et omnium copia rerum opulenti.*

Joint Pastoral Letter

*Issued by His Eminence the Cardinal Archbishop of Quebec,
and Their Excellencies the Archbishops and Bishops
of the civil province of Quebec.*

On The Rural Problem in Relation to the Social Doctrine of the Church¹

We, by the grace of God and of the Apostolic See, Archbishops and Bishops of the Civil Province of Quebec.

To the Clergy, secular and regular, to the Religious Communities, and to all the Faithful of Our dioceses, greeting and benediction in Christ.

Dearly beloved Brethren:

1. The Encyclical *Divini Redemptoris* recently addressed to the world by our glorious and, may it not be added, miraculously reigning Sovereign Pontiff, His Holiness Pope Pius XI, reiterates the declaration already made in the Letter *Quadragesimo Anno* (No. 37): “Then only will the economic and social organism be soundly established and attain its end, when it secures for all and each these goods which the wealth and resources of nature, technical achievement and the social organization of economic affairs can give. These goods should be sufficient to supply all needs and an honest livelihood, and to uplift men to that higher level of prosperity and culture, which, provided it be used with prudence, is not only no hindrance but is of singular help to virtue.”

Our Holy Father expresses the wish that Catholics study and spread the social doctrine of the Church, the aim of which is de-

¹ *Mandements da Evêques de Quebec*, volume IV.

fined in the foregoing words;² and to this end, He addresses himself particularly to the Clergy. No one, therefore, need be astonished, dearly beloved Brethren, that We voice His opinion today, and strive to explain how the moral and social economic doctrine of the Church applies to our agricultural problem. Are We not thus actually following the urgent invitation, and even living up to the obligation which Benedict XV thought expedient to express, as early as 1920, in his words to the Bishop of Bergamo: "Let no member of the Clergy imagine that such action is incompatible with his priestly duties, because it is carried out on economic grounds, for it is precisely in this field that the salvation of souls is endangered."³

The Agricultural Problem and the Clergy

2. Undeniably, we are facing an agricultural crisis, that is to say, a series of problems that must be solved, if we are to reestablish confidence and economic security among our farmers, to make them content with their position in society, and to guarantee for the benefit of the rest of the national community the preservation of our rural class.

3. Let it be repeated, these problems will not be solved by merely contending that the farmers are too prone to complain, that they are too wasteful, and do not know how to economize, and that they abandon their farms solely through indolence or lack of foresight. Even were this the case, our zeal for their welfare should not lessen. For it is Our duty to seek to analyze the causes of rural restlessness and the lowering of individual character which lead our farmers to wrongly regard the land and move them to desert it. We must also devise remedies for this situation, and to further them, seek the co-operation of all classes of society.

4. Owing to a new trend of thought and to a keener interest shown for agriculture by our farming community, the moment seems opportune, as far as We are concerned, to take direct action. In so doing, We shall have contributed, We hope, to the focusing

² *Divini Redemptoris*, No. 55 and No. 60.

³ Letter *Soliti Nos*, to Bishop Marelli, March 11, 1920.

of all efforts on a definite and common ideal, and to the maintenance within Christian limits of the upbuilding and the more or less definite stabilization of agriculture in Our dioceses.

5. In this wise, We shall have complied with the teachings of His Holiness Pope Pius X, who declared that the interests of the people should be taken to heart, especially those of the laboring and farming classes, not only by fixing in the minds of their members those Christian principles which are the sole source of genuine consolation amid the vicissitudes and trials of life, but by striving to dry their tears, to alleviate their sorrows, and to ameliorate their economic condition. One of the aims of priestly zeal, He adds, should be to promote among the Catholic laity, those institutions recognized as being apt to ensure efficaciously the moral and material betterment of the masses.⁴

6. In exerting Ourselves to suggest divers and efficacious means of improving as far as possible the methods of agriculture, thus rendering them more productive and more profitable, We are conscious of remaining within the limits of our role, for the interests of their souls are closely linked with the attachment of Our rural people to the soil and with their being able to derive therefrom all the requisites of a comfortable existence. Bodily misery, We are fully aware, begets spiritual misery, ignorance, envy, injustice, neglect of religious duties, diminution if not loss of faith. To these evils, must be added the emigration or exodus of a considerable portion of the rural population to large cities, to which people are attracted by the desire to improve their lot, but where they too often find themselves in an environment for which they are neither prepared nor suited, thus imperiling both their faith and morals. This fact unfortunately has been only too often lamentably proved by experience.

7. Moreover, ever since the advent of our Savior, the Church has manifested Her solicitude for the laborer of the fields. The divine Word did not disdain to use a most sublime comparison when He proclaimed His Heavenly Father the husbandman of souls: "*Pater meus agricola est*" (JN 15:1). We may assert that ecclesiastical

⁴ Encyclical *Pieni l'animo*, to the Bishops of Italy, July 28, 1906.

tradition has always manifested a particular esteem for agriculture, and considered it the most essential of productive occupations, the basis of all industry and commerce amongst men, the foundation of the social inequality willed by God, and the primary source of wealth. So much so that the Encyclicals, *Rerum Novarum* of Leo XIII, *Quadragesimo anno* and *Divini Redemptoris* of Pius XI, implicitly refer, no less to the evils afflicting farmers than to the lamentable condition of industrial laborers, since most frequently the former are also numbered among the poor and the oppressed. The same advice is given to farmers and workmen alike, and the same remedies are suggested to both.

8. It is therefore only reasonable, that We in our turn, should take up the subject for the benefit of our own Province. Consequently, after having enumerated the perils which threaten our farming community. We shall suggest such remedies as We deem imperative to meet them.

Dangers Which Threaten our Rural Class

9. Dare We then affirm that rural life is the normal state for the masses? In a century such as ours, with its various allurements and demands, when the farmers, in most countries, have been uprooted from the soil and concentrated in the cities, it is unwelcome advice, it seems, to urge so many new city-dwellers to return to the land, or even to induce those who still dwell upon it to remain there. We are willing to admit that rural life must not henceforth be regarded in terms of the isolation and hardships that so long weighed upon our farmers, who, like the rest of us, are entitled to profit by scientific improvements and inventions. Nevertheless, in spite of the developments of mechanical production, the basic industry must ever remain that of obtaining from the soil the daily bread of humanity.

10. We could here draw, dearly beloved Brethren, a happy picture of rural life, with the manifold advantages it affords the individual, the family and society. But frankly, this happiness is somewhat rare, and if we do not succeed in establishing a more

stable equilibrium in rural economy, such happiness will disappear entirely. Farm products, on the market, do not command as adequate a price as industrial products. Likewise, the gradual economic readjustment enjoyed by workmen in the form of wages, is far from being apparent when it comes to remunerating farm laborers. Years of universal depression have been felt more keenly in the country than in the city, and have resulted in a general dislike for the calling of the farmer. This is especially true of the younger generation of farmers who are being lured into other occupations, seemingly more lucrative, in mills, mines, and timber camps. Annoyed by the daily complaints of their parents, struggling with a meager income, these young people are only too glad to seek elsewhere any kind of job apparently more remunerative.

11. But other causes have emphasized this wide spread distaste for farming. It is a more or less general opinion that a farmer's life is not an enviable one, and only to be accepted as a last resort, and that as soon as one has acquired a little education he should hasten to abandon the plough and the hoe; and that, to rise socially, one must at least seek employment in the town or still better in the city, however, mean the task undertaken. On their side, the city dwellers, especially the newly rich, too often assume a superficial and false air of luxury when they visit their native country home, and look down haughtily upon their timid and less favored companions of former days.

12. Very frequently, too, the women folk of the rural districts, giving way to day-dreams and unreasonable demands, begin suggesting, and finally succeed in obtaining, the abandonment of the farm. Often more educated than their husbands, but more vain and sometimes less thoughtful, many of these women crave for a city-life, where conveniences, show, fashion, and vain amusements are more common and more readily available.

Causes of Rural Exodus

13. This is, no doubt, the reason why the number of our farmers has diminished very perceptibly within the last few decades. Less

than 33% of the population of our so-called agricultural province is of the farming class. The flocking to the cities has not ceased. It is due to moral causes; in fact, an attitude of mind has occasioned it, rather than the depression and passing circumstances.

14. The first of these causes is a kind of inferior status given the farmer as compared with the standing of those who follow other callings or professions. Another cause is the social isolation and individualism of the farmer, in contrast with the general organization and defensive grouping of all the other classes.

Long before our farmers—workers, as tillers of the soil, in the first and most essential industry—the workmen of urban industries have been united for their mutual interest and advancement. And it too often occurs that the general trend of industry, and the exacting demands of employers or of workers prevail, in the minds of statesmen and social leaders, as well as in the fickle opinion of the public at large, over the interests of the farming class, a class of such vital importance to society as a whole. It naturally follows that by force of demands, entreaties, threats and strikes, the urban laborer, as compared with the average farmer, can ordinarily enjoy a better lot, and live more comfortably; at any rate, his is a life of more diversion and amusement. Knowing these facts, the farmer instinctively feels defeated and depressed, and he is strongly tempted to abandon his condition by seeking another calling more attractive, if not a happier choice. Moreover, the urban laborer today receives, as it were a reward for his misconduct: unemployment is nowadays remunerated. The large industrial firms seem paid by speculators to drag away from the land, and crowd into industrial centers, an ever increasing number of workmen. There are laws reducing the hours and days of labor, and raising the salaries of employees; there are hardly any laws favoring the farmer. In our present social order, everything tends to uproot the farmer from the soil, everything lures him to the city, and everything tends to hold him there.

15. Furthermore, while industry has been making giant strides in the path of progress, increasing production, reducing effort, lessening danger, nay even brightening man's labor, science, until recently, had almost disdained to aid agriculture. Suddenly, and without warning, science applied itself to this task in an almost

alarming manner: the study of soils, plants, and animals, the fertilization of the soil by chemical processes, the selection of seeds, cross-breeding, artificial incubation, and other inventions, have all revolutionized agriculture. Worried, bewildered, badly equipped, unskilled, lacking knowledge, co-operation and economic protection, the farmer first hesitated, and then, more or less, set himself against this new state of things. But he has been gripped by the situation, carried away, and mastered. Large markets and speculation have caused overproduction; agriculture has become highly specialized; routine farming has been disconcerted by the phenomena of mass production, of collective selling, of widespread and doubtful advertising; through all of which the farmer has fallen a prey to commercial organizations. Yet in spite of having abandoned so-called domestic agriculture, he has not bettered his condition in the face of rich and well-organized competitors.

Such is the situation: a lack of social equilibrium which must be attended to immediately.

Proposed Remedies

16. Since our rural population is moving to the city, attracted by all kinds of allurements, it is necessary to throw more light on the true advantages of country life, advantages that will attach our people to the land. Farming having become difficult and unproductive, owing to its routine character and a lack of agricultural knowledge, it is evident that farmers must receive further instruction. Finally, the farmer, being handicapped by his individualism and isolation, must be taught and given the advantages of a professional union, by all the means at the disposal of public authorities and social organizations.

Esteem for the Agricultural Profession

17. First of all, We believe that the farmer must be helped to realize the dignity of his condition. Respect for agriculture by all classes of society, their concern for the betterment of the farmer's

lot should be developed and spread throughout the nation. This can be brought about only by the sense of social solidarity, but, in turn, it will maintain and increase social understanding.

Its Social Aspect

18. In the choice of a state of life, one must not be actuated only by selfish motives, but one must consider as well what advantages society can derive therefrom. A lofty ideal inspires all great spiritual vocations, those, for example, of the priest, the missionary, and the sister of charity. Merely from the natural viewpoint, should not the betterment of society be an underlying factor in the choice of a career, whether professional, educational, or even agricultural? Too many thoughtless and misguided young men and women decide upon a career merely for personal and material advantages, heedless of the rational and national advantages which should be chiefly considered. They seek pleasure therein rather than duty. They underestimate the devotion due to their fatherland, from the soldier to defend it with his weapons, from the farmer to nourish it with the produce of his fields.

19. Indeed, history itself confirms in a most striking manner the services that the rural class is called upon to render our fatherland. Had it not been for the few thousand inhabitants, poor, illiterate, but loyal both to their faith and to their language, the courageous peasants of 1760, who settled beneath the shadow of their steeples, and remained attached to the soil, French Canada would probably have been swept off the map, and, this is worthy of notice, Catholicism would have lost one of its fortresses in America. The weakening of faith and the superficiality of our century have blinded us to the magnitude and usefulness of an obscure life, as well as to its lofty beauty and heroism in God's sight, when it is nourished and sustained by His grace.

20. So a lessened appreciation for the laborers of the fields has become more general, as the universal disregard for social duty has grown more prevalent. Some give alms to the poor, subscribe ostentatiously to good works, exteriorly practice their religion, but

nevertheless remain egoistic and sin against justice, for they make no effort to help all classes of society, and deem it sufficient to be clever and calculating in order honestly to provide a livelihood for themselves at the expense of the community.

21. This should not be. Catholic moral teaching and the principles of social economy derived therefrom, must be reestablished in the minds of all. To begin with, the Decalogue obliges us to render unto God that which is due unto Him, and to our neighbor his dues likewise. We must accept the Gospel that preaches the love of all men, charity for the poor and humble, and that justice which permits no one to organize his life regardless of the rest of society. Have we sufficiently reflected upon the meaning conveyed by the picture of the Last Judgment, as drawn by our divine Savior: Each time you have fed the hungry, given drink to the thirsty, sheltered the homeless, clothed the naked or visited the poor, you have done these things unto Me; when, on the contrary, you have refused these unto them, it is I also whom you have refused. Those who have cared for others on earth, shall receive My eternal reward, those who have neglected to do so, shall perish eternally.

22. Many a practical conclusion may be drawn from Christ's teachings, even concerning the use of worldly goods. However legitimate and sacred the personal rights of property may be, we are not thereby exempt from moral obligation towards our neighbor. If the wealthy possess the right to protect their property and acquire more by coalitions, trusts and mergers, why should a similar right be denied to farmers and workmen in their syndicates and professional associations?

23. The Church is opposed to economic liberalism, that is to say, the theory which permits the making of profits by any and all means, and does not sanction equalitarianism, state socialism, or collectivism, which has today reached its climax in Russian Bolshevism. But the Church wishes everyone to show concern for his neighbor through charity, mercy, justice, uprightness and public interest, without, however, granting to any one the right to envy, wrongly acquire, or monopolize the property of others. She allows to private initiative, to labor, to talent, and to the family, rightful titles to the unquestioned possession of worldly goods. She does

not permit the state to supersede individuals and groups in the reorganization of the social classes, in the relief of unemployment, in the distribution of the profits of business and industry. She does not wish the individual to be a mere cog in the wheels of a social mechanism. No. In the poor and destitute man, in the workman engaged in the most menial tasks, She recognizes an immortal soul with an eternal destiny, and consequently, with the rights that pertain to the dignity of the human personality.

A Warning Against False Doctrines

24. Such thoughts as these should comfort the farmer, raise him in his own estimation, and guard him against the pernicious propaganda of communist agitators. It is not in vain that We draw the attention of our farmers to this matter, for it is publicly known that communist agents, even in our country, are trying to unite all Canadian farmers in a common front with a view to destroying private property and later abolishing the so-called bourgeoisie.

25. Let the farmer reflect. Just in the same degree as it is legitimate for him to seek in his profession an honest and comfortable livelihood, proportionate to his labor, with the possibility of providing for his children's future, it is dangerous for him and detrimental to his dependents, that he should give way to despondency. For despondency would cause him to curse his lot, to shock his sons by his misconception of the laws of human life and by his forgetfulness of its necessary sacrifices. He would thus induce them to turn their backs on his own calling and perhaps even to lend an ear to subversive theories.

26. It is therefore evident that the social question is, from one angle or another, a moral question. Fidelity to duty is impossible without belief in duty itself. Those who look upon life as preordained for no other purpose than enjoyment and pleasure, are not likely to be very heroic in the service and the respect of others. Believers alone are capable of sacrificing self-interest to virtue. It is important to go back to first principles for enlightenment and guidance.

Woman's Role

27. In this respect, the role of the Christian woman and mother is supreme. Despite the labors and complaints of the father, despite the hardships of her own life, if her gentle Christian voice—a voice echoing confidence in God and resignation in trial, a voice of encouragement and ever faithful love—makes itself heard and spreads an atmosphere of peace and heavenly light in the country home, it will lend a charm to all things rural and the children of the soil will not think of deserting the farm.

28. Nay, the village women themselves—We cannot stress this too strongly—to whatever class or condition they belong, owe it to themselves to speak favorably, at all times, of those who till the soil, and of agriculture in general. They should treat the farmers' wives with due consideration, setting them an example in the performance of household duties, willingly devoting time to the culture of a garden or to other rural occupations, and by their own conduct, inspiring simplicity, sobriety and moderation, in the furnishing of their homes, in their personal attire, and in their journeys.

They should not disdain to take part in feminine agricultural organizations: not to gain preeminence or to direct them according to their own fancy, but to honor and stimulate initiative in the members living on farms. And let them strive to maintain a rural atmosphere in their own homes, and to spread the practice of Christian virtues among the members of their families, teaching them particularly the social virtues which tend to ennoble the most humble stations.

29. The genuine country woman should devote herself unsparringly to her work, direct her household economically, and assign to each member a task, which she should try to render as pleasant as possible.

We cannot here refrain from paying due homage to so many of our women who, by their piety, their virtues, their love for work and their spirit of economy, have succeeded in overcoming all difficulties and hardships. They have given both their Church and their fatherland admirable sons and daughters, ensured prosperity to their homes, and caused their husbands to reap a plentiful reward from their agricultural

labors. Instinctively, our thoughts revert to the noble woman depicted by the Holy Ghost Himself in the Book of Proverbs (31:10–31):

She is more precious than anything brought from the ends of the earth.

The heart of her husband trusteth in her, and he shall have no need of spoils.

She will render him good, and not evil, all the days of her life.

She hath sought wool and flax, and hath wrought by the counsel of her hands.

She is like the merchant's ship, she bringeth her bread from afar.

And she hath risen in the night and given labor and food to the members of her household.

She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard.

She hath put out her hand to great things, and her fingers do not disdain the spindle.

She hath opened her hand to the needy, and stretched out her hands to the poor.

She shall not fear for her house in the cold of winter: for all her domestics are clothed with double garments.

She maketh herself coverings of tapestry, fine linen and purple is her clothing.

Her husband is honorable in the gates, when he sitteth among the elders of the land.

Strength and beauty are her clothing, and she shall rejoice in time to come.

Her children rise up and call her blessed: her husband, and he praises her.

Favor is deceitful and beauty is vain: but the woman that feareth the Lord, she shall be praised.

The Development of Rural Education

30. A second means to be employed in solving the agricultural problem, is the development of rural education. Esteem for farming and its social prestige will depend greatly, in fact, upon the character which is maintained and developed through the education of our country boys and girls, and by practical rural training.

The Parents' Role

31. Parents, in this regard, have no small part to play. First, they must create a moral atmosphere in the home. They must explain to their children that luxury and the desire to be considered as wealthy have often impoverished and ruined the farmer; that virtue and knowledge ought to be more appreciated than gaudy clothes and jewels; that the qualities of the heart and the endowments of the mind far surpass those of the body; finally, that, according to the old adage, a good name is better than riches.

32. Instead of disparaging, in the presence of their children, what we shall term the agricultural vocation, to which Providence has called them, on the contrary, let parents teach their young children to cherish this vocation, to prepare for it, and to continue faithful to it by labor, thrift, and the spirit of sacrifice, inspired by Christian piety.

33. Let them not wait to prepare their sons to settle on the farm until the latter are twenty or thirty years of age. As soon as their children frequent school, parents should begin to instruct and interest them in this matter, training them particularly to be thrifty, and to accumulate a reserve fund. They should gradually collect for their daughter's house linen, furniture and other objects, and early acquire for their sons a piece of land, or at least a few animals and divers farming implements. All this will be a living lesson as well as an encouragement. The instinct of personal ownership is natural in man; to develop and support it, in moderation, is the best incentive to labor. Nothing is more apt to render him satisfied with his condition than the enjoyment of resources, through which he may assert his personality.

34. Should parents think themselves obliged to allow their boys and girls to accept salaried tasks, for instance in timber camps or in cities, they should guard them against the dangers of losing their agricultural vocation, by impressing upon them the fact that in a farmer's life, such tasks must only be incidental and temporary.

We have reason to regret that so many country boys, and even their fathers, absent themselves for months at a time from their parishes, to plunge into the forests where they waste the best of their strength and lose forever their taste for farming. Especially nowadays, when forest exploitation is carried on even during the warm season, there often follows the most lamentable forgetfulness of all farming activities. Furthermore, how many of those girls who leave their villages to be employed in cities, often far away, are forever lost to rural life, sometimes in a most deplorable manner!

It is always best to retain in the home, as far as possible, both boys and girls, endeavoring to prepare them for their future establishment on farms, by the use of their hands and by encouraging their initiative, so as to derive the greatest benefits from work in common. In this respect, reflection and labor succeed in working wonders.

The Rural Atmosphere of the School

35. Concerning the school, it is perhaps not untimely to remind parents that it is obligatory for them to see that their children prepare assiduously both their oral and written school assignments. Hence, among other things, when opportunity offers, girls should be given the advantage of attending a boarding school for a few years, in order that upon their return home, they may diffuse, in all simplicity, the knowledge they have acquired and the good manners they have learned, and thus become helpful assistants to their fathers and mothers in the intellectual development and education of their younger brothers and sisters. Upon leaving the boarding school, they should make a point of encouraging their brothers, who unfortunately abandon their books at the age of fourteen or fifteen, or even

earlier, to continue reading, writing, and instructing themselves. Each home could thus become at night and on Sundays a school of its own.

36. It is often objected that convents and academies, even those established in the villages and country towns, uproot from the soil the children who come from country homes. Let us hope that the charge is unfounded. At any rate, everywhere a reaction is being felt which will soon remedy this evil, if evil there be. More than ever, country day schools and boarding schools must develop a rural attitude and increase their lessons in the domestic and culinary arts. In this respect, let all concerned be cautioned against the marked tendency to emphasize the fine arts and fancy work. The curriculum should include cooking, knitting, sewing, spinning, weaving, and the making of garments adapted to country needs and to our climate. Already, along these lines, fruitful results have been achieved. May they everywhere increase in number and in quality! They will considerably reduce the family budget, and strikingly improve health, morality, household welfare, and happiness.

37. It goes without saying that such a rural atmosphere in the school requires the contribution of all factors. Text books, male and female teachers, school inspectors and commissioners, public authorities, religious orders and the clergy, should all magnify the really national importance and the advantages of a rural life.

38. And to make these advantages more attractive, nothing forbids them from being associated with appealing charm. A spacious house, well lighted, furnished with simplicity, good taste and order, provided with all the ordinary conveniences of modern life, surrounded by gardens and shade trees, and in which pure air and light circulate, where peace and joy reign, generally costs less money than care. A table garnished with fruit from the orchard, with vegetables from the garden, or with the produce of the farmyard and the fields, well prepared and well served, provides more savory and appetizing meals than the best a grand hotel can offer.

It will also be necessary to make our country people feel that there is more real and entralling beauty in nature itself than in its representation on the screen. Some people hold that there are too few amusements in the country. We are inclined to think that our

farmers will have all the enjoyment they require, when they learn how to appreciate their environment and condition.

It has been truthfully said that had parents known how to retain many a young boy and girl in the family circle, they would never have thought of leaving it. They have left it because of the attractions and comfort offered by villages and country towns, in striking contrast with what they experienced at home. A little paint or white-wash on the farmhouse and barns, a pleasant lawn and flowers around the home, a nicely shaded grove, and some cozy spot for relaxation, would speak louder than words.

39. Likewise, the school-house, if it were surrounded by such inexpensive features as trees, flowers, and hedges, would assure an air of greater attractiveness, thanks to the care and interest of both teachers and school commissioners. This would lend a charm to school days and encourage the practical study of natural history.

Rural Education

40. Rural education is a complex problem which must be seriously examined. Would it be advisable or necessary to have two programs in our public system of education? Some are inclined to think so. This would necessitate a double scheme of primary education, one for the cities and one for the country; a dual series of normal schools, the one industrial, the other agricultural; two kinds of convents, and academies, and so on. We deem it unnecessary to go so far or to act too quickly, as unfortunate reactions might ensue.

41. But, without neglecting catechism, spelling, arithmetic and history, a certain atmosphere should prevail in our rural schools to imbue children with a deep sense of pride in their condition, and the privileges it holds in store for them. Dictations, compositions, object lessons, even the explanation of the catechism, should tend no less to this end than the technical teaching of agriculture.

But the rules pertaining to agriculture may often be explained perfunctorily or in a disdainful and indifferent manner, thus turning out arrogant youths rather than true lovers of the soil, that

Great Friend. On the contrary, the rural school should be less artificial and less bookish; it should throw open its windows to the surrounding fields and trees to teach our youth the beauty and grandeur of their vocation, instead of turning them into grocers' assistants. We rejoice that text books have already been published, and that others are in preparation, which will prove instrumental in bringing about practical results of this character.

42. Moreover, We are aware that the attention of the educational world is focused upon this problem of rural education. Suggestive programs have recently been proposed. Concerning the teaching of agriculture proper, apart from the higher agricultural schools, affiliated to one or other of our universities, whose enterprise promises great and necessarily bold undertakings, a plan has been outlined with a definite program of studies, which has already been carried out here and there, and which aims at increasing the number of intermediate farming schools, in which our country boys will learn more precisely and intensively the science of their natural calling. For our girls, courses in housekeeping and domestic arts are increasing along similar lines. We commend our governments for their excellent attitude in this respect.

43. We hope that these institutions will prove beneficial, not only on account of the professional knowledge they will diffuse, but still more on account of the confidence and enthusiasm they will arouse in favor of the farming profession. It is the work of these institutions to develop the necessary convictions. Not only should they preach the duty of returning to the soil or of remaining faithful to it, but they should show its beauty and utility. They should demonstrate how a farmer's life can be greatly bettered and helped by devotion and scientific skill.

44. Will not even the heads of families themselves have to change their language and attitude, and begin to regard with esteem what they used to call a despised profession, when they realize that the difficulties they had to face may be overcome by a new technique and further knowledge? Will they not think of stimulating the interest of their growing sons in the farm by entrusting, for example, each boy with the care of a small plot of land, with the raising of some kind of produce, the value of which would be

turned over to the boy's personal account in some savings bank? This would be a reward for endeavor and initiative, and develop the habit of thrift and self reliance.

45. Farming associations of every description should adopt the same program, and should show some interest in all young men studying agriculture. Actually, our young people are manifesting laudable inclinations which We are glad to commend. We know that the Provincial Department of Agriculture is favorably inclined to encourage young farmers' study groups. As a matter of fact, a young men's agricultural association, better known in this country as the J. A. C., has been organized, and will, in time, spread the desire for technical rural knowledge and further its acquisition. The priest will permeate it with the Christian spirit, the agronomist will provide practical lessons in farming. If the only result obtained were the more assiduous reading of periodicals dealing with agriculture, the venture would be well worth while; but We are convinced that considerable profit and enjoyment will also result.

46. Upon leaving their different schools, our young people, better equipped, ought to be able to diffuse knowledge about them. Their elders will be inclined, We hope, to listen and to help, rather than to rebuke them. We know that in some places the pupils of certain agricultural schools gather the farmers periodically for the purpose of spreading the information they have acquired; that free and friendly debates ensue, where the experience of some corrects what is too theoretical in the knowledge of others. As a result, improvement in local farming methods has followed, and eventually, these parish assemblies, presided over by an intelligent and devoted village pastor, truly concerned with the welfare of his parishioners, will become a blessing to all.

Education in General

47. We cannot praise too highly all the efforts displayed to develop education in our rural population, whether that education be agricultural or general.

The teaching of agriculture, reduced to its fundamental and essential ideas, imparted in a suitable manner by experiments and direct observation, can be thoroughly carried out in all our rural schools; and, in this way, far from hindering the study of other subjects, it will be a great help to the children's education in general and to the development of their different faculties. The rural school will have specifically fulfilled its mission, if it knows how to inspire the children who frequent it with the love of agricultural labor, and with the desire to apply themselves intelligently to it, that is to say, with the help of sufficient knowledge and of modern farming methods. Let us even hope that the idea, at least, of co-operation and professional union will be instilled into the minds of the pupils, concurrently with the teaching of ethics, mathematics, patriotism, and civics.

48. To attain this end, some are inclined to think that all our teachers in rural districts should possess a diploma in agriculture, or that the lessons in elementary agriculture should be given by specialists. We consider that all this would only complicate matters, to say the least, and might even upset a system of teaching which must remain simple and rudimentary, although precise and practical, as far as it can be carried. It rests with our normal schools, now that all future teachers have to attend them, to impart the indispensable knowledge of the elements of agriculture. Hence, the devotion of the teacher in rural schools will be less affected by inexperience and youthfulness. Moreover, tentative plans for the training of rural teachers are being made and tested. In view of the state of public opinion, these plans will, before long, greatly influence the normal schools of our rural districts. Besides, at least the normal schools for boys will possess professors who have specialized in agriculture. There is also a movement on foot tending to ruralize, to a certain extent, our girls' normal schools. If it be legitimate in this matter to make demands, let us refrain from entertaining unjust suspicions of institutions distinguished for their good management and their readiness to serve.

49. Nevertheless, it is not merely agricultural training that is lacking in our rural regions, it is general education itself. Divers circumstances account for the fact that our country population is

sometimes less cultured than that of the cities. Recognition must, however, be given to our country people for all they have accomplished, at the cost of personal sacrifice, to establish our colleges, convents and academies, as well as our charitable institutions. The care and diligence of so many of our farmers to maintain their children in the different institutions of the province, are also worthy of great admiration. Owing to this fact, our rural centers have long been the source, from which both Church and state have largely drawn many of their most noted members: bishops, priests, members of religious orders, missionaries, educators, political and social leaders of all ranks, professional men and other eminent citizens.

50. Nevertheless, We must bewail the indifference of many of our farmers to even an elementary education, and We must urge them all to use every possible means, and exert every effort, in order that education may be more largely spread among them.

51. In our rural districts, parents seem quite willing to send their daughters to convents, in the hope that later they may be able to teach at least a few years, and honorably earn a little money. However, too many school commissioners seem to underestimate the value of education, and they hinder its development because of the reluctance and parsimony of their electors. Consequently, teachers are paid starvation salaries. Let us hope that the privileges now granted the school boards, willing to raise the salaries of their teachers, will correct these abuses. The commissioners will not feel at liberty to do so, however, unless there is a complete change in the attitude of the public, indications of which are, thank God, noticeable in many places.

52. Notwithstanding, it is regrettable that so many school commissioners hesitate to seek the services of religious or lay male teachers in the municipalities where the number of boys demands that they be not committed to the care of female teachers, lay or religious. Is it not lamentable to realize how the education of our country boys is sometimes neglected? They are kept from school under the least pretext. They are withdrawn from school at the age of twelve or thirteen. These young boys engage in work on the farm, or go off to timber camps, or even remain idle at home. As a matter of fact, they forget the rudiments they have acquired, to such an extent, that they

not only lose all desire for reading, but they are unable to take any interest in it at all. Their intelligence is not exercised, and they become narrow minded. How then can they fully understand public affairs, to the good administration of which they must contribute at least by their votes? They possess only vague information, obscure ideas, and become an easy prey to all equivocal and false systems.

53. And how can they better their condition, if they are unable to read at least the journals which suggest improvements, contain the reports of the Department of Agriculture, and other important data on farming? How especially can they ever be expected to take an interest in agricultural associations, or to be eligible as officers or directors of such organizations? A sufficient elementary education, better appreciated by our rural families, and consequently more diligently sought after, is a vital necessity in our rural districts. It must, of course, be maintained within its proper limits, so that instead of uprooting our young people, it will help to hold them to the soil, by setting forth higher ideals, and developing in them a personal conviction of the social importance of their calling.

54. Contrary to what usually happens, children should be made, in spite of all difficulties, to study until they have reached the sixth grade, even in our rural schools. Let no one consider this too high an ambition, for, unless we succeed, in attaining it, our people will inevitably remain in a state of social inferiority. It is even very desirable that our young country children complete the seventh and eight grades. If their classes have been permeated with that rural atmosphere we have already referred to, our country children will then be sufficiently equipped, on leaving school—even though the rudiments acquired be only elementary—to profit by all the other means placed at their disposal to complete their general and special development. Study groups and farming journals can be utilized to supplement the preparation made, and should aim at creating a social spirit

Adult Education

55. It is necessary here to dwell briefly on the education of rural young people who have completed their elementary studies.

It is recognized that the courses organized should meet the particular requirements of each district. The lessons should not be too bookish, and they should, as far as possible, be adapted to the more urgent needs of the older boys and adults of the parish. According to experience, it will often be necessary to have some repeat the work of their elementary grades, a task to be accomplished with intelligence, devotion and tact, and in such a way as to promote interest and minimize effort. The work of some pastors in this connection is worthy of admiration. In certain centers, satisfactory results have been attained, thanks to public grants, and to the co-operation of competent instructors and agronomists. A recent scheme suggests, for such adult education, besides the review of French, and the elements of English, the practical study of agriculture, arithmetic, hygiene, rural bookkeeping, ideas on economic co-operation and sociology applied to agriculture, and the rudiments of natural history. The program must be adapted to local circumstances and needs.

56. But, even adult education should respect the constitutional character of our public system of education. The schools of this province are confessional, and we cannot sacrifice this point without encroaching upon the rights and the spirit of our social organization. Study groups of every description must respect the confessional character of our teaching. Let it not be objected that the science of agriculture is not concerned with theological and moral considerations. On the contrary, it is by the science of agriculture, improperly taught, that the tenets of materialism and of communism can be most disastrously introduced into the life of our country people.

57. So far as Our faithful are concerned, it is of major importance that these study groups assume a parochial character. Tradition, as well as the national temperament of our farmers, make this obligatory, and experience amply substantiates this contention. The function of the priest will be, not that of a president, but that of a spiritual adviser, of an ecclesiastical assistant. The priest will supply the light of Catholic teaching, and employ his pastoral influence in developing Christian justice and charity, the most social of virtues, among the members of the different associations.

58. Naturally, in these study groups, the agronomist will exercise the functions of a guide in all that has bearing on the technical side of farming. Let him avoid appearing with the aims and feelings of a mere state official, limiting his influence to political ends, when it should be entirely devoted to the task of social reconstruction. If he fulfils his office rather as a member of the farming community and as a social apostle, he may easily and fittingly become one of the directors of the agricultural association. For it is clearly by its own officers that this Association must be directed, with due regard to the laws of the state and to those of the Church of Christ.

59. It is manifest that the Council of Public Instruction, competent authority in all matters educational, should have a voice in the planning of the program and organization of these study groups, as well as is in all else relevant to public instruction and education. The Council will inspire legislation and supervise the application of the laws enacted. In this way, no subversive elements, detrimental to social order, will enter into the organization of the different associations under the pretext of liberty. Catholics are the first to benefit by liberty thus protected against counterfeit creations. Thus, having accepted the supervision of legitimate authority, they are entitled to expect that their environment will be safeguarded against the propagators of pernicious doctrines.

Farmers' Professional Organization

60. We have just spoken of professional groups. It must be admitted that our farmers have long enough suffered the inconveniences of farming as isolated families. This method may have been sufficient in the past, when the work was carried out by intelligent and devoted heads of families; it may even have sometimes fostered praiseworthy emulation. But has it not also developed, to a certain extent, the puerile and crafty practice on the part of farmers of concealing their successful methods from their neighbors? Has it not given rise to envy, duplicity, and to the most unjust actions?

Political partisanship has often excited all these passions to the utmost, and sometimes, sad to say, stirred up bitter quarrels among neighbors. Its economic results have not been less disastrous. Accustomed to being duped by his neighbor or by a fellow parishioner, many a farmer soon reached the conclusion that he could act likewise in his dealings with distant customers; and so, practices, often ridiculous and sometimes abominable, have unfortunately caused the closing of certain markets.

Advantages of Association

61. Co-operation protects associates against their own weaknesses and against the dishonest competition of others. Next to the precepts of morality, the most pressing thing to teach our farmers is the profit to be derived from co-operation and teamwork, which, in addition to peace of conscience, offer protection and means of obtaining aid. For it is evident that the isolated family is liable to suffer from routine in its methods of farming, and to be exploited by middlemen, when it comes to the purchase of farming implements and other common necessities.

62. Let no one, therefore, be astonished, if We recommend association and co-operation as the third remedy for the social crisis which our farmers are facing, after they have become convinced of the nobility of their calling, and rural education has been adapted to the special needs of the farming community. It is the most pressing, because it naturally includes all other remedies. A corporative union of all farmers is the sole preventive against the perils of socialism, and even of communism, which threaten us.

63. Socialism exaggerates the role of associations to the extent of giving precedence to state rights over personal rights. The school of individualistic economy goes to the other extreme, and would restrict associations to the point of leaving the settlement of all problems to the clever and the strong, in the struggle for individual supremacy. Between these two extremes, Catholic sociology proposes a golden mean, in keeping with the personal and social standing of man; the respect of family rights, protected and re-en-

forced by private initiative through professional grouping, authorized and supported by the state, and penetrated with justice and charity, through the influence of a truly Christian inspiration.

The Catholic Union of Farmers

64. A number of years ago. Our venerable predecessors proposed this remedy. They even approved the establishment of *L'Union Catholique des Cultivateurs* (U. C. C.) (The Catholic Union of Farmers). In Our turn, and once more, We recommend it to all our parishes and urge pastors zealously to support it. When better known, appreciated, and accepted, it will become the bulwark and safeguard of Our entire rural population.

65. If, for example, the U.C.C. were able to enroll all the members of our farming community, it would ensure a stronger and better adapted political representation; it would constitute a safeguard for the defense of collective interests; it would restore confidence and enthusiasm in the hearts of all our worthy farmers. Such a professional association, supported by all classes of society, would maintain the agricultural character of our rural schools. A well-developed co-operative system would also deliver our rural class from the exactions of the money-power and would make our farming world a vast economic force. Such an association would likewise promote the creation of industries in keeping with local needs and resources; it would redress what might be defective in our financial system, and also in other matters relating to roads, railways, hydro-electricity, by bringing them all back to a fundamental political policy which places the family first.

66. The almost immediate consequence of this agricultural union would be a spirit of co-operation, and the creation or the development of credit, insurance, production, sale and purchase co-operatives. These, in turn, would lead to a more balanced production with better quality and better appearance. The proper selection of soils, a greater variety of crops, the development of regional production, the opening of advantageous markets, the organizing of advertising, the reduction of the number of middlemen

who usually consume an ample share of the profits, would be some of the favorable advantages of cooperative endeavor. The classification of products, choice of those varieties yielding more profit, a genuine understanding between producer and consumer, the weakening of trusts and monopolies, the elimination of speculators and useless middlemen, a more enlightened consciousness of one's professional duty: such are some of the more tangible results which would follow, and which have already begun to follow, in the wake of professional organization, under the guidance of religion.

Educational and Economic Enterprise

67. Professional co-operation can be both educational and economic, designed to advance true social progress. From an educational point of view, it must extend to both young men and adults, particularly through the study groups previously mentioned. The tasks involved must be divided among the different categories: the "J.A.C." for professional studies; the "U.C.C." for adult men; the "U.C.C." for women, with courses in domestic science suited to the aptitudes of women.

68. And since we are dealing with co-operation, may we not add that Catholic Action would derive great benefit from utilizing, without losing sight of its essential aim, an association destined to encourage orderly thinking on the part of farmers and to favor a better understanding in the rural community, and between it and the other classes of society. Here, likewise, the priest will act as a spiritual adviser or as an ecclesiastical assistant, voicing the doctrines of the Church, and using his moral influence to instil justice and Christian charity.

69. As an economic enterprise, the professional association should tend as we have already stated, to organize co-operation under all its aspects, namely: co-operation of credit, of production, of sale; people's savings-banks, local co-operatives, affiliation to a central co-operative duly incorporated, and capable of extending to the members of the professional association the means of turning to good account the principles expounded in

the diverse study groups. For, without these principles, it does not seem possible to maintain the spirit absolutely necessary to co-operation. We refer here to the ideas of common interests, social justice, devotion, and loyalty that the virtue of co-operation implies and demands.

70. Besides, the local co-operatives themselves would feel the happy influence of the educative work accomplished in these study groups. At the central co-operative, for the common interests of rural people, could meet all those of the same profession, to whatever religious denomination they may belong. We should be glad to see our separated brethren also gathered in their own study groups and professional unions.

71. So far nothing has been said concerning agricultural clubs or societies, clubs of young cattle breeders, groups of young farmers. The time seems opportune, in fact, to consider if it were not better to subordinate to the professional association all organizations, which seek membership and subscriptions among our farmers, without contributing very much to the development of a common ideal of co-operation. All the advantages derived from these separate organizations and more could be found in the general association of farmers.

The Respective Roles of the State and the Church

72. So far as the members of the association are concerned, their fidelity to the laws of co-operation will bring them economic advantages which, otherwise, they would have to seek from the state in the form of grants. We do not think it possible for the state to continue very long bestowing grants on private individuals, without causing injury to their morale, and without accustoming them to live unawares like socialists.

73. On the contrary, let us favor free association under the protection of the state and the guardianship of the Church, then the professional association will render the province those services which Catholic sociology demands. The attention of the government will be less monopolized by the solution of minor problems,

which can easily be solved by organizations standing between the state and the individual.

74. Moreover, even when the state considers it a duty to assist and regulate by particular laws the professional institutions specially recommended by the Popes, in the Encyclicals *Quadragesimo Anno* and *Divini Redemptoris* (No. 69), it should do so without prejudice to the respect due to liberty and private initiative.

We ask the state not to encourage by grants the increase of rival organizations, which are thus maintained in a kind of parasitic or artificial existence, to the detriment of the union, which is truly founded on the principles of professional associations.

75. We ask the state to allow the Church to accomplish Her work freely. The state, recommends His Holiness Pope Pius XI (*Divini Redemptoris*, No. 77), should grant the Church entire freedom to accomplish Her divine mission. . . To act otherwise, and expect to succeed by purely economic and political means, is to be under the delusion of a dangerous error.

We rejoice that the public authorities of this province understand this, and are disposed, to support the Church rather than impede Her action.

Herein, We are imposing new duties only upon Ourselves and upon Our priests; for on the latter devolves the obligation of imparting the doctrine to the members of the association. At times, they are obliged to begin with the rudiments necessary to the establishment of study groups, without which the association itself would be of no value whatsoever. We even impose upon Our priests the study of economics and sociology, so that our rural class may realize in what high esteem We hold all things pertaining to their profession.

76. Just as We have priests in our colleges devoted to the study of the physical and natural sciences, we have thought it well, imitating in this matter the Bishops of Europe, to assign priests to the study and teaching of agricultural science. In this order of things, their authority rests upon their personal knowledge only, but We do not want them to be denied the use of whatever knowledge they may possess, solely on the grounds that their ultimate vocation is that of leading souls to heaven.

It is along the road of life that souls must travel. Numerous and great indeed are the perils that await our people, if, instead of distinguishing material things from those spiritual, which is most legitimate, they go so far as to separate them, and hold that the Church and Her priests have no right to occupy themselves with matters purely economic. Economic liberalism has caused so much havoc in the world that no one should be astonished if We once again proclaim, in opposition to it, the true liberty and rights of the Church, as well as the rights of the Christian conscience.

We thus offer, as in the field of colonization, services advantageous to the common good. Our colonization societies are directed by their respective officers, but not without the help and advice of our priests. Likewise, let the professional association of agriculture be directed by its own officers, but without rejecting as doubtful the technical knowledge which our ecclesiastics are quite capable and willing to impart, in addition to that of the technicians of the association or of the state.

77. The role of the state is self-evident. It is necessary that all fully comprehend the importance and the proper sphere of its political activities. A large number confound this role with the social order itself. They forget that the social order consists in the just subordination, according to rank and power, of the various classes of society, each enjoying that measure of satisfaction and liberty which legitimately belongs to it. They forget that politics should remain outside of those classes, in order to maintain each class in its proper sphere, and to cause it to play its true role in society as a whole. It belongs neither to the minister nor to the deputy as such, nor to a political party nor to the government, to become interested in industry or speculation, or to assume the functions of syndicates of employees, workmen or fanners. It suffices that the state favor the establishment of these syndicates, grant them the liberty necessary to the carrying out of their respective social aims, restrain them from encroaching upon the rights of others, and prevent them from being molested in their rightful prerogatives.

Thus in the light of Christian teaching and under the protection of public authority, will the professional union of farmers contribute to bring about an era of social progress and material prosperity.

Conclusion

78. The remedies We have indicated, dearly beloved Brethren, however honest and efficacious We may consider them, are all the while human, and therefore uncertain and fallible. It is religion that offers the surest remedies.

The Supreme Remedy Lies in the Practice of Religion

79. We must add, not without much sorrow and great anxiety, that the deepest and most lamentable causes of our present day social and agricultural crisis are of a moral and religious nature. Faith and the Christian virtues are on the wane.

How can a land defiled by blasphemy, beasts of burden cursed by their masters, farm homes where intemperance, lust and cupidity prevail, be blessed by the Most High?

How can dishonesty in production, sale or purchase, adulteration of farm products, fraud in marketing, bring about peace and prosperity?

How can the avarice of so many who are absorbed in earthly things, given to murmuring unjustly, because they have to maintain the Church, to support their pastors and contribute to the maintenance of charitable and educational works, obtain protection from that Divine Providence which they ungratefully forget to thank for lavishing so many blessings upon our sad earth?

How can they who become rich by usurious and illegal means, by defrauding workers of their wages, by retaining unjustly the earnings of the poor, of widows and of orphans, not become hard of heart and blind to things spiritual?

80. How can peace of conscience, the practice of Christian virtues, charity, devotion, mutual support, which are the real so-

lace of life, exist, if even in our rural homes, the spirit of prayer and those beautiful religious traditions, dear to our ancestors, are gradually disappearing? At all times, and on all occasions, our forefathers were wont to manifest their faith and piety. How regularly they attended Mass on Sundays and Holy Days of obligation, in spite of formidable obstacles and distances! How devoutly they sanctified Rogation Days! How confidently they had Masses said for the protection of their crops! With what edifying results they would unite for prayer at night, and by the wayside crosses, and for the public devotions to Mary in May! And then how beautifully the sign of the cross would hallow all their actions, before and after meals, when drawing water from the well, before breaking the daily bread given by their Father in Heaven, and before sowing their seed! Thus were their minds and hearts always turned towards God, while they worked hard on God's earth. Thus did most of them accomplish their pilgrimage here below doing good. In like manner, dearly beloved Brethren, must you be animated by a profound religious spirit, if you wish to lessen your earthly trials, sanctify your labor, and draw down the blessings of the Most High upon your calling and upon your families. These are Our most urgent recommendations. If you are truly pious and generous Christians, the social problem will be easily solved and the agricultural crisis greatly alleviated.

This joint pastoral Letter shall be read in all Our parishes and in the chapters of Our religious orders, on the first Sunday after its reception and on the following Sundays. Moreover, We exhort all pastors to diffuse the doctrine herein contained with appropriate explanations and comments.

Given at the Cardinal's Palace under Our signature and the countersignature of the Chancellor of the Archdiocese of Quebec, on the thirtieth day of November, in the year one thousand nine hundred and thirty-seven.

† J.M. Rodrigue Cardinal Villeneuve, O. M. I., Archbishop of Quebec.

† Georges, Coadjutor Archbishop of Montreal.

† Guillaume, Archbishop of Ottawa.

† Julien-Marie, Bishop of Legio, Vicar Apostolic of the Gulf of Saint-Lawrence. † Joseph-Eugene, Bishop of Mont-Laurier.

† Francis-Xavier, Bishop of Gaspé.

† Alphonse-Osias, Bishop of Sherbrooke.

† Louis, O. M. I., Bishop of Haileybury.

† Fabien-Zoel, Bishop of Saint-Hyacinthe.

† Joseph-Alfred, Bishop of Valleyfield.

† Alfred-Odilon, Bishop of Three Rivers.

† Georges, Bishop of Rimouski.

† Joseph-Arthur, Bishop of Joliette.

† Charles, Bishop of Chicoutimi.

† Joseph, Bishop of Charlottetown.

† Anastase, Bishop of Saint-Jean-de-Quebec.

† Charles Leo, Bishop of Pembroke.

Antonio Camirand, P.D., Capitulary Vicar of Nicolet.

By mandate of His Eminence and of Their Excellencies,
Paul Bernier, Priest
Chancellor of the Archdiocese of Quebec.

The Church and Farming

Part II

Reflections on Rural and Other Problems

Chapter I

Erroneous Philosophies and Their Consequences

The Predominant Role of Ideas

In his fine book, *From the Ground Up*,¹ Jorian Jenks emphasizes the predominant role of ideas in bringing about changes in the economic conditions of society. He writes: “The arts of the husbandman and the housewife are ageless; but the superstructure of civilization reared upon them varies greatly from age to age. It is shaped by historic events, by dominant personalities, by technological achievement, but above all by cycles of human thought and belief—the ideological trend. Economic history must always be seen against its background of contemporary social philosophy and political ideas. The present economic struggle of Western civilization is largely the outcome of changes which took place, broadly speaking, between 1750 and 1850. We are all aware of the great expansion that has occurred within the last 200 years in mechanical industry and transport, in populations, in urban development and colonial expansion. But while all these things are ascribed to the

¹ Published by Hollis and Carter, London (1950).

Industrial Revolution, the point is sometimes overlooked that that revolution was itself only a part of a general economic revolution, and that this in turn was associated with—and largely shaped by a social revolution. The existing structure of society is thus the outcome of a group of inter-related ideas which developed in Western civilization nearly two centuries ago, and moved it to bring about profound social and economic changes. In retrospect, these changes in outlook can be seen as an ideological revolution—that is, a general movement from one set of ideas to another, from a certain view of life to a quite different one.”²

This new group of ideas which formed the background of the industrial revolution, Jorian Jenks rightly calls Liberalism. This is the term used by Pope Leo XIII in the Encyclical Letter On Human Liberty, along with those of Naturalism and Rationalism.³ Among the philosophers who were the heralds and exponents of Liberalism, Jorian Jenks mentions Rousseau, the French Physiocrats of whom the chief was Francois Quesnay, and Adam Smith. A brief outline of their tenets was sufficient for his purpose of setting forth the results of Liberalism, namely. Disintegration, De-organization and Mechanization.

In his able study of the question from this aspect, namely, *Philosophic Economique*, the French writer, J. Vialatoux, goes deeper into the philosophical origins of Liberalism.⁴ He points out that the philosophy of the French Encyclopedia, which had such an enormous influence on the “economic science” of Quesnay and prepared the way for the triumph of Masonic Naturalism at the French Revolution, had its origin in the union

² *From the Ground Up*, pp. 25 and 133. “Ideology is the study of ideas, more especially the association of ideas in a social context” (op. cit., p. 25).

³ “What Naturalists or Rationalists aim at in philosophy, that, the supporters of Liberalism, carrying out in human life and conduct the principles laid down by Naturalism, are attempting in the domain of morality and politics.” (Encyclical Letter, *Libertas*, On Human Liberty). As applied to the ownership of property. Pope Pius XI, in *Quadragesimo Anno*, uses the term Individualism to express the same philosophical attitude.

⁴ *Philosophie Economique*, which may be translated Philosophy of Economics, is published by Desclée, De Brouwer et Cie.

of Cartesian Rationalism and English Empiricism. Amongst the English Empiricists, he assigns the chief role to Locke. “No thinker,” writes M. Vialatoux, “has given a more seductive and a more readily acceptable turn to his ideas than Locke. . . . And he has certainly wielded enormous influence. I am not alluding merely to that which he exercised on his fellow countrymen, from Hume and Adam Smith to Bentham, Stuart Mill and Spencer. . . . But we must remember that, of all the English writers admired and followed with such enthusiasm by the French philosophers of the 18th century, he was the most popular and the most influential. He it was who won over the ungrateful posterity of Descartes. He was the teacher in logic, politics and psychology, as well as in social, religious, economic and pedagogic philosophy, of Condillac, Montesquieu, Voltaire, d’Alembert, Diderot, d’Holbach, in a word of all the writers of the Encyclopaedia. Even Rousseau came under his sway. He was the professor of the sect of the Economists. Turgot was his pupil, and it has not been sufficiently remarked that Quesnay was also. When we point out the influence that Locke had upon our 18th century, are we not, at the same time, affirming that that influence is exercised indirectly upon our epoch and upon ourselves? When we study Locke we find clearly formulated the postulates which constitute the foundation of modern social life and are the hidden, though mostly unsuspected, animating principles of our institutions and of our modes of thought and action.”⁵

According to M. Vialatoux, therefore, the two philosophers whose teachings laid the foundations of Liberalism in the natural order, were Descartes and Locke.⁶ His conclusions have met with general acceptance.

In a striking passage of his magnificent Encyclical Letter, *Aeterni Patris*, Pope Leo XIII stresses the responsibility of the

⁵ *Philosophie Économique*, pp. 125–126.

⁶ Luther’s Individualism, itself largely a consequence of Ockham’s Nominalism, prepared the way for Liberalism, in the supernatural order. Cf. the passage I have quoted in the Foreword, from Pope Leo XIII’s Encyclical Letter, *Immortale Dei*, on the Christian Constitution of States.

propagators of ideas, the thinkers and philosophers, for the evils that weigh upon the present day world. "Whoever," he writes, "turns his attention to the sad condition of affairs in these our days and seeks a reason for the troubles that harass both public and private life, will readily see that a fruitful cause of the evils which now afflict, as well as those which threaten us, lies in this: that erroneous conclusions both human and divine which came forth from the schools of philosophy have percolated into all classes of society and have been accepted unquestioningly by very many." Accordingly, it will be both interesting and useful to take the teachings of these two philosophers and show how disastrously they have affected mankind, especially in the sphere of economics.

Both Descartes and Locke are Ockhamists or Nominalists

In the all-important question of the reality we attain to through our ideas, both Descartes and Locke share Ockham's Nominalism. What is meant by Nominalism? We can best explain the significance of Ockham's system by contrasting it with the doctrine of St. Thomas.⁷

A. Thomism

St. Thomas teaches us that there is close collaboration between our sense faculties and our intelligence in the acquisition of intellectual knowledge. On the presentation of sense data the intellect apprehends directly the natures of objects with their consequent interrelations, and, by reasoning, through the analogy of being, it can ascend to God, who completely transcends the world. God whose existence as the cause of the world we can thus prove, has

⁷ For a fuller treatment of this question, of which only an outline can be given here, see *The Mystical Body of Christ and the Reorganization of Society* (pp. 241–268, 1945 edition).

given us a participation in his own inner life in three divine persons by the gift of sanctifying grace.

This supernatural life, infinitely superior to our natural life, was lost by the sin of the first Adam and has been restored to us through the membership of Christ, the second Adam. All human beings, while remaining members of the natural societies of family, nation and state, are called to become members of that “brotherhood which is infinitely more sacred and more precious, the brotherhood which makes us one in Christ our Redeemer, our kinship in the Catholic Church, the Mystical Body of Christ Himself.⁸ sanctifying grace, the life-blood of the Mystical Body, is our super-nature, and through the concepts of “member,” “body,” and “nature,” we can grasp analogously, thanks to the gift of faith, these lofty realities. Order demands that we should organize society in accordance with the Divine Plan so as to favor the development of our highest life, the life of grace. As the end of life here below is life in union with the Blessed Trinity, social organization is meant to favor the development of membership of Christ. Solidarity in Christ imposes on all the obligation of curbing selfishness and working for an organization of society that will enable all families, that are prepared to do their part, to have the sufficiency of material goods normally required for the virtuous life of their members.

To lead an ordered life, then, two things are required. The chief requisite is virtuous action, that is, to live as befits a member of Christ. The other requisite, which is secondary and quasi-instrumental in character, is a sufficiency of material goods, the use of which is normally necessary for virtuous action.⁹ Money or token wealth is meant to facilitate families in procuring by exchange the sufficiency of material goods or natural wealth required for the virtuous life of the members of Christ composing them. Thus there is an order in the world, natural and supernatural, which we can grasp with our intelligences and which we are bound to respect and to get respected in social organization and

⁸ Allocution of Pope Pius XI to the Spanish Refugees, Sept. 14, 1936.

⁹ Cf. *De Regiminæ Principium*, Lib. I, Cap. XV, by St. Thomas.

action. We unite with Christ as Priest in Holy Mass to express our submission to Our Heavenly Father and our readiness to work under Christ as King for His order in the world, so that growth in love of the Blessed Trinity may be favored. Notwithstanding the weakness of fallen nature and in spite of the unwavering naturalistic opposition of the Jewish nation, Western Europe, in the 13th century, had accepted the program of Christ the King and had organized society on the basis of our membership of Our Lord's Mystical Body. The organization was imperfect, as all social structures of fallen and redeemed humanity will be, but it was some response to God's loving condescension. Since then, there has been steady decay.

B. Ockhamism or Nominalism

According to the Nominalism of William of Ockham, we cannot grasp the natures of objects. Our first, immediate, and direct intellectual knowledge, like our sense knowledge, is of the concrete and the individual. The universal term, instead of designating a certain species or nature common to many individuals, will have at most the value of a collective label summing up individual experiences in a handy way, according to a hierarchy of resemblances. Since the individual essences are first known, the constitution of the universal ideas in our minds is only a secondary, reflex operation, a sort of classification or arrangement, nothing more. There is nothing to guarantee us that these symbols express essential natures of, and in, objects. The universal nature is not in any way in things, and objectively valid knowledge is limited to individuals. All we grasp is a collection of individuals. As we do not grasp the natures of objects, and our concepts of nature, order, cause, and end, have no real value, we cannot prove the existence of God.

Accordingly, Ockham's teaching introduces into the philosophical explanation of the teachings of the Faith, ideas which combat the holding of the Faith in its fullness and purity. As a Catholic, Ockham must have accepted in some way our mem-

bership of Christ's Mystical Body, thus professing that we form with Our Lord Jesus Christ, True God and True Man, a vast organism of which the life-blood is our super-nature, sanctifying grace. As the concept of nature has no objective value for him, Ockham's hold on the reality of sanctifying grace, our super-nature, and membership of Christ, was combated by his philosophy. The whole doctrine of the Mystical Body of Christ was thus gradually undermined. It tended to become merely a collection of individuals, each with his or her isolated relation to Our Lord. The diffusion of Ockhamism prepared the way for the Lutheran revolt against order.¹⁰

Two other consequences of Ockham's teaching must be specifically mentioned, as they will be given prominence by Descartes and Locke. The first is that the absolute accidents, quantity and quality, are not distinct from the substance of bodies. The essence of bodies is thus quantity or extension, and all the secondary forms called qualities, such as the faculties and habitus strengthening them, are reduced to quantity. Thus the nature of things can be measured and adequately expressed in mathematical formulae. Descartes will develop this consequence. The second consequence is that the ideas of order, cause and law are purely mental constructions, and cannot, therefore, regulate the world of substances or our conduct with regard to them. The moral truths which follow from the nature and destiny of man are separated from the world of experience. Again, it is through our intellectual grasp of the nature of an object that we are able to see that our views of it are complementary aspects of one whole. Ockham's theory of an intellectual intuition of an individual object really degrades the intellect to the level of sense. Sense knowledge tends to section and separate. With the passage of time, this will give rise to the Liberalism, Separatism and Individualism of Locke, whose political and economic theories have had such disastrous consequences in the modern world. Locke, therefore, will develop this second consequence.

¹⁰ For the development of these ideas, see *The Mystical Body of Christ and the Reorganization of Society* (pp. 269–273).

We have seen that for St. Thomas there is close collaboration between sense and intellect in the acquisition of our intellectual knowledge. This harmonious functioning of the two sets of faculties of the one being, man, gave place in the Ockhamist system to a simple extrinsic co-ordination of sense and intellect. According to Ockham, the two faculties have the same formal object, the individual. Of course, he affirms that the sense faculties are material and that the intellect is immaterial, but since they both have the same object, one of the two becomes superfluous. In the course of time, modern philosophy, which is entirely Nominalist in its attitude to the objective value of the natures grasped by our intelligence in the data of sense, and to the reasoning based thereon, proceeds to sacrifice one of the two faculties. According to the faculty sacrificed, we have the two currents of Nominalism into which modern philosophy is divided.

C. Descartes

In the Cartesian current it is the sense faculty that is sacrificed. It becomes a kind of “confused” intelligence. In contrast with the “clear and distinct ideas,” the sensation or “sense-idea” is occasioned by the state of the material sensorium and its content is “confused”... It does not differ by its intrinsic nature. Being conscious it belongs to the soul and is spiritual, but it is “confused,” because the pure spirit that thinks it is, in that operation, influenced by the organs of a body that is nothing but quantity and movement.¹¹ The

¹¹ “For I proclaim unequivocally that I acknowledge no other matter in corporeal things than that completely divisible, figureable and moveable reality which the geometricians call quantity and take as the object of their demonstrations.” (*Princ. Ze partie*). “My whole treatise on Physics is only geometry” Letter to Mersenné. “But motion (viz. local, for I can conceive no other kind of motion, and therefore I do not think we ought to suppose there is any other in nature), in the ordinary sense of the term, is nothing more than the action by which a body passes from one place to another.” (*Princ. Ze partie*). This is the inauguration of “Mechanical Biology” and “Mechanical Physics,” to use the expressions of Père Maréchal, S.J. (*Précis d’Histoire de la Philosophie Moderne*, p. 74).

soul is not the form of the body—Descartes holds forms and qualities in horror¹²—but has received direct from God all perfections that it needs for action. The harmonious functioning of the two sets of faculties of the nature of man according to St. Thomas has given way to a complete spiritual substance on the one hand and an extended automaton with merely local motion, a moving machine, on the other. An angel joined in an inexplicable manner to an extended substance which is also complete and exists and lives without the soul has taken the place of the fallen and redeemed member of Christ, that is, man is no longer one substance composed of soul and body, the body and the senses being the necessary means for the acquisition of ideas by the soul.

This angel or pure spirit of Descartes accepts the reality of our membership of Christ and the existence of sanctifying grace, but is faith for him a beginning of eternal life? No, here as elsewhere like a true Nominalist, Descartes separates and sections. He is a Catholic subject to the Church, but the aim of life for

him is not the development of the life that comes to us from our membership of Christ, as it is for St. Thomas. What interests Descartes is not God and the life of the Blessed Trinity, but the mystery of the earth's resources.¹³ The aim of life is the practical subjugation of the physical universe. "The application of mathematics to nature, instead of being what it is in reality merely a useful interpretation of phenomena in terms of quantity . . . becomes for Descartes the revelation of the very essence of things. Things can be analyzed exhaustively by geometrical extension and local motion.¹⁴ Men can thus proceed to the conquest of nature and achieve the ideal held up before them by the philosopher of "dear and distinct ideas" in his much-vaunted *Essay on Method*, namely, to become "masters and possessors of nature."

¹² Letter to Ciermans, March 23, 1638. Cf. Letter to Regius, Jan. 1642.

¹³ "God was of little account in Descartes' system except as the guarantor of material things. After His existence and His perfection had been postulated, and thus the reality of the material world guaranteed, God could be forgotten in the Cartesian system." (*Makers of the Modern Mind*, p. 93, by Professor T. P. Neill; The Bruce Publishing Co., Milwaukee, U.S.A.).

¹⁴ *Le Songe de Descartes*, by J. Maritain, pp. 271, 272.

Descartes has powerfully contributed to the propagation of separatism and sectioning in life, to the development of the “conquest of nature” attitude in the modern mind, to the reduction of corporeal matter, including the human body and the soil, to quantity and mechanical motion, and to the promotion of Mathematics to the rank of supreme science.¹⁵ All these contributions have been disastrous for social life and for farming in particular. In another way too, his influence has been deleterious. According to Descartes our ideas, like the ideas of the angels, do not depend on things and are not measured by them. Kant came along and ascribed to these ideas that do not depend on things the properties of the divine ideas, making them the measure of things.”¹⁶ Thus, the human mind enjoys perfect autonomy. With Fichte, Schelling and Hegel the autonomous human mind becomes the source of the order of being. Karl Marx, Hegel’s materialistic Jewish disciple, (s) makes man purely material, a mere animal, to be fashioned and molded in view of a new messianic era.¹⁷

D. Locke

In the second current of Nominalism, of which the chief representatives are Locke, Hume and Stuart Mill, it is the intelligence which is sacrificed: it is finally reduced to the rank and function of

¹⁵ “The technical orientation of culture (that is, its orientation towards the conquest of the physical world), is a relatively recent development. It took form at the Renaissance, found doctrinal expression in Cartesianism, stood out boldly in the work of the Encyclopaedists and triumphed completely with the advent of Capitalist Industrialism, Saint-Simonianism, and Marxism” (*Trois Leçons sur la Travail*, by Yves Simon, p. 9; Paris, Tequi).

¹⁶ “The descendant of a line of rabbis and doctors,” writes a Jewish historian, B. Lazare, “Marx was a clear and lucid Talmudist . . . He was full of that old Hebrew materialism which ever dreams of a paradise on earth and always rejects the hope held out of a chance of a Garden of Eden after death” (*L’Antisémitisme*, p. 346).

¹⁷ Cf. *The Mystical Body of Christ and the Reorganization of Society*, (pp. 260–263, 1945 edition) and *The Rulers of Russia and the Russian Farmers*.

an internal sense-faculty. Largely through the influence of Locke on English and French thought after his day, it was this sensist current which prevailed. Of course, Locke is a hesitant semi-empiricist or semi-sensist. He is not a radical sensist like Hume, for he wishes to safeguard a small number of traditional intellectual theses. Nevertheless, the separatism and individualism of Liberalism are in great part due to his writings. As Locke is a Nominalist, the moral truths that follow from the nature of man as a member of Christ do not apply to reality. They are separated from the world of experience, which is governed by its own laws of nature, and society has no duty to God or Religion. It is impossible to see that the moral law binding on members of Christ should govern every form of human activity, or that there is a hierarchical order to be observed in grading the importance of agriculture, the industrial arts and the art of manipulating money. "Locke has bestowed on modern Political Economy," writes M. Vialatoux, "the gift which in our eyes has been the most disastrous, namely, that of its isolation as a self-sufficing, scientific discipline, enjoying complete independence, liberty and autonomy with regard to the moral and spiritual order."¹⁸

The function of political society thus ceases to be deduced from the social nature of fallen man redeemed through membership of Christ. By its nature as a created entity, the state or political organization is meant to aid man in acknowledging and accepting the order laid down by God for return to Himself, thus fulfilling its duty to God. For Locke, on the contrary, the state, instead of being the well-ordered organization of a natural society, is merely an artificial creation of autonomous individuals. It is an artificial association which human beings set up in order to emerge from a previous non-social "state of nature," and safeguard their civil interests, especially their property and their ownership of lands and money. It has no duty to God.

Again, owing to his Nominalism, Locke seems to think that once a man has given his consent to the institution of money and has fixed upon the metals, gold and silver, he has only to accept

¹⁸ *Philosophie Économique*, p. 135.

the results passively. There are, for example, what Locke terms the natural use or interest on money and the prices determined by the relation between the quantities of these commodities in the market and other commodities.¹⁹ “Economic phenomena,” writes Monsieur Vialatoux, “are no longer human phenomena; they take place in a world apart and live their own life, so to say ... it is always the quantity of money, symbol and pledge of wealth, which sets up the economic law. ...No human will, no human action, whether of individuals or groups, is in any way responsible for the effects of these anonymous causes. If sad results for the human race follow from them, it is only because of our ignorance and our blindness that we accuse one another of being responsible for them.”²⁰ Thus financial phenomena—and those who by the manipulation of the exchange-medium are responsible for them—go on their way and live their own life, without having to take account of the moral law or without being subject to efficacious voluntary action on the part of human society. Money functions according to natural laws. It ebbs and flows like the tides, but, of course, its action is more mysterious, so ordinary people must not pretend to understand its functioning. In this way Locke has admirably formulated the principles which have been developed by later writers.²¹

¹⁹ “Things must be left to find their own price,” Locke says. *Consequences of the Lowering of Interest*, p. 34). In his very interesting book, *Makers of the Modern Mind*, Prof. Thomas P. Neill mentions the little known fact that “in 1694, he (Locke) became one of the original proprietors of the Bank of England, which was pushed through Parliament by the Whigs as a privileged company. Locke subscribed £500, a large sum in those days, on which he made good profit.” That may have helped his Nominalism in his reasoning about interest.

²⁰ *Philosophie Économique*, pp. 137–139

²¹ Professor Jevons may be taken, as typical of these later writers. In *Money and the Mechanism of Exchange*, he writes as follows: “From all the above considerations it follows that the only method of regulating the amount of currency is to leave it perfect freedom to regulate itself. ...The amount of money itself can be no more regulated than the amount of corn, iron, cotton, or other common commodities produced and consumed by people.”

(a) First Consequence of Locke's Teaching on Money

The first consequence of Locke's teaching that money should be allowed to function according to its "natural law" was to allow the manipulators of exchange-medium to manoeuvre unsuspected and undisturbed. Ordinary people came to accept without suspicion the statements of bank-directors and others that banks were simply the custodians of their customers' money. Professor O' Rahilly devotes several pages of his valuable book to quotations from and references to, distinguished writers, Reginald McKenna, J. M. Keynes and others, showing that bankers do create money, but he also gives a couple of pages to statements by bank-directors and others that they are only receiving funds and lending them out again. Alas! He is also obliged to add a number of quotations from well-known Catholic writers showing amazing ignorance of modern banking. The truth is that when bankers create deposits or grant loans, they bring exchange-medium into existence—they create money. They are not lending exchange-medium having an existence independent of them and of the borrowers, as happens if a man lends a friend £5 in Treasury or Currency notes.²² As Professor Soddy insists, the banks give up nothing. Pope Leo XIII warned people about these concealed manoeuvres when he spoke of the return of usury in another guise.²³ Pope Pius XI deplored the sufferings caused to millions by the scarcity of money, the life-blood of the entire economic body, subject as it was to the irresistible power of credit-manipulators.²⁴

²² "The main function of the ordinary banker is to be perpetually creating money in the form of current accounts for individual business borrowers. ... The sum is not taken out of a stock of loanable money kept by the bank, nor is it obtained from other depositors' stocks. It appears out of the void." (Quoted from Dr. Leonard Alston, Cambridge University Lecturer in Economics, by Prof. O'Rahilly, *Money*, pp. 107–108).

²³ *Rerum Novarum* (1891).

²⁴ *Quadragesimo Anno* (1931) and *Caritate Christi Compulsi* (1932).

When private individuals thus enjoy the power of creating claims for goods and services out of nothing, it is evident that it is only a question of time till they become the dominant power in states (and in the world) with disastrous results for the Common Good. This leads to the consideration of a further consequence of Locke's teaching.

(b) Second Consequence of Locke's Teaching on Money

The second consequence of the autonomous functioning of money-manipulators is one that has been less commented on, at least by writers on money. It has, however, been stressed by writers on farming like the Earl of Portsmouth in *Alternative to Death*, and Lord Northbourne in *Look to the Land*. This second sad consequence of Locke's teaching is the reversal of the hierarchical order of the arts. According to the right order, the manipulation of money or token wealth is intended to facilitate the production, distribution and exchange of material goods or real wealth, in view of strengthening the family life of human persons who are actual or potential members of Christ. Instead of this, family life and human personality are sacrificed for production, while production and consumption in their turn are sacrificed for monetary profit. The relative value for riches of material things is determined by their utility for human life, in other words, they are goods in proportion to their capacity to satisfy our needs. What are our primary needs? They are: food, clothing, housing, fuel, transport, in that order.

Accordingly, agriculture, which supplies man with food, is the first of the arts. "As it is only from agriculture," writes Pope Pius VII (*Motu Proprio*, Sept. 15th, 1802), "that what is most necessary for man's nourishment can be obtained . . . and as it is therefore, the first and most important of all the arts, so also does it constitute the primary and true riches of states." The various arts comprised under the heading of Industry come next, and they must be graded according to the importance of the need they supply. The art of manipulating money and conducting banking and exchange

business is an auxiliary art, destined by its nature to be at the service of economics and politics, in view of aiding agriculture, the primary art, and the industrial arts, in supplying the material needs of members of Christ.

Politics is the science which has for object the organization of the state in view of the complete Common Good of the citizens in the natural order, and the means that conduce to it. As the final end of man is, however, not merely natural, the state, charged with the temporal social order, must ever act in such wise as not only not to hinder but to favor the attaining of man's supreme end, the vision of God in three divine persons. Political thought and political action, therefore, in an ordered state, will respect the jurisdiction of the Catholic Church, the divinely instituted guardian of the moral order. Political action and legislation, especially in economic matters, must ever seek to strengthen family life and, accordingly, must not only not admit divorce, but must always aim, as far as possible, at benefiting citizens through their families.

Economics, according to St. Thomas's principles, is the science which studies the component cells of the state, namely, families, in the constituent relations of their members and in their conditions of existence. "Economy, as its name indicates, studies the order of the human household, arranging according to their respective values, persons and things."²⁵ Practical Sciences or Arts are arranged in hierarchical order according to the hierarchical order of their ends. As the end of the art of money-manipulation is subordinate to the end of Politics and Economics, those engaged in the manipulation of money must be subordinate to those charged with the political and economic welfare of the state, in view of the Common Good. It is not for Bankers to decide what the Common Good of the state demands. Bankers are subjects, not rulers. It is the reversal of order if they become rulers, and every reversal of order leads to disastrous consequences. For a long time, in fact we may say since

²⁵ *Philosophie Économique* (p. 78), by J. Vialatoux. Etymologically, economy is the government of the home and the family. For the development of the ideas outlined here, see my book. *The Mystical Body of Christ and the Reorganization of Society*, pp. 58–68.

Locke's day, the manipulators of money have been, not the servants of statesmen and heads of families, but the dominant element in states. The success of the manufacturers of money in disregarding social justice and sacrificing the Common Good for their private gain was emulated by other manufacturers and industrialists. "At the time when the new social order was beginning," writes Pope Pius XI, "the doctrines of rationalism had already taken hold of large numbers, and an economic science alien to the true moral law had soon arisen, whence it followed that free rein was given to human avarice."²⁶ The disordered domination of money has influenced men's minds and perverted their sense of values, so that money values have come to be regarded as supreme, and the order of the world, natural and supernatural, has been left out of account. The results have been disastrous for soil fertility, healthy food, and human life.

"In spite of the striking advances of the past century," writes Professor Soddy, "the agriculturist, farmer and farm-laborer form the dominant economic class. ... To my mind this is one of the least obvious and yet most fundamental facts of economics and social science at the present time. It certainly has not been sufficiently realized by economists, particularly in this country."²⁷

The "Economic Man" of Liberalism

Locke's attitude towards money, with its separation and sectioning is only one instance—out of many—of the influence of mathematical physics on the thought and practice of the 18th and Succeeding centuries. In other words, Locke's theory of money is only one instance of the growth of that social materialism, which is better known by the less objectionable names of Liberalism or Naturalism. Perhaps the most striking example of the influence of Nominalist philosophy, in connection with mathematical physics, on life, is to be found in the separation of politics and economics from the moral order of the Divine Plan and, in particular, in the

²⁶ Encyclical Letter, *Quadragesimo Anno*.

²⁷ *Cartesian Economies* (p. 7). Lectures delivered in 1921.

substitution of the “economic man” for the member of Christ. Economic physics, like astronomy and other branches came to be treated as a section of mathematical physics. The “economic man” was the social atom, everywhere identical with himself, always looking for the maximum of financial profit at the cost of the minimum of effort, or the machine-like unit yielding energy in return for maintenance and therefore subject to exclusively physical laws. The difference between economic laws and the laws of gravitation or the propagation of light was forgotten. In the case of the propagation of light, for example, we are dealing with physical events, in regard to which we try to discover the order of the world as it came from God, utilizing for the purpose all the methods of human science. In the case of political and economic arrangements, we are dealing with the utilization by human beings of the knowledge thus acquired for social structures. In these arrangements, therefore, we must be guided by our knowledge otherwise obtained of the nature of man, fallen from his high supernatural estate and restored thereto by membership of Christ. To yield to the influence of Cartesian mechanics and Locke’s individualism and separatism, and to treat the elements of human society as so many “economic atoms,” subject to fixed unvarying movements exclusive of true spiritual liberty, is precisely the temptation to which Liberalism or Naturalism succumbed.

It is because of our material condition and of our need for material wealth that Economics,—from “oikos” (house) and “nomos” (law)—the science of the family in the constituent relations of its members and in their conditions of existence, has arisen. We may thus speak correctly of man as “economic,” because man is such by nature that the qualification of “economic,” belongs to his species. But the “economic man” of the classical economists has quite a different signification. Their “economic man” is a fictitious entity constructed on the principle of the maximum of gain for the minimum of effort, recognizing no moral obligation and impervious to patriotism and love of family. On account of the domination of money, Economics has now become the art of money-making. In fact, it has come to be the art of reducing costs at all costs, to quote Lord Northbourne in

The Natural Order, “even at the cost of the quality of the product, the independence of the producer, and the fertility of the soil which makes production possible.”

What then is Liberalism? Liberalism does not consist merely in withdrawing economics from subordination to politics, but in the further step of withdrawing both politics and economics from subjection to the moral law binding on members of Christ. It may be best described by saying that it consists in erecting a particular section or aspect of human activity, economic or political, into a separate domain having its own autonomous end, completely independent of the final end of man as a member of Christ.

Let us now see some of the effects of Descartes’s and Locke’s philosophical ideas on farming, food, health and social organization.

Chapter II

Farming

Effects of Liberalism on Society in General

The task of showing the effects of Liberalism in regard to farming has been facilitated by the publication of the splendid work already referred to, namely, *From the Ground Up*, by Jorian Jenks. The only difficulty is to make a suitable selection of matter where there is so much that is excellent and so well calculated to bring home to every reader the disastrous consequences of the wrong systems outlined in the preceding pages. Mr. Jenks sums up the consequences of Liberalism on society in three words—Disintegration, De-organization and Mechanization. “Disintegration was entirely consistent with and thus promoted by, liberal philosophy, because the latter envisaged men as self-contained individuals rather than as social creatures in a natural setting. There was a similar fragmentation of men’s attitude towards life. No longer were religion, government, economy and the arts regarded simply as different but interrelated aspects of an organic whole. They became, so to speak, autonomous, and went their several ways. Religion became a special (and to a large extent an optional) subject. ...Economy, long the seat of rebellion against moral restraints, was rapidly divorced from non-material considerations. ...Disintegration occurred because there was no longer any authoritarian corpus of beliefs to hold the social concept together. ...It is difficult to discover in Western economy, as it had evolved by the middle of the nineteenth century, any restraints save those, such as the sanctity of contract, which were necessary to its own working. It was no longer an ordered association of men for a common purpose, but had become an arena in which men rose and fell according to their

own capacity for self-preservation. It was undoubtedly free; but the simile of a free fight is by no means unjust.”¹

In my book, *The Mystical Body of Christ and the Reorganization of Society*, I have outlined the causes that led to the revolt against the unity of the Mystical Body in the 16th century. Amongst them I have mentioned the diffusion of Ockham’s philosophy, by which the concept of each member of society discharging his or her function under Christ, as a member of the vast organism of the Mystical Body, was weakened and undermined. The Lutheran revolt in its turn strongly reinforced the individualism and separatism of nationalism. Nevertheless, the impression of organic unity had been so strong that its effects continued. “Pre-liberal society,” writes Mr. Jenks, “though it had undergone many modifications since the Middle Ages, still retained the principles which characterized medieval society. ...It was personal, functional, hereditary, and agrarian. Status and property were vested in the person (i.e. they were organic ‘rights’ or ‘liberties’), and with them went social responsibilities. Behind all economic arrangements lay the recognition of the land as the primary source of wealth and of the over-riding necessity for tilling it. The peasant might be bound to the soil. ...But, conversely, the soil belonged to him. The craftsman, likewise, whether carpenter, mason, smith, leatherworker or miller, had a secure place in society. His craft, like the skill of the husbandman, was an integral part of himself; and being a social function, it integrated him both with the natural environment whence he derived his materials, and with the society he served. It gave him status. Nor did the hereditary landlord ‘possess’ his estates in the way that a man today ‘possesses’ a motor-car, with absolute rights in its use and disposal. In fact, he was bound to the land in much the same way, though perhaps not to the same degree, as the humblest cottager on it. From it he derived certain rents and privileges, by virtue of his status. But in exchange he was required to fulfil certain personal responsibilities, originally those of protection and dispensing of justice, subsequently those of social leadership and material maintenance.

¹ *From the Ground Up*, pp. 26–28.

The Enthronement of Money and the Emergence of “Economics”

“In sharp contrast with this pattern of organic relationships was the intellectual ideal of abstract ‘rights’ vested in the human individual by liberal philosophy. ...Diversity is essential for the functioning of society, and diversity necessitates distinctions. The abolition of distinction by birth, vocation and rank did not abolish social gradations; it merely shifted the emphasis from quality of person to quantity of material possessions. In other words, status (and to a large extent function) was transferred from persons to things, more particularly to that thing which, in a free economy, can most readily be converted into other things, namely, money; and money is essentially inorganic. In the economic sense at least, liberalism did not so much liberate man as enthrone money, replacing a possibly degenerate aristocracy by an almost, unlimited plutocracy, and social ties by economic pressures. ...

“Just as money became the common denominator of the new plutocratic society, so it came also to be regarded as the embodiment of wealth. ...Money came to be used increasingly, not only as a measure of value, but as the standard of value.² Thence it was but an easy step to the calculation of all capital in terms of money, so that ‘capitalism’ in modern parlance means, not a system which conserves the sources of real wealth, but a system by which accumulations of money exercise effective control over the means of production and the disposal of the product—in short, money-power.”³

By establishing the freedom of money from moral restraints. Liberalism set up money, not only as the chief motive of eco-

² As an example of the extraordinary lengths to which the money-standard has been carried, Mr. Jenks quotes a few lines from Dr. Lionel Picton’s book, *Thoughts on Feeding*, to the effect that “it is common to find that young women cannot convince themselves that their own breast-milk which costs nothing, can be as good as a patent (baby) food which costs much money.” *Thoughts on Feeding* is published by Faber and Faber.

³ *From the Ground Up*, pp. 29–31.

conomic activity, but the chief measure of prosperity. The arrangement of society for production, distribution and exchange came to be considered, not as a means of furnishing that sufficiency of material goods required by the average human being in order to live and discharge his function as befits a member of Christ, but “as a complicated piece of apparatus for the ‘making’ of money. ...If an activity ‘paid’ (i.e. yielded more money than was invested), it was regarded as *ipso facto* ‘good business’, or, in modern parlance, ‘economic’.”

In his excellent chapter on the “Emergence of ‘Economics’”, Mr. Jenks shows all the consequences of Liberalism flowing proximately from Quesnay and Adam Smith, which I have shown to be latent in Mathematical Physics in conjunction with the Nominalism of Descartes and Locke, the philosophical guides of those men. “Very typical,” he writes, “of the long term effects of liberal philosophy upon social relationships has been the development of ‘economics’ as a specialized science with its own precise laws and scale of values. For only in a society in which personal and functional responsibilities have been replaced by impersonal and formal contracts would it be possible to uphold the thesis that socially desirable activities can nevertheless be ‘uneconomic’ and socially undesirable activities can be ‘economic’. ...This science has strongly influenced the ideas which underlie two of the greatest antisocial forces of our time—international money-power on the one hand, and international Communism on the other. ...Human labor became detached from its organic setting. It was no longer the contribution which men made to the social pattern in which they lived; still less was it a creative expression of personality. For purposes of analysis and calculation, it became simply a unit of energy. ... The laborer, according to this philosophy, ... labored in order to “consume”—a kind of economic machine yielding energy in exchange for fuel. ... By employing the process of disintegration, isolation and assembly, Adam Smith was able to divorce his subject matter from its former association with morality and justice, split it up into standardized (that is, uniform and interchangeable) factors,

and finally construct from these a set of formal and mechanical relationships . . . expressed in mathematical terms.”⁴ We have seen that, for Descartes, the application of mathematics to nature was not merely a useful interpretation of phenomena in terms of quantity, but the revelation of the very essence of things. The “Economic Man” took the place of the member of Christ in men’s minds. Locke’s individualist Society tends to treat the member of Christ purely and simply as an “Economic Man,” but the full application of its principles has been hampered and retarded to a certain extent by “the principles of right dealing which the untiring beneficence of the Church once instilled into them.”⁵ The Marxist so-called reaction takes over the “Economic Man,” and promises him utopia by the complete elimination of the member of Christ.

Mr. Jenks then proceeds to show that in the free economy or state of nature “envisaged by the Physiocrats and Adam Smith,” money speedily became the master, “and this mastery was increased by the ‘gold standard.’ Production and distribution were regulated, not by real needs, but by the stock of gold available to the banks. This had two important consequences. First, money was spread as thinly as possible, that is, prices came to be determined not by any moral concept of justice, but by the limited amount of money available for purchase. Secondly, the ‘hire’ aspect of money was magnified. It came to be assumed that money had a natural ‘right’ to interest which it was said to ‘earn,’ even when lent for unproductive purposes or without risk. ... Since money... is in fact ‘made’ only by banks of issue, interest on loans... derives solely from scarcity value, that is, it is a charge for use of a scarce article. What happened in practice, therefore, to the allegedly self-regulating free economy was that its central mechanism—the market—became regulated in a highly arbitrary way by money power, through changes in the rate of interest.”⁶

⁴ *From the Ground Up*, pp. 36, 39.

⁵ Encyclical Letter of Pope Pius XII, *Summi Pontificatus*.

⁶ *From the Ground Up*, pp. 29–38, passim.

The Advent of Agri-Industry

On a society thus disordered came the Industrial Revolution with the factory-system, which “destroyed the organic connection between the worker and his work. He became a ‘hand’, a cog in a mechanism which had usurped his position. ... Thus was evolved the proletariat of modern times, the mass of humanity which lacks property... What the countryside gained in technological aids to agriculture was more than counterbalanced by its loss in human membership and in the subordination of husbandry to commercial ends. The old, intimate association of land, labor, and living was broken apart by the intrusion of inorganic factors—money and machinery. ... Nearly all economic activities have come to be regarded as ‘industries’—mechanized organizations for conversion, the efficiency of which is calculated in terms of money or machine power. We even have an ‘agricultural industry,’ a ‘distributive industry,’ ‘an entertainments industry,’ ‘a sports industry.’ Doubtless, we shall soon have a ‘medical industry’ and a ‘social service industry.’ ... Now the function of the factory is to add utility (and, therefore, exchange-value) to materials by converting them into useful articles—‘goods.’ These materials may be inorganic, in which case they are changed in form. Or they may be organic, in which case the function of industrial organization is to de-organize them—render them inert in order that their final form may be stable. ...

“Hence the essence of the industrial idea is output—the conversion of materials into wanted ‘goods’ by means of techniques. It is an expression of power, the power of the human mind, in control of the inorganic energy which it has harnessed for application through machinery, to adapt inanimate things to human needs.⁷ ...

⁷ This is the exact expression of the Cartesian attitude. Mr. Jenks continues: “It is very different from the cultural idea, which is that of participation in creation—the maturing or fostering of the total fund of life in order that human life itself may be richer and more abundant.” For the return of the cultural idea, society must be brought once more under the vivifying influence of the Mystical Body of Christ. “The re-education, the remolding of the human race, if it is to produce the effects expected from it, must be informed first and foremost by a religious inspiration. It must spring from the doctrine of the divine Redeemer, as its only possible fountain source;

This manipulative conversion has become the supreme objective, as it is the supreme achievement, of the Mechanical Age—the expression of Power-Man. Its motif and method may be observed in all the ‘organized’ (actually mechanized) economic activities of the modern world. In finance, the objective is transaction. ...In trade, the objective is turnover. ...In transport likewise the objective is traffic. ...These mechanisms do not in themselves originate production, and ought not to be regarded as ends in themselves. Their function is to render intermediary services. But because they are an expression of power...their increasing size and complexity have come to be regarded as the measure of human achievement. Economic well-being is in fact largely assessed in terms of conversion—volume of output, transactions, turnover and traffic. This emphasis on conversion...has led to a purely mechanistic concept of efficiency. ...Its use in ‘economics’ presupposes that the sole criterion of any economic enterprise is the quantity of consumable goods obtained per unit of human energy applied.”⁸

Industry, trade, finance and transport, in true Cartesian style, lay emphasis on quantity and local movement, as if nothing else mattered. Yet no matter what may be the quantities of “goods” turned out, their social value depends on two things, namely, the conservation and development of the sources of real wealth, and the use to which the wealth is put, that is, the manner in which the wealth produced favors living as members of Christ in the country.

“Very typical of the influence of mechanical progress on the modern outlook is the general impression that because agriculture has not yet adopted, or has only in part adopted, the technical methods and large scale organization of manufacturing, it is correspondingly ‘backward.’ . . . This view originates in a misconception. Human relationships with the organic realm are of a fundamentally different character from those with the inorganic realm. Agriculture is not ‘backward’ for the good reason that it cannot ‘progress’ beyond the limits imposed by

it must be effectively governed by a whole-hearted spirit of justice; charity must be its crowning completion.” (Encyclical Letter, *Summi Pontificatis*, of Pope Pius XII.)

⁸ *From the Ground Up*, pp. 47–51.

organic Nature, and within those limits improvement must be...by the intensification of natural processes rather than by the imposition of mechanical processes. Nevertheless, Western agriculture has been subjected to the same forces that have been shaping other economic activities, and while such a term as 'the agricultural industry' is a misnomer based on the above misconception, there is no doubt that in some countries there has developed a sort of hybrid which may be conveniently described as 'agri-industry.'"

As the emphasis of industry, under pressure from the manipulators of money, is always on quantity, factory-farming thus tends to oust family farming. Gradually, "the economic content of agriculture underwent a fundamental change. No longer was it the chief function of the land to provide nourishment for those who lived and worked on it, it became more and more a food factory for the towns. Landlord, laborer and farmer might still feel a real affection for it and take a deep interest in it, but their effective connection with it was now mainly through money. Similarly, the fast-growing urban population obtained their food through the market mechanism and its entourage of dealers, merchants and processors. ...To the intermediate charges (of collection, grading, packing, transportation, and delivery) were gradually added, as the food trade grew more complex, the costs of 'processing,' that is, the adaptation of perishable produce to the requirements of transport and storage.⁹ ...Thus the net effect of urbanization and the widening gap between producer and consumer was to increase the total cost of food." Food gradually became dearer, and, as we shall see later, less nourishing and even injurious.

At this point Mr. Jenks has some able pages on the introduction of mathematical physics into the management of the soil (in shape of "fertilizers"), into animal nutrition and even into human nutrition. I shall devote a special chapter to the question of "fertilizers," because the arguments for their employment are a striking example of the Cartesian attitude that there is nothing in bodies but quantity and local movement. With regard to nutrition, Mr. Jenks writes: "Agri-

⁹ Mr. Jenks remarks that "by 1939, at least 7d out of every shilling paid by the British housewife for food was being absorbed by these two groups of costs."

culture has been regarded, not so much as the biological connecting link between man and soil, as a factory for the output of components (protein, starch, vitamins and so on) for final assembly, according to dietitians' specifications, in the human system. ...

Only gradually has it been admitted by chemists that such factors as palatability, freshness, suitability of form, and growth history, which may not be reflected in analysis, can be no less important than tables of constituents.¹⁰ In view of the unquestioning application of chemistry and mechanics to what is essentially a biological subject, it is hardly surprising that the study of rural economy has become 'agricultural economics' or that the agricultural economist applies industrial criteria without much heed to such factors as soil fertility, ecological balances, or social requirements. ... He is in effect limited by his training and techniques to the answering of one question only—'Does it pay?' His answers may be of considerable value to the farmer as entrepreneur, but they have little bearing on the basic problems of the social economy. ... The physical and mathematical sciences can be useful servants when assigned to tasks as specific as their own techniques. As authorities on living and the means of living they can be dangerously misleading in that they cannot present to us biological wholes but only formalized fragments.¹¹ That is why it has been so difficult for us to realize that agriculture by its nature is not an industry at all, as the term is commonly used, and that the passive resistance of the peasant to so-called scientific methods is not just obstruction. He has always been aware of realities from which the urban mind is cut off and which the laboratory mind cannot grasp, because they cannot be reduced to symbols and formulae."¹²

¹⁰ We must not forget that the secondary "forms" called qualities are non-existent for minds dominated by Nominalism and Cartesianism.

¹¹ "Up to a point, quality can be measured by analysis; we can say that a food contains so much protein and so much vitamins, or that a cloth contains so much wool. But this is really only an extension of the quantitative method of assessment. There are many vital qualities—vital in the sense that they make for good living—which are not amenable to mathematics. Two foods may have identical chemical analyses, yet differ markedly in their nutritional value." (*From the Ground Up*, p. 7.)

¹² *From the Ground Up*, pp. 48–67, passim.

The late Sir Albert Howard is in complete agreement with Mr. Jorian Jenks in regard to these points. "The insistence on quantitative results," he writes, "is another of the weaknesses in scientific investigation. It has profoundly influenced agricultural research. In chemistry and physics, for example, accurate records are everything: these subjects lend themselves to exact determinations which can be recorded numerically. But the growing of crops and the raising of live stock belong to biology, a domain where everything is alive and which is poles asunder from chemistry and physics. Many of the things that matter on the land, such as soil fertility, tilth, soil management, the quality of produce, the bloom and health of animals, the general management of livestock, the working relations between master and man, the *esprit de corps* of the farm as a whole cannot be weighed or measured. Nevertheless, their presence is everything: their absence spells failure... The invasion of economics into agricultural research naturally followed the use of quantitative methods. It was an imitation of the successful application of costings to the operations of the factory. ...How very natural it was some thirty years ago to apply these principles to Mother Earth and to the farmer! The result has been a deluge of costings and of agricultural economics largely based on guess-work, because the machinery of the soil will always remain a closed book.

"But economics has done a much greater disservice to agriculture than the collection of useless data. Farming has come to be looked at as if it were a factory. Agriculture is regarded as a commercial enterprise; far too much emphasis has been laid on profit. But the purpose of agriculture is far different from that of a factory. It has to provide food in order that the race may flourish and persist. The best results are obtained if the food is fresh and the soil is fertile. Quality is more important than weight of produce. ...The nation's food in the nature of things must always take first place. The financial system, after all, is but a secondary matter. Economics, therefore, in failing to insist on these elementary truths, has been guilty of a grave error of judgment. ...Agricultural research has been misused to make the farmer, not a better producer of food, but a more expert bandit."¹³

¹³ *An Agricultural Testament* (pp. 196-199), by Sir Albert Howard (Published by the Oxford University Press).

The Ravages of Agri-Industry

The development of industry led to a period of unprecedented expansion or quantitative increase, but “its very success has masked the extent to which its huge increment of material wealth has been derived from the conversion of real capital—pre-eminently soil fertility, but also forests, mineral deposits and oil-fields.”¹⁴ In a few years, however, the realities of the world situation have been brought home to people in England, if not elsewhere. “The pre-war problem of ‘Too much food—too little money’ has become the post-war problem of ‘Too much money—too little food.’ ... The West has allowed this terrific food problem to creep upon it almost unawares, because its whole economic outlook for several generations has been based on the assumption that food would always be cheap and plentiful. Such an assumption could of course only be made by populations out of touch with the soils that feed them.

“No community, however well it is organized and equipped, can long prosper at the expense of its food producers. Yet that is, substantially, what Western industrialized communities have been trying to do, in their attempt to secure cheap and abundant supplies of soil products without themselves participating in the labors and hazards of husbandry. They have, both in their feeding-habits and in their rootlessness, shown signs of reverting to the predatory nomadism of the barbarian. For with their concentrated economic power, and their elaborate apparatus of extraction, transport and conversion, they have been reaching out over vast areas for natural wealth for which they make no corresponding return.”¹⁵

In Chapter 11, Mr. Jenks then gives an excellent summary of the process of soil-depletion in the new countries whose exploitation did so much to enable finance-industrialism to attain its full development. “What these countries had in abundance was natural capital—soil fertility and its associated vegetative covering. By the rules of finance, they could obtain what they needed only by mortgaging this real capital to money capital—by undertaking that

¹⁴ *From the Ground Up*, p. 77.

¹⁵ *From the Ground Up*, pp. 99–100.

a proportion of its natural increase would be converted year by year for ever into an unnatural increase of money. ... This one-way traffic—the conversion of real capital into money-interest—is only the quantitative aspect of biological deterioration.”

What has proved even more disastrous has been the violent disturbance of natural patterns and equilibria, firstly, in the open prairie country constituting the wheat belts of Western United States and Canada, the steppes of Southern Russia and the pampas of South America; then, secondly, in the rain forest country of the United States, between the Alleghanies and the Mississippi, around the coasts of Australia and New Zealand, and in many parts of Africa. In the prairie country the rich “humic layer provided the settler with a series of relatively heavy grain crops at a minimum expense.” But gradually the soil depleted of humus and exposed to sun, wind and frost, became dry and loose in texture. On account of the pressure of debt the settler could not allow the land to re-stabilize itself under grass: he had to till the maximum acreage. The soil particles became dry dead fragments, and the dead soil began to be blown away.

The following official figures are quoted in *Rural Roads to Security* (p. 214), by Right Rev. Mgr. Liguitti and Rev. J. C. Rawe, S.J.:

Soil Erosion in the United States

Sheet Erosion	Area affected	855,260,347 acres
	‘gone’	192,000,000 acres
	‘going’	663,000,000 acres
Gullying	Area affected	864,818,281 acres
	‘gone’	4,000,000 acres
	‘rapidly going’	337,000,000 acres
	‘beginning to go’	523,000,000 acres
Wind Erosion	Area affected	332,181,740 acres
	‘gone’	9,000,000 acres
	‘going’	80,000,000 acres
	‘beginning to go’	523,000,000 acres

The figures are taken from United States Department of Agriculture, *Farm Problems Visualized*. *Rural Roads to Security* was published by The Bruce Pub. Co., Milwaukee, in 1940.

In the rain-forest country, “the natural cover is not grass, but trees. This leafy canopy breaks the force of the rain and so checks soil-wash on the slopes, while the tree roots bind the soil together, and the accumulating leaf-mold builds up the stock of humus.” The settler removed this protective cover and at first reaped handsomely where he had not manured, but when the soil was exposed to the full force of the rain with no living roots to hold it, water erosion gradually set in, and great gullies were torn in the hillside or the soil removed down to the bare rock. “And just as the dust from wind erosion may cause secondary damage at points far removed from its origin, so can the soil from water erosion choke watercourses, silt up reservoirs and cause disastrous floods miles away.”

Towards the end of Chapter 11, Mr. Jenks quotes the U.S. Secretary of Agriculture as saying in 1944 that “while considerably more than half the American farm lands were suffering in some degree from erosion, only 10% of them had so far been protected by conservation measures.” If such be the case in the United States, which has the best conservation service in the world, what about Canada, Australia, Africa and Asia? What is not yet realized is the size of the problem and also the fact that “there is no quick technological remedy. Organic degeneration cannot be arrested by the use of inorganic fertilizers; nor can machinery and engineering works do more than assist in certain stages of biological restoration...one of the fondest beliefs associated with the legend of progress is that ‘we have conquered nature.’”

Let us now see something about Africa in particular. It will confirm what Mr. Jenks has written about rain forest country.

Africa

In *Wessex* (Christmas, 1949), Mr. Rolf Gardiner of Springhead, Dorsetshire, sums up the situation with regard to Africa. “In Africa,” he writes, “the spirit of Christendom may recover what it has lost through scientific industrialism, atoning for the crimes

which the latter in its arrogance has perpetrated against nature and human nature. But if it is to do this, it must do it quickly, for the devils of impatient materialism and of conceited knowledge are on the wing over every African land. Africa is both soil and the African soul, and both are being withered or bulldozed out of existence faster than a man can turn round. The fundamental facts are well known: desiccation and soil erosion are taking toll of African fertility at an appalling rate. Population is rising as land is departing, and it is a race with time everywhere to strike a balance between food and people. Commercial crops for export take precedence over food grown for local consumption. Cotton, tobacco, sugar, sisal, cocoa and other crops, whether grown by native farmers or European companies, are exhausting the soil... meanwhile all these countries of East and Central Africa are food-importing, depending to an increasing extent on Argentine maize!

“The origin of food and water is the forest, and everywhere the forest is being cut down or burnt away. The rate of denudation must be seen to be believed. In seventeen months between two visits to Nyasaland, the present writer noticed changes which were swiftly transforming beautiful country to a waterless wilderness...Perhaps the greatest physical assets which Central Africa yet possesses are its lakes and rivers. From these, gigantic schemes of irrigation on the one hand, and of electric power on the other, may proceed. Writers who put these plans in the forefront of African development are doubtless in the right way. But they should always qualify their faith in water storage by insisting on forest protection. For without the forests the water would quickly diminish. ...Colonial administrators and advisers pay lip-service to soil-conservation readily enough in these days. But how many are prepared to place forest-conservation and forest-regeneration first of all measures? Whatever they may say they are usually far more impatient to improve transportation and to extract minerals. Take Kenya: only three percent of the total area is under forest. Even Belgium has six times as much forest, proportionately, as any East African territory. ...Africa must become tree-conscious or perish.”

Mr. Rolf Gardiner makes frequent references to the very interesting book, *The Sorcerer's Apprentice*, by Elspeth Huxley.¹⁶ One quotation from it will serve as an illustration:

“One of Kenya’s ablest Agricultural officers came recently to Kavirondo. ... The picture he draws is a sad one of a land of plenty growing thinner, the people less well-fed, their social organization crumbling. Once some of these tribes—there are twenty in north Kavirondo alone—lived in walled villages, the people cultivated and worked together, and soil fertility was partially safeguarded by gentlemen called Liguru, hereditary heads of family groups who, though not exactly chiefs, had an important say in anything to do with the land. What has happened to the Liguru? They have retreated before the moneymaking urge which has destroyed the old crop rotations and led to the planting of maize, maize, maize. This is the easiest of all money-makers. ... At Butere market... you cannot believe there is scarcity. ... Yet in another part of the market you may watch the soil fertility checked in at a weighing station, graded and bagged and paid for and then sent off in lorries, the whole process efficiently handled by African clerks—and all disguised as maize. You will not see any sign of its return. If you pour out a jug of coffee and watch the spout only, you cannot tell when you are near the end. Only by looking into the jug you can tell this. Butere market is like a spout, and out of it the produce gushes; but the Agricultural officers have looked inside. ‘There is still time, they say—but not much. We are near the bottom of the jug.’”

The Decay of Ownership and the Growth of Factory Farming in U.S.A.

In the opening chapters of their fine book, *Rural Roads to Security*, to which we have already referred, Right Rev. Mgr. Ligutti and Rev. J. C. Rawe, S.J., paint a sad picture of the

¹⁶ Published by Chatto and Windus, London, 1948. The passages quoted are from pp. 299–303.

consequences, in the United States, of the reversal of order involved in financial domination. "The entire nation," they write, "is beset with a strange economy of disorder...We are asked to believe that if the corporations can make mergers, employ heavier machines instead of the nation's hungry workers, then there is a greater dividend, there is greater efficiency, and the ultimate good of mankind has been attained...We, the people, are too often misled by the noisy promulgation of policies which are calculated to make all business bigger, all banks more independent and usurious, and all utility companies more monopolistic and avaricious. Industry and banking must be taught to talk in terms of the nation's welfare and help to carry their, proportionate share of the social burden." I have pointed out above that no matter what may be the quantities of goods turned out and the amounts of money "made," the social value of all this 'efficiency' depends upon two things, namely, the way in which the wealth produced favors living as members of Christ and the conservation of the sources of real wealth.

Three evils in connection with farming are specially stressed by the authors of *Rural Roads to Security*, namely, the acquisition of farm land by speculators, the decay of family-ownership, and the growth of factory-farming. Let us see briefly what the distinguished authors say about each of these in turn.

A. Acquisition of Land by Speculators

When land has only a commercial interest for the occupier, there disappears that sense of permanence without which its proper care and cultivation are impossible. "There is too much ownership of farm land by large and small speculators. Many individuals and corporations buy and sell land today for the unearned increment. Their motive is always to make money by selling and by cash contracts, and cash producing agriculture."¹⁷

¹⁷ *Rural Roads to Security*, p. 87

B. Decay of Family-Ownership

“In 1880, 75% of the farms were owned by the families who operated them. Today more than 50% of the farms are owned by absentee landlords. ...The fact that the rate of tenancy has moved up from 25.6% in 1880 to 42.1% in 1935, and the fact that the number of farm tenant families has almost trebled between 1880 and 1935 clearly indicates that this condition is being aggravated instead of being alleviated as time goes on. ...The decline from farm ownership to tenancy is moving rapidly in all states, and especially in the more highly developed agricultural states—in Iowa, Ohio, Illinois, Kansas and Nebraska. ...For example, in the state of Nebraska in 1910, 45% of the farmers owned their farms, 17% were part owners, and 38% were tenants. In 1935, 50% of the farmers of Nebraska were tenants, 32% were part owners and only 18% had retained the ownership of their farms. ...In Nebraska twenty thousand farm families move on the first of March each year. The total number of tenant families (in 1935) is 2.8 times as large as in 1880. ...The trend should have been towards ownership. In Denmark all tenancy has been removed except 6%. This was accomplished through a wise land-tenure program and an effective use of co-operatives.”¹⁸

C. Growth of Factory-Farming

“Incorporated capital, with its profit-seeking, stockholding, and its mechanized, dehumanized proletariat, makes its bid today for the concentration of the last form of productive property which is operated by family units. It is setting up its ‘chain’ farms, its ‘factory’ farms, its wheat corporations, fruit corporations, cotton corporations, sugar corporations, etc. Under large-scale, commercialized, highly specialized cash crop systems, the land becomes simply a factory for the exploitation of natural resources in the commercialized production of food and raw materials. Titles to

¹⁸ *Rural Roads to Security*, pp. 79–87 passim.

land are concentrated in the hands of financial groups and with this concentration of ownership a new rural proletariat rises up on the land to take its place alongside the urban proletariat. Commercialism and its materialistic philosophy have led us to the point where we no longer appreciate the fact that agriculture and the land have an infinitely larger job in the life of any nation than the mere production of the nation's food supply and raw materials, namely, the building of better homes, better families, better hearts, better farms. ...

"In 1926, the Bureau of Internal Revenue reported that nine thousand corporation farms had filed income-tax returns. The United States Chamber of Commerce made an analysis of seventy-four such farms in various sections of the country. The average acreage of each in this group was 11,797 acres, and the average capitalization was \$553,743. In the group there was one general farm which contained 300,000 acres. One of the farms was a sugar plantation capitalized at \$3,350,000. Another was a dairy farm with a gross income of over \$600,000 annually. In 1926 the gross income from the factory farms was \$709,000,000. In this year the total was almost 6% of the total gross income from American Agriculture.

Factory Farms

<u>Corporation</u>	<u>Acres</u>	<u>State</u>
Miller and Lux, Inc.	400,000	California
Campbell Farming Corporation	95,000	Montana
Sibley Farms	12,000	Illinois
Miller Brothers	110,000	Oklahoma
Albert M. Todd Farm	10,640	Michigan
Citizens National Bank	10,000	Illinois
San Jacinto Rice Co.	30,000	Texas

"Within the past few years the Metropolitan Life Insurance Company has become the owner of a vast agricultural empire of 1,618,000 acres. This empire contains enough land to make a farm one mile in width extending from New York to Los Angeles. Since the depression years, numerous non-farm organizations find them-

selves in possession of a chain of farms, numbering from ten to one hundred farms. Some banks and insurance companies hold many more. . . .Corporation farming will in time destroy itself with its mechanical methods in a field essentially biological, but before this stupidity will reap its empty harvest, our American families will be finally and completely uprooted from the soil. All ownerships will pass to United Farms Incorporated Tenancy does much harm to our rural population; but it remains for the land corporation to destroy the farm homes, reduce farm families to serfs, and erase forever all the economic, social, and spiritual values in our traditionally free and independent, brave and democratic American rural life. This last octopus of Wall Street will drive the remaining families from the land.”

We can now have a better understanding of what the Holy Father meant in his Allocution to the Italian Farmers when he said: “Finance-capital hastens to take over the deserted countryside, and the land then becomes not an object of loving care but of cold, calculating exploitation. The land, generous nursing-mother of the city no less than of the country, no longer produces except for speculation. . . .Motivated by neither love for nor interest in the fields on which so many generations have lovingly bestowed their labor, it is likewise without feeling or sympathy for the families that cultivate them or have their homes there.”

Chapter III

Cartesian Philosophy in Action— Artificial Manures

In the previous chapter we have seen the philosophies of Descartes and Locke in action in regard to farming in general. In this chapter, we shall see that these same philosophies are at the back of the arguments in favor of artificial manures, and that the arguments of the late Sir Albert Howard, Lady Eve Balfour, and many other distinguished writers and farmers, against their use, are completely in harmony with the principles of St. Thomas. Though this constitutes a strong *a priori* argument against artificial manures, I do not pretend that it is sufficient to decide the controversy concerning them. The matter can be decided only *a posteriori*, by means of such a test as is being actually carried out by The Soil Association, on the Haughley Research Farm of 210 acres.

“The farm has been divided into three sections, each of which is run as a separate farm and each of which represents a system of farming in current practice today. No. 1 section represents the organic farm; in it no mineral fertilizers are used. The aim is to maintain fertility by the use of deep rooting temporary leys, and with compost prepared from the mixed animal and vegetable residues from that section only. No. 2 represents the stockless farm; in it no animal manure is used but inorganic chemical fertilizers are supplemented by ploughing in under-sown green crops annually. No. 3 represents the orthodox mixed farm; in it, farmyard manure is used in conjunction with both organic and inorganic fertilizers. The third section thus provides a standard for measuring the different results and comparative values of the systems used on Sections 1 and 2.

“Throughout the course of these normal farming operations it is proposed to study the effects, if any, of the three contrasted systems, on crops and farm animals, as reflected in: (a) quality and quantity; (b) vigor and reproductive capacity; (c) resistance to disease. This practical comparison of the three methods of farming must be continued: (1) over a period of years, so that continuity is secured; (2) over successive generations of plants and animals nurtured in the same way, so that cumulative effects may have full play ... “Without this integration of manuring and feeding through successive generations many aspects of the problems concerning ultimate food values cannot be observed and studied. So far as we know, there is no provision for this at existing research stations.”¹

Recapitulation of Philosophical Principles

Locke, like Descartes, is a Nominalist. Accordingly, for him there is no nature of things, no objective natural and supernatural order, which the whole activity of a member of Christ is meant to observe. Locke’s Liberalism erects each section of human activity, money manipulation included, into a separate domain with its own autonomous end, completely independent of the final end of man as a member of Christ. Those who manipulate money thus inevitably come to dominate in society. The Nominalist philosophy of Locke, the philosopher of the Bank of England, has powerfully contributed to the control of life by the manipulators of money. In consequence of that disorder, money values have come to be regarded in practice as the supreme values, with disastrous results for soil fertility, health, and life. In the realm of production, the production of primary goods, especially of food, the most important of all, is sacrificed to the manufacture of things of secondary importance and even of luxury articles. In addition, quality is sacrificed to quantity and to rapidity of turnover. The private manufacturers of money do not practice social justice in view of the common good.

¹ *The Haughley Research Farm Project* (Pamphlet issued by The Soil Association Ltd., pp. 3, 4, 5). Cf. *The Living Soil* (p. 184), by Lady Balfour (Faber and Faber, London).

For Descartes, as we have seen, the matter of the soil and of our bodies, is nothing but quantity and local motion. There is no such thing as a substantial form in the Thomistic sense; things have no qualities other than mathematical ones, such as measurability. Given the prevalence of this philosophy, we need not be astonished at the practical conclusions drawn from Liebig's discoveries. Descartes's influence powerfully contributed to the substitution of Mathematics for Philosophy as the supreme science, with sad consequences for the world. An exclusively mathematical formation tends to blunt a man's mind to the appreciation of factors other than quantitative ones.² Minds thus formed accept more easily the treatment of human beings as ciphers. They are rendered less capable of seeing the full horror of the reversal of order in men being sacrificed for production and production for money, that is, for the alignment of figures in ledgers. Mathematics treat only of the order of quantity and, therefore, do not consider the final effect or goodness of processes about which calculations are being made. In addition, the ousting of philosophy from the curriculum of schools and the domination of mathematics aggravated the blindness of people to the attack that was being made on the supernatural order of the world under Christ the King.

Application of Chemistry to Agriculture

According to Sir Albert Howard, Boussingault laid the foundations of agricultural chemistry in 1834, but the first notable advance was made in 1840, when Liebig's monograph, *Chemistry in*

² "Insofar as scientific 'proof' has become synonymous with 'statistical significance' we cannot in advance accept for research into what are essentially qualities, a system of values which is fundamentally quantitative. The mystique of the mathematician is not of universal application." (*Mother Earth*, Winter, 1949–1950, Editorial Notes).

For an excellent outline of the deleterious influence of Cartesian philosophy on modern science, see *Le Cartésianisme et L'Orientalion de la Science Moderne* by Father C. Forest, O.P. (Casterman, Paris). He shows, briefly but effectively, the long-unsuspected effects of Cartesian mechanism on medicine, pedagogy and social science.

its Application to Agriculture, appeared. “Liebig was an investigator of genius endowed with imagination...and was exceptionally well qualified for the scientific side of his task. ...He soon discovered two important things: (1) that the ashes of plants gave useful information as to the requirements of crops, and (2) that a watery extract of humus gave little or no residue on evaporation. As the carbon of the plant was obtained from the atmosphere by assimilation in the green leaf, everything seemed to point to the supreme importance of the soil and the soil solution in the raising of crops. It was only necessary to analyze the ashes of plants, then the soil, and to apply to the latter the necessary salts to obtain full crops. To establish the new point of view, the humus theory, which then held the field had to be demolished. According to this theory the plant fed on humus.”³ “At that time the soil in general and the humus in it were looked on as mere collections of material without organic growth of their own; there was no conception of their living nature and no knowledge whatever of fungous or bacterial organisms, of which humus is the habitat. Liebig had no difficulty in disproving the role of humus when presented in this faulty way as dead matter almost insoluble in water.”⁴ Liebig correctly estimated the part played by the quantities of chemicals and minerals in the soil, but the conclusion drawn from his discoveries, in accordance with Cartesian philosophy, namely, that there was nothing else to be taken account of, was disastrous.

Was Liebig himself influenced by Cartesian philosophy? According to the article on him in the *Encyclopedia Britannica*, he was much influenced in youth by the philosophy of Schelling, and later referred to this influence as injurious to him as a scientific investigator. That he revolted against the pantheism of Schelling, derived from Kant and Fichte, is all to his credit. A quotation from his writings given at the end of the article, confessing a mistake made by him in regard to artificial manures, seems to be a reverent

³ *An Agricultural Testament*, by Sir Albert Howard, p. 181 (Oxford University Press, London).

⁴ *Farming and Gardening for Health or Disease*, by Sir Albert Howard, pp. 75, 76 (Faber and Faber, Limited, London).

expression of homage to God, the creator of the world, and is the reverse of pantheism. He may, however, have been influenced by Cartesian philosophy during his studies in Paris and thus inclined to a purely quantitative interpretation of humus and soil fertility, for it is very probable that some at least of his professors of experimental sciences at Paris were Cartesians in philosophy.

Before passing on to the role of humus, it may be well to say a few words about the meaning of the term “artificial fertilizers.” Following Lady Eve Balfour, we may describe them as “manufactured synthetic inorganic chemicals.” Guano, bone meal, and fish meal, for example, are not included in the term. In the 1949 edition of *The Living Soil*, Lady Balfour says that natural rock phosphate has not a deleterious effect on “the soil population in general and on fungal activity in particular.” “Some people,” she adds, “would also include basic slag . . . but there is still a division of opinion with regard to it. . . . It is certainly true that mushrooms disappear from meadows treated with it. Further research on this question is desirable. . . . The issue is not between humus and artificials, as such, it concerns the relative importance of the biological and chemical aspects of soil fertility: it is a question of the respective merits of a living soil and a dead one.”⁵

Humus and Its Functions

Humus is the residue of vegetable and animal waste such as we see on the floor of a forest, when it has been passed through the bodies of earthworms and the other innumerable organisms of the soil, and been mingled with their decayed remains. Most forms of humus are colloidal—that is, they have power to bind soil particles into a good “crumb” structure, neither too tight nor too open. They also have great capacity to absorb and hold moisture, holding it for future use of plants, but without waterlogging (unless, of course, the drainage system is really defective). The really vital function of humus, however, is to provide food and working

⁵ *The Living Soil*, p. 204 (Faber and Faber, Ltd.). Cf. also *Food, Farming and the Future*, by Friend Sykes, p. 175 (Faber and Faber).

material for the organisms in the soil—bacteria of many different species, protozoa, algae, fungi, earthworms, and others. When the soil has been passed through the bodies of earthworms, for example, it is enormously enriched in humus and in food material such as nitrogen, phosphate and potash. Ants and earthworms also carry the surface humus down to lower levels, and the earthworms bring up nutrients from the subsoil. By their activities, the teeming myriads in the soil supply the amounts of N.P.K. needed by the crops in the way demanded by nature.⁶ This is the point where the explanations of the late Sir Albert Howard and Lady Eve Balfour, for example, reveal their fundamental agreement with St. Thomas's philosophy, in opposition to the purely quantitative Cartesian attitude. Soil rich in humus has a certain form or state of balance, and that form is maintained by the application of compost and organic manures. It is not claimed that the compost dressings in themselves contain the quantities of N.P.K. required by plants, according to the mathematical calculations of Liebig's intellectual heirs. But the dressings feed the organisms, and these by their activities supply what is required, and supply it in the health-producing form demanded by the natural order of things.

The philosophy underlying the use of compost and organic manures generally is the recognition of the order in creation. The compost heap is a mass of living organisms. No sooner do the higher forms of vegetable and animal life cease than the lower forms take over the matter and begin the cycle anew. Dead matter is successively incorporated into higher and higher forms of life, the lower forms preparing it for reception by the higher. Families of fungi are followed by algae, bacteria and earthworms, preparing matter to be informed by the higher vegetable and animal forms, and so made ready for the body of man who is destined to be a member of Christ, thus completing the cycle. Human ingenuity may and must intervene in this cycle for the production of food,

⁶ This is the main point which the Soil Association has been founded to investigate and stress. In drawing up this outline of the role of humus, I have been already aided by notes courteously put at my disposal by Mr. Jorian Jenks. In *The Living Soil* (p. 208), Lady Eve Balfour mentions four different ways in which soil organisms supply the requirements of plants.

but man must not allow himself to be carried away by pride. God's infinite intellect measures things; things measure the human intelligence, which can attain to truth only by humbly conforming to them. Man is meant humbly to co-operate with nature, not to seek to dominate it in the spirit of Descartes, or to seek to mold and dictate to it, like Marx. Man must respect order and obey nature's rules. Whatever intrusions he makes must be, so to say, in the spirit of these rules; they must on no account flout the underlying principles of natural law nor be in outrageous contradiction to the processes of nature."⁷

Some Excellent Expressions of This Contrast in Philosophies

The first expression of the contrast I shall take from a review of the book, *Chemicals, Humus and the Soil*, by Donald P. Hopkins, which appeared in *Mother Earth*, the journal of the Soil Association. The review is from the pen of Mr. Friend Sykes, the well known farmer and author of *Humus and the Farmer*. "This book is important," writes Mr. Sykes, "because it represents the first real admission in book form, by a chemist, of the indispensability of humus in the soil. ...His doctrine, as expounded in this book, is that artificials are necessary to augment the world's insufficient supplies of humus. This argument lacks both novelty and ingenuity. It is fundamentally unsound for a simple reason. ...I am now referring to the 'pabulum' (Food or Nourishment). This is the basic and essential difference between the two methods of re-fertilization. Artificials feed plants directly through solution; humus feeds them indirectly through micro-organisms which consume it as food. These eventually die and their bodies decompose. The substances of which these micro-organisms are composed are exactly those most suited to plant growth; and, more important than all, they are made available in continuous supply. This 'pabulum' therefore gives the plant precisely

⁷ *Farming and Gardening for Health or Disease*, by Sir Albert Howard, p. 183. As an example of an unnatural modern practice, he mentions the artificial insemination of animals.

what it needs, when it needs it, and in correct quantities. The plant so fed first builds up a strong root system, and eventually develops with vigor. Such plants seldom go down or ‘lodge,’ in wind and rain. Being well-and-properly nourished, they are tough, defy the weather, and are more resistant to disease. In the case of artificials, the chemical constituents are solutionized as soon as they come in contact with the damp soil. Then a whole ‘flood’ of nutrients is instantly released and made available. This produces a dramatic effect, for the heavily stimulated crop literally jumps out of the ground. But, like a youth of excessively quick growth who is subject to prevailing ailments, it goes down with the first heavy rain or wind; or, in the case of potatoes, perhaps succumbs to blight; in the case of tomatoes, perhaps to stem-rot. This elementary fact is basic in the ‘humus versus artificials’ controversy. It goes to the very roots of life itself.”⁸ The second expression of the contrast between the Thomistic and Cartesian attitudes will be taken from an unexpected quarter, namely, from the Catalogue of Arthur Yates & Co., Ltd., of Auckland, New Zealand, a large firm supplying all garden needs. The Introduction to the 1942 issue contains a very strong criticism of the chemical system of farming, in spite of the fact that the firm sells and supplies whatever customers demand. This attitude, which takes account of social justice and does not put immediate money profit first, is worthy of the highest commendation. “In the early days of New Zealand,” we read, “our virgin lands bore plentiful crops which were affected by few diseases, and nourished a healthy people of remarkable stature, from which the world-beating All Black football team was selected. The soils were then rich with the reserves of humus and minerals which all fertile soils contain. But, by the aid of chemical acid-forming, water-soluble stimulating manures such as

⁸ I have quoted this forcible testimony at length, because it sets forth excellently the philosophical point I wish to stress. Further on, Mr. Friend Sykes adds that he could advance many arguments against Mr. Hopkins’s other claims and criticize severely his mathematical calculations, for he has had lengthy practical experience of the policy Mr. Hopkins advocates, namely, humus plus artificials. He concludes by remarking that it is a hopeful sign when a distinguished chemist like Mr. Hopkins “has at last begun to approach the truth.”

sulphate of ammonia and superphosphate in its various forms, these reserves have now been largely consumed. ... Consider the gradual lapse from the early peak of healthy products to the present day, when farming, orcharding, and gardening have become a constant and losing struggle against an increasing host of fungoid, bacterial and insect pests. Consider our ever-growing and overflowing hospitals. Everyone should know that all life comes from the soil, and we are what we eat, and if the soil is such, all other forms of life will be such.

Thousands of New Zealanders remember the time when peach trees grew almost wild, and bore generously, and brown rot and such-like diseases were unknown; and tomatoes grew without the least trouble, and the use of poisonous sprays was unheard of. ...

“It is hard to realize what a comparatively few years it took to poison our soils and foods. We have now become a people with some of the worst teeth in the world; about 90% of our children grow up with bad teeth. We are told by our medical examiners for military service that we are fast deteriorating into a C3 nation. ...

*“The truth is that the theory of chemical fertilization was founded on a misconception. It was argued that because a plant is formed of chemicals they only need to be applied to the soil in chemical form for the plants to get all they need. But this was an unnatural process. The fact that plants do not naturally absorb these chemicals in their chemical form... was ignored by the founders of Chemical Agriculture. That the results of forcing unnatural chemical foods on the plant world would be nearly as fatal as a diet of the chemical constituents of meat and bread in their original form as lumps of iron, etc., would be to man, was overlooked in the early days of chemical manures—about one hundred years ago.”*⁹

“To alter the procedure now is to fight the vested interests of the chemical world, with their hundreds of millions of pounds capital, with which to buy or kill serious opposition. Some idea as to how powerful the Chemical Superphosphate Works Combine is in New Zealand is gained when we tell you that the government, for many years past, has paid annually to this combine something like £1,500,000 (1941) as a fertilizer subsidy, which

⁹ Italics mine.

sum New Zealand taxpayers have to find every year. What for? A particularly interesting fact about this New Zealand fertilizer subsidy is that it is only payable to superphosphate manufacturers, but not to Bone-dust, etc. ...

“It is sometimes said that making compost and applying it involves an excessive amount of work. The answer is that if the work is put into the healthy fertilization of the land it will not have to be put into fighting diseases. The orchardist, for example, could make a lot of compost in the time he now spends in spraying. Losses of money due to stock mortality would be saved. Returns from crops would be surer, and deterioration in the productive value of the land would be stayed.

“In concluding these remarks on this vital question that badly needs publicity, we would like to say that, although we sell and supply what our customers demand, we have formed our own ideas by generations of experience of the workings of nature, and we have taken the liberty of expressing some here, although loss of sales of superphosphate, insecticides, plants, trees, etc., will result through a general improvement in the health of plant life.—Yours sincerely, for our country against ‘rackets,’

Arthur Yates & Co., Ltd.”

Chemical Fertilizers and Microzymas

An important point stressed by Lord Geddes in the English House of Lords, in February, 1944, must be mentioned here. In the course of a very interesting debate on the soil in relation to the health of man, animal and plant, Lord Geddes said:

“There is no doubt whatever that you can produce from the fields a great quantity of food by the use of chemical fertilizers. You can boost production, and that is what I think has blinded a great many people to the real problem. The food that we eat and the foodstuffs which we absorb into our body fluids, and through them into our body tissues, are divided sharply into two parts, possibly more, but certainly sharply into two parts—the part which is required as a fuel to provide the energy for movement...and the

part which is required to repair and replace and recreate our actual bodies themselves.¹⁰ ...The German school—Virchow, Schwann, Liebig—laid the emphasis upon the cell out of which in their millions our bodies are created and they regarded food for the cell as all that was required. ...Obliterated and eclipsed by the German school...there was a French school, of which Professor Bechamp was the leader, working at Montpellier in the fifties of the last century. This school had quite a different idea about the structure of the body and the vitality and vigor of the body, and I think that it was a great pity that a great deal of the work of Professor Bechamp was entirely ignored and overlooked. One of the great contributions he made, a contribution with which I have been familiar now for over thirty years, to the whole idea of life, was that the cell was not the unit of life, but that there was a much smaller, more minute unit of life which he called in his later reports to the Academy of Science the microzymas, but which in his earlier reports he had always referred to as the ‘little bodies.’ ...

“These little living bodies, which exist in organic matter even long after it has been dead as an organism, have the power quite definitely of organizing life, because they are themselves alive. ...These little living bodies are not present in the artificial chemical manures, and it may be that the German school, which we in this country have very

¹⁰ The importance of this distinction made by Lord Geddes is well brought out in the following quotation from *Constructive Meal-Planning* by Dr. N. Philip Norman: “Nutritional research has demonstrated that food value cannot be judged solely by the calorie standard. Life is not predicated upon an engineering basis in the strict sense of this concept: it transcends all mechanical and engineering principles known to man. Food serves the body in a sense different from that of coal serving a furnace. Calorie values and nutrition have a relation, but in a new sense; a qualitative sense. Nutritionists are concerned more with the biologic (quality) food values than they are with the calorie value of foods.” Dr. Norman is Consultant Nutritionist, Departments of Health and Hospitals of the City of New York. *Constructive Meal-Planning* is published by The Phototone Press, Inc. Passaic, N.J., U.S.A.

I beg to draw attention to the fact that there is more in food than the quantity of calories required to provide energy for movement. This is a reaction against the influence of Cartesian Philosophy.

largely followed in biology for many years, overlooked something of great importance, and it may be that it is necessary for our human bodies, if they are to maintain their full vitality, to be receiving in their food a continuous supply of these little living bodies. We all get a certain number of these every day, but it may well be—and this is the point that is really at issue between the schools of thought—that, because these little living bodies are not present in sufficient quantities in a man's or woman's food, he or she begins to lose the physical capacity for vitality. And that is the point at issue. There is a real divergence of opinion between two schools which have existed for a long time, one of which has become dominant and out of whose practice and beliefs the whole of the chemical fertilizer industry has arisen. This school has been able to show results of the most remarkable kind in boosting production in the plant's growth and those portions of the food which are required as fuels.

“I do not know how many of your Lordships are accustomed to handle a microscope, but if you are and you can get in a dark field of illumination a drop of your own blood you can see them. They shine like stars. In the course of this week I have seen a great many drops of blood under the microscope, and the difference between people fed in different ways and in different states of health is quite extraordinary. That is where this controversy really leads. ...It leads straight to one point, and one point only. Is the supply of these little living bodies in the food essential to continued vitality of human beings or is it not? ...A great many things have happened recently to shake the predominance of the German school. It no longer carries the full conviction which it did when I was a student forty-five years ago. ...I trust that nothing I have said will be taken as meaning that this thing is true; but there is undoubtedly the possibility, many think the extreme probability, that the presence of these little living bodies—microzymas, as Professor Bechamp called them—in the food is essential to vitality in health. They cannot come into the food grown on the fields unless there are a great many little living bodies of that sort in the soil, because they come from the soil. They cannot apparently get into the soil unless they come from living matter before. ...That, as I see it, is the problem.”¹¹

¹¹ *Hansard*, 2nd February, 1944, cols. 628–631

As Professor Bechamp's life work is comparatively unknown, it may be useful to quote here a few sentences from a philosophical treatise by P ere de Bonniot, S.J., of which the second edition appeared in 1879. It is entitled *Les Malheurs de la Philosophie*, and consists of a series of studies of contemporary positivism and materialism. In the course of these studies, the learned Jesuit utilizes the conclusions of Professor Bechamp against certain materialists, and speaks of his work as follows: "Mr. Bechamp concludes: 'The role of the microzymas is immense: They are at the beginning and the end of every living being! A word is missing. He should have said: 'The microzymas are at the beginning, the middle, and the end of all organic life.' Those microscopic beings, the smallest known, seem in very truth to be one of the foundations of the animal world. By their discoveries in this department, the work of the illustrious professor and his learned assistants deserves to take rank amongst the outstanding achievements of this century."¹²

A Striking Confirmation of a Statement by Dr. Alexis Carrel

The authority of Dr. Alexis Carrel is much respected. Here are a few sentences from his fine book, *Man the Unknown*: "The staple foods may not contain the same nutritive substances as in former times . . . Chemical fertilizers, by increasing the abundance of the crops without replacing all the elements of the soil, have indirectly contributed to change the nutritive value of cereal grains and of vegetables."¹³ A striking confirmation of this statement is found in *Letters from Springhead* (Christmas 1950). In that issue Mr. Rolf

¹² *Les Malheurs de la Philosophie* was published by Bray et Retaux, 82, Rue Bonaparte, Paris. A good study of Professor Bechamp's life work has appeared in recent years, under the title of *Bechamp or Pasteur?*, from the pen of E. Douglas Hume (The C. W. Daniel Company). Unfortunately, its objectivity is marred here and there by hostility to the Catholic Church.

¹³ *Man, the Unknown* is the excellent translation of the well known French original, *L'Homme, cet Inconnu* (Librairie Plon). It is published by Hamish Hamilton, Ltd., London. The phrases quoted are from pp. 115, 116.

Gardiner prints a report of a lecture by Dr. Pfeiffer, in the course of which we read: “one-sided fertilizer applications have given tremendous crops, but at a cost. The cost was not immediately obvious. The produce looked beautiful: the fine carrots, tomatoes and the rest. One day, however, Dr. Pfeiffer was asked to analyze some of these carrots, and they proved to contain no carotene! Such a result stuns. One thinks of the world of literature on carotene in relation to Vitamin A, night blindness and so on. People are recommended to eat carrots on the strength of it. They buy these fine carrots, and they contain no carotene. And so there are further visits to doctors.”

Two Medical Doctors on Cartesianism

Lest in what I have written I may seem to have been unduly influenced by my training in Thomistic philosophy, I beg to adduce here the testimony of two writers, whose formation has been very different from mine.

The first testimony is that of Dr. Alexis Carrel, from whom I have just quoted a few lines. In the same work he writes: “Galileo, as is well known, distinguished the primary qualities of things, dimensions, which are easily measurable, from their secondary qualities, color, odor, which cannot be measured. The quantitative was separated from the qualitative. The quantitative, expressed in mathematical language, brought science to humanity. The qualitative was neglected. ... This mistake had momentous consequences. In man, the things which are not measurable are more important than those which are measurable. ... The separation of the qualitative from the quantitative grew still wider when Descartes created the dualism of the body and the soul. ... This error switched civilization to the road which led science to triumph and man to degradation.”¹⁴

¹⁴ *Man, the Unknown*, p. 261. Of course, the primary qualities, quantity, movement, etc. (*sensibilia communia*, in Scholastic Philosophy) had been distinguished from the secondary qualities (*sensibilia propria* in scholastic terminology) long before Galileo. What Galileo and Descartes did was to

The second testimony is that of Dr. K. E. Barlow. In *The Discipline of Peace* we read: "Our present social organization is of an era which started with Newton and Descartes. Descartes wrote a book on physiology. The curious and interesting fact about this latter was that it was based upon the assumption that the body could be described as a machine.

...Descartes's assumption proved to be far more fashionably successful than his physiology. The trick of likening bodily organization to machine processes became both modish and automatic, until every fact of organization that could be analyzed and described came to be known as a mechanism. This form of thought was in time decked with philosophical labels, such as mechanism and materialism. ...If man is to enjoy the fruits of his estate, he must, in the first instance, recognize what is due to the natural world by which he lives. He must become the responsible manager and administrator of nature. This he cannot do if he persists in ignoring the essential character of vegetative performance. If he continues to analyze this under the preconceptions of a materialistic philosophy, and to exclude all other perspectives upon nature, he will continue to blind himself to what his situation requires of him. The reason why this philosophical method must be abandoned is that it leads directly to the type of economic and agricultural buccaneering which has distinguished the present era. ...If we desire to bring order out of this chaos we must be prepared to part with some of our preconceptions, particularly we must get rid of the notion that atoms and energy will tell us all that we need to know about the universe. ...At present, instead of looking upon the world as something to manage, man regards it as a field of exploitation, and consequently acts as if it did not matter what he made of it. ...None of the contemporary interpretations of man's place in the universe offers any account of this, his major responsibility. The doctrine of materialism ignores the very character of bio-

revive an error of Democritus, according to which, color, odor, taste, etc., are not formally objective or mind-independent. Locke popularized this erroneous view.

logical activity. The material interpretation of history attempts to show man as the chattel of that which is his dominion. The doctrine of evolution attempts to place outside of man, in the limiting conditions of life, the order, and the ability in some measure to order, which arises wherever the architecture of life asserts itself. From the confusion of man's thought follows the confusion of his living. The hour has come for much revision of philosophy. ... Naturally in our days, having no philosophy, we underestimate philosophy."¹⁵ Alas! it is not that the non-Catholic writers, journalists and broadcasters, who are forming men's minds, have not got any philosophy, but that very many of them are popularizing the wrong philosophies, the "erroneous conclusions that have come forth from the schools of philosophy."¹⁶ On the other hand, many Catholic journalists display a lamentable ignorance of the Papal Encyclicals and seem to make light of contradicting them, or of "smearing," to use the American expression, those who quote and reverence them. Yet the warning of Pope Pius XII is clear and definite.¹⁷

Testimony of a University Professor

Col. Sir Cedric Stanton Hicks is Professor of Human Physiology and Pharmacology at the University of Adelaide. Some time ago he gave two lectures in London, one a Sanderson-Wells Lecture in the University of London, on *Food and Folly*, the other entitled

¹⁵ *The Discipline of Peace*, pp. 187, 73, 74, 56, 57, 161 (Faber and Faber). I am sure that Dr. Barlow will one day see that Hume, one of whose ideas he accepts, is an even worse Nominalist than Descartes, as I have pointed out briefly in my book, *The Mystical Body of Christ and the Reorganization of Society*.

¹⁶ Encyclical Letter, *Aeterni Patris*.

¹⁷ Nor must it be thought that what is expounded in Encyclical Letters does not of itself demand assent, in that when writing such letters, the Popes do not exercise the supreme power of their teaching authority. For these matters are taught with the ordinary teaching authority, of which it is true to say 'He who heareth you, heareth Me'" (Encyclical Letter, *Humani Generis*, 12th August, 1950).

Soil, Food, Health and Common Sense, under the auspices of The Soil Association. In the former lecture, delivered on December 14, 1950, he said:

“Until the recent war, the body was pictured as a machine, the structure of which, once completely developed, would, if wear and tear were replaced, and vitamins thrown in as a sort of anti-knock remedy remain in going order. Today, the whole concept has been swept away by the application of isotopes in metabolic research. . . . This new outlook quite alters our basic notion of nutrition, for it becomes easier to see that health depends on the material nature of the stream of nutrients. . . . If we proceed to the soil whence comes this stream of being, we find ever-increasing evidence of biological complexity, where chemical simplicity has for so long been postulated and made the basis for action. It is no more true today to say that the soil maintains plant and animal life by being an inert store of chemical elements, than it is true that food is merely a source of energy and repair material, for a completed adult body structure. It has been calculated that an acre of good arable soil contains as much as forty tons of micro-organisms, exclusive of worms and grubs. It would seem to be no less naive to dose such a microcosm with chemicals than it is to dose the human body with the same thing. . . . The plain fact is that we are today, after a century of mis-interpretation of scientific knowledge of soil and food, beginning to see evidence that the knowledge was incomplete.”¹⁸

In the other lecture given in the Kingsway Hall on December 6, 1950, Sir Cedric referred to the same point. Amongst other excellent things, he said: “The best computation that has been made concerning the bacterial content of fertile arable soil is something in the order of forty tons of these micro-organisms per acre of land. How fantastic it is to think that by tossing a few tons of chemical to this incredible microcosm we are doing something scientific.”¹⁹

¹⁸ Quoted from the reprint of the lecture published by The Soil Association. Italics mine.

¹⁹ Quoted from the pamphlet published by The Soil Association Ltd., 8F, Hyde Park Mansions, London, N.W.1.

Chapter IV

Food and Health

This chapter may fittingly open with a quotation from *Man, the Unknown*, by Dr. Alexis Carrel. “Modern Man,” he writes, “is delicate...medicine is far from having decreased human sufferings as much as is generally believed. It is true that the number of deaths from infectious diseases has diminished, but the deaths from degenerative diseases have increased, and the sicknesses consequent on these diseases are longer and more painful. The years of life which we have gained by the suppression of diphtheria, smallpox, typhoid fever, etc., are paid for by the long suffering and lingering deaths caused by chronic affections, and especially by cancer, diabetes, and heart disease...The maladies of the central nervous system are innumerable...Although modern hygiene has considerably prolonged the average length of life, it is very far from having done away with diseases. It has simply changed their nature...The organism has become more susceptible to degenerative diseases...The ordinary staple foods do not contain the same nutritive substances as in former times. Mass production and commercial processing have modified the composition of wheat, eggs, milk, fruit, and butter, although these articles have retained their familiar appearance...Hygienists have not paid sufficient attention to the genesis of diseases. Their studies of the influence of modes of life and of nourishment on the physiological, intellectual and moral state of modern men are superficial, incomplete and of too short duration.”¹

¹ I have here given a more literal translation of parts of the French original, pp. 135, 136. (The English translation, pp. 114–116).

The Factors of Proper Nutrition

In an excellent lecture on the *Fundamentals of Nutrition* for Physicians and Dentists, Dr. N. Philip Norman says that “proper nutrition and the role that it plays in the maintenance of good health involve twelve factors:

1. The ecologic equilibrium of the fauna and flora of the soil.
2. Fertility of the soil.
3. The vigor of the germ plasm of the seed.
4. Climatic factors—temperature, moisture, and sunshine.
5. The proper culture of the flora and fauna which supply man with food.
6. The harvesting and storage of food.
7. The handling of food during transportation and distribution.
8. The methods of processing through which food has gone—milling, canning, brining, salting, dehydration, freezing, sun-drying, curing and smoking, sulfuring, drying, etc.
9. The intelligent selection of food at the market.
10. The proper preparation of food either for immediate consumption in the raw state or for cooking.
11. Proper methods of cooking different kinds of food.
12. The proper care of left-over food to be used at subsequent meals.”²

We have already seen something about Nos. 1 and 2. In this section we shall treat briefly of the consequences of processing.

In *From the Ground Up*, Jorian Jenks points out that the growth of the large towns consequent upon the industrial revolution made “the services of the food intermediary a physical necessity. The urban housewife became almost completely dependent on

² Dr. Norman’s lecture is reprinted from the *American Journal of Orthodontics and Oral Surgery*, Vol. 33, No. 11, Nov. 1947, and is quoted here with the kind permission of the author.

“Ecology is that branch of biology which deals with relationships, habits and habitats of living creatures” (*Mother Earth*). Cf. *From the Ground Up*, p. 8. Here in Ireland, there has been some question in recent times of factor No. 7 above, but little or no mention has ever been made of the effects of “processing” on food and food values.

him for the collection, grading, packing, transportation and delivery of foodstuffs that formerly most people had either grown for themselves or obtained from neighbors. ...To these intermediary charges were added, as the food trade grew more complex, the cost of "processing," that is, the adaptation of perishable produce to the requirements of transport and storage and to meet trade demands for standardized and attractively-presented articles."³

Food Processing and Health

"What food processing is doing to our national health," writes Dr. Philip Norman, "was shown recently by a large scale experiment. At the beginning of World War II someone in the Surgeon General's office, probably unfamiliar with the physical manifestations of malnutrition, drew up a list of physical specifications for use by draft examiners. The rejection rate of the first two million selectees soared to a startling figure and a lower standard of physical fitness was formulated. Even so, draft rejection rates in World War II were approximately 14% higher than those of World War I. ...I do not think that this unfitness of our youth can be ascribed to a more universally potent factor than the increased consumption of highly processed foods which spiraled upwards between 1918 and 1941."⁴

More detailed information is given in *Tomorrow's Food*, written conjointly by James Rorty and Dr. Norman. In that work we read: "The six major reasons for rejecting volunteers and selectees, given in the order of their importance, were poor eyes, poor teeth, chronic heart disease, musculo-skeletal defects, venereal diseases, and mental and nervous diseases and disorders. With the exception of the venereal diseases, all of these defects can be either directly caused or directly affected by malnutrition. It is interesting to note that the four major deficiencies of the

³ *From the Ground Up*, p.58.

⁴ Lecture on the Fundamentals of Nutrition for Physicians and Dentists. Dr. Norman also refers to an article on *Our National Nutritional Dilemma*, in *Trans-American Therapeutic Soc.*, Vol. 42, 1942.

American diet appear to be closely related to the major causes of the draft-rejections. According to the Steibling-Phipard study of 1936, these deficiencies are calcium, riboflavin, ascorbic acid, and thiamin. In the case of mental and nervous diseases and disorders, and in the case of chronic heart disease, which affected one out of twenty of the first eight million volunteers and selectees, the nutritional factor involved is the vitamin B complex, and especially vitamin B¹ or thiamin. According to Dr. Williams and Dr. Spies, the vitamin B complex specifically affects three parts of the body: the cardiovascular system, which includes the heart, the nervous system, and the digestive system. . . .

“One-fourth of the first million draftees were rejected because of defective teeth. Not all tooth decay, certainly, is caused by malnutrition. It is generally conceded, however, that the correlation between carious teeth and deficient or badly balanced diets is very distinct.”⁵ This is true also of gingivitis, another common mouth disease of the American people. Dentists believe that approximately 75% of American adults have this condition. An experiment made on 341 children between 1929 and 1933 at Mooseheart, Illinois, showed that gingivitis is a vitamin C deficiency disease. At the time this experiment was started, 70.9% of the children were found to have gingivitis. After receiving a pint of orange juice and the juice of one lemon daily for a year, only

⁵ In Chapter 4 of *Tomorrow's Food*, is given a summary of Dr. Weston A. Price's splendid work *Nutrition and Physical Degeneration*, from which we take the following passage; “The best diets of primitive peoples are in fact higher in essential vitamins and minerals than the average civilized diet: and so long as the primitives adhere to these diets their teeth are almost free from cavities, their dental arches are perfect, and their health extraordinary when measured by modern scientific standards. As soon, however, as they begin to use white flour, granulated sugar, and canned goods of our civilization, their teeth begin to decay with astonishing rapidity.’ Tuberculosis and arthritis make their appearance, and in a hundred ways their resistance to disease declines. Within a generation the pregnancies of their women become difficult and the dental arches of their children are malformed.” Dr. Price, accompanied by his wife, made a study of primitive peoples all over the world. His book was published by himself at 1020, Campus Avenue, Redlands, California.

10% of the children had gingivitis. In addition, the amount of tooth decay had decreased by one half. ...

“The prevalence of vitamin B complex deficiencies is believed to be very high, both among the poor and the rich. Among a group of upper-income-class patients studied by Dr. Herbert Kelly and Myrtle Shepard in 1943, 76% were found to be deficient in vitamin B¹ and 77% in vitamin B². In addition, Dr. Kelly and Miss Shepard noted that when the patient had only a single food deficiency, it was in the majority of cases a vitamin B deficiency. No practicing nutritionist or dietician will be surprised by this finding. The vitamin C deficiencies are discriminatory; they affect the poor who can't afford orange juice. But the vitamin B deficiencies are democratic: they affect almost everybody who, since about 1890, has been eating refined white flour and refined white sugar.”⁶

Sir Robert McCarrison bears out Dr. Norman's verdict.

“The insufficient ingestion of vitamin B¹,” he writes, “is a common food fault, due mainly to the extensive use of vitamin-poor or vitamin-less carbohydrate foods, such as polished rice, white flour and sugar. It has to be remembered in this connection that the more carbohydrate eaten the more vitamin B¹ is required. The effects of its inadequate provision are loss of appetite, impaired digestion, decreased motility of the stomach, sluggish bowel action, impaired growth of the young during the lactating period consequent on deficiency in the mother's milk, deranged functioning of the adrenal glands (possibly a cause of distressing dreams), nervousness, loss of weight and vigor, and fatigue. In infants there may be stiffness of the arms and legs . . . fretfulness and pallor. This vitamin has an important relation to the secretion of milk, much more of it being needed during the lactation period than at other times. Its abundant provision during pregnancy is also of great importance. The richest natural source is dried brewer's yeast. Rice-polishings, bran and wheat-germ oil are all good sources of it, as are whole cereal grains.”⁷

⁶ Op. cit. pp. 43-45. *Tomorrow's Food* is published by Prentice Hall, Inc., 70, Fifth Avenue, New York, U.S.A.

⁷ *Nutrition and National Health*, pp. 40, 42 (Faber & Faber, London).

Flour-Milling and Bread

What happened to flour-milling in the period preceding 1890? The sad story is related in the chapter of *Tomorrow's Food* entitled The Broken Staff. "Seventy-five years ago," we read, "there was scarcely a substantial stream in the settled parts of America that did not turn the rumbling water wheels of one or more stone grist mills. The total number of these mills in 1884 was 27,509. Two years later 6,000 of these small mills had stopped grinding and during the succeeding decade the local milling industry was nearly extinguished. Minneapolis took over the business, by virtue of the superior productivity of the steel roller mills that the Washburn and Pillsbury Companies had adopted a decade before. From the point of view of the millers, the Hoffenberger mill had everything to recommend it. True, it turned out a flour from which the nutritionally precious germ, the mineral and vitamin-rich middlings, and the outer bran coating had been completely removed. But it was white, and it had excellent keeping qualities, for the reason that being mostly starch it had little in it to attract insects.⁸ . . . Because of its tremendous speed and output, the steam-powered roller mill was precisely the invention needed to complete the centralization of the American milling industry. And because of the serious devitalization and impoverishment of the flour it produced,

⁸ Here it will not be out of place to quote a few phrases from the speech of Lord Addison in the English House of Lords, in the debate on the Wheat Content of Bread, 28th February, 1945. The noble Lord is reported in Hansard as saying: "If you take a bigger proportion of these valuable constituents out of the wheat, what remains is a greater proportion, of starch, and you may be able to sell what you take out—they are commonly called offals, but they are not offals in the colloquial sense of the term, at any rate in a very profitable way. This is a fact; we know that it is so ... I remember calling attention to the fact that, by these modern methods, operating on this very white flour, it was possible to produce eight more quartern loaves per sack of flour than before, which meant an additional 32 lb. What of? There is, of course, only one answer to that question; water. ... 'The problem of the scientific baker is to make water stand up!' The more nearly you make your flour consist of starch only...the easier it is to make water stand up."

it played a major part in filling up the dietary deficiencies with which the nutritionists of World War II were obliged to deal. By the turn of the century most of the old mill wheels were rotting in the streams.”⁹

The results of the roller mill with regard to bread may be summarized in the words of Dr. Norman as follows: “In 1840, one ounce of genuine un-spoiled whole wheat bread made of whole stoneground wheat (not flour) contained thirty units of vitamin B1. One hundred years later, one ounce of white bread contained not thirty, but five units of vitamin B1. Seven hundred units of vitamin B1 per day are considered necessary for the maintenance of good health. The daily consumption of whole wheat bread in 1840 assured 1,200 units of natural vitamin B1, while our average daily intake today assures only 200 units, mostly synthetic. Besides being robbed of vitamin B1, the wheat berry is robbed of other known and unknown dietary factors—proteins, other important fractions of the vitamin B complex, vitamin E, and a number of essential minerals.¹⁰ To produce commercial white flour, the removal of these essential nutrient factors is considered necessary in order to decrease spoilage and to produce profits. White flour is sold to the bread or baker industries; part of the bran finds its way into the laxative factories; part of the gluten is sold to the gluten bread factories for consumption by diabetics; middlings are processed by the breakfast food and cereal factories to give the gullible their quota of morning ‘pep’; part of the wheat germ and wheat germ oil finds its way to the drug factories to be processed for pharmaceutical distribution where childless couples are urged to purchase it to restore their sex fertility—and most of this would be unnecessary if we ate foods as produced by nature.¹¹ What is left of the wheat

⁹ *Tomorrow's Food*, pp. 37, 38, 60

¹⁰ “Anemia from iron deficiency is a common cause of lowered vitality among poorer women, particularly in pregnancy, and among their infants” (Medical Research Council’s *Memorandum on Bread*, *The Lancet*, Aug. 3, 1940). According to the same *Memorandum*, the use of Baking Powder destroys the vitamin B content of bread, whether made from brown or white flour.

¹¹ “Sterility due to vitamin E deficiency is commoner in women in England

berry is sold for livestock food. Other grains and cereals, including polished rice, are subjected to similar processing.

“Briefly summarized, the steel roller mill, mono-crop agriculture, failure to conserve the soil or replenish it with humus, the combine, cyano-gas treatment, separation of grains and cereals into several fractions which are used and sold separately, the centralization of the milling industry, etc., have dangerously altered our food economy and culture with respect to breadstuffs. Sadly enough, instead of the consumer receiving nutritious bread products at a cheaper price, he buys a starch product of dubious and unproved nutritive value, which has to be enriched before it is considered fit to eat, and pays an exorbitant price for it.¹²

“Dr. Norman’s teaching is fully endorsed in an editorial on *Our Daily Bread* in the *British Medical Journal*, Oct. 13, 1951. We read therein: “It is difficult to believe that the insipid starch sponge sold as white bread really earns the alternative title of ‘staff of life.’ Yet we are assured that this is what the public wants, even though a minority craves for something more palatable—a minority which will heartily endorse Sir Edward Mellanby’s plea that whole-meal bread and flour be made more freely available. Some of the millers’ steel rollers might well play a more direct part in the re-armament program. Nutritionally there is nothing to commend in the activities of those who separate the starch from all the other valuable nutrients of the wheat grain. It is sometimes argued that milling provides a valuable food for pigs, but the separation of the two elements of the grain creates nothing, and both man and his pigs might be better for getting their proper share of the whole grain.”

A few supplementary remarks must now be made about brown bread, bleaching and phytic acid. They will serve to complete the picture.

than had been suspected. This is not surprising when one bears in mind that the best sources of the vitamin are wheat germ and green vegetables and that large numbers of the poorer people today live on diets consisting chiefly of white bread (which does not contain the germ) and containing very small amounts of green vegetables or salads” (*The Englishman’s Food*, by Sir Jack Drummond, p. 103). Quoted by Dr. Lionel Picton in *Thoughts on Feeding*, p. 168. *Thoughts on Feeding* is published by Faber and Faber, London.

¹² Lecture on the *Fundamentals of Nutrition for Physicians and Dentists*.

Brown Bread

“Writing a few years ago in the *British Medical Journal*, Mrs. V. G. Plimmer, the well-known dietitian, stated: ‘There can be no white bread versus brown controversy except among those who are ignorant of the facts.’”¹³ Why is this? Because brown bread may be 100% stone-ground whole-meal, from which real honest bread can be made, or it may be white flour, steel-roller-ground, with some of the elements that have been removed in the process thrown back. The result of this manipulation is sometimes termed wheat-meal or wheaten loaf, but it must not be confused with 100% whole wheat or whole-meal.¹⁴

Bleaching

The bleach in regular use for twenty-five years was nitrogen trichloride. In an article in the Summer (1947) issue of *Soil and Health*, a summary is given of the paper from the pen of Sir Edward Mellanby, M.D., F.R.S., on *Diet and Canine Hysteria*, which appeared in the *British Medical Journal* of December 14, 1946. Sir Edward conducted a series of experiments on dogs, and it soon became evident that hysterical outbreaks were produced by a diet containing flour treated by the agene process. Agene consisted of approximately 1% nitrogen trichloride in air saturated with water-vapor. The outbreaks were entirely absent when the same diet contained untreated flour from the same grist. Sir Edward concluded his paper with the words: “The abnormal behavior of the animals affected by the agenized flour suggests that the central nervous system is primarily affected by some toxic agent, but other organs may also be involved ... It is clear that investigations must now be made to see whether human beings are affected by bread made from flour *improved* by nitrogen trichloride.”¹⁵

¹³ *Honest Bread and that which is not*, by Bertram T. Fraser and C. Leslie Thompson, p. 12 (Thorsons Publishers, Ltd., 91, St. Martin's Lane, London, W.C.2).

¹⁴ *Honest Bread and that which is not*, p. 10.

¹⁵ The word “improved” has been italicized by me. From *Honest Bread and*

In replying on behalf of the government, after a very interesting discussion in the English House of Lords on the *Quality of Flour*, Viscount Alexander of Hillsborough said: "The noble Lord, Lord Teviot, referred to the presence of agene in bread, and he went so far as to refer to it as a 'definite poison.' I would like to assure your Lordships that the present methods of treatment of bread, which have been widely used for twenty-five years, have not been proved injurious in any way to human beings. But recent evidence has become available such as that quoted this afternoon by the noble Lord, Lord Sempill, of the possible toxic effects of this commonly used improver. Because of that evidence coming to light, certain experiments have been carried out, particularly on dogs. For this reason, a committee on which the Medical Research Council is represented has looked into the matter and has recommended in future that, instead of the improvers which have been used, and upon which these experiments have been based, chlorine dioxide should be used. This recommendation has been adopted in the United Kingdom, but I ought to warn your Lordships that it will take a little time to change over the necessary plant to give full effect to this decision."¹⁶

My readers will notice that the sole preoccupation of the minister was with the auxiliary machinery to be used in the mills to get the chlorine dioxide into the flour. He did not seem to be perturbed about the effect of this new substance on the organisms of the flour consumers. Of course, he said that the Medical Research Council was represented on the committee that recommended it. But one may well ask what the Medical Research Council was doing during the twenty-five years of the nitrogen trichloride regime.

that which is not, we learn that "the flour samples used in the experiments were subjected only to 'a normal commercial bleach.' They were not overdosed in any way." The same writer [Bertram T. Fraser] quotes from an editorial in the *British Medical Journal* as follows: "Whatever the true explanation of the action of bleached flour may be, it is clearly undesirable that food unfit for dogs should be eaten by the human subject without at least a full realization of the dangers involved. ...The estimate that 90% of the flour consumed in this country is agenised cannot fail to give rise to some anxiety."

¹⁶ *Hansard*, April 25, 1950.

For Sir Edward Mellanby did not detect all its evil effects. “One year after the Mellanby report, Dr. Anton J. Carlson announced to the American Association for the advancement of Science his belief that a-genised flour . . . is as least among the contributing factors to nervous instability among the population that could be responsible for a portion of the upcurve in public drinking. Dr. Carlson believed that although apparently normal people might show no symptoms comparable with those in dogs, a-genised flour might be the final factor responsible for producing an alcoholic.”¹⁷

Lord Douglas of Barloch spoke in the House of Lords, on 4th July, 1951, on the dangers to human health from the use of poisonous chemicals, such as D.D.T., in the growing and preparation of foodstuffs. He pointed out that not only is D.D.T. exceptionally toxic, but that there is no known antidote. “It is absorbed by plants and cannot be removed. Hence, all fruits and vegetables which have been exposed to D.D.T., are carriers of it to the consumers. Animals fed on hay or other food exposed to it are affected. Owing to its solubility in fat, milk is especially affected by it. The spraying of D.D.T. in cowsheds has been found sufficient to affect the milk, and in the United States dairy farmers have been officially advised not to do this. Butter sold on the New York market has been found with as much as thirteen parts per million of this dangerous drug. . . . D.D.T. has also been found in cigarettes up to as much as four parts per million (one part per million is enough to kill a rat)—presumably due to the spraying of the tobacco leaf. . . . Some chemicals are used for ‘maturing’ flour in the space of a few hours, whereas nature takes weeks to effect this, and also for giving to inferior flour the characteristics of better flour. Others are used for the purpose of inducing flour to rise more in order to produce a loaf which contains more air and water. . . . The use of agene has been discontinued in the United States. It took several years longer for a decision in principle to be reached in this country, and only a few weeks ago

¹⁷ *Honest bread and that which is not*, p. 64. Are we in the Irish Republic still living under the nitrogen trichloride régime? Or have we passed under the “more benign” influence of the chlorine dioxide “improver”? Two of my friends who visited a South of Ireland flour mill, in the summer of 1950, were almost overcome by the fumes of the chemical department.

the Parliamentary Secretary to the Ministry of Food stated that about 90% of the flour consumed in this country was agenised.”¹⁸

In *Pay Dirt*, Mr. J. I. Rodale, Editor of *Organic Gardening*, after having spoken of the chemical treatment of seed with poisonous material to prevent “seed-borne diseases such as smut,” and the spraying of stored wheat with cyanogas, “which is a very strong poison,” goes on to say: “This discussion has not taken into account the strong bleaches used to whiten flour. Labet, a French authority on the subject of bread, says, in the *Bulletin of Hygiene*: “The danger of chronic intoxication following the persistent use of bread made with flour that has been bleached and artificially matured by means of chemical improvers is held to be sufficiently well established to make the absolute prohibition of the use of any chemical improver in France highly desirable.” Mr. Rodale then continues: “Now we go a step further. What happens to the flour when it arrives in the bakery? In the book, *Eat, Drink and be Wary*, by P. J. Schlink, appears this statement: “The amount of lead which reaches the consumer’s stomach via bakery goods must be enormous and gravely menacing to health, judging from the foregoing statement which describes a typical condition; and from the fact recently disclosed by an analysis conducted for Consumers’ Research that ammonium carbonate, used commonly as a leavening (gas-forming)

¹⁸ Hansard, Vol. 172, No. 80, July 4, 1951. “So far as can be ascertained, infection has sometimes occurred through the consumption of contaminated food alone, or when D.D.T. has been used for a purely domestic purpose, such as moth-proofing. ...Contamination, may occur in any number of ways: through the consumption of butter or milk the product of animals which have consumed affected fodder. . . And so, although warnings against the indiscriminate use of D.D.T. have frequently been given or implied by the Soil Association, a reiteration of these warnings—which now hold additional weight in view of the increasing knowledge concerning the effects in actual practice of D.D.T. and other materials—must be made. And to back up this recommendation, Dr. Morton S. Biskind’s report, *Statement on Clinical Intoxication from D.D.T. and other New Insecticides*, which the author has kindly made available to the Association, has now been published in booklet form and can be obtained in any quantity, at 6d per copy from the Soil Association’s London Office” (*The Soil Association Information Bulletin*, June 1952, 8F, Hyde Park Mansions, London, N.W1.).

agent in certain bakers' goods such as cookies and cakes, contained, as obtained from a commercial bakery in a large mid-western city, the enormous and threatening proportion of 70 parts per million of lead. . . . Research in such contaminations is made very difficult so that a consumers' organization has the utmost difficulty in even getting samples of the very special and very peculiar materials used in the common baking industry—the various pie-filling mixtures, the highly colored and synthetic custards.¹⁹ May we not subscribe to the words of the (then) Viscount Lymington: “White bread as we eat it now is a scandal and a curse to civilization. . . . White bread, like white sugar, is a shoddy cheap food that results in £5,000,000 a year being spent in advertisements for patent medicines.”²⁰

Phytic Acid

It will be well, before leaving the question of processed flour and bread, to say a few words about the accusation brought against whole wheat bread of producing rickets in children. This accusation was made in a Report entitled *The Incidence of Rickets and Whole-meal Bread*, drawn up by two chemists, D. W. Kent-Jones and A. J. Amos, who followed up the line of research indicated by two other chemists, Widdowson and McCance, in 1942. Bertram T. Fraser examines the point at great length. “The government of Eire,” he writes, “introduced a loaf made from 100% whole-meal flour and this is blamed for the production of rickets in Dublin children because of the higher proportion of phytic acid in whole-meal. This substance runs off with lime to form an insoluble salt resulting in the loss of an element which is essential for the building of bones in growing children as well as for many other purposes. At

¹⁹ *Pay Dirt*, p. 120 (The Devin-Adair Company, New York).

²⁰ *England and the Farmer*, p. 19. Viscount Lymington is now the Earl of Portsmouth. It is not surprising that C. Henry Warren wrote some years ago: “Medical science is largely occupied in adapting our bodies to an unnatural way of living, just as agricultural science is largely occupied in adapting our land to an unnatural way of farming. The results are by no means encouraging either way” (*England and the Farmer*, p. 66).

first the chemists' arguments seemed to be sound, so sound, indeed, as to lead one 'high authority,' according to the authors of the Report, to say that never again would he be so foolish as to advocate whole-meal bread after having seen so much misery and ill-health caused thereby.

"But the argument is not so sound as it appears, and the Report itself states the solution to the problem, although the authors of it have passed it over very casually. Kent-Jones and Amos agree that there was a deficiency of lime in the Dublin children's diet. 'It may well have been,' they say, 'that the intake of calcium of the poorer classes in Dublin has always been on the low side, but it was apparently sufficient to prevent the deficiency disease of rickets occurring.' They seem to have been satisfied because there was enough calcium to prevent rickets so long as the bread was white—a very poor standard indeed. Obviously the children were eating too much bread and too little lime-rich food, and to replace whole-flour by flour of lower extraction was simply to rob them further, but in less immediately obvious ways. When rickets appeared after the introduction of 100% whole-meal, what the investigators should have seen immediately was that the children were living in conditions of lime-starvation."²¹

The authors of the Report admit that the trouble could have been met by increasing the consumption of calcium, for the Report concludes: "It is true that to counteract the troubles the total intake of calcium can be increased so that if some is rendered unavailable there will still be a sufficiency available." "Instead of advocating such a procedure," writes Mr. Fraser, "they preferred to condemn whole-meal. The Dublin diet ought to have been gone into with a view to finding out whether it was well balanced, and inquiry made into such simple questions as to whether the vegetables were being conservatively cooked, were any raw greens being eaten daily and was the milk pasteurized and so made unfit for children to drink. Investigation along these lines would soon have revealed the true cause of the rickets."²²

²¹ *Honest Bread and that which is not*, pp. 19, 21, 24.

²² *Honest Bread and that which is not*, p. 25. "A quart of fresh unpasteurized

Mr. Fraser, as we have seen, examines the phytic acid bogey very seriously. The authors of *Tomorrow's Food* do not attach so much importance to it. "During World War II," they write, "the alleged 'phytic acid' hazard of whole grain bread caused a similar and equally ephemeral alarm. Experiments by McCance and Widdowson appeared to show that the large amount of phytic acid in whole grain bread caused a drop in the absorption of calcium. In 1946 the 'phytic acid' bugaboo was authoritatively disposed of by the careful research of Walker, Irving, and Fox sponsored by the National Research Council of South Africa. The South African investigators showed that the human body quickly adjusts to the higher phytic acid content of whole grain bread and that the initial loss of calcium is soon made up. This answers the question: Why did the peasant populations of Europe never experience any calcium deficiency because of their consumption of whole grain bread and flour? Realistic food scientists in this country had been prompt to ask this question when the 'phytic acid' bugaboo was first given currency by the commercial milling and baking interests."²³

When we take account of the fact that calcium was added to bread in England in 1942, and that the addition was made compulsory in 1943,²⁴ it seems even more noteworthy that the report of Kent-Jones and Amos should not recommend that procedure but attack whole-meal flour. Since money can be made by 'enriching' flour as well as by devitalizing it, it is significant that all the attention is devoted to the onslaught on the nutritionally superior food. Needless to say, the evil effects of pasteurization on the calcium in milk were not mentioned in the report. It is im-

milk contains a third of the adult requirement of vitamin C. Pasteurization robs us every year of as much ascorbic acid as is contained in the entire citrus crop of the United States. It also robs us of some calcium, which pasteurization converts to un-assimilable forms. Are these losses any longer necessary to ensure that milk may not serve as a carrier of such diseases as bovine tuberculosis, septic sore throat, scarlet fever, typhoid, diphtheria, and undulant fever? Scarcely." (*Tomorrow's Food*, p. 102).

²³ *Tomorrow's Food* by J. Rorty and N. Philip Norman, M.D., pp. 64, 65.

²⁴ Speech of Viscount Alexander of Hillsborough (*Hansard*, April 25, 1950)

perative that food-processing combines be compelled to practice social justice and to subordinate their private profitmaking to the Common Good.

Processing of Food in General

I have devoted so much space to bread, because of its importance, that I must limit myself to some general observations concerning other foods. The work is simplified for me, however, by the excellent Appendix I, contributed by Dr. N. Philip Norman to *Tomorrow's Food*. From that very valuable statement, which I strongly recommend to my readers to study in its entirety, I take a few extracts: "Food in modern times undergoes amazing treatment. Provident nature has given us foodstuffs that are perfect for man's utilization, but we are not content. We mutilate the original food pattern: refine, polish and separate it into fractions; hold it in undated cans or packages for indefinite periods; add chemical preservatives; cook it carelessly; and finally, add vitamins and minerals to make it fit for human consumption. ...Can there be any explanation for this meddling and mutilating of our food except huge profits to processing concerns? Certainly the public's health is deriving no benefits from such tampering.²⁵ ...Consider another sign of the times—the constant increase in size and number of hospitals. ... What we are suffering from is malnutrition, plus the innumerable ills that follow in its wake. ...

"Large businesses have developed for handling our foodstuffs. They now dominate our minds, and it will require unremitting, concerted efforts for us to free ourselves. Their attention has not primarily been focussed on healthier human beings. As a result of advertising campaigns and clever propaganda, we have come to think as they want us to think; and we have accepted what they have told us as facts. Not only have our thinking and acting been influenced, but our tastes have been so conditioned

²⁵ Dr. Norman illustrates this remark by a reference to the number of rejections for lack of health in World Wars I and II.

that we now crave the nutritionally minus concoctions they prepare for us To elucidate what has been happening to our food supply, we give a few examples:

“Polishing rice—which robs the cereal of its anti-neuritic factor.

Separating grains into fractions instead of using the whole grain—which gives us bread and cereals of inferior quality. ‘Refined’ table sugar—all minerals and vitamins are extracted from sugar cane or beet juice for this product. Products made from ‘refined’ sugar: sweet beverages, confections, and bakery commodities.

Combining berries and fruits with large quantities of ‘refined’ sugar in jellies, jams and preserves.

Citrus fruits, picked before they are ripe or subjected to gas treatment to develop color.

Prepared and pre-cooked breakfast foods and cereals. Bolted (literally filtered) flours, chiefly wheat and corn. Meats and fish are...soaked in ‘smoke solutions’ or injected with...chemicals and ‘smoke solutions’. . . . Mass production of eggs—which gives us non-fertile eggs, devoid of an essential hormone. ...Addition of artificial coloring and flavoring to foods gone insipid because of processing, etc., etc. ...Homogenized milk!”

“Although research in nutrition has revealed that the caloric and biologic (quality) food values are interrelated, it is with the latter that we are chiefly concerned. When we ask how many calories a certain meal contains, we are inquiring into the amount of heat units it will produce. The benefits that man derives from food, however, cannot be measured only in calories; food is not to man what coal is to a furnace. One of these benefits has to do with disease prevention. ...Lowered resistance follows faulty nutrition as night follows day. Many refined or otherwise processed ‘new foods’, such as those we have already listed, have been robbed of vital, health-promoting factors. The food processors earn large profits for their mutilation of food patterns, which if left undisturbed are entirely right for our consumption and are not in need of being ‘enriched,’ ‘restored,’ or ‘fortified.’ Food so devoid of nutritional value as to require ‘restoration,’ ‘fortification,’ or ‘enrichment’ is not wholesome food. ...As a chemical nutritionist, the writer has

had considerable experience in the practical application of nutrition principles to his patients.” It would be possible to give what may be termed an *a posteriori* proof of the physical degeneration caused by processed foods, by selecting passages from Dr. Weston A. Price’s fine book, *Nutrition and Physical Degeneration*, already alluded to. The book is illustrated by photographs taken all over the world. What Dr. Price says about two countries as far apart as Switzerland and New Zealand is typical of what he found everywhere, as a result of the introduction of processed in the place of natural foods. Of Switzerland he reports: “High immunity to dental caries, freedom from deformity of the dental arches and face, and sturdy physiques with high immunity to disease were all found associated with physical isolation, and with forced limitation in selection of foods. This resulted in a very liberal use of dairy products and whole-rye bread, in connection with plant foods, and with meat served about once a week. The individuals in the modernized districts were found to have widespread tooth decay. Many had facial and dental arch deformities and much susceptibility to diseases. These conditions were associated with the use of refined cereal flours, a high intake of sweets, canned goods, sweetened fruits, chocolate, and a greatly reduced use of dairy products. I inquired of several clinicians in Switzerland what their observations were with regard to the association of dental caries and tuberculosis among the people of Switzerland. I noted that the reports indicated that the two diseases were generally associated. We shall find a corollary to this in many studies in other parts of the world.”²⁶

On pages 207, 208, 210, 211, Dr. Price gives excellent photographs both of Maori and white inhabitants of New Zealand. The following are some of his comments on the photographs: “Since the discovery of New Zealand the primitive natives, the Maori, have had the reputation of having the finest teeth and finest bodies of any race in the world. Only one tooth per thousand teeth had been attacked by tooth decay before they came under the influence of the white man. In striking contrast with the beautiful faces of the primitive Maori, those born since the adoption of de-

²⁶ Op. cit. pp. 42, 43.

ficient modernized foods are grossly deformed. Note the marked under-development of the facial bones, one of the results being narrowing of the dental arches with crowding of the teeth and an under-development of the air passages. The original primitive Maori had reportedly the finest teeth in the world. The whites now in New Zealand are claimed to have the poorest teeth in the world. An analysis of the two types of food reveals the reason.”

The Remedy

The remedy obviously demanded by commonsense is the re-organization of our methods of dealing with food and the re-education of our people, “Could it not be successfully argued,” write James Rorty and Dr. Philip Norman, “that a public investment of money, education and administrative energy in the rationalization of our food economy and culture, all the way from the farm to the dinner table, to the measures of a biological accountancy, would net greater gains in health than an equal investment in medical therapy?”²⁷

Two obstacles lie in the way of that sane attitude. As the first obstacle to sane reform concerns the medical profession, I shall allow doctors to put it before my readers.

Nutrition and Prevention of Ill-Health

In the lecture on the *Fundamentals of Nutrition*, from which I have already quoted, Dr. Philip Norman expresses the point admirably: “In the past, in isolated instances only did physicians drop their medicine bags long enough to question the relation of faulty or deficient food to the physical ailments that they were treating. Even now, despite the numerous positive findings of nutritional research, the rank and file of physicians and dentists ignore the enormous therapeutic potential which is inherent in foods of good biologic value. . . . Public health is no longer a matter

²⁷ *Unfitting the Unborn* (Article reprinted from *The Land*, 1946).

of federal, state, and municipal appropriations of huge sums of money for therapeutic facilities available to everyone. Health can be purchased in a well organized food culture—it cannot be purchased as a commodity in hospitals, clinics, or custodial institutions. In the last analysis, physicians, hospitals, and other medical service institutions are in the business of treating sickness. Until we overcome our distorted therapeutic habituations and cease to think in terms of remedial measures for sick people, our health programs shall be farcical. ...

As medical and dental therapists, our concern should be directed toward the prevention of physiobiologic wreckage, which is largely the end result of improper nutrition and improvident living.”

The well known Medical Testament of the Local Medical and Panel Committee of Cheshire sets forth the same truth in eloquent terms. Speaking on behalf of the 600 family doctors of the County Palatine, they said: “After more than a quarter of a century of medical benefit under the National Health Insurance Act... we feel we are in a position to review our experience of the system. ...How far has the Act fulfilled the object announced in its title—‘the Prevention and Cure of Sickness’? of the second item we can speak with confidence. If postponement of the event of death be evidence of cure, the object has been achieved. ...The fall in fatality is all the more notable in view of the rise in sickness. Year by year doctors have been consulted by their patients more and more often, and the claims on the benefit funds of societies have tended to rise. Of the first item, ‘the Prevention of Sickness,’ it is not possible to say that the promise of the Bill has been fulfilled... on that first and major count the Act has done nothing. We feel that the fact should be faced.

“Our daily work brings us repeatedly to the same point, ‘this illness results from a life-time, of wrong nutrition!’ The wrong nutrition begins before life begins. ‘Unfit to be a mother’—from under-nutrition or nutritional anemia—is an occasional verdict upon a maternal death. For one such fatal case, there are hundreds of less severity where the frail mothers and sickly infants survive.... Though we bear no direct responsibility for such problems, yet the better manuring of the home land so as to bring an ample succes-

sion of fresh food crops to the tables of our people, the arrest of the present exhaustion of the soil and the restoration and permanent maintenance of its fertility concern us very closely. For nutrition and the quality of food are the permanent factors in fitness. No health campaign can succeed unless the materials of which the bodies are built are sound. At present they are not.

“Probably half our work is wasted, since our patients are so fed from the cradle, that they are certain contributions to a C3 nation. ... This is our medical testament, given to all whom it may concern—and whom does it not concern? ... We cannot do more than point to the means of health. Their production and supply is not our function. We are called upon to cure sickness. We conceive it to be our duty in the present state of knowledge to point out that much, perhaps most of the sickness, is preventable and would be prevented by the right feeding of our people. We consider this opinion so important that this document is drawn up in an endeavor to express it and make it public.”²⁸

Col. Sir C. Stanton Hicks, Professor of Human Physiology and Pharmacology at the University of Adelaide, gave an address at the Kingsway Hall, London, on December 6, 1950. The address was delivered under the auspices of the Soil Association and was entitled *Soil, Food, Health and Commonsense*. I shall have occasion to refer to some portions of this fine lecture in a later chapter. Here I wish simply to quote a reply given by the Professor to a question put him at the conclusion of the address. To the question: Do the Japanese eat polished or unpolished rice? Sir C. Stanton Hicks replied as follows: “They eat, if they can get it, polished rice, because the snob value of white rice has the same effect on them as it has on us. The second point involved is that in industrial processing, it is much more profitable for a large concern to corner the rice crop and by polishing it to be able to store it until sold. Once the rice has been deprived of its husk, which takes with it the rice germ, the stuff is sterilized, and can be kept indefinitely. We have the same situation here, with wheat

²⁸ Quoted from the reprint issued by the Soil Association Ltd., and with the kind permission of the late Dr. Picton, Secretary of the Committee in 1939, when the Testament was published.

and flour. It is devitalized and bleached. We like it that way and have not yet discovered that, by liking it that way, we may perhaps be literally digging our graves with our teeth.”²⁹

A fourth testimony is found in Dr. G. T. Wrench's book, *The Wheel of Health*. In the Introduction he describes how, as a medical student, he often asked his fellow-students and himself why they were all the time studying disease and not health. In other words, he was convinced that their studies should have the positive aim of producing health and should be guided by the examination of healthy people and of the conditions that made them so, instead of the merely negative aim of curing sickness. His book tells how, under the guidance of Sir Robert McCarrison, hope of a positive ideal was reawakened. Sir Robert made him acquainted with a people of unsurpassed health and physique and gave him the reasons therefore: healthy food from healthy soil.

Planning and Regimentation

There is, however, a far more serious obstacle to sane reform than the lack of knowledge of the interrelation between healthy soil, healthy plants and animals, and healthy human beings. Locke's Liberalism, by erecting each section of human activity, money-manipulation included, into a separate domain with its own autonomous end, completely independent of the final end of man as a member of Christ, has resulted in the domination of society by those who create and manipulate money, and in the disintegration of the organic unity of society, based ultimately on membership of Our Lord's Mystical Body. Food is sectioned for gain, work is no longer accompanied by the pleasure of a function discharged as a member of Christ and by opportunities for creative expression, and family life is broken up.³⁰ The

²⁹ Copies of the address can be had from The Soil Association Ltd., 8F, Hyde Park Mansions, London, N.W.1.

³⁰ “The worker demands more and more money. He needs it for conversion into compensatory ‘pleasures.’ ‘Pictures,’ ‘dogs,’ professionalized ‘sport,’ gambling in all its forms, are essentially avenues of escape from frustration” (*From*

manufacturers and manipulators of money do not practice social justice and that attitude has affected the minds of all. "The whole economic life," writes Pope Pius XI, "has become hard, cruel and relentless in a ghastly measure,"³¹ for the domination of money inevitably spells the decay of supernatural charity.

Instead of striving to put the art of money-manipulation in the place that belongs to it as an auxiliary art, of strengthening family-life, and of restoring the organic unity of society on a vocational or functional basis, re-imbued with the principles of right dealing which spring from accepted membership of Christ, new mechanical regulations are being devised to palliate some of the ill-effects of disorder.³² Two results of these palliatives called "social services" are becoming evident. One is the growth of central control over personal and family life, and the other is the increase of legislation hostile to membership of Christ. A brief examination of the national Health Schemes advocated in different countries, including Ireland, will reveal the presence of these two characteristics.

This, however, will not surprise anyone, in view of the forces working behind the scenes for central control. The chief of these co-ordinating forces is the Fabian Society, of which we must now say a few words.

the Ground Up, by Jorian Jenks, p. 124).

To be fully human, work must be as far as possible artistic, that is, it must be work, in which a form, intellectually apprehended, is incorporated in matter confided to an artisan to be elaborated for the Common Good. "The elimination of the soul in labor has thrown men back upon their animal nature. Deprived of spiritual or emotional satisfaction in their work is it any wonder they seek this satisfaction in the gratification of their lower appetites, the stimulant of these ever needing to be stronger and stronger? Hence the prevalence of sensational literature, films and plays of the lowest type, these being necessary to replace the stimulant of the spirit which they have lost" (*Flee to the Fields*, pp. 184, 185).

³¹ *Quadragesimo Anno*. This hardness is mentioned among "the ultimate consequences of the individualistic spirit in economic affairs."

³² Cf. pp. 17, 18, 19 in the fine pamphlet, *The Principles Against State Welfare Schemes* by Rev. E. J. Hegarty. D.D.

The Fabian Society and Central Planning

The definition and aims of the Fabian Society are given by the Fabians themselves as follows:

“The Fabian Society consists of socialists. It therefore aims at the reorganization of society by the emancipation of Land and Industrial Capital from individual ownership and the vesting of them in the community for the general benefit. In this way only can the natural and acquired advantages of the country be equitably shared by the whole people. The Society accordingly works for the extinction of private property in land, ... for the transfer to the community, by constitutional methods, of all such industries as can be conducted socially... The Society is a constituent of the Labor Party and of the Internationalist Socialist Congress; but it takes part freely in all constitutional movements, social, economic, and political, which can be guided towards its own objects.”³³

The best account of the foundation and activities of the Fabian Society is contained in *Socialism Unmasked*, by A. N. Field. The dominant personalities in the Society were Sidney Webb, later Lord Passfield, and George Bernard Shaw.³⁴ From the start, they adopted the policy of propagating collectivism aiming at the extinction of all private enterprise and insinuating it into every sort of organization, sometimes calling it Socialism but usually not calling it by that name. “The actual membership of the Society has never been large, but it has been and still is, a most influential and sinister body. *The London Evening Standard* of November 1, 1930, said that many Labor members were then talking of the way the Fabian Society dominated the Ramsay McDonald Labor government of that time...adding ‘Practically every recent appointment,

³³ *Waters Flowing Eastward*, by L. Fry (Third Edition, p. 219).

³⁴ With regard to George Bernard Shaw’s ideas and the Fabian Society, I beg to refer to Chapter 8 in *The Rulers of Russia and the Russian Farmers*. The following quotations from Shaw will be found there: “I am a Communist but not a member of the Communist Party. Stalin is a first rate Fabian. I am one of the founders of Fabianism, and as such very friendly to Russia.” “The Fabian Society, having made Russia a great Fabian State, has now to make Wallace succeed Franklin Roosevelt as President of the United States.”

either to high or low office, in the Labor Administration, has been made from the membership of the Society, the latest examples of which are the new Air Minister, Lord Amulree, and the new Solicitor General, Sir Stafford Cripps. I am told that at least 90% of the members of the government are on the rolls of the society, and that contrary to regulations, so are a good many highly-placed civil servants. . . . This ascendancy is, of course, due to the all-powerful influence of Lord Passfield and his wife, Mrs. Sidney Webb.”³⁵

A. N. Field describes at some length how the Fabian Society worked at permeating, first the British Liberal Party and then the Labor Party, through capturing the trade unions. “The trade unionist was taught that the true function of the unions was not collective bargaining as between employer and employed, but rather the waging of a class war by which the employer—the supposed enemy of the worker—was to be suppressed.”³⁶ The Independent Labor Party (I.L.P.) was the chief means by which the trade unions were captured for “Socialism,” and “as early as 1893 in a joint Manifesto of British Socialist Bodies, comprising the I.L.P., Fabian Society and the Social Democratic Federation, Communism was adopted as the objective. “Our aim, one and all,” said the Manifesto, “is to obtain for the whole community complete ownership and control of the means of transport, the means of manufacture, the mines and the land. Thus we look to put an end forever to the wage system, to sweep away all distinctions of class, and eventually to establish national and international communism on a sound basis.” The only thing left out of the full Marxian program was the use of violence to effect the proclaimed ends. . . . But the socialists have never ceased to show their sympathy with those who do use force for the attainment of these ends. “That which is generally called Socialism,” said Lenin, “is termed by Marx the first or lower phase of Communist Society.”³⁷ The leader of the Independent Labor Party was Keir Hardie, a tool of Engels, Marx’s friend.

³⁵ *Socialism Unmasked*, p. 13.

³⁶ Quoted by A. N. Field from W. V. Osborne’s *Sane Trades Unionism*.

³⁷ *The State and Revolution*.

Oxford and Cambridge Universities were subjected to permeation by Fabians from an early date. By 1912, “Mr. Clifford Allen (now Lord Allen of Hurtwood) was able to launch the University Socialist Federation. . . . The seepage of Pink and Red ideas through the University Colleges of New Zealand and the British Empire generally is testimony to the efficiency of the Fabian Society ‘permeation.’ The virus runs right through from the British Universities to primary school teachers in country towns in New Zealand.”³⁸ It must be added, in view of recent events in Ireland, that there is a branch of the Fabian Society in Trinity College, Dublin.³⁹ Will the next objective be the permeation of University College, Dublin?

The outstanding achievements of the Fabian Society have been the founding of the London School of Economics in 1894, and of the body known as P.E.P. (Political and Economic Planning), secretly launched in 1931.

The London School of Economics “received a handsome endowment under the will of Sir Ernest Cassel, the Jewish International Financier, former partner with the late Jacob Schiff of Kuhn, Loeb & Co., New York, who was mixed up both in the founding

³⁸ *Socialism Unmasked*, p. 14.

³⁹ “The need for, and wisdom of, the prohibition against attendance at Trinity College has recently been strongly emphasized. Certain Catholic graduates of Trinity College, whilst openly parading their Catholicity, have at the same time publicly set themselves up in opposition to a fundamental part of the Catholic religion, namely, the teaching authority of Bishops, and, in addition to other serious scandal, they have, by their action, induced confusion in the minds of many Catholics regarding the binding force of episcopal teaching. Subject to the supreme magisterial authority of the Holy See, Bishops are the authentic teachers of faith and morals in their own dioceses, and this authority includes the right to determine the boundaries of their jurisdiction—in other words, to determine in case of doubt whether faith and morals are involved, so that one cannot evade their authority by the pretext that they have gone outside their proper sphere. A familiar pretext in this connection is that the Church has no right of interference or guidance in political or social activities. It is unfortunately necessary for me to say that this is a grave error, and that it is opposed to the explicit teaching and practical actions of many of the Popes” (Most Rev. J. Kinane, D.D., Archbishop of Cashel, at Rockwell College. *The Tipperary Star*, June 9, 1951).

of the United States Federal Reserve system and the financing of the Russian Revolution.”⁴⁰ Lord Haldane later explained that he induced Sir Ernest Cassel to give the money, because ‘our object is to make the institution a place to raise and train the bureaucracy of the future socialist state’. . . . The school is notorious as a hive of Pink and Red propagandism.”⁴¹ One of its best-known professors was the Marxian Communist, the late Harold J. Laski, who wrote a glowing foreword for the American edition of Karl Marx’s *Communist Manifesto*. In a broadcast to the Communist Meeting in Madison Square Garden, New York, September 24, 1945, in aid of Spanish Red murderers of priests and nuns, Laski denounced the Church three times and attacked it as a rich monopolist.⁴²

The first chairman of the P.E.P. was Sir Basil Blackett of the Bank of England, and on his death he was succeeded by Israel Moses Sieff, deputy Chairman of the Chainstores, Marks and Spencer, Ltd., Grand Commander of the Ancient Order of the Maccabees, and Vice-President of the English Zionist Federation. “Mr. Sieff’s idea,” writes Eric D. Butler, “is to run the whole nation as one big trust. By 1934 ‘P.E.P.’ was in action in the following organizations:

Milk Marketing Board, Electricity Grid, British Broadcasting Corporation, Import Duties Advisory Board, Town and Country Planning Board, United Steel Companies Ltd. The following extract appeared in an English journal in 1940: ‘The Political and Economic Planning group, under the chairmanship of Mr. Sieff, is out to reduce every public and private activity in England to a compact-mechanism of state-aided monopolies, combines and chain-stores, under the control of a few financiers. . . . This wonderful and genial movement for the enslavement of Great Britain is making fair headway, and has succeeded in laying hands on pigs, bacon, milk, potatoes, turnips, beans. . . . The latest to join the movement is the National Birth Control Association, which has, accord-

⁴⁰ *Socialism Unmasked*, p. 15.

⁴¹ *Socialism Unmasked*, p. 15.

⁴² Cf. *The Pay Case*, by Joseph P. Kamp, pp. 15, 16. Frank Fay, a star actor and a Catholic, protested against the meeting, because the program included an attack on the Catholic Church.

ingly, altered its name to Family Planning Association. It will tell when and whom to marry, how many children to bring into the world, when to divorce, when and how to die, all according to the lofty standards of a group of financiers' needs and benefits'.⁴³

"Mr. Sieff, Chairman of P.E.P., embodies his ideas on planning in a remarkable pamphlet entitled *Freedom and Planning*. This document was kept secret for some considerable time before copies were obtained and given publicity.⁴⁴ In a broadcast issued by P.E.P., dated April 25, 1933, the following extract emphasizes the secrecy and insidious policy of this group: 'You may use without acknowledgment anything which appears in this broadsheet understanding that the broadsheet and group are not publicly mentioned, either in writing or otherwise. This strict condition of anonymity, upon which the broadsheet goes to you, is essential, in order that the group may prove effective as a non-partisan organization making its contribution outside the field of personal and party polemics.'⁴⁵ Here is what Mr. Sieff has to say about farming and private enterprise in general: 'Whether we like it or not—and many will dislike it intensely—the individualistic manufacturer and farmer will be forced by events to submit to far-reaching changes in outlook and methods. ...The danger is that in resisting them, because he regards them as encroachments on what he calls his freedom, he will make things worse for himself and for the community. Resistance is likely to play into the hands of those who say that tinkering

⁴³ *The Enemy within the Empire: A Short History of the Bank of England*, p. 22. It must be added here that "Sir William Beveridge is a well-known Fabian and associate of the Political and Planning Group. He was a co-worker with Mr. Lloyd George in 1911 at the introduction of National Health Insurance based on the original German scheme. He was also largely responsible in bringing forward National Unemployment Insurance, which also originated in Germany and now seeks to introduce a comprehensive system of state insurance backed with proposals for compulsory labor." (MD. Nov. 1943. Paper for private circulation only). He was also active in regard to state medicine.

⁴⁴ The full text of this document first appeared in *Waters Flowing Eastward*, by L. Fry.

⁴⁵ *The Enemy within the Empire: A Short History of the Bank of England*, p. 23.

is useless and that full-blooded Socialism or Communism is the only cure. ...The conclusion seems unescapable that whether in the field of town or country planning or in that of agriculture (or rural) planning, or in the organization of industry, it is not possible to make reasonable progress without drastic powers to buy out individual owners of land. ...What is required, if only with a view to equitable treatment of individuals is transfer of ownership of large blocks of land—not necessarily of all the land in the country—but certainly of a large portion of it—into the hands of the proposed Statutory Corporations and Public Utility Bodies and of Land Trusts. In many cases all that would be needed would be, the conversion of rights of ownership of land into rights of participation as shareholders or stockholders in the new Corporations or in Land Trusts.⁴⁶

According to Mr. Sieff also, effective use must be made of “biological knowledge to improve the human race...to shift the emphasis from negative to positive health.” The mode of effecting the improvements may certainly not be in accordance with the moral law binding on members of Christ.

Orders in Council

Another sinister feature that follows from Fabian and P.E.P. activities is the increase of Orders in Council. “The entry of Great Britain into war in 1939 witnessed the immediate introduction of Orders in Council, authorized under the Emergency Powers (Defense) Act and conforming to the plans of P.E.P. At the same time, an immense propaganda, conducted through the B.B.C., the press, an amazing volume of ‘Left’ books, the cinema and the Army Bureau of Current Affairs, assured the public that ‘planning’ was ‘inevitable,’ that there could not be any return to the old order of things, and suggested that any opposition to the uprooting of tradition, the absorption of small and independent businesses into larger units, and their linking to ‘Big’ business, was not only opposed to the war effort, but was ‘Fascist’. ...Orders in

⁴⁶ Ibid, p. 24, and *Waters Flowing Eastward* by L. Fry.

Council are government by regulation. ... That the war was used exactly as planning had designed, has been confirmed by subsequent developments.⁴⁷ Since the Socialist government came into office, the Supplies and Services (Transitional) Powers Bill has been passed. It gives the government power to continue to govern by regulation for five years; those powers were exercised by the war government only for one year at a time. To see this in proper perspective, it is necessary to consider the statement, published in 1932, and made by Sir Stafford Cripps in a booklet entitled *Can Socialism come by Constitutional Means?* 'The government's first step will be to call Parliament together and place before it an Emergency Powers Bill, to be passed through all its stages on the first day. This Bill will be wide enough in its terms to allow all that will be immediately necessary to be done by ministerial orders. These orders must be incapable of challenge in the courts or in any way except in the House of Commons.' This represents a marked advance of the menace to which Lord Hewart directed attention in *The New Despotism*.⁴⁸

In view of the trend of events in Ireland as well as in England, I inserted some passages from Lord Perry's pamphlet, *Beware Bureaucracy*, and from Lord Hewart's book, in *The Mystical Body of Christ and the Reorganization of Society*. Particular attention is directed to the following; "The complaint is not that rules and regulations are made, though they are made, to be sure, in the most embarrassing multiplicity. The complaint is that they are made at such a stage, in such a form, and in such circumstances as to deprive at one and the same time, both Parliament and the law courts of any real authority in relation to them. The citizen is delivered over to the department. The department becomes judge in its own cause. The measure which produces these results is itself the handiwork of the department. More than that the method is not occasional or sporadic. It has become quite systematic.

⁴⁷ In 1938 a broadcast sheet called Planning, issued by P.E.P., stated: "We have started from the position that only in war, or under the threat of war, will a British government embark on large scale planning."

⁴⁸ *Review of the Crisis*, published in 1947 by Tidal Publications, Sydney.

The conclusion is irresistible that it is manifestly the offspring of a well thought out plan.”⁴⁹

On April 5th, 1951, His Grace the Archbishop of Dublin, on behalf of the Irish Hierarchy, was obliged to write to the then head of the Irish government: “In implementing this particular (Mother-and-Child Health) scheme the state must have recourse in great part to ministerial regulations, as distinct from legislative enactments of the Oireachtas” (*The Irish Press*, April 12, 1951).

Fabianism on Both Sides of the Atlantic

Under the existing monetary system, with its concentration of power in the hands of a few, some people have not enough monetary tickets to exchange for all the medical attention demanded by the steadily increasing ill-health of the population. This increasing ill-health results to a large extent from a lengthy period of faulty nutrition, due to profit-seeking irrespective of the common good, on the part of liberalistic Big-business. The astute planners behind the scenes, however, say that the way to remedy the situation is not to reform the monetary system or to strive to undo the defective nutritional methods and habits, inculcated by persistent advertising, but to “rationalize” the medical services and place them under a central authority, the Minister of Health, who will pursue a definite policy, “according to plan,” for the improvement of the human race.

This comprehensive rationalized medical service has to be paid for, though it is called “free.” It will be paid for as usual “by the taxpayer, who under another aspect is the potential patient. In other words, everybody is to be taxed of some of his ‘general’ tickets, for money is really a general ticket entitling the holder to an unspecified service, a service chosen by the holder, such as the provision of goods, or of medical attention, or of a railway journey..., and in exchange is to be given some ‘limited’ tickets—coupons or forms, in-

⁴⁹ *The New Despotism*, p. 154. *The New Despotism* is published by Ernest Benn, Ltd., London. Cf. *The Mystical Body of Christ and the Reorganization of Society*, pp. 543–545.

stead of money. These tickets entitle the holder to 'positive' health; they are no good for potatoes. 'Positive' health is the commodity delivered by the 'organized' profession acting under the orders of the Minister of Health, and is the sort of health that the minister and his advisers think is 'good' for people or is 'in the public interest.' Very likely it would include some features which some patients would not choose for themselves. ... It is the duty of the minister to satisfy himself that the citizen is getting the 'positive' health he ought to have. ... Obviously full medical records will have to be made by the 'practitioners', and these will have to be forwarded to 'higher authority' for scrutiny and filing. Thus the minister will be able to know that the citizen is getting his 'positive' health and fulfilling his obligation... The minister will know everything, the full medical history from the cradle (and before, when we get positive eugenics)... so there can be no question of a private contract between doctor and patient. ... The essence of private practice is its privacy. It means the right of the patient to a completely confidential relationship with his doctor, secure in the knowledge that a doctor's lips are sealed, that any medical records are solely for the guidance of the doctor, to be seen by no one else. And it means too that the patient brings to the doctor the problems that are in the most intimate way his own problems, and that he brings them of his own choice and on his own initiative. ... One of the effects of turning the medical profession into an 'organized' public service under an authority would be very similar to the effect of instituting censorship of mail. Even though we know that the censors are impersonal in their job, the mere knowledge that what we are to write will be read by alien eyes subtly alters what we say. And since a necessary consequence of organizing the profession under a central authority is that the patients pay their "fees" to this authority, which thus becomes responsible for the service rendered by each doctor to each patient, it must be concerned with personal records, so that it can judge the service being given. Thus in each case we have an intrusion into a peculiarly unique, private, individual, and personal relationship."⁵⁰

⁵⁰ *The Problem of the Medical Profession: A Political Primer for Patients and*

Before we pass to the other side of the Atlantic, let us see what the writer from whom we have just been quoting has to say: firstly, about state medicine and democracy; secondly, about the identity of the planners behind state medicine.

“Democracy for patients,” writes B.W.M., “means putting individual patients in a position to get the results they themselves choose. This is really a question of availability.⁵¹ ...Everybody who uses the word ‘democracy’ seems to have a different meaning for it. If, however, we proceed from the idea that it is the opposite to totalitarianism, which is generally agreed, it is obvious that it must be decentralization of policy. That is to say, democracy is the system where the choice of results to be obtained is to be made by the individual concerned. ...The government has made it clear that it proposes to organize the medical services under the authority of the Minister of Health. Thus we would have a centralized administration. But it is also proposed that decisions of policy should rest with the minister, which means that the organization

Doctors, by B.W.M. (K.R.P. Publications, Liverpool 2, pp. 9, 11, 2, 4). This primer was published several years ago for the guidance of patients and doctors with regard to what lay ahead for them in Great Britain.

On October 10, 1950, the Most Rev. J. Staunton, D.D., Bishop of Ferns, as Secretary to the Irish Hierarchy, wrote as follows: “The proposed (Mother and Child Health) service also destroys the confidential relation between doctor and patient and regards all cases of illnesses as matter of public records and research without regard to the individual’s right to privacy” (*The Irish Press*, April 12, 1951).

⁵¹ “If money is made available to provide you with increased medical service, it should be given to you, not to various officials, so that you remain the employer of your own doctor. This is already in operation in New Zealand, where the doctor gives a receipt for every visit, which entitles the patient to receive the standard fee” (*You and the State Doctor*, by Charles Mellick, p. 9). “The right to provide for the health of children belongs to parents, not to the state. The state has the right to supervene only in a subsidiary capacity, to supplement, not to supplant. It may help indigent or negligent parents; it may not deprive 90% of parents of their rights because of 10% necessitous or negligent parents. It is not sound social policy to impose state medical service on the whole community for the pretext of relieving the necessitous 10% from the so-called indignity of the means test” (Letter of the Most Rev. J. Staunton, D.D., as Secretary to the Irish Hierarchy, April 10, 1951).

is to be totalitarian. ...Now the totalitarian idea involves the permanent organization of the Society as a whole, a fitting-in to a special pattern of all its members, to carry out some purpose defined from above. What are the purposes about which society can be organized? The most obvious is war, and we find society organized as a matter of course on the totalitarian pattern to carry on war. ... In the absence of war, some other function must be found about which society can be organized, and the only practicable function is work, or employment, as an end in itself. ...The growing difficulty of finding employment short of the sabotage of war will and does provide a perfect excuse for organization under an authority whose business it is to provide 'work.' Just as everything must be sacrificed to war, so everything must be sacrificed to 'employment for all.' It justifies the penalties proposed in the *Beveridge Report* for failure to accept employment, even if employment means being shifted compulsorily from one part of the country to another. ...War requires totalitarian organization; and that leaves the totalitarians the relatively simple task of substituting the function of 'work' for the function of war, disseminating their propaganda accordingly, and arranging by legislation passed under war-time powers to make the organization set-up for war the permanent organization of society. That is exactly what they are doing. ...The purpose of the totalitarian is simply to consolidate power over society."⁵²

From all that, we can draw the conclusion that, behind the propaganda about "free" medicine, something is being prepared of which the ordinary man is completely unaware. Again we must ask who are the retiring philanthropists that are working so quietly, yet so persistently, and with the aid of great financial resources.

The Planners Behind State Medicine

According to B.W.M. "if we look behind the scenes, this is what we find: Behind the diverse bodies of planners there are others less diverse; behind the conservatives stands P.E.P., behind the

⁵² *The Problem of the Medical Profession. A Political Primer for Patients and Doctors*, by B. W. M., pp. 12, 9, 28, 29.

Labor-Socialists stand Fabians. But P.E.P. and Fabians are closely interlocked by common personnel. The Fabians founded the Labor Party and the London School of Political and Economic Science. P.E.P. has connections in big business, banking and international organizations and in the Civil Service. Let anyone who doubts the connections look up the relevant personnel in *Who's Who*. Is it any wonder then, that the same ideas crop up everywhere, internationally, too? ...Plans basically identical in all essential respects to the plans being sponsored on so lavish a scale in this country (England), have appeared during this war in America and the Dominions. ...Concurrently there has been a higher level of propaganda, advocating centralization of authority on a world scale, first through Federal Union propaganda, and latterly in more general terms—world economic boards, world currency control, international armed forces. ...There is, in short, definite evidence of an existing hierarchical organization, a centralized structure organized under an authority controlling the sanctions of money and propaganda on an international scale, but not yet controlling its own armed force. The phenomena of planning, schemes of social security, national health services, etc., are the manifestations of its activity. They represent the construction of the mechanism by which this authority is finally to consolidate its power over society.”⁵³

Fabianism in U.S.A.

“Under the heading ‘Other Fabian Organizations,’ mentioned in the Fabian Society’s annual report for 1932, one reads: ‘Active relations are maintained between the Fabian Society and the League for Industrial Democracy of America...and with the Public Ownership League of the U.S.A. ...The League for Industrial Democracy is the American counterpart of British Fabianism. It runs parallel to...the Conference for Progressive Political Action...the American Civil Liberties Union and countless other

⁵³ *The Problem of the Medical Profession. A Primer for Patients and Doctors*, by B. W. M. (K.R.P. Publications, Liverpool 2).

subversive groups.”⁵⁴ In fact the League is very closely interlocked by officer-ship with the American Civil Liberties Union. The League prepares and widely distributes thousands of communist and socialist leaflets and pamphlets. The subject of the 1931 Student Conference of the League held at the University of Chicago was: “The Students in World Revolution.” A Forum of the Revolution was held at Barnard College with Norman Thomas and others discussing plans for the supposedly inevitable revolution, and such topics as birth control. Paul Blanshard, the anti-Catholic writer, is, or at least was, special lecturer to the League for Industrial Democracy. The American Civil Liberties Union is directed by communist and socialist revolutionary leaders and works continually for Communism.⁵⁵

Speaking about P.E.P. in the American Congress, June 8, 1934, Mr. Louis McFadden said: “This plan is already in operation in the British government by means of the Tariff Advisory Board, which in many of its powers is somewhat comparable to the National Recovery Administration in the United States. ... This Fabian group has close connections with the Foreign Policy Association in New York City. This Foreign Policy Association was largely sponsored by the late Paul M. Warburg (of Kuhn, Loeb and Co.), and has received the dose attention and support of Bernard M. Baruch and Felix Frankfurter. ... About three months after the passage of the National Recovery Act of the United States, when Israel Moses Sieff was urged by members of his committee (P.E.P.) to show more activity, he said: ‘Let us go slowly for a while, and wait and see how our plans carry out in America.’”⁵⁶ “What,” said General Douglas McArthur, “is our greatest internal menace? If I were permitted

⁵⁴ *Waters Flowing Eastward*, by L. Fry, pp. 229, 230.

⁵⁵ Cf. *Fiat*, No. 25.

⁵⁶ “In England the centralization of all the plans for the ‘new policy’ has been worked under the name of ‘Political and Economic Planning’ or P.E.P. In America it has taken the name of N.R.A. (National Recovery Act). The plans of both are identical, only the method of execution is different. Whereas the English must be dealt with slowly and, as it were, taken unawares, the American people can be treated brutally” (*Waters Flowing Eastward*, by L. Fry, p. 232).

but one sentence to reply, but one phrase of warning—it would be, end invisible government, based upon propaganda, and restore truly representative government based upon truth.”⁵⁷

The Foreign Policy Association mentioned by Mr. McFadden was named in the Congressional Record of the 69th Congress as one of the organizations interlocked by membership with the American Civil Liberties Union “that play into the hands of the Communists. Among them was the old Intercollegiate Society with its name changed to League for Industrial Democracy. This tries to poison the minds of college youths, sponsor college forums, the Youth movement, etc. Others are the American Committee for Chinese Relief...the Rand School for Social Science...the Foreign Policy Association...the Friends of Soviet Russia, etc.”⁵⁸

Fabianism is simply Sovietism or totalitarianism by stealth, and, by its policy of permeation, it has largely contributed to the undermining and weakening of England. “Sovietism”, writes Eric D. Butler, “under the title of the New Deal, is being rapidly foisted on the American public. The fundamental idea is the same as ‘planning’ and Communism: Everything run by state trusts is controlled by finance. Production is made to fit the money system which creates a set of circumstances conducive to getting the people to accept these ideas.”⁵⁹

To complete the picture, the United States is to have state medicine also. “President Truman has repeatedly urged Congress,” writes Major R. H. Williams, “to erect a federal medicine system which would guarantee you and your family and almost all other Americans except the very rich ‘free’ access to government medical facilities...many bills have been introduced into Congress in recent years, notably the Wagner-Murray-Dingell Bill, advocating ‘compulsory health insurance’, or ‘socialized medicine’, and we have the statement of the C.I.O., the C.I.O. Political Action Committee, the Henry Wallace Progressive Party and other ‘liberal’ groups that

⁵⁷ Speech at San Antonio, Texas, June 10, 1951.

⁵⁸ The Congressional Record of the 69th Congress, First Session, volume 67, number 12, Dec. 19, 1925.

⁵⁹ *The Enemy Within the Empire*, p. 22.

such a bill will be pressed on Congress year after year till it is enacted in law. ...The measures urged on Congress vary slightly from year to year, but they all call for what is described as compulsory health insurance...now if we want health insurance we can have it voluntarily, and at much less than the proposed federal compulsory system. Good health insurance is now available in almost every community, whereby you pay so much a week or month to your local group; and you can choose your own doctor, and quit paying any day the group displeases you. I am afraid somebody has been trying to sell us a bill of goods in labelling the proposed system a free system. No known system has ever cost half as much as it would cost and it would destroy the finest system of medicine in history. ...Who are the backers of this movement?

“One of the biggest organizations behind the drive in this country is the Morning Freiheit Association, with headquarters in New York and branches in the principal American cities. This huge organization publishes the *Morning Freiheit*, a Yiddish language daily with an estimated 300,000 to 400,000 readers. It is the largest single Communistic group in America and its paper is the largest Communistic daily, not excepting the *Daily Worker* itself. ...Alexander Bittelman is head of this organization. ...In his recent booklet, it is stated that ‘He is widely esteemed as a leader of the Jewish people’. ...He is probably the ranking Communist agent in the Western Hemisphere today, next to Gerhart Eisler, German-born Jew who was sent from Moscow in the 1930’s to take charge of revolutionary activities in this hemisphere. After Mr. Eisler’s arrest last year on a passport fraud, the House Committee on Un-American Activities began searching for one J. Peters as the most likely successor to Eisler. Mr. Peters is a Hungarian Jew whose real name is Goldberger (*Los Angeles Examiner*, Aug. 5, 1948). Goldberger disappeared, and the House Committee next turned to Bittelman, who may have been alerted, for he was caught at Miami, Fla., attempting to fly out of the country. ...He is now under arrest and may be deported. Another Hungarian Jew shares honors with Bittelman. ...The Hungarian Jew in question is Jacob Abraham (Jack) Stachel, Nationalist Secretary of the Communist Party. Stachel was arrested on June 1, and now

awaits deportation proceedings. These arrests and related disclosures confirm what some investigators have tried to tell America for some time: that Communism is Jewish, and under Jewish control; that such non-Jews as Earl Browder, former chairman of the Communist Party, U.S.A., and his successor, William Z. Foster, are only fronts.⁶⁰

“The Communist Party, the Morning Freiheit Association, and the above-named agents, are the principal sources of inspiration for socialized medicine in this country. That they take their orders from Moscow is now well established. Louis Budenz, former editor of *The Daily Worker* and member of the Communist Central Committee, now a professor at Fordham University...recently wrote that Manuilsky, secretary of the Communist International, told a gathering of American agents in Moscow, in 1930: ‘In the United States, the Communists must launch a powerful movement for social insurance. Manuilsky explained that compulsory state medicine would be used to further promote Communism in America. The movement had already been started in this country by Marxist agents. Efforts were redoubled after Manuilsky’s instructions.

“Professor Budenz faced Peters-Goldberger in a House Committee hearing, August 31, 1948...and testified that Peters told him in 1936: ‘The Communist Party is like a submerged submarine. He said I only saw the periscope, but that the submerged portion was the important part.’⁶¹...Another of the major promoters

⁶⁰ For a full treatment of this question, see *Know Your Enemy*, by Major Williams, Box 868, Santa Ana, California, U.S.A.

⁶¹ It will be well to insert here a few phrases from Professor Budenz’ book, *This is My Story* (pp. 206–208) about the Communist opinion of the Irish: “The prevalent Communist concept was that the Irish were a degenerate national group ... It was a standing joke around national headquarters that ‘Mike Quill is pulling the Irish along in fine style: they’re a pretty ignorant lot to handle . . .’ If anything was cynical, it was the Communist wooing of the Irish, whenever they could serve the Soviet interests. As soon as the Irish were of no potential help they were dropped and even derided. ... We could quote James Connolly and his Marxist works on Ireland until we were blue in the face. ... It didn’t really matter.” It is sad to reflect how James Connolly, who really loved Ireland and the Irish, was fooled by those deceivers.

of socialized medicine is the Yiddish speaking group of socialists under the leadership of David Dubinsky and associates, sometimes called the Jewish Bund. ...One of the most prominent and active fronts currently lobbying and otherwise promoting socialized medicine is the Committee for the Nation's Health...which lists some big names among its promoters: Jo Davidson, one of the most active Communist fronters among Hollywood's many Red Jews; Philip Murray, Marxist C.I.O. figurehead; the late radical, Fiorello La Guardia, a half-Jew, former Mayor of New York; David Sarnoff, Jewish immigrant from Minsk, Russia, chairman of the board of the National Broadcasting Company and of the Radio Corporation of America...Mrs. Franklin D. Roosevelt, long time collaborator with Communist fronts; Methodist Bishop G. Bromley Oxnam, 'the Red Bishop.' ...

"Among the individuals of great influence behind the administration in Washington who urge the establishment of a system of socialized medicine is Bernard Baruch, one of the Jewish leaders of the small group who originally planned and organized the New Deal and who reportedly picked Roosevelt to head it.

"Though the Communist Party, with its Freiheit support, and related private groups previously described, are the sources of inspiration for the socialized medicine movement, our own government bureaus, notably the Social Security Administration, using your tax money, does much of the actual work and financing of propaganda. It is not easy for the average American to comprehend the extent to which federal bureaus are infiltrated, organized from within and actually captured by Marxists. These people call themselves 'liberals'. They include some of the most vicious Communists the world has seen."

Major Williams sums up his study as follows: "Compulsory health insurance is part of the great design to bind and fence in and frustrate and eventually destroy the [American] people."⁶² Will the billions collected from the American taxpayers and used to defray the expenses of the inevitable army of bureaucrats, welfare workers and health inspectors, give a better service than the ordinary people

⁶² *The Untold Story of State Medicine*, pp. 3–15.

have been receiving up to this? Dr. Philip Norman's answer is in the negative. "The Wagner-Murray-Dingell Bill," he writes, "undertakes to provide, through a system of health and disability insurance, the money needed to buy adequate medical care for everybody, which is badly needed. There is little assurance that it would make better medical care available, especially the kind of medical care that concerns itself with positive hygiene and disease prevention."⁶³

The best synthesis of Fabian Socialist plans, methods, and results, in England and U.S.A., that I have read, is *The Road Ahead*, by John T. Flynn. I recommend it strongly. A few sentences taken here and there will serve to show how clear and comprehensive it is. "In Russia," writes Mr. Flynn, "the socialists took over everything for state operation. In Britain the state has socialized eight great basic industries or services by taking them over under state operation. The rest of the system they have socialized under the method of economic planning. ...Harold Laski has explained very clearly that possession of these great basic services—credit, power, and transportation—makes the planning for the remainder and the enforcement of the plans far simpler. ...The bait held out by the socialists to the workers was the vision of a softer and more

abundant life. ...This radiant dream was of course dissolved in the reality of the socialist nightmare. ...By every test, political and economic, physical and moral—British socialism has been a tragic failure. ...The people cry out against impossible prices, scarcities in almost everything, scandalously oppressive taxation, bureaucratic sluggards and oppressors. Britain's foreign trade—the foundation of her economic existence—is being washed away. Even with the aid of billions from Capitalist America she cannot settle her foreign debts save by the extinction of her gold reserves. ...The Prime Minister in February, 1947, said that seventeen ministries had power to enter private homes for inspections without a search warrant and that over 10,000 officials had the power to make such entries. ...These taxes go to pay over a billion dollars for the socialized medicine which Sir Stafford Cripps says is 'free.'"

⁶³ *Unfitting the Unborn* (Reprint from *The Land*, Summer 1946), by James Rorty and Dr. N. Philip Norman.

The Communists in the U.S.A. team up “with various little groups of Fabian Socialists in all sorts of enterprises designed to push us along the road of Fabian socialism on the British model, which the Communist knows is not a terminus but merely the first stopping-place of the journey. ... The American edition of the British Fabian Socialist, who is engaged in a sneak attack here as his comrades were in England, denies that he is a socialist and operates behind a mask which he calls national planning.”⁶⁴ In Chapter 7 of his book, Mr. Flynn shows that the American labor unions have become part of the American socialist planners’ machine, just as the English Fabians captured the English trade unions. In Chapter 8 he shows how the American Democratic Party is going the way of the English Liberal Party.

Perhaps the most fascinating parts of Mr. Flynn’s book are those in which he depicts the war upon the American mind. “We are in a war,” he writes, “a social war, and we must understand the character of it. Our enemies have ruthlessly, and, in places, savagely, carried on a campaign to get possession of all the instruments of opinion and information. ... These revolutionary forces have managed to lay hold of many of the instrumentalities of the classroom, the platform, the pulpit, the movies and the radio upon an amazing scale and to use them to carry on a concerted attack upon the minds of the American people, to mold the opinions of readers and audiences and to drive from the press, the air, the movies and the book-shops, by organized boycotts and organized smearing, all who have dared to stand up for our American way of life. ...

“Conservatives have looked with amazement and frustration at the surrenders made by the leaders in both the Republican and Democratic parties. They should have learned by now that this powerful weapon of radical revolutionary propaganda has been far more influential in their party conventions than the speeches of their party leaders. When the issue of Federal seizure of electric power arises, the utility companies charge to the defense.”⁶⁵ We

⁶⁴ Op. cit. pp. 27, 74, 33, 29, 38, 48, 67. *The Road Ahead* is published by The Devin-Adair Company, New York.

⁶⁵ In a previous chapter Mr. Flynn had explained how the Federal govern-

then behold a battle between the 'money-grasping' utility magnates and the unselfish hosts of the Brave New World. ...Presently another battle begins. This time it is over the proposal to socialize medicine (the President calls it 'health insurance'). Now it takes on the appearance of a struggle between the selfish agents of the organized medical monopoly and the men whose hearts are bleeding for the wretched men and women who are dying like flies for want of a pill to alleviate their sufferings. This is a fight for the doctors and off they go to the battle alone...against trained leaders in a brand new school of social warfare. And so it goes. What we must get into our minds is that this is not a succession of unrelated battles against doctors or utility magnates or steel barons. It is one big war against our civilization. And the sooner we realize this—that every battle is everybody's battle... the sooner we shall begin to check the forces of the enemy. We must put an end to the orgy of spending that is rapidly bankrupting the nation. ...From it all emerges the spectacle of a society in which the government makes itself responsible for the security of every citizen from the cradle to the grave and for the continuous operation of the entire machinery of business and fanning... This kind of planning is futile unless the power to compel all—em-

ment seized on flood and navigation control as a pretext for engaging in the manufacture of electrical power. This was the reason given for setting up the Tennessee Valley Authority (T.V.A.).

For a full explanation of what is behind the T.V.A. and similar schemes, see the book by Dr. Geoffrey Dobbs, *On Planning the Earth* (K.R.P. Publications Limited, 7 Victoria Street, Liverpool, 2). On page 63 of that book we read: "The erroneous view is being assiduously spread that there are two sorts of centralized and coercive planning; the disastrous and wicked sort, and the beneficent sort (as exemplified by the T.V.A. and the Food and Agriculture Organization). But as this study has attempted to show, in such a total planning agency as the T.V.A. the planning of the land and its resources is inextricably mixed with planning for war and destruction; it is, as its authors boast, a unified whole. There is only one sort of centralized planning, and that aims always and everywhere and by whatever means—atom bombs, biological poisons, water control, electricity control, land control—at the same thing, the permanent over-lordship of the planners over the wills, the behavior, and the lives of the planned."

ployer and employee alike—to conform to the plans can be used. This then is the road we are travelling. It is the road to socialism. ... The old socialists who first lifted the torch in Russia talked of the perfect day of the free life which they would bring. No one arraigned tyranny more vigorously than Lenin. But when they set their ideal in motion it rushed along to its inevitable end—tyranny, the most terrible tyranny in history.”⁶⁶

Ireland is also Being Drawn into the Net

At the risk of wearying my readers, I have quoted passages about planning and state medicine from a number of books and pamphlets that have been in existence for years, in order to bring home to them that the plan to make individual citizens completely subordinate to and dependent on the state is part of a world-wide scheme. Irish readers are perhaps more in need of these warnings than others, for they find it hard to believe that their public representatives are being egged on to revive the Penal Laws of former days in an up-to-date form. A few examples will be helpful.

(a) Education of Women in Respect of Motherhood

Part III (Section 21) of the Health Act (Ireland), 1947, runs as follows: “A health authority shall, in accordance with regulations made under Section 28 of this Act make arrangements for safeguarding the health of women in respect of motherhood and for their education in that respect.” Section 28 just referred to lays down that “The minister may make regulations applicable to every health authority, every health authority of a particular class or a particular health authority as to the manner in which and the extent to which they are to exercise their powers under this part of this Act.”

Now the right to give instruction with regard to the moral law binding on members of Christ belongs to the representatives

⁶⁶ Op. cit. pp. 154, 155, 159, 146, 147, 149

of the Spiritual Kingship of Christ, the Pope and Bishops, not to state officials. Hence we find the representatives of Christ the King obliged to write: "Education in regard to motherhood includes instruction in regard to sex relations, chastity and marriage. The state has not competence to give instructions on such matters. ... Gynaecological care may be, and in some other countries is, interpreted to include provision for birth limitation and abortion. We have no guarantee that state officials will respect Catholic principles in regard to these matters. Doctors trained in institutions in which we have no confidence may be appointed as medical officers under the proposed services, and may give gynaecological care not in accordance with Catholic principles."⁶⁷

Again, His Grace the Archbishop of Dublin, writing on behalf of the Irish Hierarchy, said: "In this particular scheme the state arrogates to itself a function and control, on a nation-wide basis, in respect of education, more especially in the very intimate matters of chastity, individual and conjugal. The Bishops have noted with satisfaction the statement of the Minister for Health that he is willing to amend the scheme in this particular. It is the principle which must be amended and it is the principle which must be set forth correctly, in a legally binding manner and in an enactment of the Oireachtas. The Bishops believe that this result cannot be achieved except by the amendment of the relevant section of the Health Act, 1947."⁶⁸

As a sample of the gynaecological instruction given in other countries, we may cite the report of the English Royal Commission on Population as follows: "We recommend, therefore, that the restrictions should be removed and that the giving of advice on contraception to married persons who want it should be accepted as a duty of the National Health Service. The duty to give contraceptive advice should be discharged in such a way as to make it clear that it is part of a national policy for the promotion of family welfare. Its aim is positive, not negative. It should

⁶⁷ Letter of the Most Rev. J. Staunton, D.D., Bishop of Ferns, as Secretary to the Irish Hierarchy, 10th Oct., 1950 (*The Irish Press*, April, 12, 1951).

⁶⁸ Letter of the 5th April, 1951 (*The Irish Press*, April 12, 1951)

therefore be linked as closely as possible in administration with other services for family welfare. The initial duty to give advice should rest with the family doctor. We recognize that at present many general practitioners are not trained for this purpose, but this is a difficulty that can be overcome by an adjustment of training. Some doctors also would object, on religious or other grounds, to giving advice on contraception, but this is unlikely to be a serious impediment to national policy if patients are given the right to seek advice, if they want it, from other doctors within the National Health Service.”⁶⁹

From the statement issued by their Lordships, the Archbishops and Bishops of England, after their meeting in Low Week, 1951, I take the following passages: “The Report of the Royal Commission on Population raises issues of such gravity to Catholics, and indeed to all Christians, that we feel bound to comment upon certain of their recommendations, especially as the Report is shortly to be considered by Parliament. ... Since the teaching of artificial contraception through the medium of the National Health Service is an integral feature of the plan proposed, we must condemn the plan on that ground alone. We must proclaim again that artificial contraception is intrinsically evil, contrary to the law of God and a mutilation of the purpose and process of the sexual act. That duty is emphasized by the manifest risk of injustice to, and prejudice to the professional careers of, Catholic doctors who are obliged in conscience to refuse to give instruction in artificial contraception which the Commission propose for inclusion among the duties of medical practitioners under the National Health Service. ...

“Under it (the plan proposed) the state arrogates to itself the function and the right to determine how many children—beings with immortal souls—are to be born in these islands. It is true, of course, that there is no suggestion in the Report of any form of coercion on married couples, but who can doubt that, if the state is conceded such wide functions as the Report envisages, the door is opened to a steady increase of the state’s claims and pretensions in this sphere, even perhaps to the point of penalizing those parents

⁶⁹ Report presented to Parliament, June, 1949.

subsection (5) of this Section, and shall be entitled, on request, to be present at such inspection.” Section 25 (6) sets forth the penalties for transgression of Section 25 (4): “A person who contravenes subsection (4) of this section shall be guilty of an offence under this section and shall be liable on summary conviction thereof, in the case of a first offence, to a fine not exceeding five pounds, or, in the case of a second or any subsequent offence, to a fine not exceeding ten pounds.” These sections of the Health Act, 1947, seem to assume that children belong to the state, not to the parents, and that the parents though indispensable, in order to bring children into the world, are to be relegated to the background and superseded, when it is a question of the upbringing and safeguarding of their physical health. “It is a very serious thing,” writes Fr. Coyne S.J., “when a County Council official has the power by law to walk into any Irishman’s home, whether once, twice or oftener in the year, against the will of the parents. It is a very serious thing that this County Council official should have the legal right to order the children of the family to be brought before him, make these children, boys and girls of 12, 13, 14, 15 and 16, undress and submit to a most intimate medical inspection.

...And the Act says that the parents shall be entitled, on request, to be present! The parent has an absolute right, without any Act and without any request, to be present at such a scene. He has a perfect right to use all legitimate means to prevent any such scene taking place. The parent has an absolute moral right to object to this whole interference in his domestic and family life.”⁷¹

From all this, it is quite clear that in the process of regimentation, we are in reality only a few steps behind England. Over there, parents are within measurable distance of being fined for exceeding the quota of children laid down for them. Here, there is as yet no overt hint of a quota for families, but the children are to receive the sort of health education which the ministry by regulations will indicate as “good” for them. “Progress” will lie along

⁷¹ *Studies*, June, 1951, p. 140. This article on the Mother and Child Service is strongly recommended, as also the article on the same subject by Rev. F. R. Paul, O.F.M., which appeared in *The Tipperary Star*, June 9, 1951.

the same lines in both countries, for they have the same monetary system, and finance dictates policy. Dr. Douglas Boyd, to whose excellent pamphlet, *Barrier to Health*, I drew attention in my book, *The Mystical Body of Christ and the Reorganization of Society*, sums up the situation in pithy fashion: "An objective examination of money reveals the startling fact that there is not democratic control of this mechanism so essential for the well-being of the community. A second fact arises: that the bulk of money has no existence outside of bank ledgers. A third fact becomes unmistakable: that control of credit or money is used as the mechanism of controlling the actions and very existence of individuals. ...No matter where we turn we find centralization under the domination of the financier. ...Knowing that credit is under highly centralized control, one may then justifiably suspect that those directing financial policy are more concerned with the regimentation of the medical profession and patients than with the general welfare. ...To the impartial observer, cognizant of the facts, it is clear that the whole medical profession is being ruthlessly taken in the grip of some form of Socialism, Fascism, Communism, or whatever name one cares to give the regimentation and the enforcement of objectives contrary to the wishes of the majority. ...The National Health Insurance Act, 1911, capitalized an asset, which up to the introduction of the panel system had only a nominal value. ...It would be a credulous person who would believe that the small group in control of bank credit and the major insurance groups have no hand in the formation of such an enterprise. ...We, in the medical profession, have had the doubtful honor paid to us of being amongst the first of the professions to be placed under a system of regimentation, for the case of control and the direct gain of those who direct the policy of financial institutions."⁷²

We in Ireland scarcely seem to realize that the battle the doctors are waging is but part of the conflict that is going on in the world against the advance of the naturalistic totalitarian state, favored by the forces behind the disordered domination of finance. In a

⁷² Op. cit. pp. 38, 12, 13, 14, 39. *Barrier to Health* is published by the Abbey Press, Bangor. Co. Down, Ireland.

whose practice does not conform with current state policy. Under the Commission's proposals the family is in effect to be used as a pawn in population planning, for whatever measure of solicitude there may be in encouraging some parents to have more children and others less, the real motive is not to benefit existing families but to determine the size of families in future generations.

"For married couples to limit their families, even by innocent means, in deference to a state-made scheme actuated by economic motives, would itself be an abdication of their human rights and a surrender to materialistic standards; and when the means of limitation advocated and employed in the scheme are not innocent but sinful there is no course open to us but to condemn the scheme outright and to direct the Catholics of this country that it is their duty to do all in their power by lawful means to prevent the implementation of these proposals."⁷⁰

(b) Disregard of the Dignity of Family Life and Parental Authority.

Section 22 of the Health Act (Ireland) 1947, reads: "A health authority shall, in accordance with regulations made under Section 28 of this Act do, in respect of children in their functional area who are not pupils of any school, the following things—

- (a) Safeguard and improve their health and physical condition;
- (b) Arrange for their medical inspection at schools and other places;
- (c) Provide for their education in matters relating to health;
- (d) Provide for treatment of their illnesses and defects;
- (e) Ascertain cases of mental deficiency."

Section 25 (4) reads:

"Wherever a medical inspection is arranged under this Act for a child whether at his home or at any other place, and the parent of such child is made aware of the time and place such inspection is to be held, the parent shall submit the child to such inspection, unless an exemption from the inspection has been granted under

⁷⁰ *The Tablet* (London), April 14, 1951.

recently-published letter to the papers, the Secretary of the Irish Medical Association stated: "The Irish Medical Association has received from the Department of Health copies of the White Paper containing the government's proposals for improved and extended health services, together with a letter stating that the Minister for Health would be glad to consider any views the Association may wish to put forward regarding the implementation of the proposals. A detailed statement from the Association, by virtue of its Constitution, must await the views of the members of this body. In the meantime it would appear that the sketchy proposals outlined in the White Paper indicate a further step in the direction of state-control of medicine. The proposals outlined in the White Paper do not compare either in scope or in merit with the Voluntary Insurance Scheme which has been submitted by the Association and rejected by the Minister for Health."⁷³ Again, in the course of his speech on the occasion of his election to the presidency of the Royal College of Physicians of Ireland, Dr. E. T. Freeman remarked: "This College represents the consultant and specialist physicians of the country and we, its fellows, are one in our opposition to this system with all the other members of the Irish Medical Association. As Fellows, we are more closely concerned with our teaching hospitals and our medical schools. Our hospitals are steadily deteriorating. The best possible work is being carried on in outmoded surroundings. While this is being done we see huge sums being spent on state-controlled hospitals and on elaborate buildings. ... This is all paid for with money from the Hospital Sweeps, from a fund which was started by the voluntary hospitals to finance themselves, but which was seized by the state once it was clear that the project was a successful one. Worse than this, as Dr. Brendan O'Brien has so

⁷³ *The Tipperary Star*, August 23, 1952. The Statement of the Irish Medical Association on the White Paper appeared in *The Journal of the Irish Medical Association*, November, 1952, and the reply of the Minister of Health thereto in *The Irish Independent*, Nov. 8, 1952.

In the course of the Irish Medical Association's Statement on the White Paper, we read: "Whatever the intentions of the architects of the present proposals may be, the effect of their planning will be to leave the entire practice of medicine vulnerable to further subjection by the state."

well pointed out, a stamp duty of 25% was placed, not on the prize winners' money, not on the promoters' fees, but on the hospitals' share of the fund. To date, that tax has taken from the Hospital Fund a total of over £6,000,000. ...Recently one of our hospitals applied for funds to build a nurses' home. It was offered 75% of the cost, provided that the hospital provided the balance—How? Out of its annual deficit? No, by flag days, by bazaars, by sales of work, by all the wretched business of begging and cajoling that we had started the Sweeps to finish twenty years ago. Could cynical impertinence imagine anything worse?⁷⁴

All the time, it is necessary to remark, minds are being “softened-up” for the succeeding steps of the regimenting process. To take one example out of a hundred, some time ago, a play, *Death of a Salesman*, by Arthur Miller, was acted in Dublin. Arthur Miller is one of those who has been giving whole-hearted co-operation in the process of persuading Americans that the remedy for the evils of Locke's Individualism is to be found in the abolition of private property by Marxian Communism. According to the California Senate Report (1949), Arthur Miller was a member of nine organizations forming part of the Communist conspiracy for violent revolution in the United States.⁷⁵ In the November (1949) issue of *The Sign* conducted by the Passionist Fathers, George A. McGuire pointed out that “Arthur Miller has been associated with left-wing groups since before the success of his first play *All My Sons*, in which he attacked the Capitalist System with great fervor,” and that he “had earned many capitalist dollars for his leftist epic. *Death of a Salesman*.”

The review of *Death of a Salesman* in the June (1951) issue of *The Bell*, a publication, in which to put it mildly, the Green is not above the Red, was interesting rather for what it concealed than for what it revealed. According to the reviewer, it was “part of the great American attack on America which began with Mencken and has since been carried on.” From what we have seen, it will be clear that

⁷⁴ *The Journal of the Irish Medical Association*, November, 1952.

⁷⁵ In *Red Channels*, published by *Counterattack*, the famous organization of FBI men who have banded together to expose communism in America, Arthur Miller is listed as connected with sixteen pro-Communist organizations.

it is rather part of the international planners' attack on the United States, to "soften-up" American minds for Communism. While the enemies of Christ the King were working cleverly together, it was sad to see the Catholic Cinema and Theatre Patrons' Association, which was endeavoring to call attention to the "softening-up" process going on in Dublin, being attacked by an Irish paper.

More recently, *Death of a Salesman* returned to Dublin in the form of a film. In the organ of the American veterans, *The American Legion Magazine* (December, 1951), there was an excellent article entitled *Did the Movies really clean house?* In it we read: "A review of current films will give us some idea of the extent to which recently exposed Communists and collaborators with Communist fronts are still connected with the production of motion pictures. ... Among the current pictures in these categories are at least eleven films from the studios of Columbia Pictures, to wit: (1) *Death of a Salesman* entered production on September 10, 1951, under the direction of Laslo Benedek who signed the brief *Amici Curiae*. Stanley Kramer, the producer, taught at the Los Angeles Communist training school in 1947. The author of the play, Arthur Miller, has a long record of supporting Communist fronts. ..."

It may not be superfluous to mention one other example of how people are being confused. The same article in *The American Legion Magazine* says; "There are at least nine film releases in these categories from the studios of the 20th Century-Fox Company, to wit: ... (9) *On the Riviera*, released in July, 1951, co-stars Danny Kaye, who was treasurer of the Communist front known as the Hollywood Independent Citizens Committee of the Arts, Sciences and Professions. Kaye also defended the Hollywood Ten as a member of the Committee for the First Amendment and was affiliated with American Youth for Democracy."

Words Versus Deeds

One last point must be mentioned before bringing this chapter to a close. There is an enormous difference between what these schemes and their advocates promise and what they really do. The

English White Paper on the National Health Service, which referred to the P.E.P. Report as valuable, pretends that the whole service will be founded on the family doctor idea and that thus the doctor-patient relationship will not be interfered with. The only change will be that the public “will be paying for medical care in a new way, not by private fee, but partly...by the ordinary process of central and local taxation.”⁷⁶ Charles Mellick comments on this as follows: “You already pay in this way for your ‘family’ policeman, your ‘family income-tax inspector’ your ‘family’ labor officials, and so on, so you know just how readily they defer to your wishes on the grounds that you pay them—or do they? It is up to you to decide whether you want your family doctor paid in the same way.”⁷⁷ Again the minister says that “he is not going to do away with private practice. But as we shall have to pay for the public service anyway, we can scarcely afford to pay twice.” Accordingly, we can believe that statement “only when he says that we can contract out of paying taxes and insurance contributions for the National Health Service.”⁷⁸ The recurrence of the statement by ministers in different countries that they are not going to do what they obviously intend to do seems to warrant the suspicion that this is part of the Fabian technique of “Sovietism by stealth.” One world-planner gave blunt expression to the principle years ago in reference to the abolition of national sovereignty: “All the time we are denying with our lips what we are doing with our hands.”⁷⁹

⁷⁶ White Paper, p. 47

⁷⁷ *You and the State Doctor*, p. 9.

⁷⁸ Ibid., “in implementing this particular scheme by taxation, direct or indirect, the state will in practice morally compel the citizens to avail of the services provided” (Letter of His Grace the Archbishop of Dublin on behalf of the Hierarchy of Ireland. 5th April, 1951).

⁷⁹ Professor Arnold Toynbee at Copenhagen in 1931 (quoted by Charles Mellick in *You and the State Doctor*, p. 12). Professor Toynbee on the same occasion also said: “The surest sign, to my mind, that this fetish of local national sovereignty is our intended victim is the emphasis with which all our statesmen and our publicists protest with one accord, and over and over again, at every step forward which we take, that whatever changes we may make in the international situation, the sacred principle of local sovereign-

ty will be maintained inviolable. This, I repeat, is a sure sign that at each of these steps forward, the principle of local sovereignty is really being encroached upon and its sphere of action reduced. ...I will merely repeat that we are at present working, discreetly but with all our might, to wrest this mysterious political force called sovereignty out of the clutches of the local national states of the world." Professor Arnold Toynbee is one of the founders of what is now known as Federal Union, and these statements were made at the Fourth Annual Conference for the study of International Relations (The Canadian Intelligence Service, January, 1952).

From the point of view just touched upon, and also from the point of view of its attitude towards the Divine Plan for Order in the world, the Report of the Second London Parliamentary Conference on World Government (Sept. 22-26, 1952) deserves careful study.

Appendix I

The “Welfare State” Means The “All Powerful State.”

Bishop John J. Wright, of Worcester, U.S.A., addressing two hundred presidents and other officers from almost forty state medical associations on June 14, 1951, warned them against “enslavement by absorption” into a state bureaucracy. Bishop Wright said that whether the totalitarian uses the phrase, “socialist state” or “eugenic state,” he means the “all-powerful state.” “You doctors,” he concluded, “should be the first to insist on morality, for once the moral law goes into eclipse, your profession is doomed to return to the slavery which was the condition of physicians and teachers in the pre-Christian days of amoral pagan totalitarianism.”¹ This last remark is very timely, because the “progressive” members of the profession, who “are greatly interested in ‘positive’ eugenics, sterilization of the unfit, euthanasia or ‘mercy death,’ contraception, legalized abortion, and artificial insemination, are precisely those who are keenest on the state medicine idea.”² It is from the ranks of this minority that those doctors will be drawn who will be used to divide, regiment and enslave the majority of the medical profession.

¹ *The Tablet* (Brooklyn), June 16, 1951.

² *You and the State Doctor*, by Charles Mellick, page 10.

Appendix II

The Attack On Family Life

We have seen that the English Hierarchy were compelled to speak about the danger of state regulation of the size of families. Those of my readers who may be under the impression that there is no such danger will do well to ponder over Douglas Reed's conclusions in *Somewhere South of Suez*.¹ He says that he has studied pronouncements about world government by politicians, scientists, Zionists, etc., etc., and that everywhere he has found one proposition common to all the planners: "Depopulation through the denial of the right to give birth." He quotes a Mr. Kenneth Waller as slating to an International Congress at Cheltenham: "I can imagine that when the question of national and world supplies becomes more and more prominent, there is the possibility of family planning by the individual being displaced by government control of the number of children each couple should bring up." He also cites a Dr. Brock Chisholm, Director-General of the World Health Organization, as affirming that "world-wide birth control measures were as necessary to human welfare as increasing the world's food production."² Almighty God will exact dire retribution for these insults.

¹ Op. cit., pp. 370-379. *Somewhere South of Suez* is published by the Devin-Adair Co., New York.

² A book by Josué de Castro, Chairman of Executive of the F.A.O., entitled *Geography of Hunger* and published by Gollancz (London), argues against the Neo-Malthusians that the world can easily support a vastly increased population in comfort. Unfortunately, the writer's dislike of Spain and of the Catholic Church, so noticeable in authors, who strive to appeal to the Judaeo-Masonic masters of publicity, his use of Marxist terminology, and his childish language about the "popular democracies" behind the Iron Curtain, show that he has got neither the knowledge of the Divine Plan for Order nor the balance of mind required for the proper treatment of the question.

It is sad to see a writer like Elspeth Huxley favoring this attack on the moral law as a solution for difficulties. In *The Sorcerers Apprentice*, from which we have quoted some passages, she says that the Belgians in the Congo “will find themselves face to face with the same alternatives as confront the British in parts of Kenya and Tanganyika: on the one hand industrialization plus birth control; on the other, increasing poverty, starvation and discomfort. ...As in British territories, birth control is an untouched field. No doubt their difficulties would be even greater than ours because of the stronger influence of Roman Catholic Missions.” Every revolt against God will only serve to increase the difficulties. Fighting for God’s law, the Catholic missionaries are fighting for the real good of the African peoples.

Chapter V

The Great Reality Of Our Membership Of Christ

The Return To Order

We saw in Chapter I that Pope Leo XIII stressed the role of false philosophy as a fruitful cause of revolt against the Divine Plan for Order, both supernatural and natural. “Since it is in the very nature of man to follow the guide of reason in his actions, if his intellect sins at all his will soon follows, and thus it happens that looseness of intellectual opinion influences human actions and perverts them.”¹ Sound philosophy, on the other hand, can powerfully contribute to the return to order, for “if men be of sound mind and have a firm grasp of true and solid principles, there will result innumerable benefits for the public and private good. . . . Domestic and civil society even, which, as we all see, is exposed to great danger from this plague of perverse opinions, would, certainly enjoy a far more peaceful and secure existence if a more wholesome doctrine were taught in the academics and schools—one more in conformity with the teaching of the Church, such as is contained in the works of Thomas Aquinas.”²

Accordingly, addressing the Catholic Hierarchy throughout the world, Pope Leo insists that his “first and most cherished idea is that you should all furnish a generous and copious supply to studious youth of those crystal rills of wisdom flowing in a

¹ Encyclical Letter, *Aeterni Patris*, On the Study of Scholastic Philosophy, Aug. 4. 1879.

² Encyclical Letter, *Aeterni Patris*.

never-failing and fertilizing stream from the fountain-head of the Angelic Doctor.”³

We have also seen in Chapter III that great evils have resulted from the ousting of Philosophy from the curriculum of schools and the substitution of mathematics for it as the supreme science. The re-introduction of even a brief course of St. Thomas’s Philosophy, in accordance with Pope Leo’s wishes, would be a great blessing.⁴

Pope Leo did not, of course, “attribute such force and authority to philosophy as to esteem it equal to the task of combating and rooting out all errors. . . . But the natural helps with which the grace of the divine wisdom, strongly and sweetly disposing all things, has supplied the human race are neither to be despised nor neglected, chief among which is evidently the right use of philosophy.”⁵ That is why an attempt has been made in this book to expose the erroneous philosophies that have so largely contributed to bring about the present disorder in regard to farming.

In another Letter, however, Pope Leo XIII sets forth the supremely efficacious remedy, in language particularly adapted to our subject. When an organism,” writes the great Pontiff, “decays and becomes corrupt, it is because it has ceased to be under the action of the causes which had given it its form and constitution. To make it healthy and flourishing again it is necessary to restore it to the vivifying action of those same causes. Now, modern society in its foolhardy effort to escape from God has rejected the supernatural order and divine revelation, and it has thus withdrawn itself from the salutary efficacy of Christianity, which is manifestly the most solid guarantee of order, the strongest bond of fraternity, and the inexhaustible source of all public and private

³ Encyclical Letter, *Aeterni Patris*.

⁴ A few lines after the last quotation the Pope says: “Since in the tempest that is on us the Christian faith is being constantly assailed by the machinations and craft of a certain false wisdom, all youths, but especially those who are the growing hope of the Church, should be nourished on the strong and robust food of doctrine, that so, mighty in strength and armed at all points they may become habituated to advance the cause of religion with force and judgment” (*Aeterni Patris*).

⁵ Encyclical Letter, *Aeterni Patris*.

virtue. This sacrilegious divorce has resulted in bringing about the trouble which now disturbs the world. ...In the Catholic Church, Christianity is incarnate; it is identified with that perfect, spiritual, and, in its own order, sovereign society, which is the Mystical Body of Jesus Christ, and which has for its visible head, the Roman Pontiff, successor of the Prince of the Apostles.”⁶

Pope Leo’s comparison can be aptly illustrated from actual life. When the health of a people has been decaying because of processed and denatured food, itself derived from animals and plants feeding on soil imperfectly cared for, it can be restored by healthy food from healthy soil. Sir C. Stanton Hicks, Professor of Human Physiology at the University of Adelaide, recently said: “Nutrition can be easily distorted either quantitatively or qualitatively, and any distortion may cause us to depart from normal health. There is a departure from normal health to which we have become so accustomed that all we are concerned with is that the Welfare State can provide us with a substitute. I refer to teeth. You can have a bigger and better Welfare State and cheaper teeth: or a better flow of material through your own beings and have your own teeth. It is a matter of vital importance to us to find out what is happening to this flow of material, which is, in fact, nutrition, that is causing such things to happen to us. This loss of teeth has, in its present form, appeared within the last seventy years and is appearing now with increasing incidence wherever so-called ‘civilizing’ influences affect the nature of the food consumed.”⁷ What Sir C. Stanton Hicks thus teaches can be expressed in Pope Leo XIII’s words as follows: if we bring back the human organism under the influence of the cause, namely, proper nutrition, that produced and preserved the splendid teeth of former generations, sound teeth will grow again in future generations and will remain sound.

⁶ Apostolic Letter, March 19, 1902.

⁷ *Soil, Food, Health and Common Sense*, by Col. Sir C. Stanton Hicks, Professor of Human Physiology and Pharmacology, University of Adelaide (Published by The Soil Association Ltd., 8F, Hyde Park Mansions, London, N.W.1.).

Two evils in particular with regard to farming have to be remedied. The Letter of the Quebec Hierarchy has stressed one, namely, the lack of esteem for the farming profession and the stigma of social inferiority which an urbanized school formation has helped to associate with it in many minds. In his Allocution in French to the members of the first International Catholic Congress of Rural Life on July 2, 1951, Pope Pius XII stressed the other, namely, the subordination of the country to the town, "with the result that the country becomes simply an annex of the town, stripped of its own specific character." Both the false systems of Liberalism and Communism, which we have been studying, tend to bring about the same harmful results. "Marxism," said the Holy Father, "leads to the 'collectivization' of agricultural labor on the pattern of a factory, and the degradation of the countryside, which is reduced to be nothing more than a reserve of manpower for industrial production. The fundamental principles of Economic Liberalism produce the same results when the desire for gain on the part of finance-capitalism presses with its full weight on the economic life of a people, so that all the connecting links of the national economy are considered merely as a price-mechanism, that is, exclusively from the point of view of markets and sales. ...Although it is not the only cause of that 'exodus' from the countryside, which is being deplored everywhere, the predominance given to the interests of industrial capitalism in the production and distribution of the national income has played its part therein. It would, therefore, not be a correct description of the deplorable phenomenon to speak of it as the 'abandonment' of the countryside. To be quite frank we should speak of an 'exodus' in order to bring home to everyone that a one-sided development of a country's economic life breaks up the human and social organization of a whole people. Ultimately, for lack of a rural population endowed with skill and initiative, the soil is either left uncultivated through neglect or exhausted by 'soil-mining,' and gradually loses its natural fertility. The inevitable result is a very grave social crisis."⁸

⁸ Translated from the text published by *La Documentation Catholique*, July

In *Rural Roads to Security*, Mgr. Ligutti and Father Rawe, S.J., point out, in a few telling phrases, the form of state towards which both the false systems of Liberalism and Communism are tending: “Both Wall Street with its giant incorporated concentrations and the government concentrations under commissars, which is Communism, move in parallel columns under similar management toward the common destructive objective, the totalitarian state.” That disordered and anti-natural state, however, with despotic power concentrated in the hands of a few and the country subordinated to the city, cannot endure for “the desert has succeeded to the cities of the past, because, being cities, they bred a race which forgot the soil on which it fed. ...The background of human wisdom is the ever-present consciousness that the soil nourishes the plant, the plant the animal, and plant and animal the human being. Thus, the city is built from the produce of the soil. ...As soon as the soil is made the servant of the city, and not the master partner in civilization, the desert begins. Man, in so far as he is an animal, is bound to the soil...When he enters the city he cuts himself off from one side of his own nature, and even his fertility fails, so that he has to be constantly renewed from the country stock...First the soil is exhausted of its human stock, and then of its own life-giving qualities. For many years the human exhaustion can go on, but once the exhaustion of the soil’s own stores of fertility sets in, the town gives way to the desert.”⁹

Tiller of the Soil and Member of Christ

In the passage quoted above from the Apostolic Letter of March 19, 1902, Pope Leo XIII insists that to remedy the evils, from which society in general and the life of the countryside in particular are suffering, there must be a deeper realization of the

29, 1951. In Chapter 2 we have seen something of the sad results of Economic Liberalism, to which the Holy Father alludes.

⁹ *Alternative to Death*, by the Earl of Portsmouth, p. 12 (Faber and Faber, London).

Divine Plan for Order through the Mystical Body of Christ, finding expression in lives of fuller union with Christ as His members.

To combat the lack of esteem for the farming profession we must begin by realizing its lofty place in the Divine Plan. Adam, the first head of the human race, was placed in the garden of Eden to care for it and tend it.¹⁰ “And the Lord God took man, and put him into the paradise of pleasure, to dress it and to keep it.” When Adam failed to observe ordered subjection to God and forfeited the supernatural life of grace, participation in the Inner life of the Blessed Trinity, for himself and his descendants, he was expelled from the garden, but his vocation to till the soil and to care for it was reiterated and emphasized. “And the Lord God sent him out of the paradise of pleasure, to till the earth from which he was taken. ... In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken.”¹¹ Our Lord Jesus Christ, the Second Person of the Blessed Trinity, become man in the chaste womb of our Immaculate Mother, came to re-establish order in the world by the restoration of the life of grace. As His mission was to restore the supernatural treasures of the divine life to the fallen tiller of the soil, it was fitting that he should voluntarily lead a poor life,¹² and exercise one of the arts most helpful to farmers.¹³

Our Divine Lord showed respect for the dignity of the farming profession not only by the art He exercised here below, but also in His language and His actions. “Among all classes of society,” writes Most Reverend A. J. Muench, D.D., “the farmer may hold himself to have been specially honored by Our Lord. Beginning His beautiful parable of the vine and the branches. He does not deem it to lower the exalted dignity of His Father to call Him a farmer: *‘Pater meus agricola est—My Father is a farmer’* (Jn. 15:1). ...He compared His kingdom to a vineyard...to a sheepfold of which He

¹⁰ Gen. 2:15.

¹¹ Gen. 3:23, 19.

¹² IIIa P., Q.40, a.3.

¹³ Cf. *La Vie Privet du Peuple Juif*, by Père Schwalm, O.P. (pp. 206–221). In that chapter, Père Schwalm speaks of smiths, masons, potters, and stone-workers, as well as of carpenters.

Himself is the good shepherd. . . The world is a vast field of grain ripe for the harvest, alas 'the harvest is abundant but the laborers are few' (Mt. 9:37). Thus there is reference after reference to things of the farm to illustrate some point of His teaching."¹⁴ Our Divine Lord was using comparisons that could be readily understood by his hearers. His sublime words, however, will surely aid fallen human beings, who have been restored to the divine sonship as members of His Mystical Body, to recall the divine warning to tend the soil, and will help to preserve them from the folly of neglecting or despising the farmer's calling.

The farmer's calling is fundamental, as we have seen in Chapter I. His is the first of the arts, for it supplies the primary need, food, without which human beings cannot live to cultivate the other arts, whether liberal or mechanical.¹⁵ We may, therefore, speak of the farmer's calling as sacred, inasmuch as he is meant to collaborate with God the creator in preparing what is indispensable for the material existence of members of Christ, actual and potential. "The farmer's calling is a sacred calling . . . because he collaborates with God in continuing the work of His creation. In partnership with God he becomes to men a provider of the food, fiber, and shelter they need. . . With God he lives and works in the vast realms of His bountiful and beautiful nature."¹⁶

The farmer's calling is rendered sacred in a still higher sense by the fact that it is from the work of his hands that "God's altar receives the bread and wine for the Holy Sacrifice."¹⁷ The art

¹⁴ *Partnership with God* (p. 1), by Most Rev. A. J. Muench, D.D. (National Catholic Rural Life Conference, Des Moines, Iowa, U.S.A.)

¹⁵ *Partnership with God* (p. 1), by Most Rev. A. J. Muench, D.D.

¹⁶ "As it is only from agriculture that what is most necessary for man's nourishment can be obtained . . . and as it is, therefore, the first and most important of all the arts, so also does it constitute the primary and true riches of states" (Pope Pius VII, *Motu Proprio*, Sept. 15, 1802). Allocution of Pope Pius XII to the Italian Farmers' Federation.

¹⁷ Allocution of Pope Pius XII to the Italian Farmers' Federation.

In the sweat of thy face shalt thou eat bread till thou return to the earth.' Bread is the symbol of human life, of life that can only be supported by work. Our life, our work, the goodness of God that makes our work fruitful, all

of the farmer furnishes the material elements, bread and wine, by which Our Divine Lord renews on the altar in sacramental fashion the august Sacrifice of Calvary and thus expresses the loving submission of the whole Mystical Body, Head and members, to His Heavenly Father. "With good reason, then," comments Most Rev. Dr. Muench, "has Christian tradition used the sheaf of wheat and the vine with grapes, those precious products of the farmer's toil, as symbols of the Holy Eucharist. Both adorn tabernacle and altar as symbols to give vivid expression to this great and loving mystery of our Catholic Faith; both play their part in beautifying Christian art and architecture; both enrich hymns and canticles composed to give honor to Our Lord in the Holy Eucharist. As he kneels in prayer before the Tabernacle, the farmer particularly has reason to glory in all this and to give profound thanks to his Lord and Master for having honored his calling in so exalted a manner."¹⁸

Union With Christ as Priest in Holy Mass

Pope Leo XIII insists, as we have seen, that to restore health to an enfeebled organism, it must be brought again under the vivifying action of the causes that gave it its form and constitution. Nobody is better prepared by his occupation to appreciate that doctrine than the fanner, seeing that his life-work is devoted to the nurture and development of organic life. He knows well that if the soil is brought back into "good heart," that is, if the myriad forms of organic life beneath the surface are given proper material to work on and thus carry out their tasks of preparing it for absorption by crops, the latter will flourish and be healthy. They, in turn, will feed healthy animals, and both will nourish healthy human beings, if the food is not denatured and devitalized before

that is in the bread and the wine. In laying them on the altar, in giving them to God, we do the most sacred thing a man can naturally do: we give our lives to God, we make them holy, we ask Him to accept and hallow them" (*What Happens at the Mass*, p. 49, by Rev. W. Barden, O.P. Published by Clonmore and Reynolds, Dublin).

¹⁸ *Partnership with God* (p. 1).

it reaches the table. Here again the farmer's calling, by its very nature, prepares his mind to grasp the magnificent fundamental doctrine of our supernatural organic union with Christ our Head. "Our Blessed Lord thought of our living with Him as an organic union. 'I am the vine: you are the branches: he that abideth in me, and I in him, the same beareth much fruit (Jn. 15:5). Organic life—that is the law of all life in nature and supernature."¹⁹ By recalling our oneness with our divine head and our dependence on our heavenly Father, Who tends the vine of which we are the branches, life on the land helps enormously towards achieving the ideal incumbent on all the baptized, namely, that of living our lives as members of Christ.

Family farming has suffered from the disordered domination of finance due to materialistic Liberalism. It has now to face the menace of Marxian materialism. The family on the land must, therefore, renew its vitality by fuller union with Our Divine Lord, first as a family unit or cell of the Mystical Body, and then in company with all the other families that form the rural community. As all who are baptized form "one body in Christ and everyone members one of another," (Rom. 12:5) through union with their divine head in Holy Mass, they must be gradually helped to overcome self-seeking Individualism and thus be strengthened to seek the Common Good first in all their actions. Mass in the parish church, as the Sacrifice of Christ's members forming the local community, ought to become the center and the source whence all will draw the increased vigor of Infused Justice, required to react against Individualism, as well as the supernatural Charity needed to meet the menace of Communism and survive its attack on family life and family farming. That attack is proximately directed against the method of land-ownership insisted upon by the Vicars of Christ the King, but it ultimately aims at eliminating membership of Christ and Christian marriage from the world. From union with Our Lord, therefore, must come the supernatural strength not to prove traitors in the hour of trial but to remain faithful to a man.

¹⁹ *Partnership with God* (p. 3).

The great truth that Our Lord, the Head of the Mystical Body, comes in the Blessed Eucharist, to give Himself to all, that all may be one in Him in mind and will, is admirably expressed by Pope Leo XIII. "This then," he writes, "is what Christ intended when He instituted this venerable sacrament, namely, by awakening charity towards God, to promote mutual charity among men. ... Having before our eyes this noble example set us by Christ, Who bestows on us all that He has, assuredly we ought to love and help one another to the utmost, being daily more strongly united by the strong bond of brotherhood. Add to this that the external visible elements of this sacrament supply a singularly appropriate stimulus to union. ... The Angelic Doctor writes: 'Our Lord has bequeathed to us His Body and Blood under the form of substances in which a multitude of things have been reduced to unity, for one of them, namely bread, consisting as it does of many grains, is yet one, and the other, that is to say, wine, has its unity of being from the united juice of many grapes; and therefore St. Augustine elsewhere says: 'O Sacrament of Mercy, O Sign of Unity, O Bond of Charity' (IIIa P., Q. 79. a. 1). All of which is confirmed by the declaration of the Council of Trent that Christ left the Eucharist to His Church 'as a symbol of that unity and charity whereby He would have all Christians mutually joined and united... a symbol of that one body of which He is Himself the Head, and to which He would have us, as members, attached by the closest bonds of faith, hope, and charity' (Conc. Trid. Sess. XIII, De Eucharist, C. 2)."²⁰

The farming family and the whole rural community can be accustomed to link together the year of nature and the year of grace, the seasons and the life of our Savior as relived in the Feasts of the Church, and thus develop their lives in and with Our Divine Lord. Advent, the time of preparation for the coming of the Redeemer, Who restored light and order to the world, is "the time of the year when nature is closely attuned to the darkness that characterized the world before the coming of the Savior."²¹ The Masses of Advent

²⁰ Encyclical Letter, *Mirae Caritatis*, On the Most Holy Eucharist.

²¹ *Land and Life for Woman*, p. 8 (The National Catholic Rural Life Conference, Des Moines 12, Iowa). This quotation and the others that follow

are full of that longing for the coming of Him Who was to give us back our most real life. Thus there can be re-awakened that fuller understanding of and reverence for Christmas and the Crib. "While all things were in quiet silence, and the night was in the midst of her course,"²² He appeared in whose divine life we share as His members. "Early spring in nature, the season of ploughing, of pruning, and of making the soil ready for the seed to be planted, coincides with the Septuagesima and Lenten time when...through the Lenten fasting and penance we make ready the soil of our hearts so that the seed of Christ's life can be sown and germinate in us. Then follows Passion-tide when the seed is planted. ...This makes vivid for us the reality that just as the seed must first be wholly destroyed in order to produce fruit,"²³ so supernatural life could only be restored to the world through Christ's Passion and Death.

We are meant to be buried with Christ in Baptism, so that by the death of the old Adam, we may rise to die new life of members of Christ's Mystical Body with Him at Easter. "On the land, Easter comes as a true Resurrection. The trees blossom out in their new greenness. ... All of the familiar Easter customs—the Easter eggs and even the traditional spring house-cleaning take on meaning as manifestations of the newness of life that comes with the resurrection in nature and super-nature. Easter is the beginning, the first blossoming of new life. ...Pentecost is the fruition, the fullness of it. The trees, only newly blossomed at Easter, are by Pentecost in full leaf. . . So it is in the supernatural order: Christ planted the divine life at Easter; it is at Pentecost that the Holy Spirit comes bringing to the souls of Christians the fullness of life."²⁴ The octave

from the same pamphlet are taken from an excellent essay entitled *The Unfolding of the Christian Seasons*, by Mariette Wickes. That essay and the whole pamphlet are strongly recommended. Strongly recommended also is another pamphlet, to which I shall have to refer later on, namely, *Family Life in Christ*, by Thérèse Mueller (The Liturgical Press, St. John's Abbey, Collegeville, Minnesota).

²² Introit of Sunday within the Octave of Christmas Day. Translation from *The Ideal Daily Missal* published by The Anthonian Press.

²³ *Land and Life for Woman*, p. 5.

²⁴ *Land and Life for Woman*, p. 6.

day of Pentecost is the Feast of the Most Holy Trinity, bringing home to us that life for all eternity in the "Family-Circle" of the three divine persons is the consummation of the life of grace, bestowed gratuitously through the love of the Blessed Trinity and restored on Calvary by the loving sacrifice of the second person become man.

"With the Sundays after Pentecost come the quiet summer months, the time of gradual maturing and ripening of the seed planted in the early spring. In the cycle of the Church we witness the unfolding and development of the new life sown at Easter. We are made aware of the great struggle between good and evil which the Christian will encounter numberless times before the seed of divine life has come to its fulfilment."²⁵ The Feast of Corpus Christi is the Feast of the Heavenly Food by which members of Christ ate nourished and sustained in the struggle to grow up in Christ. In the feasts of the saints we celebrate the triumph of those who have conquered. Each Sunday mass of this period contains rich treasures of ardent supplication and loving encouragement for the coming week.

Then comes the harvest season. "The corn is being reaped: the last fruits of the garden are being gathered; we are canning and preserving what we shall need for the winter. In the year of grace, too, this is the harvest time . . . the beginning of eternity when all the redeemed will be gathered into the heavenly barns. The Feast of the Assumption, when Our Lady, as the first and most perfect flower of Christ's redemptive act, is taken, into Heaven, marks the opening of the harvest season. The Feast of St Michael at the end of September celebrates the 'standard-bearer,' the great harvester who at the end of time will lead all the elect into Paradise. All Saints' Day gives us a preview of eternity, a vision of the numberless multitudes who 'follow the Lamb wherever He goes.' The Sundays at this time have all a note of looking forward to the Parousia, Christ's final coming in power and majesty,"²⁶ which is vividly brought home to us on the last Sunday after Pentecost. Previous to that, however,

²⁵ *Land and Life for Woman*, p. 6.

²⁶ *Land and Life for Woman*, p. 7.

on the last Sunday of October, “before we celebrate the glory of all the Saints, His glory will be proclaimed and extolled, Who triumphs in all the Saints and Elect.”²⁷ The Feast of Christ’s Kingship will lead us “to reflect on that last judgment, in which Christ, Who has been cast out of public life, despised, neglected and ignored, will severely avenge such insults.”²⁸

Farmers must not only be trained to unite themselves with Our Lord in the Holy Sacrifice throughout the Liturgical Year, but the love of the Head of the Mystical Body for His members engaged in the work of the fields can be made more familiar to them through the lovely blessings of the Roman Ritual. Farmers are well aware how much depends on God’s loving kindness and on the intercession of Our Blessed Mother, the Angels and the Saints, so they are delighted to know of these blessings and to have their priests utilize them in their favor. There are appropriate blessings for home and fields, for salt and food for animals, for horses and cattle, for seeds and crops. To mention one, a very touching blessing for seeds for sowing is assigned to the Feast of Our Lady’s Nativity, 8th September. We may venture to say that, as the seed contains in germ the new crop that is to arise, so Our Lady’s Nativity heralded the coming of Him Who was to restore the divine life of grace, by which our lives are rendered truly fruitful.²⁹

Membership of Christ in the Home

The desire to live in fuller union with the head of the Mystical Body in Holy Mass and the appreciation of our Lord’s blessing on the work of one’s hands presupposes a formation as members of Christ in the family. Sometimes “parents are glad that they do not need to bother with instructions which these competent persons (priests and

²⁷ Pope Pius XI, Encyclical Letter, *Quas Primas*, On Instituting a Feast of the Kingship of Our Lord Jesus Christ.

²⁸ Pope Pius XI, Encyclical Letter, *Quas Primas*.

²⁹ Some of the blessings of frequent use are contained in a pamphlet entitled, *With the Blessing of the Church*, by Most Rev. J. H. Schlarman (National Catholic Rural Life Conference, Des Moines, Iowa).

nuns in Catholic schools) can provide. And sometimes even priests fail to see that, in this way, Christian parents become more and more confirmed in an attitude of indifference and never learn to do their duty. The experience of Catholic parents in some European countries speaks in eloquent language on this matter. For decades they, too, relinquished to the Catholic school as many as possible of their parental rights and duties. . . . They no longer discussed or talked of religious problems at home: what was the need, since the priest or sisters were teaching in school whatever the children had to know? . . . Two or three generations later this irresponsible attitude suddenly found itself facing an abyss—there was no longer any Catholic school education. An awakening followed, and with it a remarkable rebirth of Catholic family life, a revival of ‘the Church at home.’ Can we not learn from this example instead of waiting for a similar experience?”³⁰ There is, then, an urgent need in our time for holy fathers and mothers who will again lay deep the Catholic foundation of social life. That foundation is in the family life of members of Christ, conscious that they have to battle against the steadily-developing attempts to carry the French Revolution to its logical conclusion, by eliminating membership of Christ from the world.

The sacrament of Matrimony has been instituted by Our Divine Lord as a continuous sacrament, to bless the union of members of Christ and their co-operation with God in giving natural life to little children that He may give them their supernatural life as His members in Baptism.³¹ The newly-born members of Christ

³⁰ *Family Life in Christ* (pp. 9, 10), by Thérèse Mueller (The Liturgical Press, St. John’s Abbey, Collegeville, Minnesota).

³¹ “Let husband and wife constantly keep in mind, that they have been sanctified and strengthened for the duties and for the dignity of their state by a special sacrament, the efficacious power of which, although it does not impress a character, is undying. To this purpose we may ponder over the words, full of real comfort, of the holy Cardinal Robert Bellarmine, who, with other well-known theologians, with devout conviction thus expresses himself: “The sacrament of matrimony can be regarded in two ways; first in the making, and then in its permanent state. For it is a sacrament like to that of the Eucharist, which not only when it is being conferred, but also whilst it remains, is a sacrament; for as long as the married parties are alive, so long

are confided to their parents to be brought up as befits that sublime dignity. There must, therefore, be a steady effort to enhance the importance of the baptismal day, the day of the reception of the most real life through incorporation in the Head of the Mystical Body. It would be well, as children grow up, to celebrate the baptismal day, instead of or in addition to the birthday, and to explain the symbols and ceremonies of baptism, especially of the white robe spread over the child as a symbol of the glorious life of sanctifying grace infused into the soul by the sacrament. It would also be a splendid inculcation of the reality of membership of Christ conferred by the Character of Baptism, if there were an annual renewal of baptismal vows and fidelity to Christ by the whole parish. The increased realization of solidarity in Christ as His members, which will be the fruit of such a ceremony, will be a great source of strength against the temptation to wrong or cheat others or to bear ill-will.

The blessing in the Roman Ritual of a mother before childbirth and the blessing of a mother personally returning thanks after childbirth can both be utilized to inculcate the great truth of membership of Christ. Catholic parents are delighted when the beautiful prayers of these blessings are explained to them. In the blessing before childbirth. Holy Church prays that the mother, by the firmness of her faith [in the Blessed Trinity], may be protected from every evil . . . that the child she has conceived may be happily born, be preserved for holy regeneration [in Baptism], may always serve God in all things [as a faithful member of Christ] and deserve to obtain Eternal life. The priest also prays that the angels may dwell in the home and guard the mother and child in peace. In the little book, *Family Life in Christ*, from which I have already quoted, we read: "There is hardly another time in a mother's life when she will appreciate such a blessing more than during the period of pregnancy, when she is filled with hope and also with fear, with joy as well as sorrow, deprived as she often is during these days of the consolation that comes from frequent participation in the Holy Sacrifice."³²

is their union a sacrament of Christ and the Church'" (Encyclical Letter of Pope Pius XI, On Christian Marriage).

³² *Family Life in Christ* (p. 28).

The same little work speaks in very touching fashion of the mother's first visit to the Church to return thanks. "As soon as the newborn child has been reborn by water and the Holy Ghost, as soon as the mother is able to give thanks personally for the gift of life, both natural and supernatural, by means of a solemn visit to the church, Mother Church joins her in joy and thanksgiving. She sends her priest, vested in surplice and stole, to greet the mother with psalms at the church door, to bless her with holy water and to lead her reverently with the stole to the altar where together they praise the goodness of God and offer prayers for the mother and the child.

"Let us pray. Almighty everlasting God, Who, through the delivery of the Blessed Virgin Mary, hast turned the pains of the faithful at childbirth into joy, look mercifully upon this thine handmaid, coming in gladness to Thy temple to offer up her thanks: and grant that, after this life, by the merits and intercession of the same Blessed Mary, she may merit to attain, together with her offspring, to the joys of everlasting happiness. Amen.

"What has become of this wonderful rite? What remains of this feast day not only of the family but of the whole community as it was observed centuries ago? ...Accompanied in a joyful procession by her neighbors and friends, attired in holiday clothes, the young mother brought her child to church to give thanks to God. Little remains, unfortunately, of this observance of the mother's first visit to the church after childbirth. The respectful reception by the priest at the entrance of the Church...is now confused with the rites before baptism, when the unbaptized person is not allowed to enter the church before answering the questions and receiving the exorcisms. The lighted candle in the mother's hands symbolizes the new life that was enkindled in baptism from Christ's divine life, and thus the candle represents the child itself. ...The blessing with holy water, too, what else is it but another mark of respect for the mother? But all this has been misinterpreted, and the rite has come to be considered a ceremony of purification which, needless to say, is entirely at variance with the Christian concept of matrimony. If we read and study this rite we will quickly be convinced that the Church never intended it to be the painfully embarrassing act that

is so distasteful to most mothers. Let us in kindness to our friends tell them about this rite and its significance.”³³

“The less parents have to do in the important matter of religious education, as for instance in the spiritual preparation for the First Communion day, the more will they be concerned with”³⁴ secondary matters, such as dress. Thus the first coming of Our Lord to a member of the family will run the risk of not being as fully a religious festival for the family as it should be. In Holy Communion, Our Lord, Who is head of the Mystical Body, of which the family is a cell, comes Himself to strengthen the divine life of the child, so that it may grow up in Him, protected by His Blessed Mother. Confirmation signifies the spiritual coming of age, when the youth is enrolled amongst the soldiers of Christ for the protection of Catholic worship and Catholic family-life, under the banner of Christ the King. That enrolment, with its added sense of corporate responsibility, should be utilized to stress the real struggle that is going on in the world for and against Christ. It is the propitious moment to insist upon the primary importance of choosing a career in life in which one can best live one’s life as a member of Christ, and of realizing that we unite ourselves with Christ as Priest in Holy Mass, in order to come forth with a positive ideal to strive to mold the world for Christ the King. The young people of our day have to be strengthened to face the seduction of the cinema, with its insistence upon the primary importance of money and pleasure in the choice of a career, and its steady inculcation of no hope and no order in and through Christ.³⁵

There are many other excellent suggestions in the little book, *Family Life in Christ*, for the strengthening of family life as the life of members of Christ. For example, the celebration of wedding anniversaries by family assistance at Mass and family reception of Holy Communion, and the inculcation of reverence for the priesthood by a special prayer at the Family Rosary for Bishops, Priests,

³³ *Family Life in Christ* (pp. 29, 30).

³⁴ *Family Life in Christ* (p. 10).

³⁵ This last point was the thesis of the book from which the film, *Gone With the Wind*, was taken. That film was seen by hundreds of thousands.

and Candidates for the Priesthood. Does our younger generation here in Ireland realize the love of, and the strength of faith in, the Priesthood, nourished by the Mass and the Rosary, that brought us safe through the Penal Times? “The last and only security the priests had,” writes Father Burke, “was the loyalty of their people. They were ready to defend them, often at the cost of their own lives. In 1754 orders were sent to arrest a priest in Cashel and have him sent to Limerick to be tried. ... In a series of letters at the Record Office there is a lively account of the proceedings. The following is from the High Sheriff of the County Tipperary to Secretary Waite:

“Sir—I think it my duty to inform you that the priest I was ordered to have transmitted to Limerick was rescued from my Sub-Sheriff and the army by a very great number of people which pelted them with stones in such a manner that the soldiers were rendered incapable of charging their pieces after they had made some shots. Two of the soldiers were greatly hurt and the Sub-Sheriff. One of the mob is dead and several wounded. I must observe that five times the number of soldiers would not take a priest to jail through that country when his life was supposed to be in the least danger. ...

Jonathan Lovett.”

Kingswell, 29 March, 1754.³⁶

In his excellent pamphlet, from which I have already quoted, namely, *Sacramental Protection of the Family*, Mr. Emerson Hynes writes: “Blessings by the father before meals and thanksgiving afterwards, the Family Rosary, the Crucifix on the wall and a picture of the Sacred Heart: these are starting points, but they are not enough. There is a wealth of possibilities over and beyond.”³⁷ He then goes on to recommend the pamphlet, *Family Life in Christ*, and another by the same gifted lady, entitled *Our Children’s Year of Grace*.³⁸ About this latter he says: “This is especially useful, as it

³⁶ *The Irish Priests in the Penal Times* (p. 361), by Rev. W. P. Burke.

³⁷ Op. cit. p. 7.

³⁸ *Our Children’s Year of Grace* is published by the Pio Decimo Press, Box 53,

follows the liturgical year, and is filled with dozens of suggestions of how the family, without too much altering its present daily life, can give religious significance to it”

His Holiness Pope Pius XII insists upon the efficacy of the Family Rosary for the return of family life to the ideal enshrined in membership of Christ. “It is especially in the bosom of families,” writes the Sovereign Pontiff, “that We desire to see the practice of the Rosary spread, religiously preserved and ceaselessly developed. It is useless to strive to arrest the decline of civilization, if the family, the starting-point and foundation of human society, is not brought back to the law of the Gospel. We insist that the recitation of the Rosary by the family in common is one of the most efficacious means for realizing this difficult undertaking.”³⁹

Education and Rural Life

There is space to touch on only a few points. First of all, there is need for a strong reaction against the subordination of the country to the city. “As soon as the soil is made the servant of the city and not the master partner in civilization, the desert begins.”⁴⁰ That reaction must ultimately be based upon membership of Christ’s Mystical Body, as we have seen. Educators, therefore, must inculcate respect and concern for rural family life, the reservoir of a nation’s strength.⁴¹ They must also strive to inspire reverence for the parish community as the particular unit of the vast community of the Mystical Body, in which their pupils are called upon to be leaders for Christ the King. Those who have had greater advantages

Baden Station, St. Louis 15, Missouri, U.S.A.

³⁹ Encyclical Letter, *Ingruentum Malorum*, 15th Sept., 1951, Feast of the Seven Dolours of the Virgin Mary.

⁴⁰ Portion of text already quoted from *Alternative to Death*, by the Earl of Portsmouth.

⁴¹ “It is a simple fact that populations do not replace themselves in the city, and that rural families provide the population increase” (*Sacramental Protection of the Family* (p. 12), by Emerson Hynes (National Catholic Rural Life Conference, Des Moines, 12, Iowa).

in regard to Catholic Education, must be leaders in the reaction against Liberalism and Individualism by their zeal and self-sacrifice for the Common Good, in accordance with social justice. Needless to say, they must also be able to detect and expose the various forms assumed by Marxian Communism in order to deceive the unwary. It is particularly necessary to impress the duty of parish solidarity in Christ on the minds of young people who are educated in boarding-schools, as there is danger of their becoming estranged from the life of their parish.

The Quebec Hierarchy allude briefly to the objection that Catholic boarding schools “uproot from the soil the children who come from country homes.” This point is dealt with more bluntly in a pamphlet entitled *Speaking of Education*, published by the National Catholic Rural Life Conference. In the section on *What Parents Think*, Dr. Willis D. Nutting writes as follows: “In my own experience in dealing with young men I have constantly been told that it is all very well to encourage young men to take an interest in the land, but where will they find wives who are willing to settle there? And they do well to wonder. The propaganda of advertisers has been directed largely at women, and educators have helped along the work, until the ideals of the pagan ‘Great Lady’ have been thoroughly implanted in womankind generally. These ideals are insulting to the female sex, because they would make of woman a mere attractive ornament. They are anti-Christian in that they make a certain fragile physical beauty the thing of most importance. They are clean contrary to the ideals and practices of the Home at Nazareth. And yet the ‘Great Lady’ concept is quite popular amongst us. ...A fastidious shrinking from dirt and sweat...an unbending formalism in manners suited only to marble halls, an arty appreciation of art that makes one depend on the picture gallery and the opera house—a girl exposed to all this cannot go to the land. ...Yet many girls come from the farm to Catholic schools to receive this type of education, and they do not go back to the farm. More than anything else, for the health of our society, we need a completely re-orientated teaching of women. The most important thing that we could do in our schools would be to create an extra-curricular learning there which would give girls a right attitude,

an unartificial attitude towards those functions in life which it is theirs by nature to perform. And I pray that my daughter, along with the arithmetic and the geography which she studies, will get from her teachers an extra-curricular reinforcement of those ideals of womanhood which we are trying to teach her at home. If they try to make her a 'Great Lady' I'll pull her out of school. I do not want her separated from the soil or from toil, or from the common people that Our Lord loved."⁴²

In *Land and Life for Woman*, already quoted, there is a lovely essay on *A Rural Mother Looks at the Land*, which expresses admirably the attitude of a member of Christ, of one who realizes that Our Blessed Mother, the Queen of Angels and Saints, spent her earthly life as the mistress of a little home with its humble round of daily duties. "I will confess," writes Mrs. McDonald, "I knew I had the womanly power of influencing my husband. If I had insisted, I feel certain we would have lived in town, but I knew (woman's intuition again) that Mark would never be happy there; so together we faced the tasks ahead. So you see, I do not know exactly how I came to the land, except by God's grace, but I do know why I will stay on the land and encourage others to live on the land also. ... One Sunday in a rural church, I saw a little farm mother kneel before me, flanked by a large family of sons and daughters. I watched her hands as she said her rosary and thought—those hands are a symbol of the vocation of rural motherhood, its joys, its sorrows, its responsibilities, its great honor. Those hands cared tenderly, lovingly for tiny babes, smoothed back the hair from fevered brows, prepared nourishing meals, and tended the garden. ...

If you came upon her kneeling in her garden, her hands busily weeding, and you said: 'This is drudgery.' she would say: 'You know Christ's relatives had calluses on their hands,' and perhaps she would add: 'This is co-operation with God. Do you call that drudgery?'

"If a girl has received a college education and chooses to be a farmer's helpmate; many there are who say: 'Marry a farmer! Waste your education, talents, etc.,' I know, I have heard that, too. Those

⁴² *Speaking of Education* (pp. 5, 6).

people who say such things are uninformed or misinformed, or else they have a warped sense of values. ... We need women spiritual enough to make the sacrifices necessary, great enough to put aside the modern philosophy of pleasure, cultured enough to bring enjoyable living to their own families and communities, proud of their responsibility and honor, so that they can build the Catholic homes necessary to reconstruct this troubled world."⁴³ May St. Brigid, the saint of Irish farming life, aid us in the task in Ireland!⁴⁴ Our noble traditions are in danger of being lost. "We know how to wax floors and operate vacuum cleaners and electric stoves," writes Emerson Hynes, "but we do not know how to sanctify our baking, our meals and our actions.... We Catholics, without embarrassment walk into Church, attend Mass and abstain from meat on Friday. But in the intimacy of our own homes we are often self-conscious about the practices, symbols and words which are needed to make our homes fitting places for a continuous sacrament. ... Increasingly as the rest of the nation becomes more secular and as the radio competes, religious life within the family itself becomes more foreign. So we need much instruction and much bolstering. The instruction cannot be merely by sermons and pamphlets. The priest must enter the very homes themselves and instruct."⁴⁵

Holy Mass and the Kingship of Christ

We have seen that, in virtue of the character of Baptism, which is a participation in Our Divine Lord's Sacred Priesthood, through and with and in Our Lord as Priest in Holy Mass we can express our adoration of and submission to the Blessed Trinity. The whole Mystical Body, head and members, expresses its readiness to carry out the loving will of the Blessed Trinity in view of the diffusion of the divine life of grace, participation in the Blessed Trinity's

⁴³ *Land and Life for Woman*, pp. 15, 16, 21, 22

⁴⁴ Cf. *Saint Brigid of Ireland*, by Alice Curtayne (Dublin, Browne and Nolan).

⁴⁵ *Sacramental Protection of the Family* (National Catholic Rural Life Conference, Des Moines, Iowa).

own inner life. That will was clearly expressed by the voice from the cloud on Mount Tabor: "This is my beloved Son, in whom I am well pleased: hear ye him." (Mt. 17:5) Accordingly, we are all meant to come forth from Mass with a positive attitude, namely, with the determination to work as a united Body for the Divine Plan for Order under Christ as King. We are not meant to come forth with the exclusively negative attitude of striving to avoid sin, in order not to lose the life of grace, while allowing society to be molded against membership of Christ by the enemies of Christ the King. By his very nature, man is destined to live in society, and social organization wields an enormous influence on the individual persons composing it. Therefore, all the confirmed members of the Mystical Body, as soldiers of Christ the King, must be prepared to strive for the organization of society demanded by the very institution of the Mystical Body of Christ, with its life of infinite dignity. In other words, they must strive for the acceptance in the political and economic life of states, of the order demanded by the dignity of membership of Christ, and resist as a united body all attempts to eliminate that order from the world.

What does that mean for members of the farming profession? It means that, in conjunction with the members of Christ in the other vocational groups, they must work for the program of Christ the King as outlined in the Papal Encyclicals. That program will be found in my books. *The Mystical Body of Christ and The Reorganization of Society* (Chapter 4), and *The Kingship of Christ and Organized Naturalism* (Chapter 1), with copious quotations from the Encyclical Letters of the Sovereign Pontiffs. Members of Christ must strive to have the Catholic Church, the Mystical Body of Christ, acknowledged as the one True Church and to have recognized the right of her rulers, the Pope and the Bishops, to say what favors the divine life of Christ's members, or is opposed to it.⁴⁶ They are bound also to work for the social recognition of

⁴⁶ I want to draw particular attention to the text of Pope Leo XIII: "It is the duty of all Catholics worthy of the name and wishful to be known as most loving children of the Church ... to endeavor to bring back all civil society to the pattern and form of Christianity which we have described" (Encyclical Letter, *Immortale Dei*), and to that of Pope Pius XI in which he says that

the unity and indissolubility of Christian Marriage, symbolizing, as it does, the unity and indissolubility of our Lord's union with His Mystical Body, and for the education of children as members of Christ. These four points concern the political organization of states in view of recognizing the sublime dignity of membership of Christ. In regard to economics, firstly, the Divine Plan for Order calls for wide diffusion of ownership of property, in order to facilitate families in procuring the sufficiency of material goods required for the virtuous life of their members, and for the organization of society on a vocational basis. Secondly, as money governs the supply of the life-blood to the entire economic body, the Divine Plan for Order demands that the art of regulating the supply of money or exchange-medium should be kept by states in the position that belongs to it by its nature. It is by nature an auxiliary art having for end to facilitate the production and exchange of material goods in view of the virtuous life of members of Christ in contented families. Practical Sciences or Arts, as we have seen in Chapter I, are arranged in hierarchical order according to the hierarchical order or dignity of their respective ends.⁴⁷

Accordingly, those skilled in the manipulation of money are meant to be auxiliaries and helpers, not rulers. It is a reversal of order, if they become rulers.

The disordered domination of money manipulation in modern life is having disastrous results for the soil on which the human race depends for food. "In the United States alone, according to the Soil Conservation Service, the annual loss of top soil from eroding land, and land farmed by extractive methods, amounts to the equivalent of 10,000 hundred-acre farms. ... Past civilizations have found their way into the pages of history through the same processes which led to ultimate destruction of

it is sad that "the absolute separation of the civil power from the Church, and indeed from every religion, is so often taught" (Encyclical Letter, *Casti Connubii*.)

⁴⁷ This principle is laid down in philosophical works in the section, dealing with the subalternation of sciences. Cf. Hugon, O.P. *Logica*, p. 448; Gredt, O.S.B., *Elementa Philosophiae*, Vol. I, p. 189. Ed. 5.

the soil from which they acquired their being and their strength. But they were not possessed of such knowledge as is modern man.”⁴⁸ And modern men, under the impetus of a powerful art in the wrong place, are misusing that knowledge terribly.⁴⁹ Through having rejected submission to God through membership of Christ’s Mystical Body, men are becoming increasingly incapable of utilizing their great achievements in the realm of matter, in such wise as to enable them to live in peace and order as befits rational beings.

Farmers and Co-Operative Organization

“You, Farmers,” said His Holiness Pope Pius XII, “form with your families a working-community. With your companions and associates you form a working-community. Finally, with all the professional or vocational groups of the whole people you constitute one big working-community. This is in accordance with the order of God and of nature: it is the true Catholic concept of work. Thus men are brought together to work for the needs of the people as a whole and perfect themselves by their united efforts, to the honor of their creator and Redeemer. Continue to esteem your work according to its fundamental value, namely, as your contribution and that of your families to the public weal. ...It is important, moreover, that you should recognize the necessity for union with all the other professional or vocational groups that are

⁴⁸ *Food and Folly*, by Sir C. Stanton Hicks, p. 4.

⁴⁹ “Seeing that all good things are not regarded as of the same value, this inequality absolutely demands that those things that are of the least worth—and riches belong to this class—should be subservient to the higher things, that is to say, to good health, the refining influence of the liberal arts, justice, beneficence, the adornments of virtue, knowledge, heavenly grace and glory. If the correlation of things in the social order is thrown into confusion, if what is lowest in the scale is set highest, and, on the other hand, what is deserving of most honor is condemned, then there results a revolting accumulation of evils” (Letter of His Eminence Cardinal Pacelli, Secretary of State, to the Bishop of Antigonish, March 8, 1938. Quoted in *Rural Roads to Security*, p. 342).

supplying the various needs of the people, and thus signify your adherence to the principle of social peace. ...You desire every section of the national economy to be given what is its due, but, of course, you yourselves wish to retain what is rightfully yours. A rational economic policy and a sound juridical order should, therefore, be in existence to aid you. The principal aid, however, must come from yourselves, from your co-operative union, especially in regard to problems concerning credit.”⁵⁰

The application of the doctrine of our solidarity in Christ will thus find economic expression in the collaboration of the various vocational groups of the country, each seeking the wellbeing of its members in due subordination to the Common Good. The Holy Father stresses the need for co-operative societies within the farming group. As Secretary of State to Pope Pius XI, he wrote a beautiful letter of congratulation to the Bishop of Antigonish, Chancellor of St. Francis Xavier University, on the co-operative movement promoted by the University among the farmers and fishermen of Eastern Nova Scotia. The University Extension department first sponsored small study clubs with voluntary leaders. “After a brief experience it became apparent that it was necessary to train leaders for the study groups. Accordingly, the University has held for the past five years a four-week short course to which men and women are coming in ever-increasing numbers. . .

“It was believed from the beginning that study and thinking should issue in social action and economic betterment. This led the Extension Department to promote co-operative enterprises in various fields of economic activity. During the past seven years forty-two co-operative stores, 140 credit unions or co-operative banking institutions, and seventeen lobster canning factories, ten fish processing plants, a great variety of marketing organizations, local co-operative industries and a large number of buying clubs have come into existence. ...The phenomenal success of these institutions has not only served as a stimulus to the people who own and operate them, but has made such an appeal to the country at large that the two neighboring provinces, New Brunswick

⁵⁰ Allocution to the Italian Farmers' Federation, Cf. pp. 27, 28.

and Prince Edward Island, and Newfoundland, have passed laws enabling their people to carry on similar work in these provinces. ...Among other intangible results of the movement may be mentioned the new hope, sense of responsibility and initiative it has inspired in the people. They have been aroused to take more interest in health, recreation, co-operative housing and other fields. It has brought forth labor leaders who exert a stimulating influence in the labor field and who counteract the ultra-radical movements.⁵¹ Some study of and training in social justice are necessary to undo "the fatal consequences of Economic Liberalism so often unaware or forgetful or contemptuous of social duties,"⁵² and enable farmers to subordinate private interests to the Common Good and carry on co-operatives successfully. The need in Ireland for something similar to what has been accomplished in Nova Scotia is very great. We have the basis for "the union of hearts and minds which is the main principle of stability in all institutions, aiming at establishing social peace and promoting mutual aid,"⁵³ in our faith in membership of Christ. For "then only will it be possible to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are members of a single family and children of the same Heavenly Father, and further, that they are 'one body in Christ, and everyone members one of another' (Rom. 12:5)."⁵⁴

But we lack co-operative organizations with members trained to respect the principles of social justice. This was strikingly illustrated during the late war in the matter of supplying the cities and towns with turf. *The Hibernian Journal* (January, 1951) relates the sad story as follows: "It is a thousand pities that greed on the part

⁵¹ Rural Roads to Security, by Rt. Rev. Mgr. Ligutti and Rev. J. Rawe, S.J., pp. 337-339.

⁵² Pope Pius XII's Broadcast (Feast of Pentecost, 1941).

⁵³ Encyclical Letter of Pope Pius XI, *Quadragesimo Anno*.

⁵⁴ Encyclical Letter, *Quadragesimo Anno*. The story of the Antigonish Movement of adult education through economic cooperation is excellently dealt with in the little book, *Masters of their own Destiny*, by M. M. Coady, Director of the Extension Department of St. Francis Xavier University (Published by Harper Brothers, New York and London).

of some distributors and dealers, plus official mismanagement, went far to destroy the splendid opening that occurred during the recent war for extensive and permanent development of our bogs. Thousands of people in the cities and big towns who had never before used turf, or ever seen a turf fire, were offered incombustible rubbish at crippling high prices. Much public money was wasted in subsidies on a worthless product. A rigid system of control operated to exclude all independent suppliers from direct access to consumers in the cities. The result was that city folk who had never got a chance to experiment with good turf . . . seized the first opportunity after the war to return to the purchase of coal. Had their needs been fairly met during the critical years, they would still be burning turf. Instead, there grew up in their minds a prejudice against it, which will take a long time to eradicate."⁵⁵

Farmers' co-operatives could also do excellent work in stressing the need in the countryside for men skilled in repairing machinery, working in partnership with smiths. It is sad to see the number of chemists increasing, while the trades required to help those who are engaged in producing healthy food are despised. Needless to say, the return to the correct milling of wheat is indispensable for the health of the nation.

To Dealers in Money or Exchange-Medium Must be Assigned Their Proper Place in States

Farmers, along with the other vocational groups, have a vital interest in striving to have those who control money or exchange-medium relegated to the position in the state to which their art entitles them. The Economic science, alien to the moral law, which arose as a consequence of Rationalism, gave free rein to human avarice.⁵⁶ When private individuals succeeded in getting the power to create claims for goods and services, that is, to manufacture

⁵⁵ This whole article and the one on the flight from the land in the January (1952) issue of the same periodical are strongly recommended.

⁵⁶ Cf. text of Pope Pius XI in *Quadragesimo Anno*, quoted in Chapter I.

money out of nothing, it was evident that it was only a question of time till they became the dominant power in states.⁵⁷ Other people have to give up their goods or their labor to get money or exchange-medium. Bankers, as Professor Soddy has for so long insisted, give up nothing. "Their power becomes particularly irresistible," writes Pope Pius XI, "because . . . they are able to govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will."⁵⁸

In a lofty Address to those who were taking part in the Congress of the International Institute of Public Finances (1948), Pope Pius XII said: "The Church, addressing those who have any share of responsibility for the treatment of public financial questions, implores them in the name of the human conscience not to ruin morality from above. She begs them to abstain from measures which, in spite of their technical skill, run counter to and wound the people's sense of what is just and unjust, or which relegate to the background the people's vital energy, their legitimate ambition to gather the fruits of their own toil, their anxiety for family security. All these considerations should occupy the first place in the legislator's mind, not the last. The state's financial system should aim at reorganizing the economic situation in such wise as to guarantee to the people the material conditions of life indispensable for the pursuit of the supreme end assigned by the creator, namely, the development of their intellectual, spiritual, and religious life."⁵⁹ Let us now take some examples of technically successful measures, which certainly run counter to people's sense of fair dealing as soon as they come to realize what exactly was done. The first example will be taken from recent English financial history, the second from the recent history of the United States.

⁵⁷ William Paterson, the promoter of the Bank of England, is reported as saying: "The Bank hath benefit of interest on all moneys which it creates out of nothing" (*Britain's Problem*, by B. D. Knowles, p. 49).

⁵⁸ Encyclical Letter, *Quadragesimo Anno*.

⁵⁹ Translated from the text as found in *L'Osservatore Romano*, October 3, 1948.

England's Return to the Gold Standard in 1925

I have dealt in outline with the point in my book, *Money Manipulation and Social Order* (pp. 29–30). First of all, I there quote the explanation of the principle on which the bankers proceed, given by Mr. Vincent C. Vickers in his book, *Finance in the Melting Pot*. Mr. Vickers, a former director of the Bank of England, writes: “We have to remember that the value—that is to say, the purchasing power—of money, and consequently the price of goods, can be and has been varied intentionally and deliberately, not by the will or action of the state, but by those individuals who themselves manage and control the money—though they constantly aver that they act for, and on behalf of, the community. We returned to the gold standard in 1925 for the benefit of the City of London, and so ruined our basic industries. It does not follow that what is best for the City of London is best for the country. In consequence of past policy, a farmer who borrowed from his bank, say, in 1920, the money equivalent of 100 sacks of wheat, might be obliged to sell 200 sacks of wheat a few years afterwards in order to repay that same loan, simply because a pound became twice as valuable (owing to deflation, that is, to the reduction of the number of pounds in circulation, by one-half). This is typical of the gold standard system, which involves inflation and deflation. A monetary system which begets such flagrant injustice cannot be regarded as an equitable system.” The Right Hon. Winston Churchill, the man who, as Chancellor of the Exchequer, carried out the return to the gold standard in 1925, said in 1932: “When I was moved by many arguments and forces in 1925 to return to the gold standard, I was assured by the highest experts, and our experts are men of great ability and of indisputable integrity and sincerity, that we were anchoring ourselves to reality and stability, and I accepted their advice. ...But what has happened? We have had no reality, no stability. The price of gold has risen since then by more than 70%. That is as if a twelve-inch foot rule had been stretched to 19 or 20 inches, as if the pound avoirdupois had suddenly become

23 or 24 ounces instead of—how much is it? Look at what this has meant to everybody who has been compelled to execute their contracts upon this irrationally enhanced scale. Look at the gross unfairness of such distortion to all producers of new wealth, and to all that labor and science and enterprise can give us. Look at the enormously increased volume of commodities which have to be created in order to pay off the same mortgage debt or loan. Minor fluctuations might well be ignored, but I say quite seriously that this monetary convulsion has now reached a pitch where I am persuaded that the producers of new wealth will not tolerate indefinitely so hideous an oppression.

“Are we really going to accept the position that the whole future development of science, our organization, our increasing co-operation, and the fruitful era of peace and good will among men and nations; are all these developments to be arbitrarily barred by the price of gold? *Is the progress of the human race in this age of almost terrifying expansion to be arbitrarily barred and regulated by fortuitous discoveries of gold mines here and there or by the extent to which we can persuade the existing cornerers and hoarders of gold to put their hoard again into the common stock?* Are we to be told that human civilization and society would have been impossible if gold had not happened to be an element in the composition of the globe? These are absurdities, but they are becoming dangerous and deadly absurdities. ... I therefore point to this evil, and to the search for the methods of remedying it, as the first, second, and third of all the problems which should command and rivet our thoughts.”⁶⁰

Before passing on to illustrate the flagrant injustice mentioned by Mr. Churchill, by the outline of a typical case of what happened in Ireland, let us take a glimpse behind the scenes. In *Free Britain*, 28th October, 1951, we read: “On the 28th April, 1925, Churchill, as the then Chancellor of the Exchequer, announced Britain’s return to the gold standard. A few days later he was entertained as guest of honor by the British Bankers’

⁶⁰ Speech in the House of Commons, April 21, 1932, as contained in *The Official Report*, Vol. 264, No. 78. Italics mine.

Association, presided over by the Jew, Sir Felix Schuster, who complimented him on his action in restoring the gold standard and said: 'There might be temporary drawbacks, but they would not count in the long run.' These 'temporary drawbacks' lasted about seven years and consisted of approximately 3,000,000 unemployed Britons, pay-cuts and short rations for millions more; the dosing of thousands of factories and the suicide of 30,000 people faced with financial ruin. ...During all this time the country was glutted with food and goods."

In the Irish countryside before the deflation in question, many farmers profited by the increased prices for their goods to sell their smaller holdings and invest in larger ones. More often than not they had not all the ready money required, so they had to get loans from the banks. Let us say that the loan was at 5%. When the Bank of England decided that it was for the good of everybody to return to the gold standard, it had to reduce drastically the amount of money in circulation. As a result, the remaining pounds became far more valuable in terms of goods such as cattle, milk, etc. The interest on £100, while remaining nominally at 5%, became in reality something like 10%, because people had to sell twice as many animals, etc., as before, to pay it. One typical case with which I was well acquainted, had a very sad sequel. The mother of a family needed a slight operation, but though strongly advised to have it performed, did not wish to add to the expense of the family, already heavily burdened with the increased cost of the loan. Some years later, the operation had to be performed, but it was too late to save her life. One could have written "Done to death by the Bank of England" on her tombstone.

Abraham Lincoln is quoted as saying: "If a government...contracted a debt with a certain amount of money in circulation and then reduced the money volume before the debt was paid, it is the most heinous crime a government could commit against the people."⁶¹ We have seen that heinous crime committed in England (and Ireland). Let us now see it perpetrated in Lincoln's own country.

⁶¹ *Simplified Facts about Money*, by Jos. H. Stoffel (The Economics League, 98, Comstock Avenue, Buffalo, N.Y.).

An Example of Banking Technique in U.S.A.

On page 60 of her excellent book, *Money Creators*, Miss G. M. Coogan writes: "A secret bankers' meeting was held on May 18, 1920, in Washington, D.C. In the name and style of The Orderly Deflation Committee of the American Bankers' Association, a secret resolution was passed declaring for the contraction of money and credits. The published proceedings of this secret bank meeting show that it was held in the name and style of the Federal Reserve Board, the Federal Advisory Council and the Class 'A' Directors of the Federal Reserve Banks. The action prescribed was taken on a resolution assuming to be presented by the American Bankers' Association. The names of all the men present at that meeting, and the statements made by them, can be obtained by anyone who will take the trouble to write to the Superintendent of Documents, Washington, D.C., and request Document No. 310 of the 67th Congress, 4th Session. Those who attended were warned to hold the proceedings in sacred secrecy...Hon. Finly H. Gray described the meeting: 'The manipulating financiers and bankers, the master minds of frenzied finance...were not there...but were...directing... their catspawpers from afar. ...Mr. John Shelton Williams, Comptroller of the Currency, when this contraction of money was proposed, explained his efforts to stop the resolution. ...Don't you know, he said, that it is going to ruin lots of farmers, and they cold-bloodedly replied to him: they ought to be ruined,—they are getting so prosperous that they will not work.' (Congressional Record, May 2, 1933). ... "Thus, the Federal Reserve Banks, under orders of the Federal Reserve Board, pursuant to the secret resolution of May 18, 1920, without notice or warning, began to raise the rediscount rates from 2% to 5%, to 7%, to 8%, to 9%, and until, for some farm banks, the rates were much higher. Simultaneously with this drastic increase in the rates, the Central Reserve Banks began selling government bonds. This selling continued until the price of 'Liberty' bonds dropped to 80. Falling bond prices decreased the 'reserves' of the community banks. Decreasing reserves made it imperative that the community banks call in their local loans

and force all borrowers to pay. This brought a terrific liquidation of all agricultural products. ...Within seven months farm prices dropped to ruinous levels.”

Certainly considerable technical skill was displayed in these measures which had such disastrous results for holders of small landed property, but they undoubtedly run counter to every honest man's sense of justice.

Principles of Monetary Reform

In my books, *The Mystical Body of Christ and the Reorganization of Society* (pp. 524–540) and *Money Manipulation and Social Order* (pp. 61–68), I have explained at length the three principles that must be born in mind in striving to remedy the disastrous state of affairs in the world. I shall mention them briefly here, begging my readers to consult the other works for the fuller development of the points.

(a) Issuing of Lawful Exchange-Medium by the State

The first principle of reform is that the creation or issuing of exchange-medium must be taken out of private hands. The issuing of claims to goods and services valid and acceptable to all the citizens of a country is by right the prerogative of the authority exercising jurisdiction over the whole country. This is clearly seen by the fact that additional credit-money issued or loaned into existence, if it does not happen to coincide with a proportional increase of goods for sale, “will raise prices and make the value of everybody's money in the country worth less in goods, so repudiating part of the nation's debt in goods and services to the owners of money.”⁶² If a private group exercises the power to originate the exchange-medium and then manipulates the volume of it, that group becomes a power greater than the government itself. It becomes a super-government, paralyzing the efforts of the lawful government for the Common Good. Accordingly, the entire medium of exchange, consisting of the lawful money of each country, should be paid into use by the

⁶² *The Role of Money* (p. 91), by Professor Soddy.

sovereign power in the country.⁶³ The money created and paid into circulation to defray legitimate government expenses should be non-interest bearing at the source and non-cancellable, except by being recalled through taxation.

(b) Lending of Lawful Exchange-Medium by Banking Guild

The creation of exchange-medium, then, should be withdrawn from private individuals. It should be reserved to the national government, but the lending of money should be completely divorced from money origination. This is the second point of monetary reform. The lending of the lawful money issued by the governmental monetary authority should not be carried out by the governmental monetary authority, but by privately-owned corporations erected into a guild and functioning under a guild charter.

“The most dangerous thing that could be done would be to place the merchandising of money in the hands of the national government. Such a step would give the internationalists their final weapon to destroy the property and personal rights of loyal citizens.”⁶⁴ Government in the lending business is the essence of Socialism or Communism. For a government to create money as loans is even more vicious than for private banks to create money as loans, for, in the case of private banks, arbitrary discrimination is not the primary motive in denying loans. No private business can long endure if the government engages in the lending of money, even money created by itself, or determines what businesses may

⁶³ Private individuals engaged in finance cannot be entrusted with the struggle to safeguard national sovereignty against “The deadly and detestable International Imperialism of money,” to use the words of Pope Pius XI in the Encyclical Letter, *Quadragesimo Anno*.

⁶⁴ *Money Creators*, by G. M. Coogan (p. 34). Miss Coogan wrote as follows in 1937: “If the government controls the lending of money it can determine who may or who may not borrow money and hence can control every single business in the country . . . Lenin recommended government origination and control of the medium of exchange. Unless the power to originate money is restricted to sovereignty, and scientifically exercised, and lending is restricted exclusively to private, independent, state-chartered corporations, it is nothing short of childish prattle to talk about the preventing the onrush of Socialism, Communism, or whatever name one wants to use to designate an anti-Christian state, in which all but the ‘chosen few’ are hopeless slaves.”

acquire savings from the people in return for part ownership. Such acts of a government allow it to aid the businesses it chooses via granting loans, and destroy those it chooses by denial of loans.

The creation of exchange-medium and the lending of it must not be in the same hands. That is fundamental. If private individuals control the two operations, they will speedily become a super-government, and those who exercise an art that is by its nature an auxiliary art will be the dominant power in the state with the disastrous consequences we see at present in the world. If the government carries on the two operations, then the path is cleared for the planners and a planned economy, that is, for a planned socialist economy. Once the government controls credit, power, fuel, transport and the so-called welfare services, planning for the remainder becomes simple—and also the enforcement of the plans. Any individual who resists can be easily compelled to obey.

(c) Stability of Price Level

A statistical authority called National Monetary Trustees, appointed by and directly responsible to the legitimate government but endowed with the independence of the Judiciary, should determine the rate at which lawful money should be issued or withdrawn, in order to maintain the price index of the main commodities constant, at a level which would permit full employment. The Monetary Trustees should be exclusively citizens owing full allegiance to the country, should have an unblemished record for honesty and integrity and should have had no connection with international banking, either as owners, partners, employees or advisers. They should receive adequate salaries, but should benefit in no way whatsoever, except as citizens of the country, in the amount of money added to or withdrawn from the money stream. The Trustees should be required to file for publication, once a month, an intelligible and easily understood report, which would indicate exactly how much currency was outstanding at that date. At any time currency was issued, the exact amounts and exactly to whom and how issued should be made known to the public.⁶⁵

⁶⁵ Cf. *Money Creators*, by G. M. Coogan (pp. 250-255). Miss Coogan says

Two other points must be specially mentioned. The first is that in drawing up the Charter for the Banking Guild or Corporation, particular care must be taken that the needed exchange-medium be readily obtainable by those engaged in agriculture. They supply the primary necessities of bodily life and, therefore, they must have the preference over those who supply articles of secondary utility or luxury articles. We have seen how the present reversal of order, by which human beings are subordinated to production, and production, distribution and consumption, to the manipulation of finance, has told heavily against farming with its slower rhythm. "The fundamental processes of farming are governed by Nature's Laws and not by our own: seed times and harvest, the period needed to produce an animal, the age at which a cow can begin to give milk—these and many other things which set the pace of farming operations are out of our control. The unit of time is not the day or the week, but the year; sometimes indeed it is longer and covers the whole period of the rotation."⁶⁶

The second is that the different vocational groups in the state ought to select certain of their members to study finance, in order to make sure that social justice is being observed in all questions concerning money. Farmers especially should not be remiss in this matter.

Re-Forestation

It is not necessary for me to stress certain aspects of this question, as they have been adequately dealt with in other works on Ireland.⁶⁷ The first of these aspects is the importance of timber as raw material for numerous industries. If a large-scale program of re-forestation had been undertaken thirty years ago in Ireland in conjunction with the pulping mills and secondary industries, for which the way would have been prepared, we would not have to

there is no reason why such reports could not be simple enough to be readily understood.

⁶⁶ *English Farming*, by Sir John Russell, p. 13.

⁶⁷ For example, in the late John Mackay's work, *Forestry in Ireland* (Cork University Press and Educational Co. of Ireland, Ltd.).

deplore the present sad decay in the population of our country districts. We certainly have shamefully failed to undo the misconduct and neglect of the centuries of foreign rule, for the percentage of land under woods in Ireland is still deplorably low, compared with other small countries, such as, Portugal, Denmark, Belgium, and Switzerland. It has been calculated that we have from one to three million acres available for afforestation.

The second aspect upon which I need not dwell is the need of trees to control flooding. Dredging of the lower reaches of rivers, without planting the mountains and hills from which the rivers take their rise, is a one-sided and inadequate process. The debris torn from the hillsides will gradually fill up the beds of the rivers lower down, and the work will have to be done over again. Then, apart from the heavy floods in the valleys, there is the continuous seeping of water from the denuded hills into the land, at the foot of, or close to, the hills, which makes adequate drainage of these areas impossible. To see the force of this remark, one has only to examine, for example, parts of Co. Leitrim, the south side of the Knockmealdowns from Mount Melleray to the Gap leading into Co. Tipperary, and, in Co. Tipperary, the south-eastern side of the range of hills, extending roughly from Upperchurch to Capawhite by Glenough Upper and Lower.

There is, however, another aspect of this question, to which less attention has been paid. In Chapter 4 we saw the disastrous effects of denatured and processed food on human health, the deleterious processing of food itself being largely due to the disordered domination of money, playing upon human selfishness and greed. Instead of applying the remedies demanded by commonsense, namely, putting the auxiliary art of money manipulation in the inferior place that belongs to it by its nature, reorganizing the methods of dealing with food and re-educating the people, nations are being urged to devise palliatives called "social services." We saw also that these palliatives, advocated as remedies for certain consequences of the prevalent disorders, leave intact the causes of the disorder and are accompanied by two great evils, namely, the growth of central control over personal and family life and the increase of legislation hostile to membership of Christ.

All are in agreement about the ravages of tuberculosis in Ireland. Now, if the Irish had not been a hardy and healthy race, they would not have survived the treatment they received in the past. With that deplorable forgetfulness of what is due to fellow-members of Christ, even if they are Irish, of which we still meet instances in *The Tablet* (London), King Richard of England in Shakespeare's play, *Richard II*, expresses his determination to exterminate the Catholic Irish, while paying tribute to their power of enduring hardship as follows:

“We must supplant these rough rug-headed kerns.
Which live like venom where no venom else
But only they have privilege to live.”⁶⁸

To make an organism healthy again it must be brought under the action of the causes that once made it vigorous. Healthy unprocessed food was, of course, the chief of those factors in the Ireland of the past, but the great woods that once covered the tow denuded hills and mountains of the country were certainly a contributing factor. They not only sheltered the hunted people from their persecutors, but they greatly lessened the humidity of the climate and made it healthier. Instead of concentrating in remedial measures for effects, such as, hospitals or sanatoria, why not attack the causes of the disease by undertaking food reform and re-forestation? It is true that to carry out the re-forestation program in a proper manner, monetary reform is required. Otherwise we shall have to face something like the following picture given to me by a friend in a letter: “According to Mr. Lemass in the Dail (Dec. 6, 1944), the Department of Finance advanced £13,631,860 to the Electricity Supply Board, to set up plant, etc. There has been repaid in interest £7,778,789, that is 57.08% of the original sum borrowed. The Electricity Supply Board has repaid only £335,908 of the capital sum borrowed, so it still owes 97% of the principal.”⁶⁹ And yet, according to the Central Bank

⁶⁸ The edition I have consulted gives the meaning of supplant as ‘root up’, i.e. exterminate. ‘Venom’ is explained as signifying venomous creatures.

⁶⁹ I tried in vain to get the list of those who lent money for the E.S.B. undertaking. Was some of the money created by a stroke of a pen?

Report for the year ending in March, 1949, we were lending England £43 millions at a little over 1%.

Compost from Sewage Sludge

In his excellent pamphlet, *Emigration from Eire, its Causes and its Cures*,⁷⁰ Lord Muskerry expresses himself very strongly on the subject of artificial manures—and other matters. “When one sees on all sides, he writes, “farmers being persuaded to get rid of their horses and tractors and tractor machinery, when one is told that Irish soil is incapable of growing grass or other crops, unless it is saturated with foreign manufactured chemical manures, when the mechanization of our farms propagandists write such articles in our papers as have lately appeared, advocating that our farms should be turned into collective farms as in Russia so that we could use more machinery, when ministers in responsible positions tell the people that they hope soon to have one man tractors imported so that the small farmers could do away with their horses and use these tractors instead, one wonders whether the people of this country are going mad or not. ... We are a little island out in the Atlantic, on the edge of the smoldering volcano of European politics, which is liable to flare up at any minute, when all imported supplies are liable to be cut off and, as a consequence, all this much vaunted progressive farming be brought to a standstill. ... I state here most emphatically, in spite of all the propaganda to the contrary, that there is nothing claimed for these imported aids to our agricultural output that cannot be accomplished by the use of the natural means and resources at our disposal. It may take a little more time, and mean a little extra work, giving more employment, but the results will be more lasting, the country more independent, more self-contained, and we shall be better able to face the future with confidence. Scattering artificial manure over your land is a lazy man’s way of getting what he thinks are quick results. Proper application of the harrow and a little lime will do more for your land than all the slag one hears so much about, and there will be

⁷⁰ City Printing Co., Rutland Street, Limerick, 2nd Edition (1948).

no poisonous residue left after it; you will also be helping to stop emigration by the employment of Irish labor instead of employing foreign labor as you do when you use slag.”⁷¹

Lord Muskerry makes a very practical recommendation about the use of sewage for fertilization purposes. He first speaks of the system which he had seen at work in Melbourne and advocates a modification of it for the larger cities of Ireland. What he recommends is very good and would certainly give steady productive employment and lead to the utilization of our native resources in limestone and turf-mold, while the result would be “an article second to nothing in the world for its genuine unadulterated fertilizing qualities.”⁷²

There is, however, another system in actual operation under the Dumfries County Council, Scotland, for the treatment and disposal of sewage sludge, which seems to be applicable to every County Council area in Ireland. This system would enable not only the large cities, but the small towns and villages, to make that return to the land which is so badly needed. A detailed account of the practical working of the system is given in two pamphlets written by Mr. J. C. Wylie, the County Engineer of Dumfriesshire, who has evolved it. One is entitled *Report on Composting, Centralized Treatment and Disposal of Sewage Sludge*,⁷³ and the other, *Composting*. This latter is reprinted from *Public Cleansing and Salvage*.⁷⁴ In a foreword to the former, written in 1950, the Chief Engineer, Department of Health for Scotland, says that “the County Engineer some three years ago started experimenting with composting and drawing upon other waste materials, such as roadside trimmings and straw. Arrangements for dealing with sludge centrally and experiments in composting were pressed forward with vigor and success. The sludge from the sewage works in the group is now brought to a central depot where it is con-

⁷¹ Op. cit., pp. 15, 16. He returns to the question of lime again on p. 27 and p. 41, and makes important observations. On p. 27 he says that slag is 60 to 75% lime, and it is that lime that does the good, the balance of it is dross from the smelting furnaces and does more harm than good. He is very severe with regard to the effect of the Live Stock Breeding Act on dairy farming.

⁷² Op. cit., p. 28

⁷³ Published by R. Dinwiddie & Co. Ltd., High Street, Dumfries, Scotland.

⁷⁴ Printed by J. and J. Gray, 56 Annandale Street, Edinburgh.

verted into a product free from offence, easily handled, of value as a fertilizer and marketable at a price which should cover production costs. At the present time when many local authorities are considering the provision of sewerage and sewage disposal works, the system evolved by the County Engineer may well prove a useful model." In the course of his pamphlet, *Report on Composting*, Mr. Wylie points out that vegetation from waste land and roadsides, hedge trimmings and cuttings from burial grounds have been used extensively in the process, as they help to create an open texture in the compost-heap and supply considerable quantities of potash. By concerted action here in Ireland not only could our roadsides be made neat by the collection of the vast quantity of waste vegetation and hedge trimmings, but the sad condition of our graveyards, wherein repose the deceased members of Christ who have so nobly handed on Faith in His membership to us, could be done away with. And all this would contribute to the fertility of the land, and thereby prepare the return of abundance of milk, butter, and cheese for everybody. The readiness to work harmoniously, which is needed to realize this reform, depends in the last resort on the formation of children as members of Christ in the families of the countryside. By the widespread realization of the great fundamental truth of our solidarity in Christ, the sense of responsibility of each for the Common Good of all will be effectively restored, the selfish dislike on the part of his fellow-workers of a man who works hard on public work, such as road-work, eradicated, and Communist propaganda, aiming ultimately at the elimination of private ownership and the return of slavery, successfully combated.

Rural Family Life Needs Organized Help

In his lovely letter to the Catholic people of Uruguay, on the occasion of the Centenary Celebration of their national Independence, Pope Pius XI wrote: "The family, because it is the fountain source of human existence and the fundamental bond by which, through an unbreakable love, one individual is bound to another, is the basic unit of society. Upon the material well-being and the

moral purity of the family depend the morality and the well-being of the community. Steps, therefore, taken to improve home life physically or ethically or to give economic security to the home, are steps taken for the good of the community; and steps by which the dignity, the sanctity or the inviolable unity of the home are undermined are steps which lead straight to decadence, endangering the very life itself of organized society.”⁷⁵

As the Pope says that “steps taken to improve home life physically or ethically or to give economic security to the home, are steps taken for the good of the community,” I have ventured to quote the passage as an introduction to what I am about to say about a French movement to enable rural families to tide over certain times of crisis. Formerly, when a mother of young children was incapacitated for a time, because of another birth or an illness, it was always possible to get a maid, at least temporarily, or to call upon a relative to come to the assistance of the family. Now, owing to the desertion of the countryside, help can only with difficulty be procured, and scarcely any family is in a position to spare a member to help another, at least for any length of time. In France, there has been established a Rural Family Movement (*Mouvement Familial Rural*), and, in particular, an organization of Assistants or Helpers for Rural Families precisely in such times of crisis. This organization sends a trained person into the home to take charge and tide the family over the passing difficulty. Thus the farmer can continue his work out of doors, secure in the knowledge that the children and the house will be well looked after, and the workingman will not lose his day’s wages or the employer his much-needed help at a busy time.

According to the 1948 Report of the *Mouvement Familial Rural*,⁷⁶ a center of formation has been established at Jardres in Vienne, where it will be possible to receive up to twenty young girls for a period of training and have four periods of training

⁷⁵ Quoted in *Manifesto on Rural Life* (p. 75), published by the Bruce Publishing Company, Milwaukee, for the National Catholic Rural Life Conference.

⁷⁶ Published by Le Conseil National, M.F.R. 13, Rue du Docteur Roux, Paris XV^e.

every year. To be eligible, the Helpers must be of irreproachable moral character and thoroughly honest, for to them a mother must be able to entrust her children and her household. With technical formation there goes also moral training, for there is need of discretion and self-control to prevent violation of family secrets. In addition, strength of character as a member of Christ is required to undertake the charge of a home and perhaps restore to it a spirit of confidence and trust in our divine Lord and His Blessed Mother. The report rightly stresses that "in a world sunk in materialism, in which money reigns supreme, the fact that young people sacrifice themselves for something other than a big salary, that they consecrate their youth to obscure tasks, in order that Our Lord may reign in homes, thus giving an example of purity, joy and disinterestedness, is a splendid spiritual tonic for our countryside."⁷⁷ The Helpers receive their salary from the Association, not directly from the families, and the Association follows carefully all that concerns their material and spiritual needs.⁷⁸ In understanding with the ecclesiastical authorities in each diocese, an annual retreat and other spiritual helps are provided to enable them to maintain their spirit of faith and devotion to our Lord in His members. An association of this kind, firmly grounded on the love of the Holy Family of Nazareth, would certainly do an immense amount of good in rural Ireland in the present crisis.

An important part of the formation of the Assistants or Helpers must consist in preparing them to struggle against the increasingly common mentality, by which the family looks to the state for everything. The Helpers must be made fully aware of the planned slavery that lurks behind the welfare or universal providence state. Their duty is to aid the family to surmount a temporary crisis, while safeguarding its sacred function in our Lord's Mystical Body and its spirit of sturdy self-reliance.

⁷⁷ Op. cit., p. 78

⁷⁸ Full information concerning the financial side of the work and other aspects is given in *Informations Sociales* (Nov. 1, 1950), 66, rue de la Chaussée d'Antin, Paris, 9e.

“Let us pray:

O Lord Jesus Christ, Who, being subject to Mary and Joseph, didst sanctify home life with unspeakable virtues: grant, that, by the aid of both, we may be taught by the example of Thy Holy Family, and attain to eternal fellowship with it: Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen.”

(Collect of the Mass for the Feast of the Holy Family).