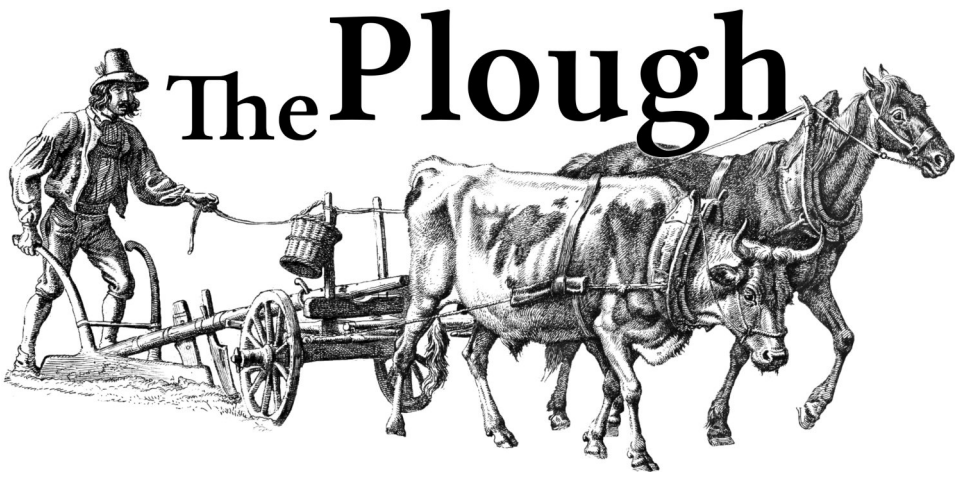
The Plough



NEMO MITTENS MANUM SUAM AD ARATRUM, ET RESPICIENS RETRO, APTUS EST REGNO DEI
NO MAN PUTTING HIS HAND TO THE PLOUGH, AND LOOKING BACK, IS FIT FOR THE KINGDOM OF GOD

Issue December 2025

Featuring

Workingmen's Guilds of the Middle Ages: Part Two

Godefroid Kurth

In Part Two of this article, Prof. Kurth closes out on the benefits of the guild system.

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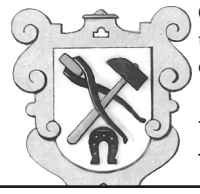

The Military Orders of the Middle Ages

Paul Lacroix

These men from their European homelands took religious vows and dedicated their lives to the defence of Christendom, unperturb by any cost.

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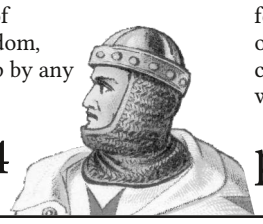
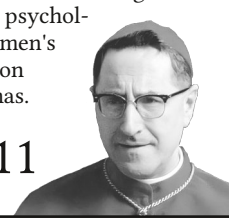


Notice Concerning Men's Dress Worn by Women

Cardinal Siri

Women wearing men's clothing: normal or abnormal? Cardinal Siri warns of the damage to the feminine psychology that men's clothing on woman has.

pg. 11



What is Liberalism?

How to Stay Attached to Reality

Felix Sardà y Salvany

Taken from his very accessible work Liberalism is a Sin, *published in 1884.*

Protestantism naturally begets toleration of error. Rejecting the principle of authority in religion, it has neither criterion nor definition of faith. On the principle that every individual or sect may interpret the deposit of Revelation according to the dictates of private judgment, it gives birth to endless differences and contradictions. Impelled by the law of its own impotence, through lack of any decisive voice of authority in matters of faith, it is forced to recognize as valid and orthodox any belief that springs from the exercise of private judgment. *Therefore does it finally arrive, by force of its own premises, at the conclusion that one creed is as good as another; it then seeks to shelter its inconsistency under the false plea of liberty of conscience.* Belief is not imposed by a legitimately and divinely constituted authority, *but springs directly and freely from the unrestricted exercise of the individual's reason or caprice upon the subject-matter of Revelation.* The individual or sect interprets as it pleases—rejecting or accepting what it chooses. This is popularly called liberty of conscience. Accepting this principle, Infidelity, on the same plea, rejects all Revelation, and Protestantism, which handed over the premise, is powerless to protest against the conclusion; *for it is clear that one who, under the plea of rational liberty, has the right to repudiate any part of Revelation that may displease him, cannot logically quarrel with one who, on the same ground, repudiates the whole.* If one creed is as good as another, on the plea of rational liberty, on the same plea, no creed is as good as any. Taking the field with this fatal weapon of Rationalism, Infidelity has stormed and taken the very citadel of Protestantism, helpless against the foe of its own making.

As a result, we find amongst the people of this country (excepting well-formed Catholics, of course) that authoritative and positive religion has met with utter disaster and that *religious beliefs or unbeliefs have come to be mere matters of opinion*, wherein there are always essential differences, each one being free to make or unmake his own creed—or accept no creed.

Such is the mainspring of the heresy constantly dinned into our ears, flooding our current literature and our press. It is against this that we have to be perpetually vigilant, the more so because it insidiously attacks us on the grounds of a false charity and in the name of a false liberty. Nor does it appeal to us only on the ground of religious toleration.

The principle ramifies in many directions, striking root into our domestic, civil, and political life, whose vigor and health depend upon the nourishing and sustaining power of religion. For religion is the bond which unites us to God, the Source and End of all good; and Infidelity, whether virtual, as in Protestantism, or explicit, as in Agnosticism, severs the bond which binds men to God and seeks to build human society on the foundations of man's absolute independence. Hence we find Liberalism laying down as the basis of its propaganda the following principles:

1. The absolute sovereignty of the individual in his entire independence of God and God's authority.

2. The absolute sovereignty of society in its entire independence of everything which does not proceed from itself.

3. Absolute civil sovereignty in the implied right of the people to make their own laws in entire independence and utter disregard of any other criterion than the popular will expressed at the polls and in parliamentary majorities.

4. Absolute freedom of thought in politics, morals, or in religion. The unrestrained liberty of the press.

Such are the radical principles of Liberalism. In the assumption of the absolute sovereignty of the individual, that is, his entire independence of God, we find the common source of all the others. To express them all in one term, they are, in the order of ideas, *rationalism*, or the doctrine of the absolute sovereignty of human reason. Here human reason is made the measure and sum of truth. Hence we have individual, social, and political Rationalism, the corrupt fountainhead of liberalist principles which are: absolute freedom of worship, the supremacy of the State, secular education repudiating any connection with religion, marriage sanctioned and legitimatized by the State alone, etc.; in one word, which synthesizes all, we have *secularization*, which denies religion any active intervention in the concerns of public and of private life, whatever they be. This is veritable social atheism.

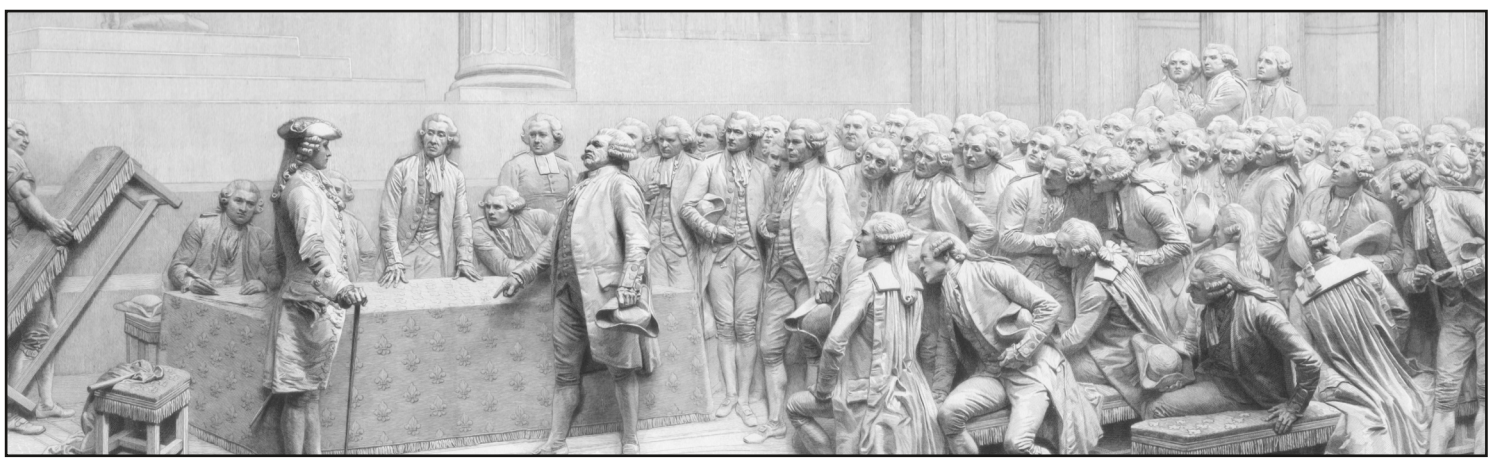
Such is the source of liberalism in the order of ideas; such, in consequence of our Protestant and infidel surroundings, is the intellectual atmosphere which we are perpetually breathing into our souls. Nor do these principles remain simply in the speculative order, poised forever in the region of thought. Men are not mere contemplatives. Doctrines and beliefs inevitably precipitate themselves into action. The speculation of today becomes the deed of tomorrow, for men, by force of the law of their nature, are ever acting out what they think. Rationalism, therefore, takes concrete shape in the order of facts. It finds palpable expression and action in the press, in legislation, and in social life. The secular press reeks with it, proclaiming with almost unanimous vociferation, absolute division between public life and religion. It has become the shibboleth of journalism, and the editor who will not recognize it in his daily screed soon feels the dagger of popular disapproval. In secularized marriage and in our divorce laws, it cleaves the very roots of domestic society; in secularized education, the cardinal principle of our public school system, it propagates itself in the hearts of the future citizens and the future parents; in compulsory school laws, it forces in the entering wedge of socialism; in the speech and intercourse of social life, it is constantly asserting itself with growing reiteration; in secret societies, organized in a spirit destructive of religion and often for the express purpose of exterminating Catholicity, it menaces our institutions and places the country in the hands of conspirators, whose methods and designs, beyond the reach of the public eye, constitute a tyranny of darkness.

"Such is the mainspring of the heresy constantly dinned into our ears, flooding our current literature and our press. It is against this that we have to be perpetually vigilant, the more so because it insidiously attacks us on the grounds of a false charity and in the name of a false liberty."

In a thousand ways does the principle of Rationalism find its action and expression in social and civil life, and however diversified be its manifestation, there is in it always a unity and a system of opposition to Catholicity. Whether concerted or not, it ever acts in the same direction, and whatever special school within the genus of Liberalism professes it or puts it into action—be it in society, in domestic life, or in politics—the same essential characteristics will be found in all its protean shapes—opposition to the Church—and it will ever be found stigmatizing the most ardent defenders of the Faith as reactionaries, clericals, Ultramontanes, etc.

Wherever found, whatever its uniform, Liberalism in its practical action is ever a systematic warfare upon the Church. Whether it intrigue, whether it legislate, whether it orate or assassinate, whether it call itself Liberty or Government or the State or Humanity or Reason, or whatnot, its fundamental characteristic is an uncompromising opposition to the Church.

Liberalism is a world complete in itself; it has its maxims, its fashions, its art, its literature, its diplomacy, its laws, its conspiracies, its ambuscades. It is the world of Lucifer, disguised in our times under the name of Liberalism, in radical opposition and in perpetual warfare against that society composed of the Children of God, the Church of Jesus Christ.



The French General Assembly. In liberalism, man makes the rules. In reality, God creates, and man lives within creation to work out his salvation.

Workingmen's Guilds of the Middle Ages: Part Two

The Natural Organisation of Men Blessed by the Church

Godefroid Kurth

A continuation from Part One in our November issue. Prof. Kurth elaborates on the history and benefits of the guild system of the Middle Ages. Finally, Fr Denis Fahey, the original translator of this work into English, provides an encouraging epilogue.

The Condition of the Workers

From what has preceded, it can be gathered, that the conditions of the workers in the Middle Ages were better than they are to-day. In fact, once see to it that unchecked competition does not force the master to go on lowering his scale of wages, and there is every chance that the worker will have a just remuneration for his work.

On the other hand, the regime of small-scale industry (the consequence of measures taken to ensure equality between masters) was also very favourable to the worker. The immense distance which to-day separates the worker from the master was utterly unknown to the craftsmen of the Middle Ages in many trades. Ordinarily the master had begun by being a craftsman himself; similarly the craftsman had every chance of becoming a master himself some day. Master and craftsman had worked together at the same tasks, in the same workshops, in the same brotherly deference to the sacred law of toil. They ate at the same table, often lived under the same roof, and in every way lived the greater part of their lives together. Their social standing was not appreciably different.

The master's profit was just about double the wages he paid to one of his craftsmen, and even in that was included what he needed as a return for the capital invested and for the upkeep of his establishment. Their interests were almost identical, and as for causes of friction between them, they were far fewer than to-day.

Religion was there too insisting that the craftsman should be respected as a human person raised to the dignity of member of Christ, and not exploited like a machine or a beast of burden. All the arrangements we are going to pass in review were inspired by this fundamental principle of the Divine Order of the world.

Women and Children

Women were given a position demanded by the dignity of their sex and by their duties as mothers of families. They were not excluded from work: indeed there were some guilds exclusively for women, as for instance, the Milliners' Guild. A widow could carry on her husband's industry for her own profit, and if she took a second husband from among the journeymen of the same craft, he acquired the mastership by the fact of his marriage without having to pass a test. But the women always worked at home, occupied in a way suited to their sex and their strength. At Valentia, in Spain, there was a proverb which ran like this: "The wife at home: the husband in the workshop."

The shameful promiscuity of the factory such as many industrial districts still tolerate, would have filled our ancestors with loathing. They would have been indignant at seeing women and young girls going down into pits that are the grave of womanly honour. Those that were employed in the coal industry never worked anywhere except above ground.

As to children, they were not allowed to work until they had attained a certain age which varied according to the nature of the work involved. Very rarely did they work until they were ten or twelve years old, and then, the less strenuous tasks were assigned to them.

Length of the Working Day

Neither did anyone think he had a right to overwork adult workers. In the first place, the greater number of crafts strictly forbade night work. The duration of day work was ordinarily estimated by the duration of daylight, so that in certain crafts it was eight hours in winter and sixteen hours in summer. In a day of sixteen hours, however, an hour and a half was allowed for dinner and half an hour for what we should nowadays call *tea*. Moreover, work ceased on the afternoon of Saturday and of the eves of feasts. Finally, in estimating the length of the working day the difficulty of the work was fully taken into account.

Our Holy Father, Pope Leo XIII, in his Encyclical *On the Condition of the Working Classes*, says that the number of hours in the working day should be proportioned to the physical strength of the work; he adds: "Those who work in mines and quarries, and extract coal, stone, and metals from the bowels of the earth, should have shorter hours in proportion as their labour is more severe and trying to health".[1] Now this injunction of the Sovereign Pontiff was realized in the Middle Ages. The miner's day in Germany was only eight hours, and in the Liege district, six. This is a remarkable example of the antiquity as well as the continuity of the precepts of the Church in a matter which so closely touches the most vital interests of the working class.

The Sunday Best

But daily labour, even though not excessive, would end by wearying men out and brutalizing them. Science has shown how they need to rest on the seventh day in order to recover their strength fully, while religion teaches that the seventh day is equally necessary for fulfilling one's duties towards God and one's neighbor. The Lord's Day was kept, as it should be kept.

Religion and the workers' interests were in accord here as in everything else, for there was no rigorism in the application of the divine precept. Some trades, in order to cope with unforeseen needs, authorized one or two of their members, in turn, to keep their shops open on Sunday. This was done notably by the goldsmiths of Paris in the time of Saint Louis. The money gained on that day, however, was considered sacred, and was put into a special box that was exclusively reserved for works of charity. It is easy to imagine what attraction the day of rest had for the worker, seeing that after having sanctified it by the practice of religion, he consecrated the remainder of it to the family circle. Master of himself, shaking from his clothes the dust of work, and from his heart the burden of care, uniting himself more closely to God, and immersing himself in the supreme calm that seemed to come down from heaven to earth, he gained reserves of physical strength for the rest of the week and renewed, at their source, all the noble sentiments that stir the human heart. The unfortunate discoverers of the secular Sunday that is called *Blue Monday* are ignorant of all these things; their so-called rest, given over to drink, is nought but an extra drudgery having behind it shame and misery.

Salary of the Workers

A question so important as that of the worker's wage was naturally not left to caprice. Competition being restricted within just limits, the spurious "iron law of wages" did not exist. Yet it is not easy after all to say what the workers got in terms of modern money. On the one hand, the value of money has very much changed at various periods and we do not know it exactly for each period. On the other hand a great number of workmen were boarded and lodged at the master's house, and that naturally counted as part of their salary. A good table was kept; there was plenty of meat, and beer or wine was drunk at each of the two meals. We have the accounts of the mines at *Forez* in France for the middle of the fifteenth century and we find therein that the workers were adequately nourished, that their beds were excellent, and that in winter there were fires in their sleeping rooms. At about the same period in Germany, some of the masters complained that their craftsmen demanded more than one kind of meat at supper. "That is unreasonable," they said—and everybody will agree that they were right.

"The master's profit was just about double the wages he paid to one of his craftsmen, and even in that was included what he needed as a return for the capital invested and for the upkeep of his establishment. Their interests were almost identical, and as for causes of friction between them, they were far fewer than to-day."

The Minimum Wage

In the Middle Ages no one dared to hold that a worker's wages need not be sufficient to keep himself and his family. As a matter of fact there was no discussion about the minimum wage, but everybody paid it. It was fixed, sometimes by the guild itself, sometimes by the commune, and sometimes again by the King, that is to say, in modern language, by the "State." At Ghent, the master, on taking up his position, had to swear never to work himself or to make others work at a wage below the fixed one. In 1708, the commune of *Tirlemont*, in fixing the scale of wages for masons, enacted that if the master-mason lowered the wages of his workers, he should be obliged to charge the public a correspondingly lower price. This was an ingenious precaution to prevent the lowering of wages, and it must, doubtless, have been effective.

But general rules drawn up by the commune, or by the State, had not enough elasticity to be capable of being applied to all the particular cases that arose at different times and places. Accordingly, it was the guild for the most part that fixed the scale of wages. Now, as we have seen, the guild or corporation, was composed of workers as well as masters. The workers had their say in the election of the assessors or board of examiners and often they chose a certain number of the members of

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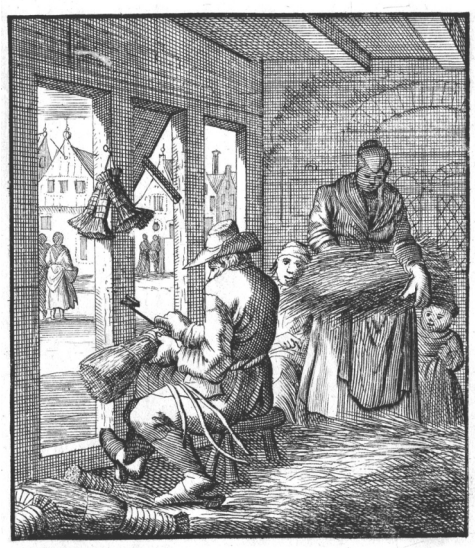
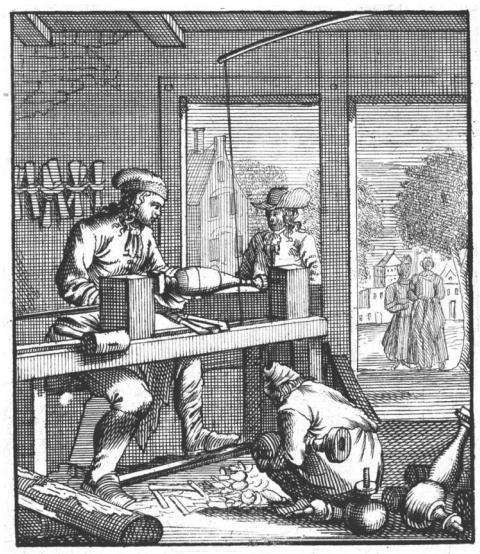




The workshops of the following guilds: Broommakers, Bookbinders, Woodturners, Cabinetmakers.

Workingmen's Guilds of the Middle Ages: Part Two Cont.

Continued from Page 2

this board, while leaving the choice of the rest to the masters. In these circumstances the fixing of a minimum salary was the outcome of an agreement between masters and journeymen. A better method could not be devised.

Disputes were not, of course, entirely obviated, but let an example be given (it is a very attractive one) of the way in which such disputes were settled. In 1325 in the Drapers' Guild at Liege a dispute arose between the masters and the artisans, on the subject of wages. How did they settle it? They agreed to nominate a commission of arbitration consisting of four members, all experts in the craft, of whom two were chosen by the masters and two by the artisans. This commission, which thus represented both sides, put a decisive end to the quarrel. The guild was so content with the decision that we find the commission of arbitration again functioning on several occasions during the fourteenth and fifteenth centuries. Its decisions were subject to no appeal and were sanctioned by stern penalties. If, on being ordered by it to do so, a master had not paid the artisan within three days the wages that were his due, the commission could forbid all artisans of the guild to work for him.

The Right to Strike

It was everywhere recognized that the artisan had the right to cease work if his wages were not paid. The miners of the Liege country called a strike a "pit holiday-making." As human nature is everywhere weak since the Fall, the use to which they put this right was not always praiseworthy. When minds became excited a strike was called for the flimsiest of motives, and sometimes lasted disproportionately long. The strike of the artisan-bakers of Colmar, called in 1495, lasted ten years.

Veto on Coalitions

The masters, we may rest assured, were not at the mercy of their artisans, or obliged to accept all their conditions. In the first place, the professional education of the guild sufficiently enlightened the workers with regard to the limits of their natural rights and thus prevented them from formulating unreasonable demands. Next, they were forbidden to form coalitions with a view to wresting from the masters an increase of wages or a diminution of the working hours per day determined by the whole trade. In addition, the masters were forbidden to pay wages in excess of those fixed by the guild for that would have disorganized its functioning and ruined those of the guildmembers who could not afford to pay the increased wages. The regulations were never preoccupied with the interests of one of the parties to the exclusion of the other; they always strove to do full justice both to artisan and master. If the measures taken in favour of the workers were more numerous it was because they had the greater need of protection, on account of their weakness.

Veto on the Truck System

Amongst abuses, there is one which cries to heaven for vengeance: it is the detestable practise which the English call the *truck-system.* This consists in paying the worker at least part of his wages in goods, on which the master makes a profit. Since the French Revolution, this criminal practise has spread almost everywhere. Our ancestors denounced it and severely condemned it. Here are the noble words of the Prince-Bishop of Liege, John Theodore of Bavaria, in his enactment of 4th September, 1745:

> An abuse so flagrant and so reprobated by all laws, human and divine, must be regarded as a defraudation of the wages earned by the poor worker in the sweat of his brow. So unjust is it that nothing more is needed to call down the anger of God upon those who practise it or who seek to hide it. Wherefore we solemnly declare that the instructions given on this subject, on May 22nd, 1739, and February 8th, 1742, should be carried out to the letter. In future all merchants of weapons and nails, all cloth-makers and other traders, as also all manufacturers and masters of factories and mines without exception, must conform to those instructions and pay the salaries of those whom they employ, in cash and not otherwise.

Thus spoke a Bishop, just as the French Revolution was preparing to destroy his principality. Up to the very last moment, the Catholic Church remained faithful to the cause of the worker, and the destroyers have succeeded in setting up the institutions "destined to safeguard popular liberty" only by walking over her prostrate body!

The Revival of the Guilds

The hour has struck for the reorganization of labour and for the calling together of the workers to defend their interests, by grouping them, as in former times, in associations for mutual assistance. Pope Leo XIII asks for it and everywhere the workers are answering his call. After the harsh winter of a hundred years which has passed over the guilds, they are now beginning to blossom again everywhere, like trees at the approach of spring. If God shall breathe into them the breath of life, they will restore to the world of the factory and the workshop the social rank which these have lost; they will weld anew the golden chain of Catholic tradition; they will give a new direction to the march of civilization. Needless to say, it is not question purely and simply of a return to the past, for political and social conditions have changed. Centralized States exist everywhere; large scale industry, thanks to the coming of the machine, has taken the place of the small; the market for goods has become international. The guilds of the Middle Ages, which had an organization adapted to a state of affairs so different from our own, could not now render us the service they once did. But the principle that gave birth to them, the principle of the solidarity of the members of the Mystical Body, remains ever the same and can be as fruitful to-day in new applications as it once was. One of these applications will be found in the modern equivalent of the guild, namely the Christian Syndicate or Vocational Group. Adapted to the manifold needs of the modern way of living, inspired by the spirit of brotherly love, between members of Christ actual and potential and nourished by the full doctrine of the Mystical Body, it will become the means of restoring order and justice in the place of modern economic confusion.

If it be asked how can this be, the answer is that the Christian Corporation or Vocational Group will restore the full Christian idea of work: "In the sweat of thy brow thou shalt eat thy bread." This divine oracle has a double significance. It means that men must work, for work is divinely ordained, but also that work shall sustain the worker and enable him to develop his personality in and through Christ. There will be a complete change, the moment that society realizes that the second part of the divine oracle is addressed to society itself. None of the abuses which degrade the modern workshop will be allowed to subsist. People will return (never to forsake it again) to an organization of labour which is not a Utopia seeing that it actually functioned for centuries to the satisfaction of all. The hard-working and honest artisan will no longer have to face excessive hours, insufficient wages, and insecurity as to the future. Those sophists will be laughed to scorn who in order to defend all these abuses allege the determinism of economic laws. The so-called laws which oblige industry to be unjust will not be allowed to prevail against the Law of God which makes of Justice the cornerstone of society.

May the Mystical Body of Christ and the guild be the motto of all workers! May they insert it at the beginning of their statutes and embroider it on the silk of their standards! Above all, may they engrave it on the tablets of their hearts!

Translator's Note

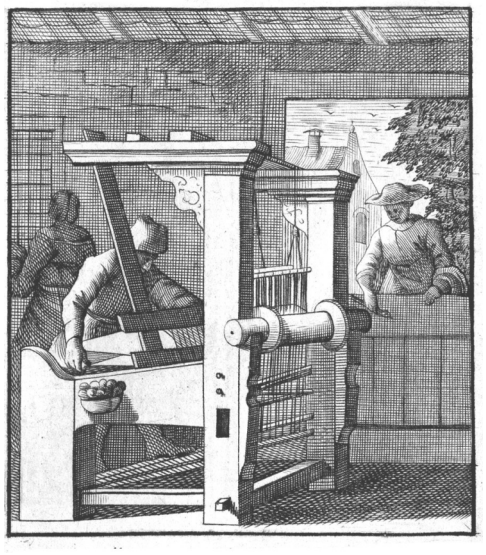
The union of Christian charity and justice in social relations which were the fundamental principles of the guild organization of the Middle Ages, have been beautifully expressed by Pope Pius XI, in the Encyclical Letter *On the Social Order.*

"People will return (never to forsake it again) to an organization of labour which is not a Utopia seeing that it actually functioned for centuries to the satisfaction of all. The hard-working and honest artisan will no longer have to face excessive hours, insufficient wages, and insecurity as to the future."

"Clearly charity," he writes,

> "cannot take the place of justice unfairly withheld. But, even though a state of things be pictured in which every man receives at last all that is his due, a wide field will nevertheless remain open for charity. For justice alone, even though most faithfully observed can remove the cause of social strife, but can never bring about a union of hearts and minds.
>
> Yet this union, binding men together, is the main principle of stability in all institutions, no matter how perfect they may seem, which aim at establishing social peace and promoting mutual aid. In its absence, as repeated experience proves, the wisest regulations come to nothing. 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. XII, 5), so that 'if one member suffer anything, all members suffer with it' (I Cor. XII, 26). Then the rich and others in power will change their former negligence of their poorer brethren into solicitous and effective regard; they will listen with kindly feeling to their just complaints, and will readily forgive them the faults and mistakes they possibly make. Workingmen too will lay aside all feelings of hatred and envy, which the instigators of social strife arouse so skillfully. Not only will they cease to feel weary of the position assigned them by Divine Providence in human society; they will become proud of it, well aware that every man by doing his duty is working usefully and honourably for the common good, and is following in the footsteps of Him, Who, being in the form of God chose to become a carpenter among men, and to be known as the Son of a carpenter."

1. Rerum Novarum, Catholic Social Guild Translation



The workshops of the following guilds: Cobblers, Eyeglassmakers, Gunsmiths, Weavers.

The Military Orders of the Middle Ages

Countless Orders, Countless Victories, Countless Martyrs

Paul Lacroix

Men from all ages and from all over Europe, driven by a love of God, love of neighbour, and love of their homeland, took up the cross and dedicated their lives to the defence of Christendom. This account comes from a chapter from Lacroix's Military and Religious Life in the Middle Ages *published in 1870.*

One of our great modern historians remarks:—"The association of the Church and chivalry, of war and religion, culminated in the foundation of an institution hitherto entirely unknown, and owing its origin principally to the Crusades, namely, the institution of religious military orders....

"In nothing does chivalry show itself more worthy of admiration than in its religious military aspect; in that phase it accepted the sacrifice of all the affections, it abandoned the renown of the soldier and the repose of the cloister, and it exposed its votary to the hardships of both, by devoting him in turn to the perils of the battle-field, and to the labours attendant upon the succouring of the distressed. Other knights courted adventure for the sake of their honour and the lady of their love; these incurred it in order to help the unfortunate and to assist the poor. The Grand Master of the Knights Hospitallers was proud of the title of *Guardian of the Redeemer's poor*; he of the order of St. Lazarus was of necessity always a leper; while the knight-companions termed the poor 'our masters.' Such were the admirable effects of religion, which, at a period when the sword decided every question, knew how to chasten the failings of valour, and make it forget the pride that generally accompanies it."

As early as the middle of the eleventh century some merchants of Amalfi had obtained from the Caliph of Egypt permission to build a hospital at Jerusalem, which they dedicated to St. John, and in which were received and sheltered the poor pilgrims who visited the Holy Land. Godefroy de Bouillon and his successors encouraged this charitable institution, and bestowed upon it several large donations. Pierre Gérard, a native of the Island of Martigues, in Provence, proposed to the brothers who managed the hospital to renounce the world, to don a regular dress, and to form an uncloistered monastic order under the name of the *Hospitallers*. Pope Pascal II appointed Gérard director of the new institution, which he formally authorised, took the Hospitallers under his protection, and granted them many privileges.

The regulations of the Order of St. John of Jerusalem not only imposed upon the brethren the triple vow of chastity, poverty, and obedience; they enjoined upon them, besides the duties of hospitality, the exercise of arms, in order that they might defend the kingdom of Jerusalem against the attacks of the unbelievers. The opportunity was soon afforded them of putting aside their purely charitable character, and of becoming men of war.

Driven out of Jerusalem by the victorious Saladin, who retook that city on the 19th of October, 1191, the Hospitallers were the last to leave the Holy Land, and transferred their hospital to Margat, after ransoming from the Saracens more than a thousand captive Crusaders; they remained there until the end of the siege of Acre by the Christians, in which they took an active and glorious share, and they then established themselves in the reconquered city and took the name of Knights of St. John of Acre. Again driven from their new residence by the infidels, the Hospitallers asked the King of Cyprus to allow them to settle in his dominion, and to re-establish the central house of their order in the town of Limisso, at which they arrived in small knots, as fast as they were able to escape from the cruisers of the Mussulman fleet. As they, disembarked, exhausted with war's fatigues, covered with wounds, and unable to console themselves for having survived the loss of Palestine, they presented a really touching spectacle.

The grand master of the knights of St. John of Acre, Jean de Villiers, assembled a chapter general in Cyprus to deliberate upon the best policy to adopt after the last disasters of the crusade, and to take measures to prevent the complete extinction of the order, which had been decimated in the war against the infidels. The Hospitallers of all nations answered the appeal of Jean de Villiers. Never had a meeting been so numerously attended since the foundation of the order; the knights present, carried away by the eloquent appeal of their grand master, swore that they would shed their last blood to recover possession of the Holy Sepulchre.

In spite of the wise measures recommended by Jean de Villiers, the Hospitallers were no longer in safety at Limisso. They had to defend themselves from two equally formidable enemies; from the Saracens, who were ceaselessly threatening their naval and military organization, and from the King of Cyprus, who seemed to desire the ruin of the order, upon which he had just imposed a heavy tax. Indeed, Villaret, the new grand master, proposed to his brothers in arms that they should retire to the island of Rhodes, entrench themselves there, and wait until a more propitious moment should arrive for their return to Palestine. Unfortunately the forces of the order of St. John were not sufficient for such a daring enterprise, and the grand master invited the Western Christians to undertake a new crusade, keeping the real motive of the expedition a secret. The Crusaders assembled in great numbers at the port of Brindisi, in Italy, and the grand master, selecting the noblest and the best equipped, set sail for Rhodes. There he successfully disembarked his little army, with provisions and warlike materials, and laid siege to the capital, which was well fortified and thronged with defenders. After an investment of four years the town was taken by assault; the other strongholds met with a similar fate, and the whole island passed under the sway of the Hospitallers in 1310. But for more than two centuries they had to defend it against the constant attacks of the infidels.

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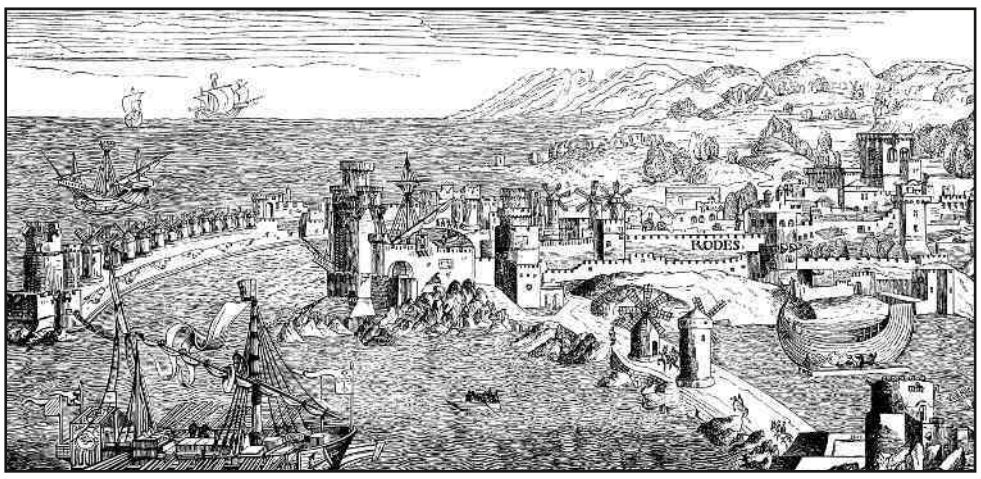


Plan of the Island of Rhodes.

Under the leadership of Joubert or Jacques de Milly, the grand prior of Auvergne, the Knights of Rhodes (the Hospitallers had assumed this name in memory of a victory that so redounded to the fame of the Order of St. John) inflicted a first repulse upon the Ottomans in 1455. All danger, however, was not banished. A rupture seemed imminent with the Sultan of Egypt, quite as formidable an adversary as Mahomet II, the Sultan of Constantinople; and the knights were also obliged to bestir themselves against the Venetians, who had effected a landing on the island, and had been guilty of greater cruelty and violence than the Saracens and the Turks. Raymond Zacosta, the successor of Jacques de Milly in the grand mastership, took advantage of an interval of truce to build a new fort intended to defend the town and port of Rhodes. This impregnable fortress, constructed upon a rocky promontory, received the name of St. Nicholas, from a chapel dedicated to that saint standing within its walls.

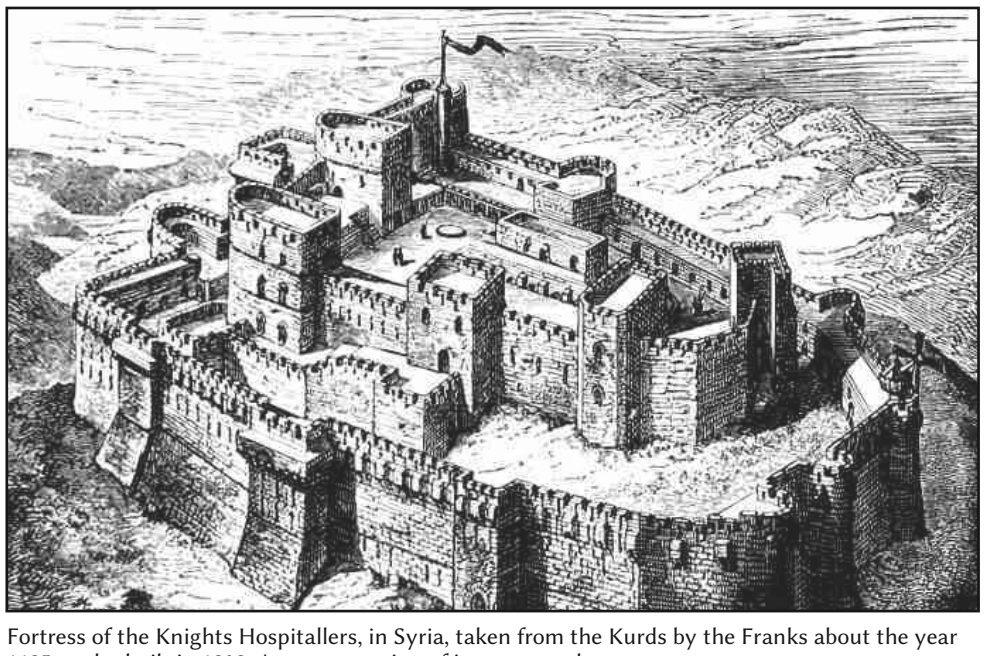
As, in spite of the truce, the Turkish corsairs made continual descents upon the island, the grand master dispatched his galleys to the Ottoman shores, and inflicted a series of reprisals. These so aroused the anger of Mahomet II, that he swore to drive the knights of Rhodes right out of the island. With this purpose he organized an expedition, and entrusted its command to Misach Paleologus, a Greek renegade of the imperial household, who had been appointed grand vizier by the sultan, and who was continually urging his master to take possession of Rhodes.

A hundred and sixty vessels of war and an army of a hundred thousand men arrived off Rhodes on the 23rd of May, 1480. The Turkish fleet endeavoured, under cover of the fire of their artillery, to effect the disembarcation of their troops, while the knights of the order, supported by the guns of the town and its forts, waded up to their waists in the sea and attacked the Ottoman boats sword in hand.

The infidels at last succeeded in making good their landing, and entrenched themselves on Mount St. Stephen. After the knights had been vainly summoned to surrender, a German engineer who had accompanied Paleologus, and who was the superintendent of the siege operations, advised the latter to concentrate his attack on the tower of St. Nicholas, the capture of which would be certain to make him master of the place. After more than three hundred discharges of cannon a breach was effected, and the Turks rushed to the assault. Pierre d'Aubusson, grand prior of Auvergne, recently elected grand master, stood aloft in the breach and set an example of the highest courage to his knights: "Here," said he, "is the only post of honour worthy of your grand master."

Exasperated by such an energetic resistance, the vizier determined to rid himself by foul means of Pierre d'Aubusson; but an engineer who had undertaken the treacherous commission was detected, and torn in pieces by the inhabitants of Rhodes on his way to the scaffold.

Misach Paleologus proposed to hold a conference to discuss terms of capitulation. To this the grand master gave his consent,


Fortress of the Knights Hospitallers, in Syria, taken from the Kurds by the Franks about the year 1125, and rebuilt in 1202. A representation of it as restored.

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The Military Orders of the Middle Ages Cont.

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his real object being to gain time to construct new defences in place of those the enemy had destroyed; and the interview, between one of the principal officers of the Turkish army and the castellan of Rhodes, took place at the edge of the moat. The vizier's envoy urged that in the extremity to which the town was reduced, with its walls levelled, its towers shattered, and its ditches filled up, it would be perfectly possible to take it by assault in a couple of hours; and that it behoved the knights companions to prevent, by an honourable capitulation, a general massacre of the inhabitants. D'Aubusson, concealed hard by, overheard these specious proposals: in pursuance of his orders the castellan made answer to the Ottoman officer that his spies had misinformed him; that, behind the moat, defences had been constructed, the capture of which would cost many lives; that the town was defended by Christians all animated with the same spirit and perfectly resigned to sacrifice their lives for their religion; and that the order would entertain no proposal inimical to its honour or to the interests of its faith.

The haughty vizier, irritated by this noble reply, swore to put every knight to the sword; he even ordered a large number of stakes to be sharpened on which to impale the inhabitants, and, under cover of a still hotter fire from his guns, gave the signal for the assault.

Death of Mahomet II. (1481): the devil flying away with his soul.—His two sons, Bajazet and Zizim, disputed the throne, and the latter was defeated.

The Turks succeeded for a moment in planting their standard on the ramparts, but they were soon beaten off by the defenders, led by their grand master in person: five times wounded, and covered with blood, Pierre d'Aubusson refused to leave the scene of the struggle, which he animated by his example. His lofty heroism infused new energy into his knights, who rushed on the Turks with the courage of despair and put them completely to the rout. But victory as it was, it was not sufficiently definitive or decisive to secure to the order the tranquil possession of the island, and leave them for the future free from Turkish aggression. Ever since the death of Mahomet II, they had had in their power a precious hostage, Zizim, a brother of Sultan Bajazet, and his most formidable competitor for the throne.

In 1522, Sultan Soliman II, surnamed the Magnificent, discovered amidst his father's archives an exact account of the island of Rhodes, and resolved to attack it. He put forward, as a pretext, a desire to punish the knights of the order for the losses they were daily inflicting on the Turkish navy, and the hope of paralyzing their efforts in favour of the Holy Land. The treachery of André Amaral, the chancellor of the order and the grand prior of Castile, who wished to revenge himself on his brother knights for having preferred to himself as their grand master, Philippe de Villiers de l'Ile-Adam, made Soliman aware of the scanty material resources of the island, and persuaded him to undertake the fatal siege, in which treachery and deceit were his most powerful allies. In vain did he collect a fleet of four hundred sail, an army of one hundred and forty thousand men and sixty thousand pioneers; in vain he swept the ramparts with the fire of his guns, in vain he dug ditch after ditch, mine upon mine, and endeavoured to wear out the besieged by his harassing and ceaseless attacks. His want of success would have certainly exhausted his patience, and he would probably have raised the siege had not the traitor Amaral revealed to him the weak condition of both the town and its garrison. At last, however, on the 30th of November, the Turks made what was supposed to be their final effort. They penetrated as far as the inner defences, and the struggle was a terrible one. Roused by the tocsin, the grand master, the knights, and the inhabitants poured on to the ramparts and threw themselves on the enemy, who had already deemed themselves successful, and forced them to retreat.

Grieved and discouraged by this final check, Soliman proposed a capitulation. He threw letters into the town exhorting the inhabitants to yield, and threatening them with the utmost severities if they persisted in a useless resistance. At first Villiers de l'Ile-Adam made answer that he only treated with infidels sword in hand; but he had to give way to the urgent remonstrances of the principal inhabitants, who showed a determination to take at all hazards measures to ensure the honour and the lives of their wives and their children. The sultan having hung out a white flag, the grand master did the same, and demanded a truce of three days to draw up the capitulation. But Soliman, fearing lest assistance might arrive in the interval, rejected this proposal, and ordered a fresh assault. The knights of Rhodes, reduced to a mere handful, and having only the barbican of the Spanish bastion left to protect them, obliged the enemy once more to retire. On the morrow, however, another attack of the Turks drove the defenders of the bastion back into the town, and the terror-stricken inhabitants implored the grand master to resume negotiations. Achmet, Soliman's minister, who knew how impatiently his master desired the end of the war, obtained at last the surrender of Rhodes on terms so honourable and so advantageous to its defenders, that they spoke volumes for the esteem with which the conquered had inspired their conquerors. The knights, to the number of four thousand, abandoned the island under the guidance of their grand master, Villiers; after touching at Candia and Sicily, they finally settled at Malta, which was ceded to them by Charles V, and which became the definitive residence of the order. This was in 1530.

Thirty-five years later, at the end of Soliman II's reign, the Turks once more attacked the order under the pretext of avenging the capture of a galliot laden with costly merchandise, the property of the sultana; and Mustapha, Pasha of Buda, a brave officer, the general of the Ottoman army, landed on the island on the 18th of May, 1565. After a few skirmishes the Turks made a fierce attack on Fort St. Elmo, and captured it in spite of the brave defence of the Knights of Malta (the new title of the members of the Order of St. John of Jerusalem)—a defence which lasted twenty-four days, and cost the lives of four thousand of the assailants, amongst them that of the famous pirate Dragut, the vice-sultan of Tripoli. The fort of St. Michael, and the suburb of that name, were reduced to ashes by the fire of the enemy; and it was only the invincible courage of the grand master, Jean de la Valette, and of a small number of his knights, all to the last man prepared to die for their faith—even after more than two thousand of them had already perished—that still enabled Malta to hold out.

"Fortunately, Don Garcias de Toledo, the viceroy of Sicily, came with sixty galleys to their assistance. During the four months of the siege the Turkish forces fired seventy-eight thousand rounds of artillery, and lost fifteen thousand soldiers and eight thousand sailors."

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The knights of the order had on their side to deplore the loss of more than three thousand of their brethren. Their grand master decreed that annually, on the eve of the festival of Our Lady of September, prayers should be offered up in all the churches of the order, thanking God for the

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Living to Work
Permanent Drudgery

William Henry O'Connell

Archbishop O'Connell reflects on the proper attitude towards work. Work is a punishment for sin. But permanent, mindless drudgery is against our nature as spiritual creatures. O'Connell served as the Archbishop of Boston in the early part of the 20th Century.

Large-scale industry is the sheltering framework within which most of our population (labourer and professional man alike) must find the means wherewith to live. But can a man find a fully human life within this framework? Can he live to work, to make, to create? Can he create in the secure knowledge that what he makes will benefit society? The present pattern of our industrial system is a pyramid with responsibility allocated in a diminishing scale from top to bottom. Creation, making in its truest sense, work in the Christian sense, belongs in fullest measure only to the manager, to the executive, to the man at the top. He has responsibility, not only for his own actions, but for those of thousands of employees under him. Creative making belongs only in its most truncated, diminished form to the man at the bottom—the man at the assembly line—the man who has responsibility only for a single minute and highly simplified mechanical operation. Two things militate against a fully human life within this framework. First, it condemns large numbers of people to hard, uncreative work—to drudgery. Not the drudgery of physical work, which the machine eliminated, but the mental drudgery of endless monotony. Second, it assigns human labour to an inferior place in the scale of human values.

There is a great difference between drudgery and hard work. Drudgery is hard work, without the joy of accomplishment; and nothing more. If that is all we have, we are in a sorrowful plight. Making things is hard work, too; only it is fascinating, because at the end you can say : "That is my handiwork; that is my creation." That sort of hard work is stimulating and therefore good for us. We hear a great deal nowadays about the danger of developing tensions; about the value of relaxing. Yet—after all, when you're totally relaxed you're dead; to win a baseball game, to run a mile, to beat last year's sales record, to plan next year's production peak—you have to be *full* of tensions; alive, living to work.

In earlier days, man was concerned with the making of the necessities of lift. The doing of those necessary works called forth the creative and contemplative faculties of man. The old-fashioned maker of bricks who made them one by one with the simplest of apparatus, had to have in his mind an image of the brick he was about to make, and, strange though it may seem, that image had to be called up afresh each time. In the days when nails were made one by one, the same applied even to nails. But —the demand for bricks and nails and such things increased. Brick-making and nail-making became routine work. Brickmakers and nailmakers used less and less imagination. Creative making gave way to the physical drudgery of the first factories.

Machinery destroyed physical drudgery; it replaced it with a mental drudgery which is no less irksome. To reproduce thousands of copies of a newspaper in the days before the steam printing press was undoubtedly a grinding toil; but, if your physique would stand it, it is probable that you would rather spend twelve hours a day sawing wood than twelve hours a day pushing one button in and out. It is hard to imagine anything more stultifying, more demoralizing than a prolonged routine mechanical operation. It makes people as depersonalized as the man in the production line who was interviewed by a reporter. The newspaper man was visiting one of our large mass-production industrial plants to gather material for a human interest story. He walked beside the long conveyor belt and chatted with each man in turn. He asked their names and the nature of the small operation that each man was performing. Finally, he came to one fellow and asked him who he was. And the man replied "I'm NUT 39." Today one hears much about the ideal of the Leisure State; if that means abolition of drudgery, it is indeed an ideal, and let us hope that it may come about; but if it means the abolition of personal "making" it would be practical slave, because we should soon be half-dead; half-dead from boredom, half-dead from standing watch at a belt-line.

The Military Orders of the Middle Ages Cont.

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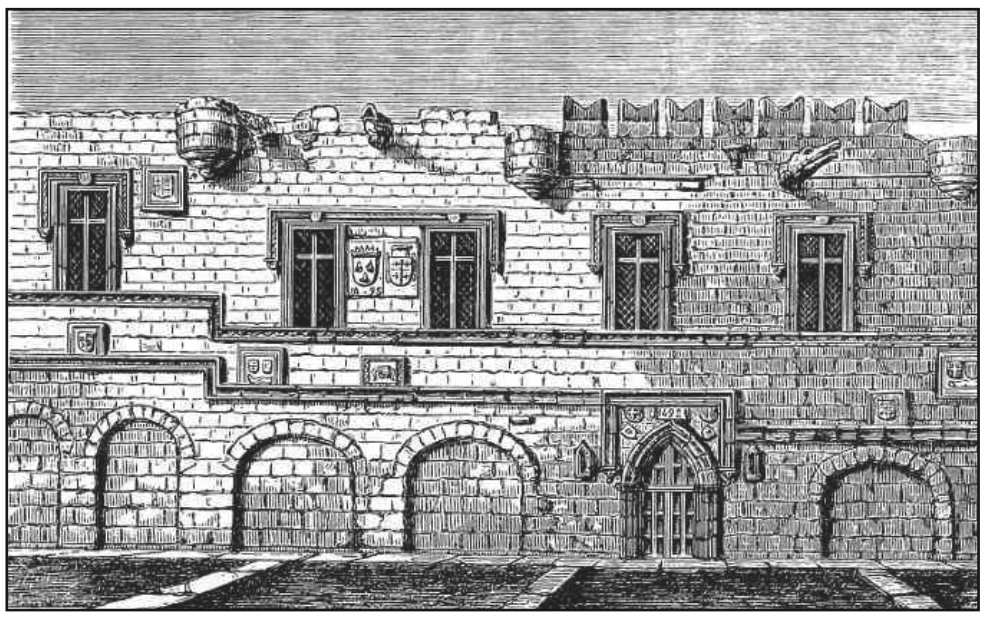
providential succours which had delivered the besieged, and that on the preceding day a commemorative service should be celebrated in honour of those who had fallen in defence of the faith.

Henceforward neither the town nor the island, which remained the head quarters of the order, was again disturbed by the Turks, and Jean de la Valette built a new city in Malta, which was called Valetta, after him.

The members of the Order of Malta were divided into three classes: the knights, the chaplains, and the serving brothers. The first comprised those whose noble birth and previous rank in other armies marked them out for military service. The second consisted of priests, and ecclesiastics who performed all the ordinary religious duties, and who acted as almoners in time of war. The last were neither nobles nor ecclesiastics; and all that was necessary to admit an individual to this class, was for him to prove that he was born of respectable parents, who had never exercised any handicraft. The serving brothers were distinguished at a later period by a coat-of-arms of a different colour to that of the knights. The aspirants were termed *douats* or *demi-croix*. The Order of St. John of Jerusalem had merely a nominal existence in the statutes of the Order of Malta, although the knights of the latter, on their reception into the order, were still termed "servants of the sick and needy." For a long time there existed in Spain, Lady Hospitallers of St. John of Jerusalem, who devoted themselves to hospital work and deeds of charity. Every country in Europe furnished its quota to the Order of Malta, which had entirely replaced that of St. John, and was divided into eight different tongues or nations, each under the direction of a grand prior, viz., Provence, Auvergne, France, Italy, Aragon, Germany, Castile, and England. These national grand priors were termed *piliers*, or *monastic bailiffs*. Each nation was subdivided into a number of lesser commands, to hold one of which was equivalent to holding an ecclesiastical benefice, and which were subordinate to their grand prior alone.

The regular dress of the order consisted, in each nation, of a black robe, with a pointed cape of the same colour; on the left sleeve of each robe was a cross of white linen having eight points, typical of the eight beatitudes they were always supposed to possess, and which, according to a MS. preserved in the library of the Arsenal, were:—1, spiritual contentment; 2, a life free from malice; 3, repentance for sins; 4, meekness under suffering; 5, a love of justice; 6, a merciful disposition; 7, sincerity and frankness of heart; and 8, a capability of enduring persecution. At a later period the regulations became less austere, and permitted the knights to wear an octagonal golden cross inlaid with white enamel, and suspended from the breast with black ribbon.

A candidate for the robe of St. John of Jerusalem was obliged to present himself at the high altar, clad in a long gown without girdle, in order to denote that he was free from all other vows, and with a taper in his hand. The knight assessor then handed him a gilt sword, saying, "In the name of the Father, of the Son, and of the Holy Ghost," to remind him that henceforth it would be his duty to devote his life to the defence of religion. A girdle was then fastened round his waist, to signify that he was bound for the future by the vows of the order. The professing knight then brandished the sword round his head, in token of defiance of the unbelievers, and returned it to its scabbard, first passing it under his arm as if to wipe it, as a symbol that he intended to preserve it free from stain. The knight who received his vows then placed his hand on his shoulder, exhorted him to succour the poor of Jesus Christ, to undertake works of charity, and to devote himself to the welfare of the faith. The new knight having promised to observe these exhortations, golden spurs were placed on his heels as emblems that he was bound to fly wherever honour called him, and to trample under his feet the riches of this world. His taper was then lighted and he continued to hold it during the celebration of a mass, and while a preacher passed in review the rules which should bind, and the duties which should sway a true knight. He was then asked if he was in debt, if he was married or betrothed, if he already belonged to any other religious order, and, finally, if he really and sincerely desired to belong to the Order of St. John. If he answered these questions in a satisfactory manner, he was admitted into the brotherhood, and led up to the high altar. There he pronounced the oath upon the missal, and was declared formally invested with the privileges granted to the order by the pontificate. He was told that henceforward he must daily recite fifty paters, fifty aves, the service of the Virgin, the burial service, and several prayers for the repose of the souls of departed knights companions. Whilst he was donning the dress of the order he was further instructed in his duties. As he put his arms through his sleeves he was reminded of the obedience he owed to his superiors; as the white cross was being adjusted next his heart, he was told that he must be always ready to shed his blood for Christ, who by his own death had redeemed mankind. All the insignia of the Order of Malta were symbols. The pointed black mantle with its peaked cape, worn only on occasions of solemn ceremony, was typical of the robe of camel's hair worn by St John the Baptist, the patron of the order. The cords which fastened the mantle about the neck, and fell over the shoulder, were significant of the passion our Saviour suffered with such calmness and resignation. In time of battle the members of the order wore a red doublet embroidered with the eight-pointed cross.



The French Priory at Rhodes (Fifteenth Century).

> "The Templars were magnificent soldiers, and the annals of the Crusades are full of their feats of arms. Few knights acquired the fame they did in their expeditions across the seas; though always inferior in number to the infidel, who held them in greater fear than the Crusaders, they almost always defeated them."

About twenty years after the first establishment of the Hospitallers, Hugues de Payens, and Geoffrey de Saint-Aldemar, having crossed the seas with nine other nobles, all of French birth, obtained from the patriarch Guarimond, and from Baldwin II, King of Jerusalem, permission to form an association, the objects of which were to act in concert with the Hospitallers against the infidels, to protect pilgrims, and to defend Solomon's Temple. Baldwin granted them a dwelling within the Temple walls, a circumstance which gave them the name of *Templars*, or *Knights of the Temple*. At first they led a simple and regular life, contenting themselves with the humble title of *poor soldiers of Jesus Christ*. Their charity and their devotion obtained for them the sympathy of the kings of Jerusalem and the Eastern Christians, who made them frequent and considerable donations.

In the first nine years of their existence, from 1118 to 1127, the Templars admitted no strangers into their ranks; but their number having nevertheless considerably increased, they soon preferred a request to the Holy See to ratify the institution of their order. At the Council of Troyes, in 1228, Hugues de Payens, accompanied with five of his companions, presented the letters that the brotherhood had received from the pope and the patriarch of Jerusalem, together with the certificate of the founding of their order. Cardinal Matthew, Bishop of Alba, who presided over the council as the pope's legate, granted them an authentic confirmation of their order, and a special code was drawn up for them under the guidance of

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I Tried and I Failed

Strengthening the Will Requires Practice

Bishop Tihamer Toth

Taken from The Young Man of Character.

The reason for much dismay and despondency is confusing serious willing with mere desire. Many boys complain: "How many times I tried to give up my fault! How many times I tried to improve! All in vain, I failed." Yet, in truth, he did not mean to do it, he did not even try it, he only thought "I would like to change" but he did nothing to accomplish this goal. There is a tremendous difference between "I would like" and "I will!" The first is a tin soldier who does not scare anybody (least of all your faults), the second is a power capable of conquering the world, including your faults.

Once on a beautiful May afternoon while a student was studying, through the open window a ladybug flew in. After landing on the desk, suddenly it found itself on its back. It struggled and kicked, its legs whirring, but it could not get up. (This is "I would like.") If I remain like this on my back, I will perish, thought the bug. With great effort, it opens the wing covers on which it lies, turns on its side, (I must do so, otherwise I perish), flutters its wings, finally it is on its legs again, and victoriously takes off and soars away. (This is "I will.") The ladybug flew away, but from it you can learn the difference between "I would like" and "I will!"

"I tried and failed." I will have to tell you honestly: No, you have not tried. You have only thought it would be good to try. You are one of those who cannot get out of the cage of their passions because they are not willing to deal firmly with those passions.

"I have tried." But then why were you looking back at the forbidden fruit you were intending to leave? You know from experience how bitter the aftertaste of this fruit is, and yet you are still wishing it back! Why did you gradually compromise on your good intentions? Would Christopher Columbus (1451-1506) ever have discovered America if the first failures discouraged him? He went from country to country trying to find financial backing for his planned trip. He was ridiculed, he was called an adventurer, his plans declared impractical, yet he stuck fanatically to his goal. He had good reasons to believe he was right, and he started out on his trip, although most people were convinced they would never see him again.

Nil tam difficile, quod non solertia vincit– Nothing is so difficult but that by diligence and practice it may be overcome.

Large parts of Zeeland, a province of the Netherlands, are below sea level. Life is a constant struggle with the sea. It has been flooded many times, yet the coat of arms of Zeeland shows a lion half-emerged from water, with the text *Luctor et Emergo*, I struggle and I emerge. Your motto should also be "I struggle and I survive."

The Military Orders of the Middle Ages Cont.

A Knight of the Order of Malta

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St. Bernard.

The Templars were bound to go to mass three times a week, and to communicate thrice a year; they wore a white robe symbolical of purity, to which Pope Eugenius III added a red cross, to remind them of their oath to be always ready to shed their blood in defence of the Christian religion. Their rules were of great austerity; they prescribed perpetual exile, and war for the holy places to the death. The knights were to accept every combat, however outnumbered they might be, to ask no quarter, and to give no ransom. However irksome might prove the observance of these regulations, they were not allowed to escape them by entering the ranks of a less austere order.

The unbelievers dreaded no enemy so much as these poor soldiers of Christ, of whom it was said that they possessed the gentleness of the lamb and the patience of the hermit, united to the courage of the hero and the strength of the lion. Their standard, termed *Beaucéant*, was half black and half white, and inscribed with these words: *Non nobis, Domine, non nobis, sed nomini tuo da gloriam.*[12]

According to the rules of St. Bernard, the Order of the Temple was composed of *milites*, or knights commanders, of serving brothers, called *armigeri*, or men bearing arms, and of *clientes*, or clients, whose duty it was to attend to domestic matters. Their oaths were similar to those of St. John of Jerusalem. They swore to live in chastity, poverty, and obedience. Some of their number obtained permission to marry, but on condition of their no longer wearing the white dress, and of their bequeathing a portion of their property to the order. The distinctive mark of the Templars was, according to some, a broad red patriarchal cross; according to others, a red Maltese cross embroidered with gold. As they all made public profession of extreme poverty, they were forbidden to use valuable articles of furniture, or gold or silver utensils; to wear velvet trappings in the field, helmets with armorial bearings, silken sashes, or other superfluous articles of clothing; and they were only permitted to wear an under doublet of white wool.

The Order of the Temple had only been established fifty years when its knights held at Jerusalem its first general chapter, attended by three hundred gentlemen, and as many serving brothers, most of whom were French. The chapter elected a grand master, Gérard de Rederfort, and in so doing freed themselves from the jurisdiction of the patriarch of Jerusalem. The new grand master transferred the seat of the order to St. Jean d'Acre, and manifested the prowess of his knights on several occasions against the troops of Saladin, who attempted shortly afterwards to capture the town, but who was obliged to abandon the task.

The resources of the Knights Templars increased, in a very short space, in such a remarkable manner, by donations and legacies, that some historians declare that the revenue of the order amounted to four and a half million sterling; others merely observe that the Templars possessed enormous wealth in Christendom, one item being nine thousand houses.

The Templars were magnificent soldiers, and the annals of the Crusades are full of their feats of arms. Few knights acquired the fame they did in their expeditions across the seas; though always inferior in number to the infidel, who held them in greater fear than the Crusaders, they almost always defeated them. The defence of Gaza, the battle of Tiberias, the capture of Damietta, and the Egyptian Crusade, are all splendid attestations of their courage and prowess.

The Templars in time reached the summit of their fortunes, the height of their prosperity and their fame, and nothing was left to them but to decay. Inflated with wealth, laden with privileges which gave them almost sovereign power, the only judges they recognised were the pope and themselves. The order at last became so demoralised by luxury and idleness that it forgot the aim for which it was founded, disdained to obey its own rules, and gave itself up to the love of gain and thirst for pleasure. Its covetousness and pride soon became boundless. The knights pretended that they were above the reach of even crowned heads: they seized and pillaged without concern the property of both infidels and Christians.

Their jealousy of the Knights Hospitallers induced them to interfere with a man of position, a vassal of the Order of St. John, and to drive him from a castle he possessed in the neighbourhood of their establishment at Margat. This caused a violent quarrel between the two orders, which soon became a permanent struggle for supremacy. The pope wrote to the grand masters of both orders to exhort them to re-establish peace and good-will, and to forget their mutual rancour, so dangerous for Christendom and so fatal to the interests of the Holy Land. An apparent truce took place between them; but the Templars had not forgotten their hatred, and they lost no opportunity of showing it to the knights of St. John. Moreover, they no longer cared to support the holy cause that had led to the birth of their order. They signed a treaty of alliance with the Old Man of the Mountain, the leader of the sect of the Assassins or Ishmaelites, the most implacable enemies of the cross; they allowed him, on condition of paying tribute, to fortify himself in Lebanon; they made war against the king of Cyprus and the prince of Antioch; ravaged Thrace and Greece, where the Christian nobles had founded principalities, marquisates, and baronies; took Athens by storm, and massacred Robert de Brienne, its duke.

In short, the consciousness of their strength, of their wealth, and of their power, inspired the Templars with an audacity that nothing could restrain. Their pride, which had become proverbial, was particularly offensive. Their belief and their morals were very far from orthodox, and even in 1273, Pope Gregory X had thought of fusing their order in that of the Hospitallers. In the beginning of the following century, Philippe le Bel, King of France, received weighty accusations against them of most serious offences, accusations that were generally believed to be true, and consulted Pope Clement V on the subject. Clement at first declared the crimes with which they were accused to be altogether improbable, but the grand master having insisted on a rigorous inquiry, the pope wrote to the king for the details of his information. Philippe le Bel wished to decide the matter himself, and proceeded to arrest all the Templars within his jurisdiction, amongst them their grand master, Jacques de Molai, who had just returned from Cyprus.

One hundred and forty knights were examined in Paris, and all but three confessed that the order practised a secret initiation, in which the aspirants were bound to deny Christ, and spit upon the cross; and that, moreover, immoral customs were practised amongst them. Many of them also confessed that they had committed acts of idolatry. A learned contemporary writer, De Wilcke, a German protestant clergyman, has epitomized the researches of two of his co-religionists—Moldenhawer, who discovered in the National Library in Paris the original records of the examination, and Munster, who found in the library of the Vatican the original notes of the proceedings that took place in England. This is De Wilcke's conclusion: "The two facts of the denial of Christ and the spitting on the cross are attested by all the witnesses who were examined, with one or two exceptions."

In spite of the scandal caused by these confessions, Pope Clement V urgently protested against Philippe's course of action, and represented to him that the Templars were a religious body, under the control of the Holy See alone, that the king was consequently wrong to make himself their judge, and that he had no authority over either their possessions or their persons.

Philippe unwillingly yielded to the pope's remonstrances, and the pontiff himself examined seventy-two Templars, whose confessions tallied with the avowals made in the first instance at Paris.

The pope acknowledged the existence of serious irregularities amongst the knights of the order, but persisted in reserving to himself the right to pronounce a final decision. He, however, instructed every bishop in the Christian world to investigate the cases within his own diocese, and to absolve the innocent, and condemn the guilty Templars according to the utmost rigour of the law.

When Pope Clement V had obtained all the necessary information he convoked the council of Vienne, and there, on the 22nd of March, 1312, pronounced his decision, which rather absolved than condemned the order, and placed their persons and their property at his disposal and at that of the Church. In Spain and in Portugal, this property was applied to the defence of the Christians against the constant attacks of the Saracens and the Moors; but the greater portion of the possessions of the Templars, and particularly those they held in France, was transferred to the keeping of the Hospitallers of St. John of Jerusalem, who continued to devote themselves to the cause of the holy places, and kept up the good works to perform which the Templars had received so many and such costly donations.

The serious abuses and crimes which caused the suppression of the order had not fortunately vitiated the whole of its members: most of the Templars were set at liberty, many of them, preserving their former rank, enrolled themselves in the Order of St. John. In this wise, as is pointed out

> "This order, which was placed under the protection of St. Andrew, was originally composed of twenty-four knights of high rank and stainless character; their number was increased by the Duke of Burgundy to thirty-one, and afterwards by Charles V to fifty-one."

by Wilcke, Albert de Blacas, prior of Aix, obtained the commandership of Saint-Maurice, as prior of the Hospitallers; and Frederick, grand prior of Lower Germany, retained the title in the Order of St. John of Jerusalem.

The pope had specially reserved his judgment in the case of the grand master, Jacques de Molai, in that of the Visitor of France, and in those of the commanders of Guyenne and of Normandy. Several cardinals-legate, with some French bishops and doctors of the University of Paris, constituted the tribunal which was to pass the sentence in the name of the pontiff. After satisfying themselves that these four eminent knights had repeated their avowals before a second commission, the members of the tribunal, convinced of their guilt, caused a scaffold to be erected in front of Notre-Dame, and there, on Monday, March 18th, 1314, the four Templars were publicly condemned to imprisonment for life. On the scaffold the grand master and one of the others recanted their confession of guilt and protested their innocence. The cardinals, surprised at this recantation, committed the prisoners to the care of the provost of Paris, with orders to bring them before them the next day, when the tribunal had had time to deliberate on this fresh incident. But Philippe le Bel, learning what was taking place, hurriedly assembled his council, and had the grand master, and the other Templar who had similarly persisted in denying his twice-avowed guilt, burnt alive the same night. They underwent this horrible torture protesting their innocence to the last. The two remaining knights who had acknowledged their guilt were kept for some time in prison, but were afterwards set at liberty.

Other orders of knighthood, having more or less of a religious character, were founded in the Middle Ages, or during the

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Our Lady of Grace sheltering under the folds of her mantle the first Grand Masters of the Military Order of Montessa. This order was established in Spain in 1317 by James II., King of Aragon, with the approval of John XXII., as a substitute for the Order of the Temple, with whose possessions it was endowed.

LETTERS TO THE EDITOR

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The Military Orders of the Middle Ages Cont.

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Renaissance period: the principal were, in Spain, the Order of the Knights of Calatrava; in Germany, the Order of the Teuton Knights; the Order of the Golden Fleece in the Low Countries, in Spain, and in Austria; that of St. Maurice and St. Lazarus in Savoy; that of St. Stephen in Tuscany; and in France, those of St. Michael and of the Holy Ghost, which were merely honorary orders, although the first Order of the Holy Ghost, founded in 1352 by Louis d'Anjou, King of Jerusalem and Sicily, had for its object the re-establishment of an essentially military knighthood, as a means for bringing about a new crusade.

The Knights of Calatrava, on whom their founder, Don Raymond, Abbot of Citeaux, imposed the regulations of his own monastery, distinguished themselves by many brilliant feats of arms, particularly against the Moors of Spain and Africa; and the princes in whose cause they had fought in these wars—termed, like the Crusades in the East, holy—granted them large possessions and considerable privileges. They were bound by a triple vow of poverty, obedience, and chastity, and, like the Templars, wore a red cross embroidered on a white mantle. From the days of Ferdinand the Catholic and Isabella, the sovereigns of Spain have always been the grand masters of this order, which acquired and long retained a considerable amount of importance, even when it had ceased to signify anything but an indication of nobility.

The Teutonic Knights, whose order had been founded in 1128, at Jerusalem, by the German Crusaders, obeyed the rules of St. Augustin. They were subject beside to special statutes somewhat similar to those of the Knights of St. John and of the Temple, whose privileges they also enjoyed. Their first grand master, Henri Walpot, established his residence near St. Jean d'Acre.

This order was divided, like that of St. John, into knights, chaplains, and serving brethren. Its members wore a white mantle with a rather broad black cross, picked out with silver, on the left sleeve. To gain admission into the order it was necessary for the candidate to be over fifteen years of age, and to be of a strong, robust build, in order to resist the fatigues of war. Its knights, bound by a vow of chastity, were expected to avoid all intercourse with women; they were not even allowed to give their own mothers a filial kiss when they saluted them. They possessed no individual property; they always left their cell doors open, so that everybody might see what they were doing. Their arms were free from both gold and silver ornaments, and for a long period they spent their lives in great humility. Their most celebrated grand master, Hermann de Salza, received in 1210, from Pope Honorius III and the Emperor Frederick II, whom he had reconciled, large possessions and high honours.

The Teutonic Knights conquered Prussia, Livonia, and Courland, and in 1283 became masters of the whole territory between the Vistula and the Niemen. In 1309 they abandoned Venice, where, twenty years earlier, their grand master had fixed his ordinary residence, and selected Marienburg as their head-quarters. At that date the order had reached the culminating point of its prosperity, and its sway in Germany had the most fortunate results for Prussia. But luxury soon began to undermine the religious faith of the knights; and internal struggles, caused by the elections of their grand masters, introduced fresh elements of decay into their organization.

Dragged into endless conflicts with Lithuania and Poland, the order lost its banners, its treasure, and its principal defenders in the disastrous battle of Grümwald, in the year 1410, and would have been utterly ruined but for Henry von Plauen. After the death of this illustrious grand master, the knights, to whom the treaty of Thorn had restored their territorial possessions, lost them one after the other in the few years that elapsed between 1422 and 1436. For thirteen years Casimir IV, King of Poland, summoned into Prussia by the inhabitants, who had rebelled against the despotic sway of the knights, laid waste the country that he had undertaken to protect. The order, driven out of Marienburg and Konitz, only retained possession of Eastern Prussia, and held even that under Polish rule; its grand master, whose head-quarters were now at Königsberg, was, in fact, a prince and a councillor of Poland. As Prussia was a fief of the Church, the grand master of the Teutonic Order was bound by vow to preserve it to the Church and to his own order. Albert of Brandenburg, its last grand master, was bound by this oath, and by the triple vow of poverty, obedience, and chastity, which he had taken on entering the order. To rid himself of the fetters of these oaths he joined the Lutheran Church, and divided the possessions of his order with his uncle, the aged Sigismund, King of Poland, who for these considerations bestowed on him the title of hereditary Duke of Prussia. This was the origin of the royal family of Prussia. After this easy acquisition of title and territory, Albert of Brandenburg married the daughter of the King of Denmark. As a matter of course, the Order of the Teutonic Knights became extinct.

The Order of the Knights of the Golden Fleece was not founded till 1449. It was then instituted by Philip the Good, Duke of Burgundy and Count of Flanders, in order to induce the nobles of his court to join him in making war against the Turks, and to attach his subjects by closer ties to the service of the state. The crusade never took place, but the order survived, and still exists as an heraldic distinction.

This order, which was placed under the protection of St. Andrew, was originally composed of twenty-four knights of high rank and stainless character; their number was increased by the Duke of Burgundy to thirty-one, and afterwards by Charles V to fifty-one. The election of the knights took place in the chapters of the order, and were decided by a majority of votes. The distinguishing sign of the order was a necklet of gold, enamelled with the duke's device, which was composed of two steels and two flints interlaced, with the motto, *Ante ferit quam micat* (It strikes before it lights). From the collar was suspended a golden sheep, or sheep's fleece, with the inscription, *Pretium non vile laborum* (Labour's just reward). Since the marriage of Philippe le Beau, son of the Emperor Maximilian and Mary of Burgundy, with Jane of Aragon, in 1496, the King of Spain and the Emperor of Austria are, in their own countries, the sovereign chiefs of the order of the Golden Fleece.

The Knights of St. Stephen, an order founded in 1562 by Cosmo de Medicis, Grand Duke of Tuscany, played an active part in the sea-fights of the Mediterranean, where they were constantly chasing the Ottoman galleys or effecting landings on the shores of the surrounding barbarian states. In the middle of the seventeenth century they boasted that they had released, since the creation of the order, upwards of five thousand six hundred Christian captives and fifteen thousand slaves.

Chapter of the Golden Fleece, held by Charles the Bold.

This order, in its customs and ceremonies, was strikingly like the order of Malta; and, like it, was divided into military and ecclesiastical knights.

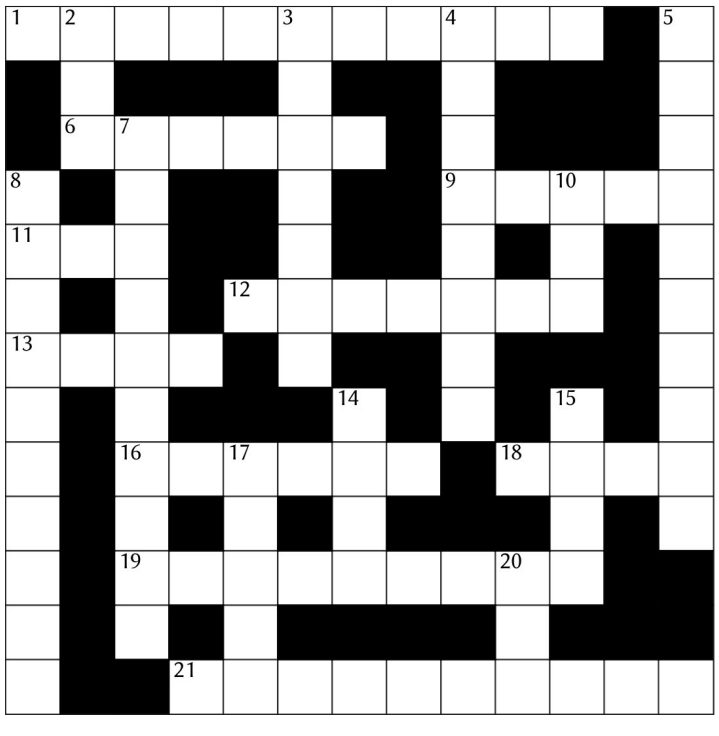
The Order of St. Michael was founded in 1469 by Louis XI to fulfil a vow made by his father, who had a particular veneration for that saint, the tutelar angel and patron of France. The image of St. Michael was already embroidered in gold upon the banner of the king, who created a new order of military knighthood "in honour," say the statutes, "of the first knight who in God's quarrel fought the ancient enemy of the human race and made him fall from heaven." The order was composed of thirty-six knights of stainless name and arms, with the sovereign who had appointed them at their head. The collar of the order was composed of golden shells inlaid with the figure of St. Michael overthrowing Satan. The knights, besides this collar, wore on occasions of ceremony a white mantle with a hood of crimson velvet.

The Order of the Holy Ghost was the last military order that the sovereigns of France themselves conferred towards the close of the sixteenth century. Both this and the Order of St. Michael were termed orders of the king. Henry III, in 1579, created the order in honour of God, and particularly in that of the Holy Ghost, under whose inspiration he had accomplished "his best and most fortunate exploits," to use the exact words of the statutes of the order.

May we imitate these great men of Christendom, individually and corporately!

PUZZLES FOR THE LETTERED FOLK

CROSSWORD



Across
1) The first words of a hymn dedicated to Our Lady of Sorrows (6-5)
6) A god of Greek mythology (6)
9) This river flows into the Mediterranean sea (5)
11) Saint and second abbot of Cluny (3)
12) The dowry of Mary (7)
13) The privation of good (4)
16) A book of the Old Testament (6)
18) This vestment is worn by the priest during the Asperges Me (4)
19) The common name for The Feast of the Nativity of Our Lord (9)
21) Political or social upheaval against the established order (10)

Down
2) Earl Grey, English Breakfast (3)
3) A general term for the preparing of soil for agriculture (7)
4) Primary, secondary, _____, quaternary (8)
5) That order reformed by St Colette (4-6)
7) From Latin meaning to look ahead (10)
8) Saint of the Spanish nation; born, lived and died in Peru (4-2-4)
10) New growth of a plant (3)
14) Those guilty of the crime of deicide as taught by the Church (4)
15) Opposite of columns (4)
17) Number of persons in the Holy Trinity (5)
20) Application of creative skill (3)

CALTROP SWEEPER

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		2			5				3	2	3	2
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Unbusinesslike Business

Incompetence like no Other

G.K. Chesterton

This article was taken from a chapter of his book Utopia of Usurers *published in 1917. The all-consuming retail and production capitalist machines are the target of this article: Mr Chesterton pokes at the irony that as these businesses get bigger they get stupider. Not that big is bad—Christendom was big—but the problem is that these business are a simply a means to money and personal fortune. What might he say about Amazon.com today?*

The fairy tales we were all taught did not, like the history we were all taught, consist entirely of lies. Parts of the tale of "Puss in Boots" or "Jack and the Beanstalk" may strike the realistic eye as a little unlikely and out of the common way, so to speak; but they contain some very solid and very practical truths. For instance, it may be noted that both in "Puss in Boots" and "Jack and the Beanstalk" if I remember aright, the ogre was not only an ogre but also a magician. And it will generally be found that in all such popular narratives, the king, if he is a wicked king, is generally also a wizard. Now there is a very vital human truth enshrined in this. Bad government, like good government, is a spiritual thing. Even the tyrant never rules by force alone; but mostly by fairy tales. And so it is with the modern tyrant, the great employer. The sight of a millionaire is seldom, in the ordinary sense, an enchanting sight: nevertheless, he is in his way an enchanter. As they say in the gushing articles about him in the magazines, he is a fascinating personality. So is a snake. At least he is fascinating to rabbits; and so is the millionaire to the rabbit-witted sort of people that ladies and gentlemen have allowed themselves to become. He does, in a manner, cast a spell, such as that which imprisoned princes and princesses under the shapes of falcons or stags. He has truly turned men into sheep, as Circe turned them into swine.

Now, the chief of the fairy tales, by which he gains this glory and glamour, is a certain hazy association he has managed to create between the idea of bigness and the idea of practicality. Numbers of the rabbit-witted ladies and gentlemen do really think, in spite of themselves and their experience, that so long as a shop has hundreds of different doors and a great many hot and unhealthy underground departments (they must be hot; this is very important), and more people than would be needed for a man-of-war, or crowded cathedral, to say: "This way, madam," and "The next article, sir," it follows that the goods are good. In short, they hold that the big businesses are businesslike. They are not. Any housekeeper in a truthful mood, that is to say, any housekeeper in a bad temper, will tell you that they are not. But housekeepers, too, are human, and therefore inconsistent and complex; and they do not always stick to truth and bad temper. They are also affected by this queer idolatry of the enormous and elaborate; and cannot help feeling that anything so complicated must go like clockwork. But complexity is no guarantee of accuracy–in clockwork or in anything else. A clock can be as wrong as the human head; and a clock can stop, as suddenly as the human heart.

But this strange poetry of plutocracy prevails over people against their very senses. You write to one of the great London stores or emporia, asking, let us say, for an umbrella. A month or two afterwards you receive a very elaborately constructed parcel, containing a broken parasol. You are very pleased. You are gratified to reflect on what a vast number of assistants and employees had combined to break that parasol. You luxuriate in the memory of all those long rooms and departments and wonder in which of them the parasol that you never ordered was broken. Or you want a toy elephant for your child on Christmas Day; as children, like all nice and healthy people, are very ritualistic. Some week or so after Twelfth Night, let us say, you have the pleasure of removing three layers of pasteboards, five layers of brown paper, and fifteen layers of tissue paper and discovering the fragments of an artificial crocodile. You smile in an expansive spirit. You feel that your soul has been broadened by the vision of incompetence conducted on so large a scale. You admire all the more the colossal and Omnipresent Brain of the Organizer of Industry, who amid all his multitudinous cares did not disdain to remember his duty of smashing even the smallest toy of the smallest child. Or, supposing you have asked him to send you some two rolls of cocoa-nut matting: and supposing (after a due interval for reflection) he duly delivers to you the five rolls of wire netting. You take pleasure in the consideration of a mystery: which coarse minds might have called a mistake. It consoles you to know how big the business is: and what an enormous number of people were needed to make such a mistake.

That is the romance that has been told about the big shops; in the literature and art which they have bought, and which (as I said in my recent articles) will soon be quite indistinguishable from their ordinary advertisements. The literature is commercial; and it is only fair to say that the

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A caricature of Mr Chesterton: known for his size in his later years, he has furnished the English speaking Catholic world with much to for the mind to ponder.

NOTE FROM THE EDITOR

Continued from Page 9

Welcome, dear Reader, to the third issue of *The Plough*.

We are entering into the season of the mystery of the Incarnation.

The name *Emmanuel* means God with us. When Isaiah made his prophecy around 700 years before the Nativity of Our Lord, he said "Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel" (Isaiah 7:14). Hidden therein, in God's usual poetical way, lies a pun. His name will be *God with us*. Little did man know that He for whom that name was given, was not only a man, but the God-man. In flesh, *God with us*!

Men: despite the world and our sins being against us, God is with us. This is the meaning of the Incarnation.

We have learnt of military orders beginning with only a handful of men. Without the requisite trust in God, these orders—so beneficial to the Church—would have died as merely an idea. Because these men trusted in God, they were supplied by His Grace and carefully guided by His Providence. Not accidentally, we have also learnt the inverse: that when some of these men began to veer off the straight path, God withdrew his help, and these orders crumbled.

In what ways might we imitate these knights? Certainly we should abandon our sins. This requires trust in God, because we need to trust that God will supply us that which we think our sins are supplying us. But if God would become man for us, how could he not supply? Emmanuel: *God with us*.

Are there any other ways in which we must imitate these knights? Yes. Men, we must seek out those other like-minded men around us and develop brotherly friendships. Identify areas of mutual interest and mutual benefit. Start small and start close. These friendships are material that God finds so easy to bless. Then, when He is ready, and unbeknowst to you, God will use your brotherly friendship to be the instrument of great good in this world and for our merit in the next.

Often times we will be misunderstood by our fellow men, and even others close around us. This is but the burden of Christian manhood: to learn what is right, to do what is right, to suffer the wrongs in the process, and to suffer with love.

May you have a blessed Advent, and when He arrives, may you have a Happy and Holy Christmas.

Thank you for your loyal patronage, dear Reader, and may God bless you,

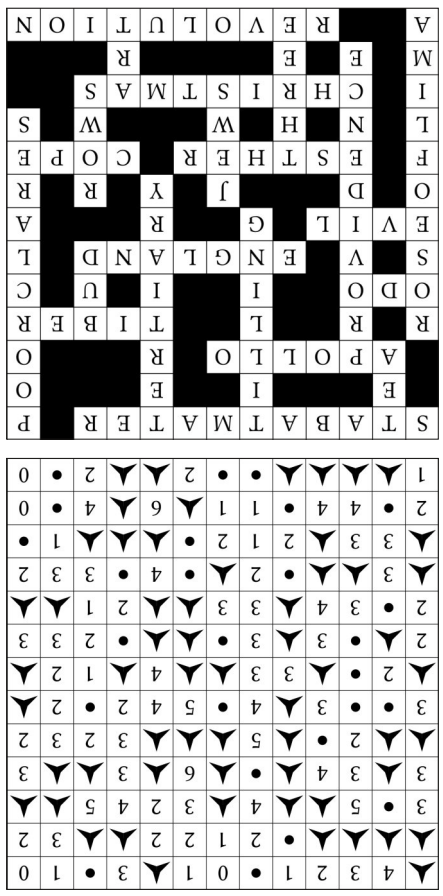
Editor of *The Plough*.

commerce is often really literary. It is no romance, but only rubbish.

The big commercial concerns of today are quite exceptionally incompetent. They will be even more incompetent when they are omnipotent. Indeed, that is, and always has been, the whole point of a monopoly; the old and sound argument against a monopoly. It is only because it is incompetent that it has to be omnipotent. When one large shop occupies the whole of one side of a street (or sometimes both sides), it does so in order that men may be unable to get what they want; and may be forced to buy what they don't want. That the rapidly approaching kingdom of the Capitalists will ruin art and letters, I have already said. I say here that in the only sense that can be called human, it will ruin trade, too.

I will not let Christmas go by, even when writing for a revolutionary paper necessarily appealing to many with none of my religious sympathies, without appealing to those sympathies. I knew a man who sent to a great rich shop for a figure for a group of Bethlehem. It arrived broken. I think that is exactly all that business men have now the sense to do.

PUZZLE SOLUTIONS



On Keeping Pigs

William Cobbett

William Cobbett was an Englishman and defender of the the rural classes in the early 19th Century. The following is a chapter from his book Cottage Economy.

Next after the *Cow* comes the *Pig*; and, in many cases, where a cow cannot be kept, a pig or pigs may be kept. But these are animals not to be ventured on without due consideration as to the means of *feeding* them; for a starved pig is a great deal worse than none at all. You cannot make bacon as you can milk, merely out of the garden. There must be *something more*. A couple of flitches of bacon are worth fifty thousand Methodist sermons and religious tracts. The sight of them upon the rack tends more to keep a man from poaching and stealing than whole volumes of penal statutes, though assisted by the terrors of the hulks and the gibbet. They are great softeners of the temper, and promoters of domestic harmony. They are a great blessing; but they are not to be had from *herbage* or *roots* of any kind; and, therefore, before a *pig* be attempted, the means ought to be considered.

Breeding sows are great favourites with Cottagers in general; but I have seldom known them to answer their purpose. Where there is an outlet, the sow will, indeed, keep herself by grazing in summer, with a little *wash* to help her out: and when her pigs come, they are many in number; but they are a heavy expense. The sow must live as well as a *fatting hog*, or the pigs will be good for little. It is a great mistake, too, to suppose that the condition of the sow *previous to pigging* is of no consequence; and, indeed, some suppose, that she ought to be rather *bare of flesh* at the pigging time. Never was a greater mistake; for if she be in this state, she presently becomes a mere rack of bones; and then, do what you will, the pigs will be poor things. However fat she may be before she farrow, the pigs will make her lean in a week. All her fat goes away in her milk, and unless the pigs have a *store* to draw upon, they pull her down directly; and, by the time they are three weeks old, they are starving for want; and then they never come to good.

Now, a cottager's sow cannot, without great expense, be kept in a way to enable her to meet the demands of her farrow. She may *look* pretty well; but the flesh she has upon her is not of the same nature as that which the *farm-yard* sow carries about her. It is the result of grass, and of poor grass, too, or other weak food; and not made partly out of corn and whey and strong wash, as in the case of the farmer's sow. No food short of that of a fatting hog will enable her to keep her pigs *alive*; and this she must have for *ten weeks*, and that at a great expense. Then comes the operation, upon the principle of *Parson Malthus*, in order to *check population*; and there is some risk here, though not very great. But there is the *weaning*; and who, that knows any thing about the matter, will think lightly of the weaning of a farrow of pigs! By having nice food given them, they seem, for a few days, not to miss their mother. But their appearance soon shows the want of her. Nothing but the very best food, and that given in the most judicious manner, will keep them up to any thing like good condition; and, indeed, there is nothing short of *milk* that will effect the thing well. How should it be otherwise? The very richest cow's milk is poor, compared with that of the sow; and, to be taken from this and put upon food, one ingredient of which is *water*, is quite sufficient to reduce the poor little things to bare bones and staring hair, a state to which cottagers' pigs very soon come in general; and, at last, he frequently drives them to market, and sells them for less than the cost of the food which they and the sow have devoured since they were farrowed. It was, doubtless, pigs of this description that were sold the other day at Newbury market, for *fifteen pence a piece*, and which were, I dare say, dear even as a gift. To get such a pig to *begin* to grow will require *three months*, and with good feeding too in winter time. To be sure it does come to be a hog at last; but, do what you can, it is a dear hog.

The *Cottager*, then, can hold no competition with the *Farmer* in the *breeding* of pigs, to do which, with advantage, there must be *milk*, and milk, too, that can be advantageously applied to no other use. The cottager's pig must be bought ready weaned to his hand, and, indeed, at *four months old*, at which age, if he be in good condition, he will eat anything that an old hog will eat. He will graze, eat cabbage leaves, and almost the stumps. Swedish turnip tops or roots, and such things, with a little wash, will keep him along in very good growing order. I have now to speak of the time of purchasing, the manner of keeping, of fatting, killing, and curing; but these I must reserve till my next Number.

December Saint: St Stephen Protomartyr

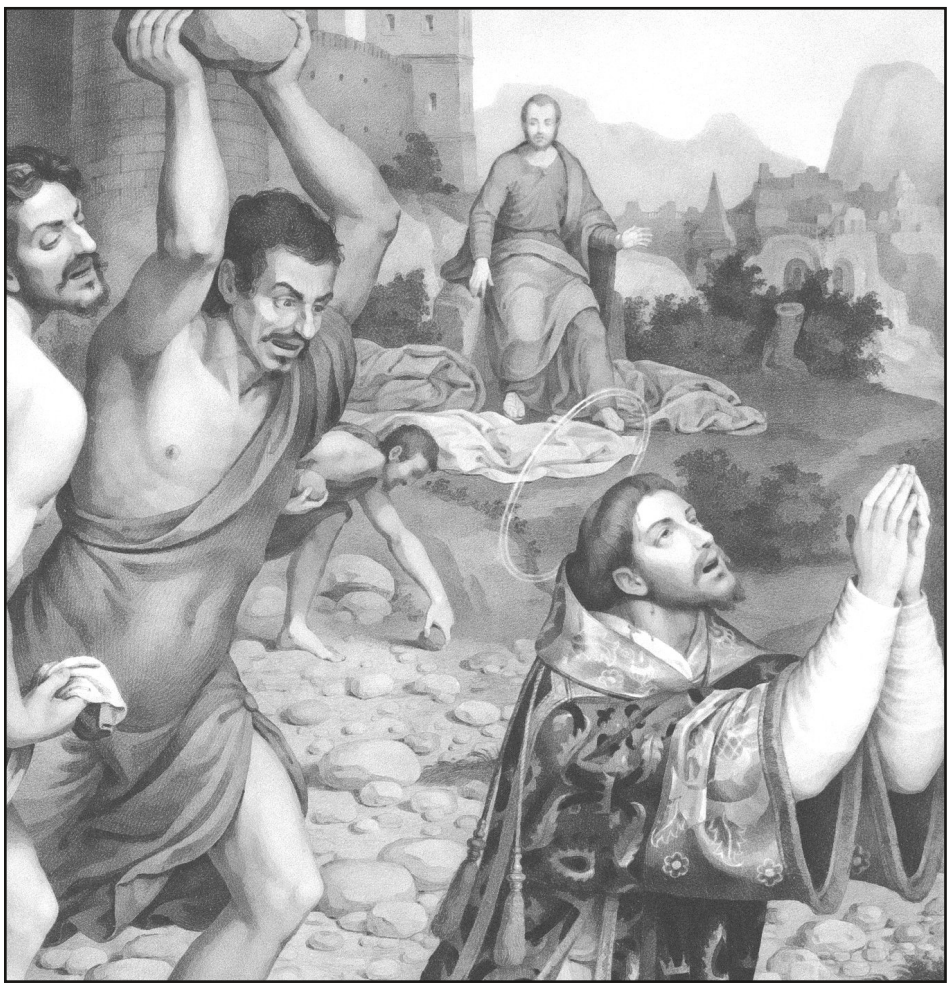
Suffered—like his Lord—by the hands of the Jews

Fr Alban Butler

From the Benziger Brother's Edition of Lives of the Saints.

There is good reason to believe that St. Stephen was one of the seventy-two disciples of our blessed Lord. After the Ascension he was chosen one of the seven deacons. The ministry of the seven was very fruitful; but Stephen especially, "full of grace and fortitude, did great wonders and signs among the people". Many adversaries rose up to dispute with him, but "they were not able to withstand the wisdom and the spirit that spoke". At length he was brought before the Sanhedrin, charged, like his divine Master, with blasphemy against Moses and against God. He boldly upbraided the chief priests with their hard-hearted resistance to the Holy Ghost and with the murder of the "Just One". They were stung with anger, and gnashed their teeth against him. But when, "filled with the Holy Ghost and looking up to heaven, he cried out, 'Behold, I see the heavens opened and the Son of man standing at the right hand of God,' they rushed upon him, and dragging him forth without the city, they stoned him to death."

Reflection: If ever you are tempted to resentment, pray from your heart for him who has offended you.



The stoning of St Stephen by the Jews. In their rebellion against God, their pride drives them to an insatiable wrath against God's chosen people: the baptised.

Notice Concerning Men's Dress Worn by Women

The Cardinal Gives a Charitable Remonstrance

Cardinal Siri

As late as the 1960s, before the rot of the cultural revolution had well and truly set in, Cardinal Siri saw fit to issue this letter concerning the wearing of men's clothing by women. Coming from such a high ranking prelate, at such a late time in history, this moral doctrine is as relevant as ever.

To the Reverend Clergy, to all Teaching sisters, to the beloved sons of Catholic Action, to Educators intending truly to follow Christian Doctrine.

The first signs of our late arriving spring indicate that there is this year a certain increase in the use of men's dress by girls and women, even family mothers. Up until 1959, in Genoa, such dress usually meant the person was a tourist, but now it seems to be a significant number of girls and women from Genoa itself who are choosing at least on pleasure trips to wear men's dress (men's trousers).

The extension of this behavior obliges us to take serious thought, and we ask those to whom this Notification is addressed to kindly lend to the problem all the attention it deserves from anyone aware of being in any way responsible before God.

We seek above all to give a balanced moral judgment upon the wearing of men's dress by women. In fact Our thoughts can only bear upon the moral question.

Firstly, when it comes to covering of the female body, the wearing of men's trousers by women cannot be said to constitute *as such a grave offense against modesty*, because trousers certainly cover more of woman's body than do modern women's skirts.

Secondly, however, clothes to be modest need not only to cover the body but also not to cling too closely to the body. Now it is true that much feminine clothing today clings closer than do some trousers, but trousers can be made to cling closer, in fact generally they do so, so the tight fit of such clothing gives us no less grounds for concern than does the exposure of the body. So the immodesty of men's trousers on women is an aspect of the problem which is not to be left out of an over-all judgment upon them, even if it is not to be artificially exaggerated either.

However, it is a different aspect of women's wearing of men's trousers which seems to us the gravest.

The wearing of men's dress by women affects firstly the woman herself, by changing the feminine psychology proper to women; secondly it affects the woman as wife of her husband, by tending to vitiate relationships between the sexes; thirdly it affects the woman as mother of her children by harming her dignity in her children's eyes. Each of these points is to be carefully considered in turn:-

Male Dress Changes the Psychology of Woman

In truth, the motive impelling women to wear men's dress is always that of imitating, nay, of competing with, the man who is considered stronger, less tied down, more independent. This motivation shows clearly that male dress is the visible aid to bringing about a mental attitude of being "like a man". Secondly, ever since men have been men, the clothing a person wears, demands, imposes and modifies that person's gestures, attitudes and behaviour, such that from merely being worn outside, clothing comes to impose a particular frame of mind inside.

Then let us add that woman wearing man's dress always more or less indicates her reacting to her femininity as though it is inferiority when in fact it is only diversity. The perversion of her psychology is clear to be seen.

These reasons, summing up many more, are enough to warn us how wrongly women are made to think by the wearing of men's dress.

Male Dress Tends to Vitiate Relationships Between Women and Men

In truth when relationships between the two sexes unfold with the coming of age, an instinct of mutual attraction is predominant. The essential basis of this attraction is a diversity between the two sexes which is made possible only by their complementing or completing one another. If then this "diversity" becomes less obvious because one of its major external signs is eliminated and because the normal psychological structure is weakened, what results is the alteration of a fundamental factor in the relationship.

The problem goes further still. Mutual attraction between the sexes is preceded both naturally, and in order of time, by that sense of shame which holds the rising instincts in check, imposes respect upon them, and tends to lift to a higher level of mutual esteem and healthy fear everything that those instincts would push onwards to uncontrolled acts. To change that clothing which by its diversity reveals and upholds nature's limits and defense-works, is to flatten out the distinctions and to help pull down the vital defense-works of the sense of shame.

It is at least to hinder that sense. And when the sense of shame is hindered from putting on the brakes, then relationships between man and women sink degradingly down to pure sensuality, devoid of all mutual respect or esteem.

Experience is there to tell us that when a woman is de-feminised her defenses are undermined and weakness increases.

Male Dress Harms the Dignity of the Mother in Her Children's Eyes

All children have an instinct for the sense of dignity and decorum of their mother. Analysis of the first inner crisis of children when they awaken to life around them even before they enter upon adolescence, shows how much the sense of their mother counts. Children are as sensitive as can be on this point. Adults have usually left all that behind them and think no more on it. But we could do well to recall to mind the severe demands that children instinctively make of their own mother, and the deep and even terrible reactions roused in them by observation of their mother's misbehaviour. Many lines of later life are here traced out—and not for good—in these early inner dramas of infancy and childhood.

The child may not know the definition of exposure, frivolity or infidelity but he possesses an instinctive sixth sense to recognize them when they occur, to suffer from them, and be bitterly wounded by them in his soul.

Let us think seriously on the import of everything said so far, even if woman's appearing in man's dress does not immediately give rise to all the upset caused by grave immodesty.

The changing of feminine psychology does fundamental and, in the long run, irreparable damage to the family, to conjugal fidelity, to human affections and to human society. True the effects of wearing unsuitable dress are not all to be seen within a short time. But one must think of what is being slowly and insidiously worn down, torn apart, perverted.

Is any satisfying reciprocity between husband and wife imaginable, if feminine psychology be changed? Or is any true education of children imaginable, which is so delicate in its procedure, so woven of imponderable factors in which the mother's intuition and instinct play the decisive part in those tender years? What will these women be able to give their children when they will so long have worn trousers that their self-esteem goes more by their competing with the men than by their functioning as women?

Why, we ask, ever since men have been men, or rather since they became civilized—why have men in all times and places been irresistibly borne to make a differentiated division between the functions of the two sexes? Do we not have here strict testimony to the recognition by all mankind of a truth and a law above man?

To sum up, wherever women wear men's dress, it is to be considered a factor in the long run tearing apart human order.

The logical consequence of everything presented so far is that anyone in a position of responsibility should be possessed by a *sense of alarm* in the true and proper meaning of the word, a severe and decisive *alarm*.

We address a grave warning to parish priests, to all priests in general and to confessors in particular, to members of every kind of association, to all religious, to all nuns, especially to teaching Sisters.

We invite them to become clearly conscious of the problem so that action will follow. This consciousness is what matters. It will suggest the appropriate action in due time. But let it not counsel us to give way in the face of inevitable change, as though we are confronted by a natural evolution of mankind and so on!

Men may come and men may go, because God has left plenty of room for the to and fro of their free-will; but the substantial lines of nature and the not less substantial lines of Eternal Law have never changed, are not changing and never will change. There are bounds beyond which one may stray as far as one sees fit, but to do so ends in death; there are limits which empty philosophical fantasizing may have one mock or not take seriously, but they put together an alliance of hard facts and nature to chastise anybody who steps over them. And history has sufficiently taught, with frightening proof from the life and death of nations, that the reply to all violators of the outline of "humanity" is always, sooner or later, catastrophe.

"In truth, the motive impelling women to wear men's dress is always that of imitating, nay, of competing with, the man who is considered stronger, less tied down, more independent."

From the dialectic of Hegel onwards, we have had dinned in our ears what are nothing but fables, and by dint of hearing them so often, many people end up by getting used to them, if only passively. But the truth of the matter is that Nature and Truth, and the Law bound up in both, go their imperturbable way, and they cut to pieces the simpletons who upon no grounds whatsoever believe in radical and far-reaching changes in the very structure of man.

The consequences of such violations are not a new outline of man, but disorders, hurtful instability of all kinds, the frightening dryness of human souls, the shattering increase in the number of human castaways, driven long since out of people's sight and mind to live out their decline in boredom, sadness and rejection. Aligned on the wrecking of the eternal norms are to be found the broken families, lives cut short before their time, hearts and homes gone cold, old people cast to one side, youngsters willfully degenerate and—at the end of the line—souls in despair and taking their own lives. All of which human wreckage gives witness to the fact that the "line of God" does not give way, nor does it admit of any adaptation to the delirious dreams of the so-called philosophers!

We have said that those to whom the present Notification is addressed are invited to take serious alarm at the problem in hand. Accordingly they know what they have to say, starting with little girls on their mother's knee.

They know that without exaggerating or turning into fanatics, they will need to strictly limit how far they tolerate women dressing like men, as a general rule.

They know they must never be so weak as to let anyone believe that they turn a blind eye to a custom which is slipping and undermining the moral standing of all institutions.

They, the priests, know that the line they have to take in the confessional, while not

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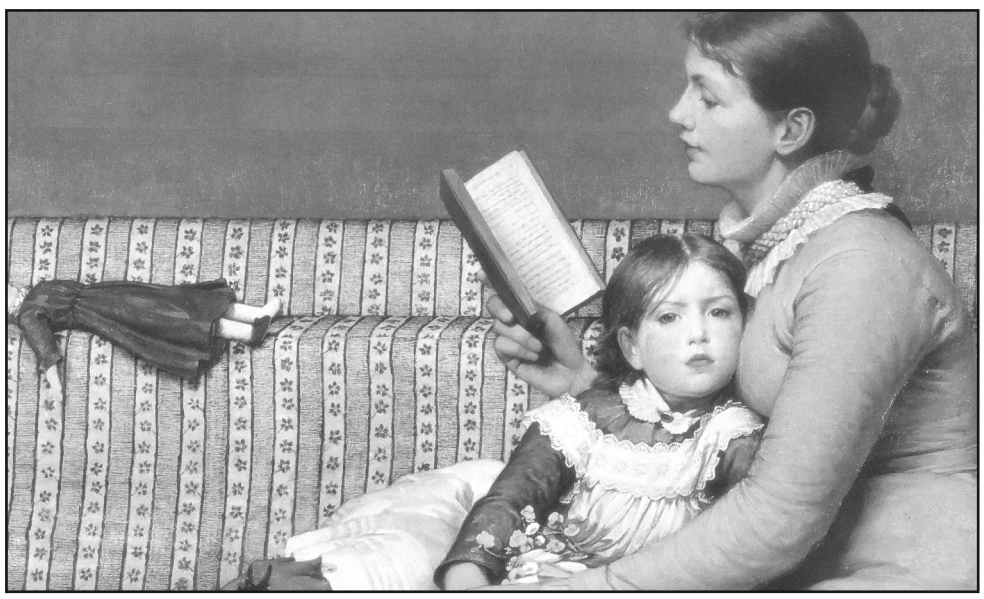

Who but a mother can provide that most neccesary mother's love?

Notice Concerning Men's Dress Worn by Women Cont.

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holding women dressing like men to be automatically a grave fault, must be sharp and decisive.

Everybody will kindly give thought to the need for a united line of action, re-inforced on every side by the co-operation of all men of good will and all enlightened minds, so as to create a true dam to hold back the flood.

Those of you responsible for souls in whatever capacity understand how useful it is to have for allies in this defensive campaign men of the arts, the media and the crafts. The position taken by fashion design houses, their brilliant designers and the clothing industry, is of crucial importance in this whole question. Artistic sense, refinement and good taste meeting together can find suitable but dignified solutions as to the dress for women to wear when they must use a motorcycle or engage in this or that exercise or work. What matters is to preserve modesty together with the eternal sense of femininity, that femininity which more than anything else all children will continue to associate with the face of their mother.

We do not deny that modern life sets problems and makes requirements unknown to our grandparents. But we state that there are values more needing to be protected than fleeting experiences, and that for anybody of intelligence there are always good sense and good taste enough to find acceptable and dignified solutions to problems as they come up.

Out of charity we are fighting against the flattening out of mankind, against the attack upon those differences on which rests the complementarity of man and woman.

When we see a woman in trousers, we should think not so much of her as of all mankind, of what it will be when women will have masculinized themselves for good. Nobody stands to gain by helping to bring about a future age of vagueness, ambiguity, imperfection and, in a word, monstrosities.

This letter of Ours is not addressed to the public, but to those responsible for souls, for education, for Catholic associations. Let them do their duty, and let them not be sentries caught asleep at their post while evil crept in.

Cardinal Siri,
Archbishop of Genoa.

> "What will these women be able to give their children when they will so long have worn trousers that their self-esteem goes more by their competing with the men than by their functioning as women?"

Twelve Gifts of the First Christmas

A Sermon from St Bonaventure

St Bonaventure

The great theologian and Doctor of the Church St Bonaventure delivers a sermon that recounts of pious tradition twelve miracles of the first Christmas—taken from Doctoris Seraphici S. Bonaventurae, Opera omnnia, *compiled by David Fleming in 1901.*

B*less, O my soul, the Lord who liberated Jerusalem, His city, from its many tribulations, He the Lord our God. Confess the Lord, O children of Israel, for He has shown His majesty to a sinful nation.* (Tobias 13:19/3/7)

Moved by a great devotion of heart for today's celebration, the soul of each one of the faithful should bless and confess God for His great works, exalting the men of Israel and the elect of Jerusalem, as seen in the 24 considerations of the meditation on today's feast set forth briefly in the Gospel of Christmas Eve. Four considerations are on God the Father, four on God the Son, four on the Blessed Mother, four on Joseph, four on the Shepherds and four on the Angels.

We should consider and bless God the Father for His most admirable *liberality* in sending His Son to take flesh and be born; and praise His *fidelity* for fulfilling His promise in the due time, His ineffable *charity* because He had compassion on us and was thus pleased to help us, and His eternal *goodness* because He wanted to make himself known to us in this way.

Regarding the Son being born, we should consider and bless His admirable and dignified *benignity*, imitate His *promptitude* in obeying the Father and His *pity* and incredible clemency toward us, and appreciate His submissive *poverty, humility and simplicity*.

As for the Mother who gave birth, we should consider and bless her immaculate *virginity* and glorious *fecundity*, the *singularity* of her delivery and the *generosity* of her fortunate and joyful childbirth.

On the part of Joseph, we should consider and bless his profound *reverence*, enormous *justice*, dedicated *compliance* and indefectible *charity*.

On the part of the Shepherds, we should consider and bless their holy *simplicity*, pious *joyfulness*, praiseful *solicitude* and their expanding *faith and devotion*.

On the part of the Angels, we should consider and bless the *clarity* of their omnipresent grandeur, the *intimacy* of their new tenderness, the *learnedness* of their preaching and the *purity and sublimity* of their new praises.

In all these meditations our souls should bless God, on this day.

On this day, *He liberated His city showing His majesty to a sinful nation*, not only by sending His Son to be born, but by bedecking and adorning the day, hour and time of His Nativity with miracles.

The miracles *shown to the sinful nation* at the time of the Nativity of Christ are these, according to various histories.[1]

First, a fulgent star appeared in the sky in parts of the East, which displayed the form of a most pure Infant, and over it was a shining cross to signify that He who was born would spread His doctrine, life and death throughout the whole world.

Second, in the middle of the day from Capitoline Hill in Rome, a golden circle that appeared near the sun was seen – [also] by the Emperor and the Sibyl – and in it was a most pure Virgin giving birth to an Infant, signifying that He who was born was the Monarch of the world and came to demonstrate *the splendor of the paternal glory and figure of His substance.*[2]

Third, the temple of peace in Rome fell to the ground. When it was built, the devils were asked how long it would last, and they responded that it would stand until a Virgin gave birth to a Son, as a sign that He who was born would destroy the works and practices of vanity.

Fourth, in Rome a large gush of oil sprung up from the ground and flowed into the Tiber, to show that a source of piety and mercy had been born.

Fifth, on the night of the Nativity, the *vinae Engaddi*, from which perfume is made, sprouted, flourished, extended its branches and produced its scented liquid, to show that He who was born would make the spiritual world flourish, grow and give fruits, and that its fragrance would attract the whole world.

S*ixth*, 30,000 criminals were killed by the Emperor, to show that He who was born would subject the whole world by His Faith and that the rebels would be lost in Hell.

Seventh, all the sodomites in the whole world died, both male and female, according to Jerome[3] commenting on the Psalm: *The light was born for the just*, which shows that He who was born came to reform nature and to promote chastity.

Eighth, brute animals spoke in Judea, among them, two oxen, to make us understand that He who was born would transform the most bestial men into rational persons.

Ninth, all the idols of Egypt were destroyed when the Virgin gave birth; according to Jeremiah[4] that sign was given to the Egyptians to make them understand that He who was born was the true God and the only One worthy of adoration with the Father and the Holy Spirit.

Tenth, when the Infant was laying in the Manger, the ox and donkey knelt before Him, as if they had reason, and adored Him, which makes us understand that He who was born would call both the Jews and the Gentiles to His religion.

Eleventh, the whole world was in peace as described[5], to show that He who was born would love and promote universal peace and that His elect would enjoy eternal peace.

Twelfth, in the East three suns appeared in the sky, which progressively merged into a single celestial body to show that by the birth of Christ the world would be informed of the Triune God, and that Divinity, spirit and flesh had been united in one Person.

About all these things, our souls should bless God and venerate Him because *He liberated us* and *His majesty was shown* to us, *a sinful nation.*

The Lord Jesus was born in the 5,199th year after the constitution of the world, after the constitution of the 750 gens of the City [of Rome], in the year of the 194th Olympics, in the 42nd year of Emperor Octavianus Augustus, in the 39th year of the reign of Herod of Ascalon in Judea, on the 8th day of the Kalendas of January, having Cyrenius as governor of Syria[6].

1. Cf. Bonaventure, tom. VIII, p. 95, Appendix I, where these miracles are listed; in notes 2 and 3 the authors who wrote about these miracles are cited.
2. Heb 1:3.
3. Book V, Commentaries on Is 19; 1; followed by Ps 96:11.
4. Jer 48:6 and following verses.
5. Cf. Lk 2:1-3.
6. Cf. Roman Martyrology on the Eve the Nativity of the Lord.