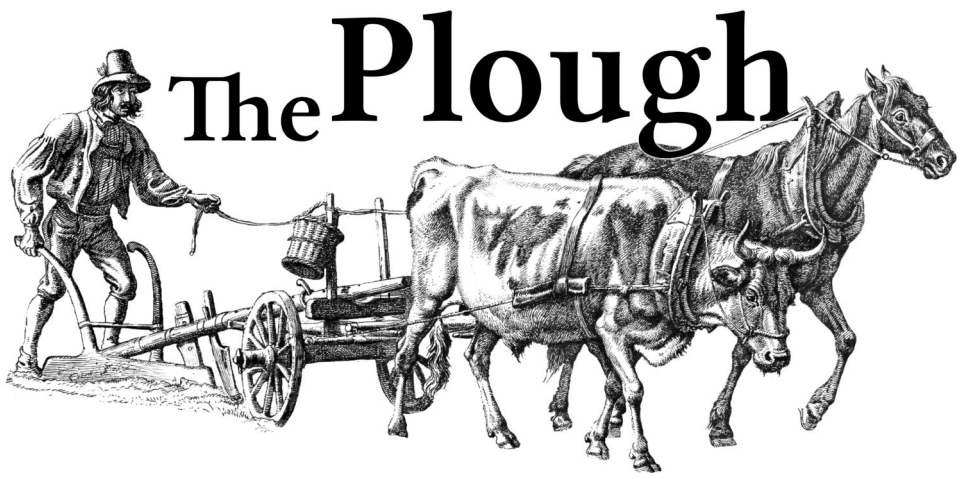
The Plough



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 November 2025

Featuring

Workingmen's Guilds of the Middle Ages
Godefroid Kurth
Since the outlaw of guilds in the 18th century, the labour of men has been atomised and degraded. Prof Kurth gives an account of their benefits.
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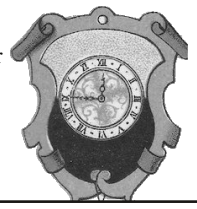

The Early Life of King Saint Louis IX
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King Saint Louis IX of France was one of the greatest monarchs of the Middle Ages, and a model Christian king.
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The Liberal Illusion
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Can a Catholic have a mix of those principles which have man as their highest good and those which have God as their highest good? Louis Veuillot treats this false idea.
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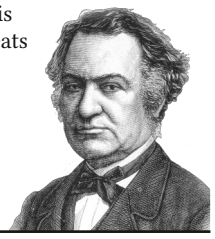


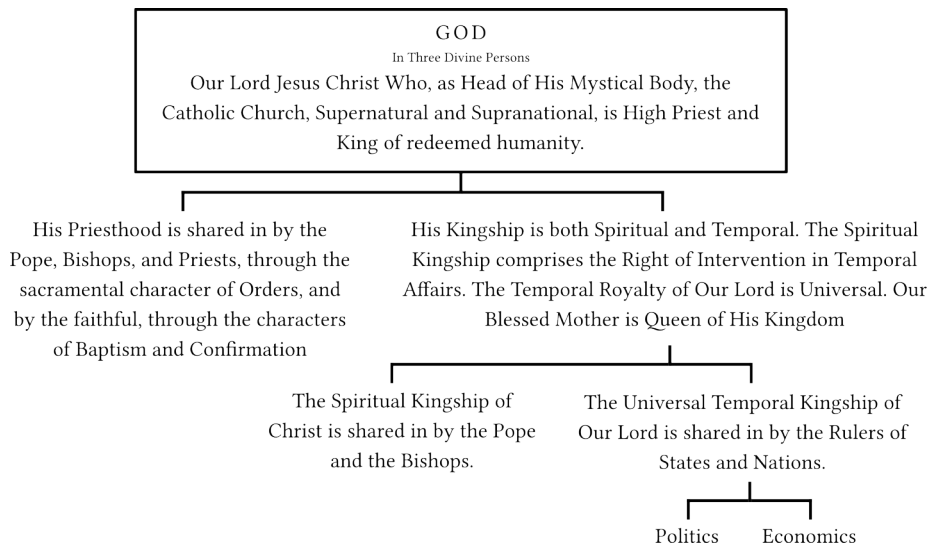
The Kingship of Christ in its Integrity

The Dominion of Christ extends to all things

Fr Denis Fahey

Taken from The Kingship of Christ and Organised Naturalism. *Fr Fahey was one of the best defenders of the Kingship of Christ in the 20th century. To this day, he is slandered by the Church's enemies (Jews, Communists and Freemasons) for his defence of this Catholic dogma.*

The Divine Plan for the organization of human society may be represented diagrammatically as follows:



We can thus easily see that the entrance of Christianity into the world has meant two things. Primarily and principally it has meant the constitution of a supernatural society, the Mystical Body of Christ, absolutely transcending every natural development of culture and civilization. Secondly, it has had as result that this supernatural society, the Catholic Church, began to exercise a profound influence upon culture and civilization and modified in a far-reaching way the existing temporal or natural social order. The indirect power of the Church over temporal affairs, whenever the interests of the divine life of souls are involved, presupposes, of course, a clear distinction of nature between the ecclesiastical authority, charged with the care of divine things, and the civil authority, whose mission is concerned with purely temporal matters. In proportion as the Mystical Body of Christ was accepted by mankind, political and economic thought and action began to respect the jurisdiction and guidance of the Catholic Church, endowed, as she is, with the right of intervention in temporal affairs whenever necessary, because of her participation in the Spiritual Kingship of Christ. Thus the natural or temporal common good of states came to be sought in a manner calculated to favor the development of true personality, in and through the Mystical Body of Christ, and social life came more and more under the influence of the supreme end of man, the vision of God in three divine persons.

Accordingly, the Divine Plan for Order in our fallen and redeemed world comprises, primarily, the supernatural social organism of the Catholic Church, and then, secondarily, the temporal or natural social order resulting from the influence of Catholic doctrine on politics and economics and from the embodiment of that influence in social institutions. From the birth of the Catholic Church on Calvary and the solemn promulgation of her mission at the first Pentecost, the Kingdom of God in its essence has been present in the world. As a result of the gradual acceptance of the rule of the Church by the temporal representatives of Christ the King, the social institutions of states and nations became deeply permeated with the influence of the supernatural life of Christ. Then, and only then, could the Kingdom of God in its integrity or the rule of Christ the King in its integrity, be said to exist. The Kingdom of God or the rule of Christ the King is present in its integrity only in so far as the whole social life of states, political and economic, is permeated with the influence of the Church. To put it in other terms, Christ fully reigns only when the Program for which he died is accepted as the one true way to peace and order in the world, and social structures in harmony with it are evolved.

The Kingdom of God in its essence is always with us, but the influence of the Church on politics and economics, in other words, the extension of the Kingdom of God in its integrity, has varied with the centuries. Broadly speaking, the thirteenth century has been, so far, the high water mark of that influence. Since then, until recently, there has been steady decay. No particular temporal social order, of course, will ever realize all that the Church is capable of giving to the world. Each of them will be defective for several reasons.

First of all, the action of the Church, welcomed by some Catholics, will be opposed by the ignorance, incapacity, and perversity of others. Secondly, even if all Catholics did accept fully, they could only reflect some of the beauty of the Gospel, as the saints reflected some of the infinitely imitable holiness of Christ.

Thirdly, there would still remain the vast number of non-Catholics to be won for Christ and have their social life organized under his rule. It is towards this latter goal that every generation of Catholics is called upon to work. The aim is not, needless to say, to bring back the Middle Ages, for the river of time does not turn back in its course, but the aim is to impregnate a new epoch with the divine principles of order so firmly grasped in the thirteenth century. The result of the so-called Reformation and the French Revolution has been to obscure the rights of God proclaimed by Our Lord Jesus Christ and to diffuse naturalism.

Naturalism consists in the negation of the possibility of the elevation of our nature to the supernatural life and order, or more radically still, in the negation of the very existence of that life and order. In our day, owing to the progress of the anti-Christian revolt, the more radical meaning has become common. Naturalism may be defined, therefore, as the attitude of mind which denies the reality of the divine life of grace and of our Fall therefrom by Original Sin. It rejects our consequent liability to revolt against the order of the divine life, when this life has been restored to us by our membership of Christ, and maintains that all social life should be organized on the basis of that denial. We must combat that mentality and proclaim the rights of God. "About the 'rights of man' as they are called," wrote Pope Leo XIII, "the people have heard enough: it is time they should hear of the rights of God."[1]

"The claim to withdraw the public life of states and nations from subjection to God and his law," wrote Cardinal Pie, "is the dominant error and the capital crime of this (19th) century."[2]

Cardinal Mercier in the 20th century proclaimed that the terrible war of 1914–1918 was the punishment of this error and this crime. "In the name of the Gospel," he wrote, "and in the light of the Encyclicals of the last four Popes, Gregory XVI, Pius IX, Leo XIII, and Pius X, I do not hesitate to affirm that this indifference to religion, which puts on the same level the religion of divine origin and the religions invented by men, in order to include them in the same scepticism, is the blasphemy which, far more than the sins of individuals and families, calls down God's chastisements on society."[3]

> "The Kingdom of God or the rule of Christ the King is present in its integrity only in so far as the whole social life of states, political and economic, is permeated with the influence of the Church."

1. Encyclical Letter, *Tametsi*, On Christ our Redeemer. In this Letter, Pope Leo XIII insists that the true rights of man are based upon his duties to God. Without due recognition of the Rights of God through Our Lord Jesus Christ, man's rights will not long be recognized. "Just as mankind could not be freed from slavery," he writes, "but by the sacrifice of Christ, so neither can it be preserved but by his power."
2. The Kingship of Christ according to Cardinal Pie of Poitiers (1815-1880), p. 48.
3. Pastoral Letter (1918), The Lesson of Events.

Fr Denis Fahey C.S.Sp. was born in Ireland, 1883 and died in 1954. He was ordained in 1910 after completing his studies at the Pontifical Gregorian University in Rome. He joined the Congregation of the Holy Ghost Fathers, the same congregation that Mgr Lefebvre would enter. Fr Fahey was a prolific writer, composing no less than twenty works over the course of his priesthood—with a focus on The Kingship of Christ, and naming the Jews and their allies as the foremost earthly enemies of Our Lord's Kingship. Fr Fahey enjoyed the esteem and respect of his confreres—in particular, Archbishop McQuaid once described him as "a most exemplary priest, of deep sanctity, and a man who will very generously sacrifice his time and health to help anyone: not a small sign of genuine holiness." Although not always appreciated during his time, who could deny that the historical record of our troubling times doesn't completely vindicate the work of Fr Fahey?

FR DENIS FAHEY
1883-1954
REQUIESCAT IN PACE
+

Workingmen's Guilds of the Middle Ages: Part One

The Natural Organisation of Men Blessed by the Church

Godefroid Kurth

Prof. Kurth was a Belgian Catholic historian of great renown in the late 19th and early 20th centuries. This article is taken from his work Les Corporations de Métiers du Moyen Âge *(The Workingmen's Guilds of the Middle Ages) published in 1896. It was translated into English by Fr Denis Fahey. Presented below is Part One of this pamphlet.*

Historical Sketch

Workingmen's guilds are one of the greatest needs of the working classes. Man is not intended to live alone: in the thousand difficulties of life, he needs the support of his fellows, and, in turn, he is bound to hold out a helping hand to those of his brothers who are in distress. This is especially true of the working classes. In isolation, they are weak and defenseless. In fraternal union with their comrades, they can form wonderful societies from which they can always obtain help and protection.

Blacksmiths sharing tools and furnace. Modern economics worships *competition*, while Catholic economics regards *co-operation*.

The Catholic Church, that mother so full of care for all her children, but above all for the poor and the weak, provided admirably for this social need. Under her influence and with her aid, workingmen's guilds arose in splendid fashion all over Catholic Europe. These magnificent associations were the glory and the strength of the workers of humble means, and flourished wonderfully throughout the Middle Ages. In those days they shared the respect which was everywhere shown to the Church herself, but according as religion lost its hold on the minds and hearts of the peoples, the prosperity of the guilds began to decline. Yet they are so necessary to the world they have come down through the ages from the very dawn of Christian society and they have never ceased to form an integral part of civilization.

Every century has benefited by them, with the single exception of our own. The nineteenth century alone has seen workingmen isolated from one another, with no bond between them, reduced to the condition of grains of dust blown about by the wind, and finally falling into an undeserved state of misery and misfortune. What was the reason of this? Because the French Revolution in its furious hatred of religion wanted to destroy everything that religion had created, and the guilds were the first victims of that lust of destruction. All workingmen ought to know and detest the *Chapelier Law* of June 14-27, 1791, of which the first article runs as follows: "As one of the fundamental principles of the French Constitution is the annihilation of every kind of guild for citizens of the same status or profession, it is forbidden to re-establish them, under any pretext or in any form whatsoever."

It may be truthfully said that that law constituted the most abominable crime ever committed against the interests of the workingman during the nineteen hundred years of Christianity. Nearly all the misfortunes of the modern worker have arisen from the fact that, when large-scale industry took its rise, he found himself deprived of the numberless resources with which guild organization would have furnished him, to prevent economic decay.

Let the modern worker, therefore, read this little work which is written specially for him. He will see from it the enviable position to which the guild-system raised workingmen in former times: he will learn upon what conditions he will be able, if he wishes, to win back his lost position in society.

General Idea of the Guild

Definition of a Guild

What was a workers' or an artisans' guild in the Middle Ages?

It was a society composed of people of the same profession who, animated by feelings of fraternal charity as members of Christ, banded themselves together to practise their craft honestly, to watch over the interests of their members, and to give loyal service to the public.

The Place of Religion in a Guild

Born of the solidarity of the Mystical Body of Christ, the workingmen's guilds carried the imprint of their origin. Membership of Christ through the Catholic Church was required for entrance, as also the fulfillment of the duties, religious and moral, that go with the Catholic name. Every guild was under the protection of a saint, whose feast was celebrated with great solemnity, and to whom it dedicated a chapel, if possible, or, if its means did not allow of that, at least an altar, in the parish church. All guilds considered it an honor to figure in a body at the great religious feasts, especially in the processions, wherein they unfurled their banners, and had their position assigned, according to an unvarying tradition. The patronal feast usually came to an end with a merry banquet, at which all the guildsmen met in friendly companionship, and from which license was excluded, but jollity never lacking.

> "Nearly all the misfortunes of the modern worker have arisen from the fact that, when large-scale industry took its rise, he found himself deprived of the numberless resources with which guild organization would have furnished him, to prevent economic decay."

The guildsmen fulfilled the obligations of fraternal charity towards one another. In all the great moments of life the worker found his fellow guildsmen around him, to share his happiness on the day of his marriage, by their presence at the festivities, and to pay him the last respects at his death. Joys and sorrows were in common: everybody prayed for everybody else: religion lent dignity to rejoicing and afforded consolation in bereavement.

Mutual Assistance

Most of the guilds organized a scheme of mutual assistance among their members and came actively and charitably to the aid of those who had fallen into misfortune.

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Eager Work: The Young Man of Character

One's work ought to form him into a Man

Bishop Tihamer Toth

This article is a chapter taken from his work The Young Man of Character.

A first-rate tool of the development of character and of the school of the will is work, every day duty performed with joy and enthusiasm. The pagans considered work degrading, not worthy of a free man. Only Christianity gave honor to work by teaching that work ennobles man. Christianity pointed out the great character-forming power of work. Work greatly strengthens the will because it requires self-control, self-conquest and perseverance. If one has a strong enough will to work tenaciously and conscientiously, he will also be able to control his passions more easily than the lazy one, who performs his work only carelessly and negligently. Work helps preserve health of body and soul, whereas inaction enervates, softens and undermines the same. Persevering work makes one resolute, serious and patient. You would not believe, my son, how much your will is strengthened if you carry out your everyday tasks at school exactly, eagerly and always on time.

Always plan out your afternoon carefully, and when the time comes, no matter what other occupation offers itself, no matter how much the sofa calls, no matter what interesting reading you found, no matter how your friends are calling, everything is to be set aside. First is my duty! Take the book in your hand eagerly! Study with your soul in it! Duty performed with conviction greatly strengthens the will. But only true, serious work trains the will, not mere tinkering and waste of time. True work is a real victory over our caprice, fickleness and love of comfort.

So it should be your principle to perform all work as well as possible. If you have seen some of the great buildings of the European Middle Ages, say Cologne Cathedral or Milan Cathedral, what is most impressive about them is the thought that all the workmen and artists involved, painters, architects, builders, sculptors, pulled all their forces together and gave their absolute best, a character-building work. Today? The work of people is quick, superficial, slipshod work, as expected of work performed for pay.

You will derive a lot of joy from performing even the most insignificant work cheerfully, with eagerness and with your soul put into it. What matters most is not how important the work is you have to perform, but rather how you perform it.

You may have heard about Thomas Carlyle (1795-1881), the Scottish writer and historian. His wife once lost her patience, sitting next to an oven baking bread for her husband, when the baking did not go well. "I have to waste my time with such insignificant work!" But she quickly changed her mind: "Didn't Benvenuto Cellini stay up all night when his famous statue of Perseus was fired in a kiln? What is the difference between Cellini firing his statue and a wife baking bread for her husband?" Yes, you can put your whole soul into baking bread, and a honorable man is the one who performs little tasks very conscientiously. What is doing at all, is worth doing well; and if you do not intend to do it well, do not even start it.

A friend of Michelangelo (1475-1564) was surprised during a visit that the painter was still doing the same old work. "Your work is not making any progress at all!"

"Oh, yes, it does. I have made many improvements: I took away something here; over there I have made a wrinkle more pronounced; I made this softer; I made that mouth more expressive."

"But all these are such small things!" wondered the visitor.

"Yes, they are. But the little things make up the perfect, and the perfect is not insignificant."

When I was in Milan, I went up to the top of the cathedral. The whole building is made of white marble. And even on the top of it there are very many marble statues, the beautiful statues of the saints. When it was built, someone said to the sculptor: "All this effort! Nobody is going to see these sculptures from down below!" The artist answered: "Nobody will see them from below. But God will see them!" God will see them, and for me that is enough! This is performing your duty with your soul put into it.

Performing your duty with your whole soul does form your soul, whereas work performed reluctantly and superficially damages it. The latter is worse than doing nothing because it deceives you into believing that you worked a lot.

The material the artist uses to create a masterpiece is the same as the charlatan uses to create grotesque caricatures. One can be a hero of work and shape his character thereby, or can be the slave of it and suffer under its yoke. Man was born for work; if I have to work, I should work cheerfully and it becomes much easier as a result.

Let this article inspire us to undertake our work with renewed zeal, but also, let us not let a holy love of work be a concession to the injustice and de-naturing of man in the modern economy. Our work should be just, *and work should be* proportionate *to our human nature, and it should be of* service *to the* good *of the civil society.*

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

Continued from Page 2

Oftentimes they gave a dowry to the daughters of the poorer colleagues or defrayed the expenses of the education of their orphans. Thanks to a small subscription, sick members were, during the time they were incapacitated for work, in receipt of an income that preserved them from destitution. Several guilds even found the means of assuaging the more cruel kinds of suffering outside their own ranks, and bestowed ample alms on leper-houses and hospitals.

The Guilds as Civic Personalities

The guilds were recognized by the civil authorities as institutions of public utility and enjoyed all the advantages of civic personality. They had their funds, their premises, their coats of arms, their banners, their archives, their seal, their revenues: in one word they had everything that a rich and influential person has. Above all they had their own regulations drawn up by themselves which constituted for them a veritable charter. They had, it is true, to have their charter approved either by the municipal council or by the supreme authority of the region: but the intervention of these higher powers was ordinarily limited to a simple function of control with a view to prevent conflicts either between the crafts themselves, or between the crafts and the general interest or common good of the community. Apart from this the autonomy of the guilds was complete, and they regulated their own affairs without any outside interference.

Their Method of Government

They were governed by their own members, freely elected, according to a mode of election that varied from guild to guild and from town to town. It is a curious thing, but one finds on studying their electoral procedure, that these worthy artisans of other days had foreseen and eliminated most of the abuses that we are trying to get rid of to-day. It must be added that everybody was obliged to vote, and no one, except for most serious reasons, might refuse to accept a charge conferred upon him by vote. On the other hand, the statutes generally forbade the appointment of anyone to the same office twice in succession.

The elected heads of the guild were the governors or deans, either two or four in number. They were assisted by several assessors, by a clerk or secretary, a fund-holder or treasurer, and they had one or more servants under their orders. Their duties were manifold. They summoned the meetings of the guild, presided over their deliberations, saw to the carrying out of the rules, collected the subscriptions and defended its rights against all attacks. When important affairs were in question, they convoked a general meeting at which all members were obliged to assist. Everybody was entitled to give his opinion and the secret of the debates was strictly guarded. If it should happen that the secret was betrayed by the wife of a guildsman, it was the guildsman himself who was punished, for it was with reason presumed that she could not have spoken, if he had kept good guard over his tongue.

When the guild's decisions concerned the general interest, they had, like the statutes, to be submitted to the supreme authority of the locality for ratification. The supreme regional authority left to the guild the task of regulating conditions of work, but they took the most meticulous care to see that the measures adopted by the guilds were not contrary to the general interest and the common good.

The Guilds of Florence in the 18th Century. Amongst those featured are: Guild of Judges, Lawyers and notaries, Guild of Wool Manufacturers, Guild of Physicians and Pharmacists, Guild of Furriers and Skinners, Guild of Shoemakers, Guild of Linen Manufacturers. Though rules varied from region to region and trade by trade, some general rules prevailed such as: no advertising of products, regulated prices, no competing on price between craftsmen, and the exclusion of foreigners. All of these practices subordinated the interests of finance to the interests of labour together with the interests of the public. Liberal economics exalts the exact inversion of each of the aforementioned guild practices: immoral and intrusive advertising and marketing, totally unregulated prices, ruthless competition, and a single world economic system.

Political Role of the Guild

The guilds were more than civil personalities; they were also political personalities, that is to say, they had their say in communal affairs, and a very considerable part in the election of the communal magistrates. In many towns they had the lion's share, so that, to have the right to vote at all, it was necessary to be registered as a member of some guild. But this rigidly democratic system was far from being the best, because it took no account of other social bodies which had the right to be represented in the communal or municipal council, and because it put guilds of very unequal importance upon equal footing. The system which divided the electors into categories, each of which had a place in the election proportionate to its importance, was far preferable. Such, notably, was the electoral system of Dinant which grouped the entire population into three classes: the burgesses properly so called, the copper-beaters who formed the most important guild in the town and lastly, all the other crafts as a body. The two former groups nominated nine councilors each and the third, twelve: there resulted a council of thirty members which truly realized what would nowadays be termed the proportional representation of interests.

In a word, the worker, or craftsman of the Middle Ages was not kept at a distance from the voting urn, or deprived of the right of taking part in public affairs. The humblest toiler, equally with the proudest patrician, was interested in political life: it was anything but forbidden ground to the man who lived by the work of his hands.

The Guilds and Military Service

Men who enjoyed such rights might well be glad to fulfill their duties. So it was that the workers were, in general, doughty soldiers who gladly took up arms for the defence of their country. Every guild formed a special company, so that, even in the army, fellow-guildsmen remained comrades fighting side by side, shoulder to shoulder. Many glorious victories were won by these valiant men whom the knights looked down upon and scornfully called them the foot[1]. It was the "foot" of Flanders who, in 1302, won the great battle of the Golden Spurs over the flower of the French chivalry. The Walloon "Foot" were equal to the Flemish. In 1213 at the battle of *La Warde de Steppes* it was the butchers of Liege who decided the day and cut to pieces the nobility of Brabant.

Social Position of the Guilds

Thanks to their union and their mutual understanding the artisans or workers attained a high social standing in their towns. They were, in fact, the most important element. They were not then relegated to a social level inferior to the burgesses or bourgeoisie; they themselves formed the bourgeoisie, so that the distinction made nowadays between the bourgeoisie and the workers was to them unknown. Far from being ashamed of being toilers, they were proud to be such, and had a singularly delicate sense of professional honour. Anyone who by his conduct or his associations besmirched the guild's escutcheon was sternly excluded from membership. The insignia of their profession were held in honour and were proudly displayed on their banners. Everywhere, whether in processions in peacetime, or in military expeditions, the standards, decorated with the miner's pick or the carpenter's saw, could be seen fluttering proudly alongside the pennons that bore the heraldic lions of the knights. To this day the armorial bearings of the craftsmen or workers may be seen in many a chapel of our larger churches adorning the windows where they were placed by the guilds, and when the sun lights up their brilliant colors, one seems to see, as it were, the workers themselves, transfigured by religion, resplendent in all the imperishable glory and magnificence of Christian toil.

> "The supreme regional authority left to the guild the task of regulating conditions of work, but they took the most meticulous care to see that the measures adopted by the guilds were not contrary to the general interest and the common good."

The Guild Hierarchy

Dignity of Labour

What has been said shows the high idea the guilds had of work. Every craft was held to be an art to which one was obliged in conscience to devote all one's attention. Even as no distinction was made between worker and burgess or bourgeois, so no distinction was recognized between artisan and artist. The two terms were synonymous and more than one marvelous masterpiece of the Middle Ages came from the hands of a modest craftsman[2]. There was a proverb for a flawless product to the effect that it was made "by the hand of a workman" (the Proverb survives in such phrases as "A Workmanlike Translation"). We shall now see at what cost the workers of other days attained this degree of technical superiority.

The Apprentice

In the first place, it was a principal of theirs, that before practising a craft, it was necessary to be a master of it, and in order to be a master of it, it was necessary to learn it. So it was that anyone aiming at a profession began by being apprenticed to it under a master. The apprentice had to be a Catholic, and, normally, of legitimate birth. He had also to be of a certain age, usually not less than twelve or thirteen years. Guarantees were accepted before the master accepted the responsibility of an apprentice, and the parents handed over their child to him. This gave rise to a true contract clothed with the solemn forms that attested the importance of the affair. The contract of apprenticeship was sometimes signed in presence of the assembly of the guild, sometimes even before the alder-

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

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men in the guild hall, but always before witnesses chosen by both parties. The reciprocal engagements entered into were committed to writing and ratified by the craft itself as well as by the public authority.

The contract established the same relations between the master and his apprentice as between father and child. The master undertook to have the apprentice live in his house, to support and train him as his own child, to look after his religious and moral life with the greatest care, to guard him "by door and bolt" and in especial fashion to teach him his trade perfectly. The apprentice on his side was bound to look upon the master as his father, to honor him, to obey him, to fulfill faithfully the clauses of his contract and finally not to leave him before the time agreed upon. Such were the chief conditions on both sides, but one would never be finished, if one were to explain in detail the many precautions that were taken to safeguard all the rights of both parties.

The term of apprenticeship was usually long. Few and far between were the crafts wherein it lasted only two or three years; most of them required four or five years, and in some particularly difficult trades, like that of the goldsmiths or the weavers, it could last eight and even ten years. There was an additional reason for prolonging it. Generally, apprentices paid the master nothing, not even for board and lodging, and were consequently a cause of no small expense to him, at least during the early years, and justice demanded that they should reimburse him by working a little beyond the time needed for their formation. This professional instruction was an immense boon for the apprentice. He was entitled to it and the master was bound in conscience to give it to him. In order that the master might not be led to neglect the education of the child, he was forbidden to have more than a certain number of apprentices. In many crafts this number was limited to one or two or three. If it were found that a master was failing to instruct an apprentice, the latter had the right to leave the contract annulled, and, in this case, the guild-assessors found another master for him.

The Journeyman

At the end of his apprenticeship, the apprentice took his place on the next rung of the guild ladder and became a journeyman, which, properly speaking, means a workman. Ordinarily, the years of apprenticeship were followed by one or two years travel abroad to complete the technical education of the young worker. This was called in France and Belgium "the tour of France." Carrying on his back a knapsack containing his few belongings and beguiling the way with many a joyous song the young workman went from town to town, stopping where he found work or pleasure, then passing on to visit new parts, becoming acquainted as he went with men and things. A conscientious and honest workman had in that way a fruitful supplementary training which brought him into touch with the more varied and less well known side of his art. He was generally sure of a hearty welcome, for everywhere he went, companies of journeymen opened their ranks to him and made it their business to find him occupation. The masters were nothing loath to employ strangers once these had furnished proof of their professional education. Often the advent of a stranger brought new methods into the workshops and thus improved the traditional ones. On returning to his own district or country, the journeyman entered into the service of a master and took his place in the ranks of the profession. If he was unmarried, the master kept him in his own house, "by bread and tankard," as the old expression had it. Still, many guilds objected to this living-in, on the ground that it interfered with family life. In any case the unmarried worker was the exception, and from the moment he married he went to live apart and set up his own household. Many were content all their life long with the calm and peaceful existence of the journeyman. They were assured of their daily bread, and at the end of their day's work they found by their own fireside that modest competence and that complete independence which gave rise to the proverb: "A poor man in his own home is a king."

In medieval Europe, the local guilds regulated commerce for public benefit: this is concordant with the Catholic principle of *subsidiarity*.

The Master

The more ambitious aspired to the rank of master-craftsman. Master-craftsmanship was, however, not easily attained. It was necessary to pass an examination and to submit to a series of tests similar to those in our universities. Manual labour was honoured equally with the liberal profession and the diploma of master-shoemaker, for instance, had to be striven for just like the diploma of engineer or lawyer.

A jury composed of master-craftsmen presided at the examination, which comprised a theoretical and a practical section. The theoretical section consisted of questions put by the jury on the principal points connected with the profession. Certain of the questionnaires have come down to us, and it is easy to see that the questions were no child's play. Printers, for instance, had to prove that they knew how to read Greek, and were expert in Latin. The practical part of the examination was, however, by far the more important. The candidate had to make a *masterpiece*, either under the eye of the jury, or at least in circumstances such that fraud was impossible. It was the jury that chose the task to be executed. The following examples will give an idea of the high degree of technical proficiency demanded from the master-craftsmen of the Middle Ages. A mason had to make an arch in stonework and a section of a spiral staircase. A house-painter had to paint a statue of the Blessed Virgin. A tailor had to make a priest's stole and a woman's dress. A cook had to prepare a large joint, two soups, six entrees, five roast dishes and nine side-dishes. How many masters of today would fail to qualify if called upon to pass such tests!

"The more ambitious aspired to the rank of master-craftsman. Master-craftsmanship was, however, not easily attained. It was necessary to pass an examination and to submit to a series of tests similar to those in our universities."

Once he had graduated as a master-craftsman, a man was received into the guild on taking an oath to keep its statutes faithfully. Thenceforward, he had, as our ancestors expressed it, "the use and freedom of the trade." A master could open a workshop, employ journeymen and apprentices, give himself up to the practice of his profession with all the advantages attached to it and take a part in the meetings of the guild. Mastership was the highest degree of the craft- hierarchy and the man who had attained to it had no other ambition than to be always worthy of it.

Results of the Hierarchical Arrangement of Work

Continued on Page 5

The Last of the Rebels

Arnold Lunn

Arnold Lunn was a English convert to the Catholic Church in 1933. He writes for the England Catholic Land Movement Journal The Cross and Plough.

The Catholic is the last of the great rebels. The *soi-disant* revolutionaries are eloquent in their attack on the symptoms but are unable or unwilling to diagnose the malady from which civilisation is dying. In their heart of hearts they admire the material productivity of this age, and are content to demand that the spoils should be more equitably divided, and that the tempo of progress should be speeded up. More and more motor cars, fewer and fewer babies. They share the smug satisfaction of the Victorian economists as they contrast modern industrialism with the unenlightened economic of their mediaeval forebears.

Fortunately it is possible to detect signs of a change, a growing suspicion even among socialists, that a civilisation which has reversed the natural order of things is not in every respect superior to the older cultures of the past. Those unenlightened mediaevals, groaning beneath the tyranny of grasping priests, did not burn crops while men starved. It has been left to our progressive age to give thanks for a bad harvest and to deplore the abundance with which the earth brings forth her fruits in due season. A bad harvest sends up prices and enriches those who have mastered the technique of exploiting scarcity. Men are acclaimed as benefactors if they can bring about agreements to restrict production. The sower went forth sowing and received a bonus for the seed which fell on stony ground.

Our civilisation is diseased at the roots. Let us not deceive ourselves. The family is the corner-stone of the State, and in the decline of the family we detect the sure sign of a decadent culture. It was so in Rome and in Greece; it is so in modern England.

Scientific discovery, material prosperity, intellectual achievement, all these things are important, but the family is more important. A civilisation in which it is difficult for your people to marry, and still more difficult for young parents to raise a family, is a decadent civilisation however magnificent its achievement.

The decline of the family and the decline of agriculture are among the blessings for which we are indebted to the prophets of *laissez-faire*. It is becoming increasingly difficult to remember the immense prestige which "The Manchester School" enjoyed in the Victorian Age. Under the influence of Liberal economics, Bright, a kindly and worthy man, resisted all attempts to free the child serfs of the factories, and opposed the Factory Acts as impious attempts to interfere with the holy law of supply and demand.

The Church, which has always insisted that human values must take precedence of econominic values, that labour is not a commodity to be bought in the lowest and sold in the highest markets, necessarily finds itself in conflict with the inhuman creed of the Manchester School. The Victorian Liberals saw nothing to regret in the gradual disappearance of the yeoman from the land or in the slow substitution of joint stock companies for the small shopkeeper. On the contrary, they rejoiced to think that the food we imported paid the interest on the loans which our international bankers had lent to our competitors. But the Catholic travelling through fields which have gone out of cultivation is saddened by their silent reproach, for he knows that too high a price can be paid in human values for mere cheapness in terms of money.

The Protestant churches have surrendered one by one to the clamour of the contraceptionists. Need we wonder? How can those churches which have cut adrift from supernatural guidance and which are permeated by humanism find the strength to resist this all but irresistible movement? But the Catholic knows that civilisation must be measured by moral standards which arc absolute, and that moral standards must not be lowered to meet the requirements of a decadent civilisation. The Catholic puts his trust in One who said "I will raise all men to me," and condemns the cowardice of those who say "I will lower all men to this." The defeatists may counsel surrender to a degraded civilisation, but the Catholic fights on under the banner of the greatest of rebels, in whose service is perfect freedom.

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

Continued from Page 4

One thing is certain, beyond possibility of contradiction: all these precautions taken to train good workmen and good master-craftsmen had excellent results. The things that were made in the Middle Ages were, nearly always, excellently made. To this day, amateurs hunt for old hest, old locks, old manuscripts, old brasswork, in a word, for all that remains of the arts and crafts of former days. In them is found a deftness of touch and a perfection of finish that are truly amazing. Here it is a door-hinge, there again a wooden moulding, or a miniature manuscript which cost the craftsman incredible efforts. A piece of work well done lasted an indefinite length of time, so that dresses were handed down by will, and were worn from generation to generation. We still have books of six hundred years ago which are just as perfect as the day they left the hands of the copyist.

How the System Worked

Since the French Revolution, owing to the decay of the sense of solidarity in the Mystical Body and the suppression of the guilds, men have come to think of life as a battlefield where the weak are destined to become the victims of the strong. They call this the struggle of existence. These sinister notions have nowhere wrought such havoc as in the realm of industry. Competition has there become the sole rule and every man tries to produce at the cheapest in order to sell at the cheapest: for thus all his rivals are crushed. Everybody now realizes that to achieve this happy result either the workers' wages must be lowered or the public must be cheated in regard to the quality of the goods.

In the Middle Ages people thought differently. They believed men were made for mutual assistance not for mutual cannibalism. Their first concern was that the worker might be able to live honourably on the product of his labour, and that the public might be loyally served for their money. To this end every necessary means was adopted to prevent that unbridled competition through which some become unduly rich by exploiting their fellowmen, and reducing multitudes of them to misery.

The Purchase of Primary Goods

Many guilds were organized into co-operative associations for the purchase of raw materials which were shared out equally between the associates: this often lessened to a considerable degree the cost for each individual member. The guilds which left their members to themselves in the matter of replenishing their stocks, nevertheless kept a close watch lest anyone should attempt cornering. If a guild-member got a good bargain he was obliged to make it known to his fellow-guildsmen, so that they could enjoy the same advantages. Furthermore if he had succeeded in making a satisfactory deal with a supplier, any of his brethren was entitled to come into the bargain as a third party on the same conditions. It was made utterly impossible to acquire raw materials at a cheaper rate than one's fellows and so secure a formidable initial advantage over them which would have continued through all the stages of production, and would have been a primary source of inequality.

Common Workshops

Where necessary the guild placed at the disposal of all its members' instruments for use at their work. Thus the tanners had a stripping-mill which all could use in turn. Similarly the rope-makers, the dyers and other crafts had common workshops, where all the guildsmen could carry on their work.

Rules Governing Production

Private workshops were, none-the-less, in the majority, but the work carried on in them was the subject of exacting regulations drawn up with a view to ensure the good quality of the goods produced. In general, the workshop had to be on the ground floor; it had to give on to the street, to be adequately lighted, to be always open to inspection by the appointed members of the craft who came to see that all was being carried out according to the prescribed rules. It might be said that the public themselves assisted at the making of the goods they bought, for, as a general rule, the shop and the workshop were one.

It would take too long to enter into the details of the rules governing and specifying the method of production of each article. Every effort was made to exclude fraud, and the statutes of each craft pursued any infringement with a vigilance and a strictness that were not easily outwitted. Punishment was meted out not only for the use of bad raw materials, but also for faulty methods of production and even for those methods which, without being fraudulent, yet rendered difficult the detection of fraud. In this connection some crafts had a detailed code. Thus, for example, the clothmakers regulated the length and breadth of the pieces of stuff, the quantity and the quality of the thread, the kind of material, etc. It was the same with the upholsterers and the goldsmiths, in a word, in all the trades that involved complicated methods of production.

Once the article was thus finished under the eyes of the public, it was still necessary in several trades, to submit it to the inspection of the experts before it could be put up for sale. Were it found wanting, it was either torn up or destroyed or sold as rubbish. Only if it had all the qualities required by the statutes did the experts authorize its being offered for sale: in this case it was usually stamped with the guild seal.

Sale

Usually wares were sold at home in the workshop, but many trades had a hall also where every guild-member, on payment of a small contribution, had his own stall. Finally, the great annual fairs of the neighboring towns gave everybody an opportunity of getting rid of his surplus stock on an international market where there were great crowds and intense commercial activity.

But the guild watched with the most anxious care to see that buying and selling went on under conditions of the strictest equality. Hours of sale were limited; the degrading modern system of unrestrained boosting of one's wares was forbidden; nobody had the right to attract to himself a buyer who stopped before a colleague's stall—still less was it allowed to sell at a price below that fixed by the guild.

Guarantees Accorded To Buyers

One must not conclude from this last mentioned veto that the public, to whom good articles were guaranteed, were obliged to pay arbitrary prices. Of course, if the guild had the absolute right to fix prices, such an abuse could have arisen. But the guild itself had to reckon with foreign competition which, though excluded in ordinary times, enjoyed perfect freedom during the whole period of the annual fair. On that occasion, the arrival of strangers who left no stone unturned to attract custom, would have been enough to recall the guild to a sense of just dealing and to keep prices at an equitable level. Moreover, the masters in each craft had themselves the right, during the whole year, of selling the produce of foreign industry provided it was submitted beforehand to the control of experts or of an examining board appointed by the guild. Competition, subject to these restrictions, not only had no ruinous effects on the guild, but prevented producers from forming combines to dominate the market: it also forced home-industry to maintain always a high standard of production so as to keep its patrons.

"Once the article was thus finished under the eyes of the public, it was still necessary in several trades, to submit it to the inspection of the experts before it could be put up for sale."

In next month's issue: Part Two of Workingmen's Guilds of the Middle Ages. *Prof. Kurth elaborates on the guilds' services to guild members' widows and heirs, as well as how men of action can mold modern labour institutions to the guild system.*

1. Or "unmounted rank-and-file." It is difficult to render the meaning of the Old French word employed by the author
2. see Belloc's Essay: On Unknown People in On Something

November Saint: St Martin of Tours

The Roman Soldier who became a Saint

Fr Alban Butler

Taken from Lives of the Saints *Benziger Brothers Edition.*

When a mere boy, Martin became a Christian catechumen against his parents' wish; and at fifteen was therefore seized by his father, a pagan soldier, and enrolled in the army. One winter's day, when stationed at Amiens, he met a beggar almost naked and frozen with cold. Having no money, he cut his cloak in two and gave him the half. That night he saw Our Lord clothed in the half cloak, and heard Him say to the angels: "Martin, yet a catechumen, hath wrapped Me in this garment." This decided him to be baptized, and shortly after he left the army. He succeeded in converting his mother; but, being driven from his home by the Arians, he took shelter with St. Hilary, and founded near Poitiers the first monastery in France. In 372, he was made Bishop of Tours. His flock, though Christian in name, was still pagan in heart. Unarmed and attended only by his monks, Martin destroyed the heathen temples and groves, and completed by his preaching and miracles the conversion of the people, whence he is known as the Apostle of Gaul. His last eleven years were spent in humble toil to atone for his faults, while God made manifest by miracles the purity of his soul.

Reflection: It was for Christ crucified that St. Martin worked. Are you working for the same Lord?

St Martin of Tours dividing his cloak in two. It is related that at this time, by Roman law, a soldier's uniform belonged to the army. St Martin gave away as much as he could, thereby perfectly fulfilling justice to his masters and charity to the beggar.

The Early Life of King Saint Louis IX

The making of a Saintly King

Marius Sepet

Taken from The Life of St Louis, King of France *published and translated in 1902.*

Philippe Auguste was about to triumph over Bouvines by a formidable coalition, and the throne strengthened against foreign attacks, already commenced to enjoy the fruits of this celebrated period, when the holy king, whose history we write, was born at Poissy (25th April, 1215.) He was the son of Louis, prince royal of France, and Blanche of Castillo. This virtuous princess, daughter of Alphonse IX, King of Castille, joined to rare beauty a prudence still more rare. In her was admired an exemplary piety, which manifested itself in unremitting zeal for the interests of religion, and a capacity uncommon to her sex, in all that concerned politics and state government.

Blanche did not wish to confide to another the duty of nursing her son: she submitted with joy to this natural duty, taking every precaution to strengthen the physical constitution of the royal infant, expecting that time would develop the faculties of his mind.

After a glorious reign of forty three years, Philippe Auguste died, leaving the kingdom more flourishing and the crown more respected, than it had ever been since the time of Charlemagne. His son, Louis VIII, who succeeded him, had already given such proofs of courage as to cause him to be surnamed *the Lion.* Called to the throne of England by the wishes of the Lords and the people, disgusted by the cruelties of John Lackland, this prince had reigned a short time in Great Britain, having soon been compelled to yield the place to the son of his competitor, who was the lawful sovereign.

Having become king of France, Louis VIII applied himself to pursue the course of his Father, and showed no less activity in the execution of his designs. During the short period of a reign of three years, he triumphed over the pretensions of some great vassals, who saw with chagrin that he limited the too great independence which they had enjoyed under most of the preceding kings; conquered the English whose possessions in France embraced several vast provinces; repulsed the Gascons, and subdued the Albigenses. It was on his return from this last war, that he died at the chateau of Montpensier in Auvergne, regretted by the people, to whom he was endeared by his brilliant qualities (1226.)

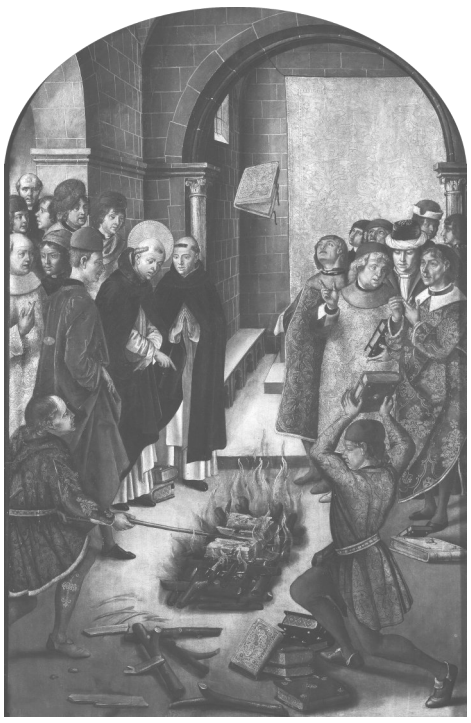
When this melancholy news was communicated to the Queen, she, at first, indulged in the most poignant sorrow but regaining soon the firmness natural to a great character, she thought of the interests of her eldest son, scarcely twelve years of age, and lost no time in causing him to be crowned. It is he who is now about to reign under the name of Louis IX.

The late king, by the arrangement of his affairs, had left the regency to the Queen; the latter feared not to undertake a burden so painful under the circumstances in which she was placed. All the nobles of the kingdom, were commanded by her, to assist at the coronation of the young king, but the greater part excused themselves under different pretexts. The Count of Boulogne, uncle of the monarch, the Duke of Bourgoyne, the Counts of Dreux, of Bar, of Blois, and the three brothers of Coucy, alone attended. The Countesses of Flanders, and of Champagne were present also, and each on account of the absence of her husband, claimed the honorable prerogative of bearing the sword on that occasion. To put an end to this singular contest, it was necessary to yield this right, which belonged to the most ancient nobles of the kingdom, to the Count of Boulogne. From this moment they were enabled to form an idea of what they might expect from a prince, whom God had gifted with such ardent piety. The idea of pronouncing a solemn oath, of which, notwithstanding his youth, he felt the importance, inspired him with fear. At the moment of his coronation, he exclaimed, like the holy king David: My God, I have raised my soul to Thee, and in Thee I have put my trust.

In the meantime, Thibaut, Count of Champagne, was returning to assist at the ceremony of the coronation, but on account of some grievous charges which preceded him, they forbade him to continue his journey. The Barons represented to him that if he attempted to raise new fortifications in his palace, the kingdom would rise against him. Thibaut, irritated by this affront, thought only of revenge, and from that time entered into a stricter alliance than ever, with the Counts of Bretagne and of Manche; spirits as haughty as himself, and who, since the reign of Louis VIII, had formed a league against both, present and future generations.

These three Lords, so powerful in themselves, drew to them a crowd of followers, who for slight causes indulged in discontent against the court, and endeavored to increase the disorders so as to profit by them. This dissension was excited by the King of England, who was anxious to regain Normandy and some other provinces that Philippe Auguste had added to the crown. As for the other factionists, they had, apparently, no determined end in view, at least they had disclosed none. The only pretext which they alleged for their rebellion, was the refusal of the regent to restore the lands that had been seized or confiscated during the two preceding reigns. On this refusal they took up arms and openly commenced hostilities.

The number and strength of this multitudinous army could not daunt the soul of the regent. This princess, endowed with a great and penetrating mind, and an indefatigable activity, expected by this startling revolt, to gain followers and make friends for the King her son. The Count of Boulogne, the uncle of Louis, was of great assistance to the cause which he embraced; several concessions were made him which reflected but little credit to the crown, and by this means, the leaders of the so called factions were baffled. The Count of Flandeis, a vassal no less powerful, had been a prisoner since the battle of Bouvines; the regent, to render him an auxillary, restored him liberty on the most lenient terms. After having made all necessary arrangements, with the promptitude that the case required, this princess placed herself with her son at the head of a powerful army, and took the route to Champagne. The Cardinal of Saint-Ange, Legate of the Pope, the Counts of Boulogne and Dreux accompanied the king. The inclemency of the season, it being winter, rendered an enterprise of this nature doubtful: the count of Champagne, stunned at so unexpected an attack, hastened to the King, cast himself at his feet and implored his clemency. Louis, either from a natural nobleness of spirit, or through the counsel of his mother, received him favorably, and pardoned him with a grace that heightened the favor bestowed. Thibaut, touched by his generosity, arose and swore eternal fidelity at all hazards. Thus terminated, without effusion of blood, a campaigne, the result of which, might have periled the monarch on his throne, if time had been allowed to strengthen the rebellion.



In 1242, in response to a papal decree, King Louis IX of France ordered the public burning of thousands of copies of the Talmud in Paris.

The success of this expedition determined the Queen to hasten towards Loire, to engage in a combat against the Britons. The Counts of Bretagne and of Marche, at first acted on the defensive and refused to submit to other judgment. The royal army having advanced as far as Loudun, these two Counts did not think it their duty to contest arms and presented themselves to the Monarch who granted them peace, on conditions by no means rigorous.

The Duke of Guyenne remained with his English troops and with the famous Savari de Mauleon, who had caused many of the nobles of Poitou to flock to his standard. The King sent against them his troops, who defeated them and compelled them to retire to their own dominions. Shortly after, by agreement, they entered into a truce of one year's duration; peace appeared now to be re-established in every portion of the kingdom. The spirit of faction, however, pervaded France and soon manifested itself; in order to quell it, it was necessary to have recourse to other and more severe measures.

The young King, on his return to Paris, left soon after with a few of his followers for Orleans. The malcontents whose designs had been frustrated, thought the occasion favorable, and scrupled not, to use perfidious means to accomplish their designs. The plans for the seizure of the Monarch were so well-formed, that the success of their disloyal enterprise appeared to admit of no doubt; but God, who watched over this exemplary King, permitted not the accomplishment of their dark designs. Information was given to Louis, sufficiently early for him to seek an asylum, from whence he demanded assistance.

On hearing of the danger with which the King was menaced, the Parisians armed themselves and flocked in crowds to defend him; the nobility and burgeois swelled the number of his faithful partisans. In a few hours the road which separated the

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Louis IX's kingdom: far from the modern republic, medieval France was a patchwork of smaller dominions each with varying degrees of allegiance to their protector.

The Early Life of King Saint Louis IX Cont.

Continued from Page 6

Capital from the place in which the King had taken refuge, was crowded, and so great was the number of armed men, that Louis passed among them as he would have done through the files of his guard. Joyous acclamations rent the air and he was loaded by the people with benedictions. The clergy and those prevented by age or the stern necessities of life, petitioned God to grant their young prince life and prosperity, and shield him from his enemies.

Whilst the nation thus loudly manifested its devotion to its king, the rebels mortified by the disastrous termination of their enterprise, withdrew to their different provinces, there to shelter themselves from pursuit, which they had every reason to expect, but this once, the clemency of the Monarch left their audacity unpunished, without, however, being able to overcome their ill will.

The tranquility, which followed this event, gave to the Queen leisure to occupy herself almost exclusively with the education of her son. Her first care was that he should be surrounded by those men of the kingdom whose science and virtue alike, recommended them. The progress of Louis was worthy of such tender solicitude. His natural disposition, joined to constant application and above all an admirable docility, lessened the principal difficulties of study. The respect which he entertained for his mother caused him to experience pleasure, whilst adorning his mind with virtue and ascending the hill of science; her approbation formed his chief delight. Pouring over historic pages was his favorite amusement. It is this, that forms kings, that teaches them to distinguish the language of truth from that of base flattery, and enables them to avoid the numerous quick sands by which they are surrounded. He studied Latin with success sufficient to explain the writings of the Holy Fathers; these were found at that time only in the hands of the learned. A latin letter of his, is now extant, written to the Queen, his Mother, during his voyage to Palestine.

Whilst skilful masters labored diligently, to enrich the mind of the young King, with useful knowledge, his virtuous Mother endeavored to instil into his heart, the principles of religion which seemed to have had already birth. Of what value are not the precepts of a Mother when accompanied by such constant example! The Queen, his Mother, often remarked to him: "My son, God knows how dear you are to me, but rather than see your soul stained by one mortal sin, I would prefer to see you fall dead at my feet." Never was this beautiful lesson effaced from the memory of the saintly King, and none could doubt but that he owed to these sentiments of purest piety, all those virtues which elevated him, not only above all Kings, but also above all men.

It was in this manner, that the pious Queen showed herself worthy of the confidence with which her august spouse had invested her. The enemies of Blanche, jealous that a stranger should exercise supreme authority, sought to blacken her character by the most atrocious calumnies. Unfortunately, they succeeded in gaining to their party the Count of Boulogne, son of Phillippe Auguste and uncle of the present king, who would have had an incontestable right to the regency, if Blanche had not been appointed by Louis VIII. The regret that he experienced in not being able to wield the sceptre, determined him to listen to the suggestions of the conspirators. Without entering, at first, into their project of aggression, he contended himself with strengthening his fortresses and particularly that of Calais, which from a small village, became, by its situation, a commodious port and important city.

In a Council held at Corbeil, the chief of the conspirators agreed that the Count of Bretagne should first raise the standard of revolt; that the King at this news would rally all around him; that they should all flock to him, not to defend the place, but to enable the troops of Bretagne, more readily to secure his person. No sooner had this fact been communicated to the Count of Champagne, who assisted at this Council than he revealed all to the King and with three hundred chevaliers hastened to his assistance. The treason by this means was baffled, and the Count of Bretagne, surprised at the moment when he least expected it, was compelled to throw himself on the clemency of the King, who deigned to pardon him.

This unexpected termination of an enterprise, whose success appeared certain, exasperated the conspirators against Thibaut, who, had twice frustrated their project by his defection. They at first resolved to avenge themselves, but hoping to regain him as an auxiliary, they had recourse to another stratagem to detach him from the service of the King, whose retainers were but limited. Thibaut, still young, was a widower, blessed with an only daughter. The Count of Bretange proposed an alliance between his daughter and Thibaut, thinking by this means to attach him more firmly to his league. The offer was accepted; the wedding day appointed; Thibaut departed for the Abbey of Val-Secret, here an interview was to take place; but scarcely had he commenced his journey than the following letter from the King, his sire, reached him:

> "Count Thibaut of Champagne, I have heard that you contemplated an alliance with the house of Bretagne; never-theless, write saying that though dear the daughter of Bretagne, the interests of France forbids such an alliance. With the reasons you are acquainted; in the Count, France finds her greatest enemy."

Obedient to this order, Thibaut returned; revoked his promise; excused himself to the Count of Bretagne, then visited Chateau-Thierry, where, a short time after he espoused Margurette de Bourbon.

The rage of the conspirators on hearing this cannot be expressed. All had assembled at Val-Secret, under the pretext of assisting at the nuptials; their real design was open rebellion. The only thought was to punish him who had violated his word. Their first act was to make the Queen of Chypre[1] his enemy, who might be considered as the rightful heir to the province of Champagne. The Count of Boulogne, who, until this time, had taken no part in the dispute, loudly declaimed against Thibaut, accusing him of having poisoned the late King. Historians regard this as an odious imputation without the least foundation. Be this as it may, the Count of Boulogne, idolized by the nation, increased the number of the malcontents, by his influence over the nobles, who, until then, had been faithful to the King.

"Whilst skilful masters labored diligently, to enrich the mind of the young King, with useful knowledge, his virtuous Mother endeavored to instil into his heart, the principles of religion which seemed to have had already birth."

As soon as they had united their troops, they fell with impetuosity on Champagne, burning and laying waste this unfortunate country. The hatred which animated the chiefs, communicated itself to the subalterns, and left the latter full liberty to indulge in the most frightful excesses. It is impossible to relate the cruelties practised during this expedition. Thibaut could not resist his numerous enemies, and was compelled to raze to the ground several fortresses in order to retrench their supplies.

The King could not remain a tranquil spectator of the ruin of one of his vassals, especially when the real cause of so much blood-shed was the fidelity which he showed to his sovereign; consequently, he commanded the malcontents to throw down their arms, and foreseeing their refusal, he marched at the head of his troops, to see that they obeyed his commands. Thibaut joined him with all the troops he could raise, and the Duke of Lorraine hastened to enlist under the royal standard. The regent reiterated the order, already announced to the rebels, to evacuate Champagne. They insolently replied that *they* would see justice done, and not leave it to a woman whose authority had been acquired by the murder of her husband. The royal army now advanced against them; the moment was decisive. The united Princes hesitated in the course which they had intended to pursue: after-

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Duties of Married People

Catechism of the Council of Trent

Our modern sensibilities can often take a hold of us, and lead us to places far from the bosom of the Church's teaching. The Council of Trent provides us a certain antidote against such sensibilities, and gives Catholics a clear and loving understanding of the duties of married people.

The more easily to preserve the holy state (of marriage) from dissensions, the duties of husband and wife as inculcated by St. Paul and by the Prince of the Apostles must be explained.

Duties of a Husband

It is the duty of the husband to treat his wife generously and honorably. It should not be forgotten that Eve was called by Adam *his companion. The woman,* he says, *whom thou gavest me as a companion.* (*Gen.* 3:12). Hence it was, according to the opinion of some of the holy Fathers, that she was formed not from the feet but from the side of man; as, on the other hand, she was not formed from his head, in order to give her to understand that it was not hers to command but to obey her husband.

The husband should also be constantly occupied in some honest pursuit with a view to provide necessaries for the support of his family and to avoid idleness, the root of almost every vice.

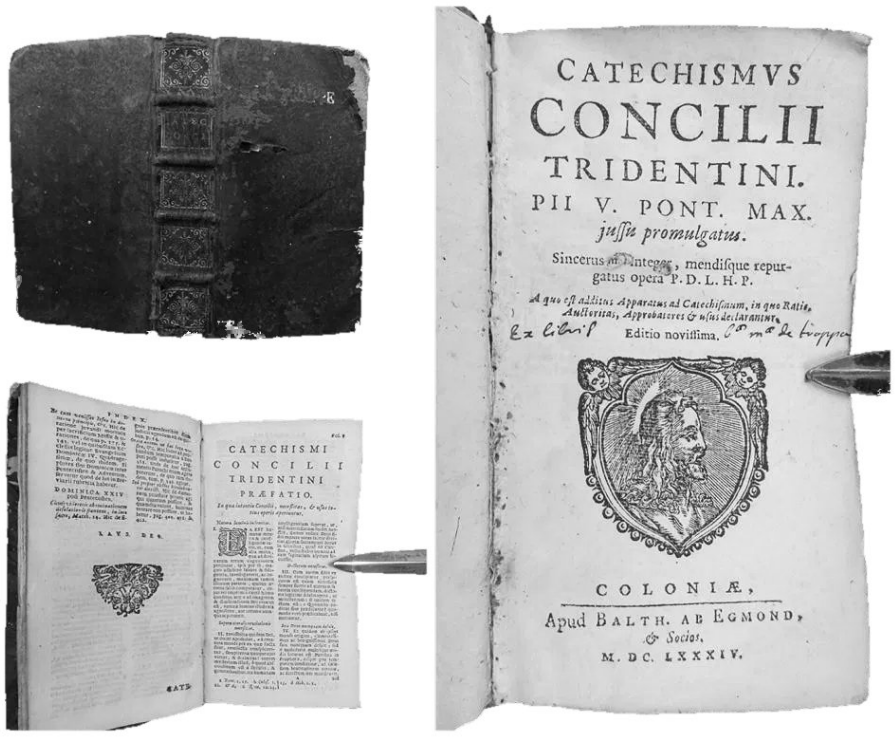
He is also to keep all his family in order, to correct their morals, and see that they faithfully discharge their duties.

Duties of a Wife

On the other hand, the duties of a wife are thus summed up by the Prince of the Apostles: *Let wives be subject to their husbands: that if any believe not the word, they may be won without the word by the conversation of the wives, considering your chaste conversation with fear. Let not their adorning be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel: but the hidden man of the heart in the incorruptibility of a quiet and meek spirit, which is rich in the sight of God. For after this manner heretofore the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands, as Sarah obeyed Abraham, calling him lord.* (*1 Pet.* 3:1 ff.).

To train their children in the practice of virtue and to pay particular attention to their domestic concerns should also be especial objects of their attention. The wife should love to remain at home, unless compelled by necessity to go out; and she should never presume to leave home without her husband's consent.

Again, and in this the conjugal union chiefly consists, let wives never forget that next to God they are to love their husbands, to esteem them above all others, yielding to them in all things not inconsistent with Christian piety, a willing and ready obedience.



The Catechism of the Council of Trent was first published in Latin in 1566 and has never been eclipsed as the Church's authoritative manual on the Faith.

The Early Life of King Saint Louis IX Cont.

Continued from Page 7

wards, to reconcile their vengeance with the respect, which they entertained for their arms, they said to the King that they would engage in the combat between the Duke of Lorraine and the Count of Champagne, though their troops numbered some 300 less.

Louis, then displaying that noble pride which is so becoming to a King of France, replied that he could not witness a combat between his subjects, and that the rebels must either engage in the battle offered them or immediately quit the domains of the Count. So much firmness, in one so young, astonished the nobles; they deputed new messengers to the King to say that they would prevail upon the Queen of Chypre to relinquish her claims. The young monarch coldly replied that he would dispense with their services. To no proposal of peace will I listen, added he neither will I suffer Thibaut to listen to any, even if by so doing Champagne should be delivered from the troops who are now laying it waste. The confederates, no longer hoping to change his magnanimous resolution, and commencing to dread the consequences which might arise from this revolt, retreated to a short distance. The King pursued them, driving them before him, until they reached the Earldom of Nevers, at which place they dispersed.

Having delivered his vassal from an unjust oppression, the young King, guided by the counsels of his mother, thought of terminating the difference between Thibaut and the Queen of Chypre. The latter supported her claims by right of birth, being the daughter of the last Count of Champagne, Thibaut was only nephew but the throne had been bequeathed to him. After much negotiating, it was agreed that the Queen should renounce all pretensions receiving a considerable pecuniary indemnity. The Count being unable to pay the sum agreed on, the King undertook it, and Thibaut ceded to the crown the Earldoms of Blois, Chatres, Sancerre and Chateaudun with their dependencies.

The King had scarcely returned to the Capital, when a rebellion broke out among the students of the University. Nearly all were engaged in it, and their arrogance was increased by the numerous privileges granted by the Kings to this flourishing establishment. A private quarrel had given rise to this revolt. Two years, and the intervention of great authority were necessary to cause the obstinate to return to their duty. Their high opinion of their own talents had, no doubt, inspired them with exaggerated ideal of independence.

They were engaged in settling this disgraceful affair, when they were compelled to march against Mauclere Count of Bretagne, who, in concert with Guyenne, had invaded the territories of the French, everywhere spreading terror and desolation. The Queen assembled the nobility, and the Bourgeois: whilst Parliament proceeded to act juridically against the rebel prince, the King advanced at the head of his army, though in the midst of an inclement season.

The first operation was the siege of Bellesme; a place considered impregnable and in which the Count of Bretagne had placed the elite of his troops. The royal army suffered much from cold; already had several soldiers perished for want of fuel, when the Queen, who supported the fatigues of this war with admirable constancy, caused proclamation to be made that large rewards would be given to those bringing wood to the quarters of the besieged. So great was the quantity brought, that the army having only to struggle against an enemy that it equalled in courage, succeeded in overthrowing, by means of machines, those fortresses considered impregnable, and the garrison, reduced to extremity, was obliged to capitulate. Soon after, the Duke of Guyenne, who was confident of victory, retired with his troops, complaining that the Count of Bretagne had deceived him by his reports. The latter, abandoned by his English allies, submitted again to the King; took new oaths which the monarch feigned to believe, not being sufficiently sure of the assistance of other Barons to push matters further.

The happy success of an expedition conducted by the King in person, served to encourage those who had remained faithful and to warn the enemies of the King to put a limit to their undertakings. This first victory was followed by another more brilliant and the effects of which, proved more advantageous to the crown. The last two reigns had been troubled by the war of the Albigenses. The conquest of Louis VIII, in Languedoc, seemed to have terminated it, but the death of that prince and the broils in the kingdom, during the minority of his successor enabled the heretics to repair a portion of their losses. Raymond, Count of Toulouse, who commanded them, attacked the troops that the late King had left in the Southern Provinces. They fought on both sides with a ferocity, equal to that, exhibited in a civil war; but in several engagements important advantages were gained by the soldiers of Raymond.

At this time, a crusade against the heretics was contemplated; but the wisdom of the King and regent, obtained by negotiation what twenty years of war had not been able to effect; the entire submission of the Counts of Toulouse and of Foix, the reestablishment of peace and the triumph of religion in the provinces. By the marriage of Jeanne, daughter of Raymond, with Alphonse, brother of the young King, the party of the Count of Toulouse was more nearly allied with the royal house, and consequently the domain of the crown was increased.

All admired the skill of the Queen, and attached themselves more firmly to a prince, who had so well profited by her instructions. The Count of Bretagne still remained obstinate, notwithstanding the small success of his treasons. Abandoned by the French Barons, he, once more, had recourse to Henry, King of England, to whom he rendered homage as to his sovereign and obtained from him magnificent promises. Louis was at Saumur, when he received an insolent letter from the Count which decided him to march immediately against this rebel. The royal army had already taken Angers and several other places, when the vassals of the crown, who according to the law of tenure, were only compelled to serve forty days, declared that their term had expired and that the King must consent for them to return to their homes. The Counts of Flanders and Champagne alone evinced loyal disposition; but fearing an attack on their own domains they begged leave of absence. The disbanded troops, instead of retiring peaceably, attacked and pillaged Champagne.

Soon they learned that the English monarch was about to embark for Bretagne with a considerable army. At this news, Louis again assembled his nobility and prepared to seize Ancenis, Oudon and Chantauceaux. During this time, Henry, who appeared to have visited France only to assist at a Grand Fete, gave himself up to unbounded hilarity. Balls, festivals and plays succeeded each other during the day. The English troops, following his example, indulged themselves in the most shameful debauches. Such disorders were sufficient to destroy an army, whose number would have enabled it to conquer a kingdom. Louis judged that as the enemy seemed desirous of ruining themselves, he would allow them to do so without shedding blood uselessly. Consequently, he left on the frontiers of Bretagne troops sufficient to contend with the English, if combat should become necessary. He returned with his court to Compiegne, where he occupied himself in settling the differences between the principal nobles of the kingdom, and succeeded in effecting a general reconciliation.

After so many civil wars, France revived. Louis, to whom his Mother had abandoned a portion of her authority, though he was still a minor, devoted himself entirely to the promotion of happiness among his people. This young monarch, occupied in so paternal a duty, deprived himself even of those amusements which were allowed him.

In order to ensure tranquility to his kingdom, he fortified those places most exposed to the incursions of the enemy, and renewed the ancient alliances with the emperor. Then he turned his attention to the Jews, who, at that time, over ran France. These extortioners of the State, alternately banished and recalled, accumulated much of the wealth of the nation. The King, to put an end to these extortions, forbade the Jews to loan money for a longer period than three years, and declared those debts that should not be attended to during this period, to be null. At the same time, this holy monarch caused all the Barons to take an oath to lend no assistance to those who should violate this decree.

Whilst Louis delivered his people from the scourge, which for so long a time had devoured their substance, he consecrated a portion of his time and immense wealth to works of piety. He furnished the Abbey of Saint Denis with means to rebuild its church, and founded himself the celebrated Abbey of Royaumont in Beauvoisis. It is said that on this last he worked in his leisure moments, and that he even assisted in carrying stones and cultivating the garden. However this may be, it was for him a peaceful retreat, where he went to adore God in silence, serve the poor, and recreate himself after his fatiguing exertions of governing.

"In order to insure tranquility to his kingdom, he fortified those places most exposed to the incursions of the enemy, and renewed the ancient alliances with the emperor. Then he turned his attention to the Jews, who, at that time, over ran France."

Under the management of the regent all things prospered, and already she reaped the fruits of her care. Louis, wise, pious and courageous was now of an age when the interests of France required that he should seek an alliance with some noble house. Blanche regarded favorably Marguerite daughter of Raymond Beranger, Count of Provence. This young Princess was endowed with extraordinary charms, a brilliant mind, goodness, wisdom and modesty, which endeared her to the provincials. The troubadours sing unceasingly of the virtues of Marguerite. The Count received with respect and gratitude the proposals made to him in the name of the King, and soon a young Queen, worthy of the affection of her spouse, added a new charm to the court (1233.)

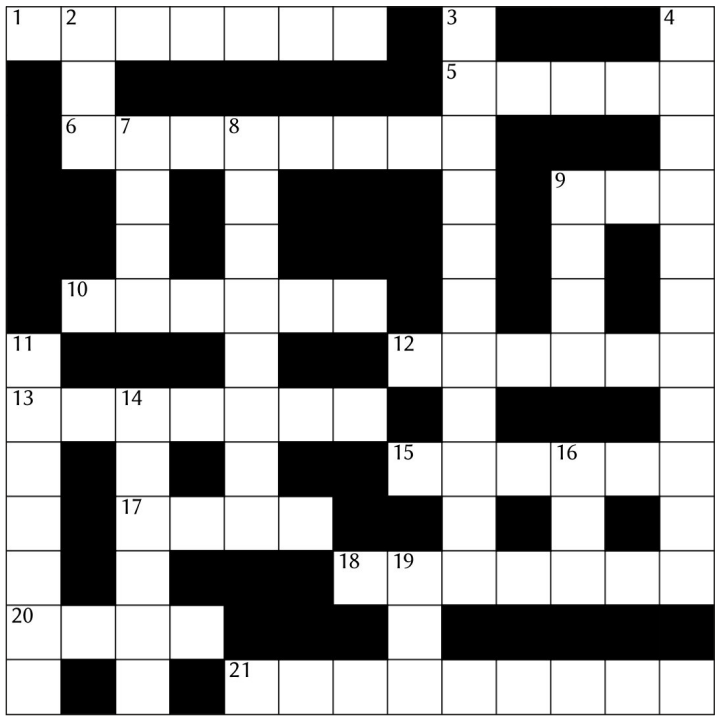
Scarcely had the fetes occasioned by this marriage terminated, before war was again

Continued on Page 9

King St Louis IX, dester of worldy pride and honor, *ora pro nobis*!

PUZZLES FOR THE LETTERED FOLK

CROSSWORD



Across
1) Risking something on a chance event in order to profit (7)
5) Sometimes theorised to be flat sometimes to be round (5)
6) Latin term meaning to 'sprinkle' (8)
9) From the latin word 'sedere', the name of the place of authority for an ecclesiastical jurisdiction (3)
10) Saintly Archbishop of Canterbury who died in 1109 (6)
12) Man who saws wood as an occupation (6)
13) The erroneous belief that all objects, and even the universe itself have distinct spiritual essences (7)
15) Maritime raider of northern Europe (6)
17) Can be eaten on Friday, while meat can not (4)
18) An abstract idea that is not yet realised (7)
20) One of the canonical hours (4)
21) A greek word, meaning oral instruction, particularly oral religious instruction (9)

Down
2) A long and distinct period of history (3)
3) The acceptance of an inevitable suffering (11)
4) Builder of wheels and wheel replacements (11)
7) A Sacrament is an outward ____ of inward grace, instituted by Christ (4)
8) Meaning good breeding, legitimate and praiseworthy if the means are moral and the end is subordinated (8)
9) River in the Scottish Highlands, famous for fishing (4)
11) A sewing technique of repairing holes by weaving thread in between the span (7)
14) A very young child or baby (6)
16) Anger or wrath (3)
19) From the greek word for song, a lyrical poem which serves as a tribute (3)

CALTROP SWEEPER

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The Early Life of King Saint Louis IX Cont.

Continued from Page 8

announced. The truce concluded three years before with England and the Count of Bretagne was nearly terminated. The latter had already made some incursions on the lands of the allies of the King. They thought seriously of punishing his temerity. After a short delay, Louis entered Bretagne, at the head of a powerful army, and such was the rapidity of his march, that the Count, to whom the English were but of little assistance, was compelled to submit to conditions, which henceforth deprived him of nearly all power of attempting another revolt.

This submission was one of the last events of any importance that characterized the regency. The King was no longer a minor, though for several years, he was guided by his Mother in the management of his affairs. The latter during her life reigned under the name of her son, and in concert with him. The good of the kingdom was the only object of both; thus harmony prevailed.

1. Cyprus

Litany of King Saint Louis IX
For private use: Approbation unknown

Lord have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Christ hear us.
Christ graciously hear us.
God the Father of Heaven, *have mercy on us.*
God the Son, Redeemer of the world, *have mercy on us.*
God the Holy Ghost, *have mercy on us.*
Holy Trinity, one God, *have mercy on us.*

Holy Mary, *pray for us.*
Holy Mother of God, *pray for us.*
Holy Virgin of virgins, *pray for us.*

St. Louis of France, *pray for us.*
St. Louis, scion of devout parents, *pray for us.*
St. Louis, constant protector of the children of God, *pray for us.*
St. Louis, true model of Christian virtue, *pray for us.*
St. Louis, faithful confessor of the living Christ, *pray for us.*
St. Louis, kingly bearer of humiliations, *pray for us.*
St. Louis, staunch defender of the glorified Christ, *pray for us.*
St. Louis, true martyr of the flesh by mortification, *pray for us.*
St. Louis, detester of worldly pride and honor, *pray for us.*
St. Louis, saviour of souls, *pray for us.*
St. Louis, kind friend of enemies, *pray for us.*
St. Louis, rapt in prayer to God, *pray for us.*
St. Louis, hope of sinners, *pray for us.*
St. Louis, giver of gifts, *pray for us.*
St. Louis, founder of charitable institutions for the afflicted, *pray for us.*
St. Louis, generous giver of alms, *pray for us.*
St. Louis, lavish dispenser of riches, *pray for us.*
St. Louis, guard of the holy places of pilgrimage, *pray for us.*
St. Louis, detester of immoderate people, *pray for us.*
St. Louis, protector of widows and orphans, *pray for us.*
St. Louis, defender of the sepulchre of our Lord Jesus Christ, *pray for us.*
St. Louis, victor over the Saracens, *pray for us.*
St. Louis, protector of those in pagan slavery, *pray for us.*
St. Louis, converter of unbelievers to the Christian faith, *pray for us.*
St. Louis, visitor of hospitals, and dispenser of favors to the infirm, *pray for us.*
St. Louis, healer of the sick, *pray for us.*
St. Louis, intercessor and patron of the French Kings, *pray for us.*
St. Louis, from whom those who flee to thee obtain the infallible help of God, *pray for us.*
St. Louis, at whose request divers diseases are miraculously cured, *pray for us.*

Lamb of God, Who takest away the sins of the world, *spare us, O Lord.*
Lamb of God, Who takest away the sins of the world, *graciously hear us, O Lord.*
Lamb of God, Who takest away the sins of the world, *have mercy on us.*

V. Pray for us, St. Louis.
R. *That we may be made worthy of the promises of Christ.*

Let us pray. O Lord, King of kings, Jesus Christ, Who didst love St. Louis and didst lead him into the heavenly kingdom: grant that by his interecssion and good works, we may participate in his glory for all eterenity. Who livest and reignest world without end. Amen.

Men and boys alike, though we may not be of royal blood, let us mould ourselves into the image of this king, and pray that one day, if God so calls, we may be of a fit and ready material to do His bidding in the defence of both His natural and supernatural orders, for our families, our nations, and for the Glory of God.

The Liberal Illusion

Can Liberalism and Catholicism be reconciled?

Louis Veuillot

These excerpts are taken from Louis Veuillot's famous work L'Illusion Libérale. *Veuillot (1813-1883) was a French Catholic journalist and polemicist renowned for his defence of the Church against liberalism.*

I

Smacking of heresy… Some time ago I had occasion to plumb the truth and depth of this expression, while listening to a lengthy discourse by a man as upright as one could wish, devout, busy with good works, learned, enthusiastic, full of beautiful illusions, but full, alas! also of himself.

He had styled himself a "liberal" Catholic. Asked to explain the difference between a liberal Catholic and a Catholic pure and simple, who believes and practices what the Church teaches, he replied: "There is no difference!" Nevertheless, he intimated that the Catholic pure and simple is an unenlightened Catholic. When it was objected that then, from his point of view as a liberal Catholic, the Catholic Church herself must be unenlightened, he met the objection by rushing into certain finical distinctions and confusions between the Church and the Roman Curia. Apropos of briefs—Latin letters and encyclicals published in these latter days—the expression *Curia Romana* came glibly on his tongue as something right to the point for clearing up the difficulty. However, nothing clear resulted from it.

Urged to say a word in explanation of what he meant by unenlightened, he began to digress on human liberty, on the changes that have taken place in the world, on periods of transition, on the abuses and disadvantages of repression, on the danger of enjoying privileges and the advisability of relinquishing them. … In this flow of verbiage, we could recognize various shreds and tatters of the revolutionary doctrines that have been wrangled over or, rather, bandied about since 1830. They originated with Lamennais and lasted up to the time of Proudhon. But what struck us most forcibly was the insistence with which our liberal Catholic characterized us as intolerant Catholics. Thereupon we stopped him. Forgetting, this time, about the "Roman Curia," he admitted that what he disliked about the Church was her intolerance. "She has always," said he,

> "But what struck us most forcibly was the insistence with which our liberal Catholic characterized us as intolerant Catholics. Thereupon we stopped him."

"interfered too much with the human mind. Upon the principle of intolerance, she set up an even more oppressive secular power. This power served the Church herself more faithfully than it served the world. Catholic governments intervened to impose the faith; this gave rise to the violent measures that have revolted the human conscience and plunged it into unbelief. The Church is perishing by reason of the unlawful support she has seen fit to accept from the State. The time has come for her to change her attitude. The thing for the Church to do is to renounce all power of her own to coerce conscience and to deny such power to governments. No more union of Church and State: let the Church have nothing to do with governments, and let governments have nothing to do with religions, let them no longer meddle in each other's affairs! The individual may profess whatever religion he likes, according to his own

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LETTERS TO THE EDITOR

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The Liberal Illusion Cont.

Louis Veuillot writings were directed against the liberal proposals made by both laymen and churchmen in the 19th Century. He was commended by the Pope for his defence of the doctrine of the Church's relation to the State.

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personal views; as a citizen of the State, he has no particular religion. The State recognizes all religions, it assures them all of equal protection, it guarantees to each of them equal liberty, this being the regime of tolerance; and it behooves us to pronounce the latter good, excellent, salutary, to preserve it at all costs, to spread it perseveringly. One may say that this regime is of Divine right: God himself has established it by creating man free; He puts it into practice by making His sun to shine alike on the good and the wicked. As for those who disregard the truth, God will have His day of justice, which man has no right to anticipate.

"Each religious denomination, free in a free State, will induct its own proselytes, guide its own faithful, excommunicate its own dissenters; the State will take no account of these matters, it will excommunicate nobody and will never itself be excommunicated. The civil law will recognize no such thing as an ecclesiastical immunity, religious prohibition, or religious obligation; church edifices shall pay taxes on their doors and windows, the theological student shall do military service, the bishop shall serve on the jury and in the National Guard, the priest may marry if he will, be divorced if he will, and re-marry if he will. Neither, on the other hand, will there be disabilities or prohibitions of a civil nature any more than there will be disqualifications or immunities of any other sort. Every religion may preach, publish its books, ring its bells and bury its dead according to its own fancy, and the ministers of religion may be all that any other citizen is eligible to be. Nothing, so far as the State is concerned, will stand in the way of a bishop's commanding his Company in the National Guard, keeping shop, or conducting a business; neither will anything stand in the way of his Church's, or a Council's or the Pope's right to depose him from his ecclesiastical office. The State takes cognizance of nothing else than the facts of public order."

II

Our liberal Catholic grew enthusiastic in unfolding these marvels. He contended that no exception could be taken to his stand; that reason, faith and the spirit of the times alike spoke in his behalf. As regards the spirit of the times, nobody contested his assertion. When it came to reason and faith, however, he was not let off without objections, but he shrugged his shoulders and was never at a loss for an answer. It is true that outrageous statements and outrageous contradictions cost him no qualms whatever. He always started off on the same foot, protesting that he was a Catholic, a child of the Church, an obedient child; but at the same time a man of the world, a member of the human race arrived now at maturity and of an age to govern itself. To the arguments taken from history he replied that mankind, in its present state of maturity, constituted an altogether new world, in the face of which the history of the past proved absolutely nothing. To the words of the Fathers of the Church he sometimes opposed other words of theirs, at other times he said that the Fathers spoke for their own times and that we must think and act for our times. Confronted with texts from Scripture, he would either tear out of their context seemingly contrary texts, or devise an interpretation calculated to support his own opinion, or, finally, he would say that the texts in question applied only to the Jews and their little theocracy. Nor was he embarrassed to any greater degree by the dogmatic bulls of the "Roman Curia": the Bull *Unam Sanctam*[1] of Boniface VIII caused him to smile; it had been withdrawn, he claimed, or else revised. We pointed out that the Popes had inserted it into the *Corpus Juris Canonici* and that it has always remained there. He answered: "It is out of date and the world has changed since then!" The Bull *In Cœna Domini* and all subsequent bulls he found equally out of date—they were mere disciplinary formulas, he said, made for their times, but having no reason for existence to-day. The French Revolution had buried these antiquated regulations along with the old world which they formerly oppressed. Repression had been abolished; the man of to- day was capable of liberty and wanted no other law!

"This new order," he went on to say, "which so disconcerts your timidity, is for all that the very one that will save the Church and the only one that can save her. Besides, the human race is up in arms to impose this order, there is nothing for it but to submit, and this has already been done. Imagine anyone daring to resist this triumphant force! Who would even dream of doing so? Intolerant Catholics, you are more absolute than God the Father who created man for liberty; more Christian than God the Son who does not wish His law to be established otherwise than by way of liberty. On this question, you are now more Catholic than the Pope[2]; for the Pope, by approving of modern constitutions—all of which are inspired and permeated by the spirit of liberty—has given them his blessing. I say that the Pope, the Vicar of Jesus Christ, has approved of these constitutions, because he has done just that in permitting you to take the oath of allegiance to them, to obey them and to defend them. Now, liberty for all religions and the atheism of the State are part and parcel of said constitutions. You have to overlook that point, and you do overlook it—of that there can be no doubt.

"For the rest, why do you persist in your opposition? Your resistance is vain; your regrets are not only senseless, they are positively criminal. They cause the Church to be hated and they are the source of much embarrassment to us liberal Catholics, your saviors, in that they cause our sincerity to be suspected. Instead of drawing down on yourselves certain and probably terrible retribution, run to the arms of Liberty, welcome her, embrace her, love her. She will bestow upon you more than you can ever repay. The Faith stagnates under the yoke of a protecting authority: obliged to defend itself, it will reawaken; the heat of controversy will rekindle its spark of life. What may we not expect the Church to undertake, once she is free to take up anything? How can she fail to appeal to the hearts of the people when they see her forsaken by the mighty ones of the world—deserted by the powers that be and forced to live exclusively by her own resources, her own genius, her own virtues? Amid the confusion of doctrines and the corruption of morals, she will stand out solitary—unique in her purity and unique in her affirmation of good. She will be the last refuge, the impregnable rampart of morality, of the family, of religion, of liberty!"

III

Everything has its limits, and so the breath of our orator gave out at last. As he had interested us, if not by the novelty of his doctrines, at least by his frankness in

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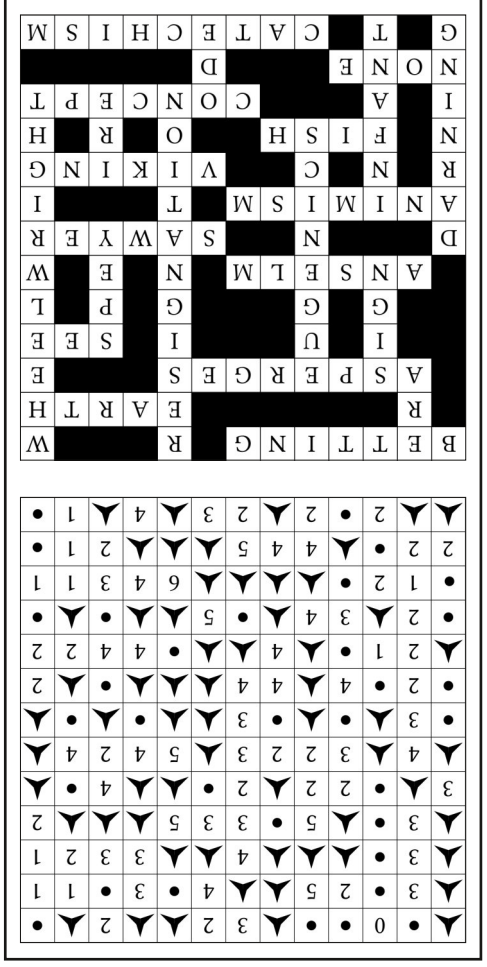
PUZZLE SOLUTIONS



The Liberal Illusion Cont.

Continued from Page 10

expressing them, we had allowed him to talk on without interruption. Obliged to refill his lungs with air, he interrupted himself. Someone took advantage of the lull to point out the emptiness of his maxims, the incoherence of his reasoning, the groundlessness of his hopes. He listened with the air of a man who is less intent on weighing what is said to him than on finding a way to dispute it.

I must confess that what his opponent said, though sound in reason and full of good sense, did little to reassure me. Unquestionably, he made some telling points that were unanswerable, and there was none among those present who did not heartily agree that he was right. But in spirit I enlarged the audience, so as to take in the general public, and instantly there came upon me the sad realization of the utter helplessness of reason in matters like the present.

For on questions such as these it is the multitude, swayed and determined by sentiment alone, that passes final judgment. Reason is a weight it cannot bear. The multitude obeys its passions, it loves destruction; it applauds whenever it surmises that something is to be torn down. And what can compare with the Church as a thing to tear down! Herein lies the secret of the success of heresies—all of them absurd, all of them refuted by unanswerable reasons, yet all of them triumphant over reason for a certain period of time, which has seldom been of short duration.

Weakened by sin, humanity is naturally inclined to error, and an inclination to error is an inclination to death, or rather error is itself death. This fact alone, evident on every side, proves to the hilt that the civil power itself is under obligation to acknowledge the truth and to defend it with the might that society places in its hands. Only on that condition can society live; it has never so much as undertaken to live on any other terms. No sage of paganism has ever set up as ideal head of a State a type of ruler who was not the armed and resolute defender of truth and justice. Jethro gave this counsel to Moses: "And provide out of all the people able men, such as fear God, in whom there is truth, and that hate avarice, and appoint of them rulers of thousands, and of hundreds."[3] Cicero, at the other end of the ancient world, writes: "A State cannot exist any more than a home, unless the good are rewarded and the wicked punished."[4] This duty to uphold justice, and by consequence to acknowledge the truth, is of the very essence of government, irrespective of all constitutions and all political forms. God menacing the rebellious people says to them: "I will give thee a king in my wrath, and will take him away in my indignation."[5] All of Scripture is full of this light. But of what avail is Divine reason and human reason, when ignorance is in control! From the thick of the multitude there emanates some sort of fog that obscures the mental vision of even the more intelligent, and you meet any number of intellectuals who will never more see clearly except by the light of incendiary fires already broken out. When one studies this phenomenon, it appears so strange and terrifying that one may well recognize in it something of the divine. The divine wrath blazes forth, it triumphs, it punishes the long contempt of truth.

IV

The liberal had recovered his breath, he resumed his discourse. It was plain to see that what he had heard had made no impression on him, if indeed he had heard it at all. He added lots of other words to those he had already spoken in great profusion; but he said nothing new. It was all a hotch-potch of historical arguments against history, of biblical arguments against the Bible, of patristic arguments against history, Bible, Fathers and even against common sense. He showed the same disdain, I ought rather to say the same repugnance, for the bulls of the Sovereign Pontiffs, he lost himself in the same declamations and the same prophecies. He rehashed the same cant about the world being new, humanity emancipated, the Church asleep but soon to wake up and rejuvenate her creed. The dead past, the radiant future, liberty, love, democracy, humanity were interspersed here and there like the false brilliants that the ladies nowadays scatter through their equally false tresses. Nothing was made more clear than the first time he said it. He became aware of this eventually, and told us that we were separating ourselves from the world and from the living Church, too, which would presently repudiate us; he all but anathematized us, and left us, finally, filled with consternation at his folly.

Everyone expressed his regret and advanced certain arguments against the extravagances he had uttered. For my part, I too shared the regret of the others, to see so fine a man embedded in so great an error. But since that, after all, was a fact, I was not sorry to have witnessed the spectacle and learned from it a lesson.

Up till then I had not seen the liberal Catholic except as lost in the crowd of traditional and integral Catholics, that is to say, "intolerant" Catholics. I had only known the official thesis, which is never complete and which varies with every individual, presenting personal peculiarities that his party may disavow. This enthusiast contrived to give me the esoteric lore along with the exoteric thesis. From then on I understood the liberal Catholic through and through. I knew by heart his sophisms, his illusions, his fixations, his tactics. And alas! nothing of it all was new to me. The liberal Catholic is neither Catholic nor liberal. By that I mean—without any intention of questioning his sincerity—that he has no more the true notion of liberty than he has the true notion of the Church. Liberal Catholic though he fain would be, he bears all the ear-marks of a better-known character—a type only too familiar in the history of the Church. Everything about him betokens the *sectary*: that is his real name.

V

This foe is not one to be despised, even though he be equipped with nothing more formidable than chimeras. There are some chimeras that reason may not safely attack single-handed; for it would be sure to be defeated, not by the chimeras, but by the complicity of human souls.

Human souls are sick, and sick with a terrible disease: they are tired of the truth and afraid of it! In souls that are still Christian this disease manifests itself in a lack of horror for heresy, in a chronic state of complacency towards error, in a certain fascination for snares, often in a shameful eagerness to let oneself be caught. It is not an entirely modern ailment, for it is rooted in the very heart of man. "I love to be caught," exclaims St. Augustine. Father Faber speaks of it as the characteristic political physiognomy of our time. The liberal siren conceals her poisonous locks, shows her rosy face, and holds the cross in her hand. She easily lures victims to the brink of the abyss; she seduces the eyes, the reason, the heart. Unless the spirit of obedience guards us, we are taken captive. We must be eternally vigilant, in order to remain the same, in order not to become suddenly different.

The siren's song evokes dangerous echoes. Not a few of the so-called liberal maxims are specious and more than embarrassing for whoever fails to meet them with flat contradictions. Now, the Faith alone provides us with these victoriously flat contradictions. There is nothing so perilous as shuffling on the matter of

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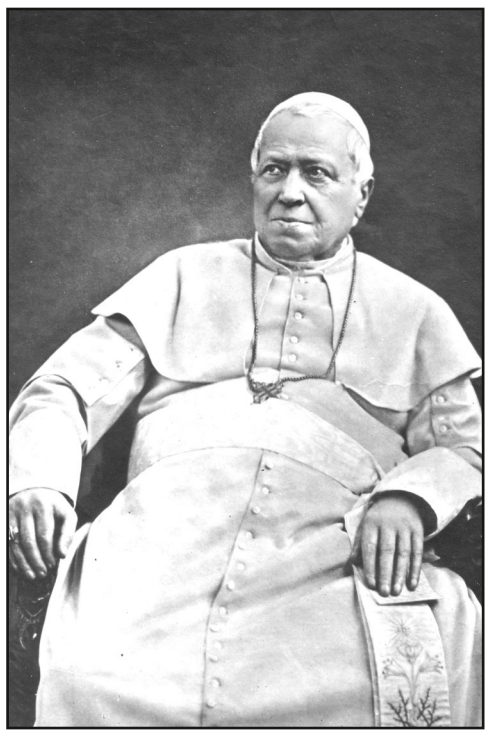
words. Treason in words will soon compass the ruin of principles in a secretly tempted soul. Let us not forget that heresy excels in pampering all weaknesses and in turning to account all lusts. Liberal Catholicism is a very convenient garment to wear: it makes a perfect court robe, academic robe, robe of glory; it lends the colors of pride without transgressing the counsels of prudence; it has entree to the Church and it is welcome in all palaces and even in all taprooms.

Great advantages surely, and all to be had at what seems to be quite a low price. Only a few liberal words to be accepted, only a few "intolerant" words to be foresworn—this is all that is required; even less than that, a hurrah for that fellow, a boo for somebody else—the liberal church exacts no other profession of faith. But once a man pronounces the sacramental words, he is already far on the way. This simple shifting of words quickly brings about an enormous shifting of ideas. Along comes a skillful propagandist who knows just how to throw a veil over the nudities of a conscience already hankering to deceive itself, and the liberal thesis triumphs. What is true is found to be false, and vice versa. One can henceforth tolerate and even repeat outrageous statements. One no longer experiences any difficulty in admitting that from a century back everything has radically changed, not only on Earth but even in Heaven; that there is a new humanity on Earth, a new God in Heaven. Sure mark of heresy! For by implication, at least, if not in so many words, every heresy has proclaimed this blasphemy. Let us pause here for a moment.

1. "Urged by Faith, we are obliged to believe and to hold that the Church is one, holy, Catholic, and also Apostolic. We firmly believe in her, and we confess absolutely that outside of her there is neither salvation nor the remission of sins… Furthermore, we declare, say, define and pronounce, that it is wholly necessary for the salvation of every human creature to be subject to the Roman Pontiff."
2. Pius IX.
3. Exodus, 18: 21
4. On the Nature of the Gods.
5. Osee, 13:11.



Popes Gregory XVI (1831-1846) and Pius IX (1846-1878). Without exception, all the the 19th Century popes condemned liberalism in the heaviest terms. The encyclical *Mirari Vos* was publish by Pope Gregory XVI while Pope Pius IX publish the *Syllabus of Errors*—both condemned liberalism.

NOTE FROM THE EDITOR

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

God is the creator of all things. He created two orders, the natural, and the supernatural. It is of faith to believe that both of these orders are *good* and that they do not oppose each other.

The guilds were built and founded in complete accordance with nature. They were composed of men, working with their hands and their intellect. However, nothing in their origin was essentially supernatural. Then the Church, seeing the good of these societies, elevates what was simply natural, and blesses them. These natural societies are supernaturalised: not destroyed but elevated. By this, laymen and churchmen, both within their respective functions, were building the City of God "on earth as it is in heaven".

We see this same principle in the life of King Saint Louis IX. He ruled justly, loved those of his nation, and governed according to the natural law. But he did so as a saint, infused with grace, and never forgetting the eternal things. His reign was a model of nature perfected by supernature.

Taking the guilds and King Saint Louis IX as models, let us not forget, especially as laymen, that to work with God's natural order is not to work against his supernatural order. Let us use what is good, build it up, bring it to the altar of God, and pray for its sanctification. Let us seek counsel and advice, but let us not wait for permission to do what is ours to do. Let us *pray* for the grace to do this *work* for the glory of God and the salvation of souls: "Thy Kingdom come, Thy will be done on earth as it is in heaven."

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

Editor of *The Plough*.

The Industrialisation of Land

Modern man knows the price of everything and the value of nothing

Fr Vincent McNabb

This article is taken from Fr McNabb's work The Church and The Land *published in 1926.*

It would seem that the real problem of the nation's land has not yet dawned upon most of those who realize that the land is the key to all other national problems. Most of the land-lovers with schemes of reform look upon land reform as a matter of labourer's wage, or cheap transit, or a minimum price, or a bounty, or plough land, or Small Holdings–or all these in one strong brew. But in their zeal for remedies which are impressive as being First Aid of first quality they overlook the cause of the disease, *viz.*, the land has not been treated as land; land has been industrialized. Land, which is the indestructible primary of economic wealth, has been treated as if it was an economic secondary or tertiary, like a shop or a factory. Let it be said at once that in all spheres, and especially in that sphere of applied psychology or ethics which we call economics, to treat a primary as if it were not a primary is to prepare chaos. For the purposes of this short outline of the subject we may begin by the principle that industrial or factory production is mass-production. The machine as such seeks to justify its existence by the number of things it can produce; so much so that the greater the production the better the machine.

But this leads to inevitable and sometimes disastrous consequences. Seeing that the area of production cannot consume all the product, there must be transit to other areas of consumption. As a machine is efficient in proportion as it multiplies production, the more perfect is the machine the greater the production; and, in consequence, the wider must be the area of consumption. In other words, industrial production demands an organized and elaborate method of transit and distribution. When a community begins the industrialization of its products, rapid and efficient means of transit are such a good as to seem to be a primary good. Men, and even accredited politicians and economists, like children in a cross-channel steamer, are sometimes so fascinated by the machinery as to lose sight of the beginning and ends of things. Railways and motor-cars, post-offices and tar-macadam roads, can be looked upon as primary wealth like wheat or butter, or a pig, or home-brewed beer, or a house. Yet all these means of rapid transit or communication might fail England tomorrow, and England of the spade and plough, England after the likeness of the thirteenth or fourteenth century, might be little the poorer, and perhaps even a little the richer, by their failure. England, shorn of its means of rapid transit and communication, might be led to see in the failure of one method of production the existence of a better. For, granted that a country is well organized when goods can be rapidly moved from the area of production to the area of consumption, yet the most efficient of all organizations is when the area of production is identical with the area of consumption. Coal hewn from the seam, raised to the pithead, carried to the city, and turned into electricity, is a most efficient motive power. But coal converted into electricity in the seam itself would be still more efficient!

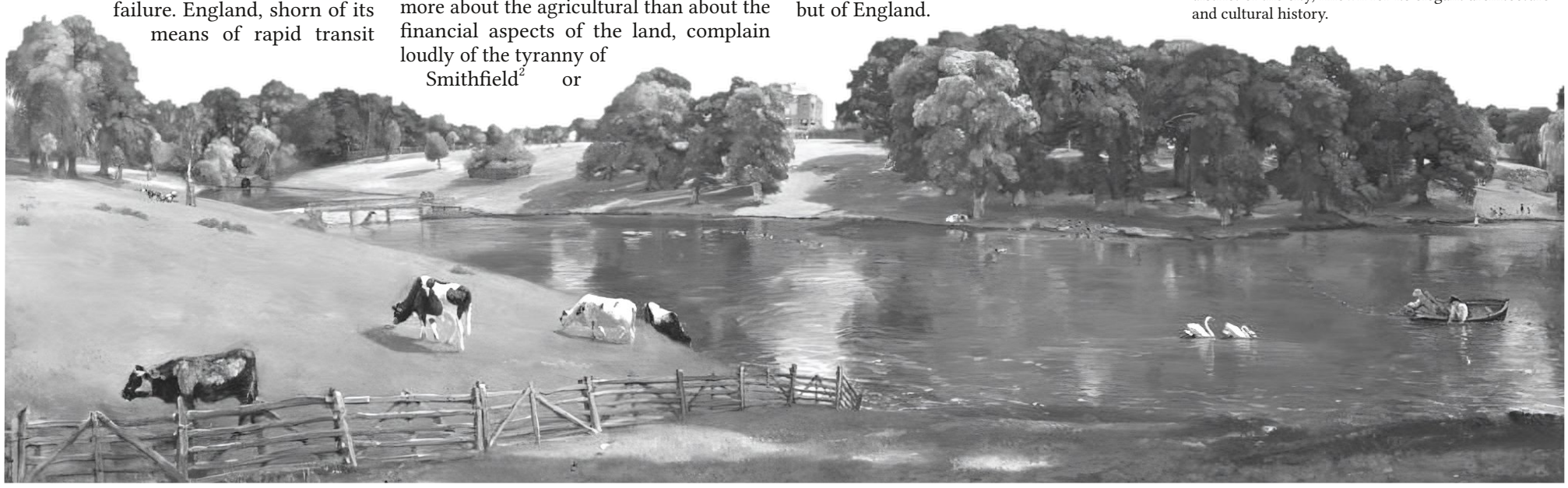
It is not difficult to see the land problem in the light of these principles. Not perhaps deliberately, yet very effectively, the land of England has been gradually organized for mass production. This must not be confused with intensive production, such as may be seen here and there with or without mass production. Thus, an allotment garden on the slopes of a London railway cutting is intensive but not mass production. It grows many products, and not merely one. Moreover, these products are dominantly grown for consumption at home and not for sale in the market. But an Isle of Ely[1] small holding of orchard land is at once intensive and mass production. It grows not many products, but mainly one. Moreover, these products are grown not for consumption in the home, but for sale in the market. Such mass production as the fruit-growing round Evesham and Wisbech, the hop-growing of Kent, the potato-growing of Lincoln, and the cattle-rearing, dairy-farming, and market-garden counties of England, makes the country an agricultural factory. It is this widespread paralysis of the industrial system, and not labourers wages or lack of bounty or kindred causes that is responsible for the plight of the land. The primary degraded into a secondary has begun its inevitable revenge. Three elements essential to industrialized or mass production are ruining the land of England: (1) the markets; (2) the transport agencies; and (3) the financiers. As soon as a land-worker produces much more of a commodity than he can consume and much fewer commodities than he must consume he must obtain money by selling his produce in a market; and the more he produces the further must he send his produce. This at once robs him of his liberty of action by delivering him to the mercy of the market, the transport agency that takes his produce to the market, and the financier who gives financial credit to buy and stock and work the land until the produce is harvested and sold and paid for. It is tragic to find the empiric verification of this principle in the letters written to the Press by farmers. These men, who know more about the agricultural than about the financial aspects of the land, complain loudly of the tyranny of Smithfield[2] or Covent Garden[3] (market), of the crushing railway rates (transport), or of the impossibility of raising wheat without a bounty so as to give a fair outlay on capital (financier). These complaints are but an empiric proof that it is folly to encourage a system which tends more and more to separate the area of production from the area of consumption; in other words, to prevent the most efficient system wherein the areas of production and consumption are identical. Moreover, these letters would seem to suggest the question whether the bounty demanded by the perplexed land-worker will not prove to be a money-grant to the markets, the railways, the financiers–i.e., to the chief causes of the farmers plight. If this is so, then the remedies suggested for the land crisis and industrial unemployment are like an effort to quench a furious fire by throwing on a few damp faggots!

Three groups of men are therefore incapable of giving the word of wisdom to England in her present land-plight: the salesman, the railway director, the financier. These men, as such, must think of their craft. But it is their craft that has brought the land to its present danger of death. They have not been wicked men; they have merely been unmitigatedly human. They have only done in their own sphere what human nature always does in its own sphere. They have seen with the eyes of their craft, aimed at the aims of their craft, toiled for the life and the supremacy of their craft. As well ask them to limit their own power, though it now be a power of destruction, as ask a paid secretary to decree the death of his own society. Smithfield and Covent Garden have aimed not at the real growth of England, but at the financial growth of Smithfield and Covent Garden. Railways have aimed not primarily at the development of England, but at the development of their traffic. High finance has sought not the real wealth of England, but the money or token-wealth of Lombard Street.[4] They have been so successful that an acre of land in Smithfield or Euston[5] or Lombard Street is worth a thousand acres of Sussex weald or wold. But their success has been bought at such a price that a poet-lover of the land has dirged:

> There is no mother in the home
> Nor ploughman in the furrow.

We have written this because we think that, although the interests which have brought English agriculture to the point of death can see only what they have seen, yet the men behind those interests can see the land of England with the eyes, not of Smithfield or Euston or Lombard Street, but of England.

> "Men, and even accredited politicians and economists, like children in a cross-channel steamer, are sometimes so fascinated by the machinery as to lose sight of the beginning and ends of things."

PS.—Two facts, amongst thousands, may throw light on the evils of an industrialized land. (a) In 1923 the crop in the potato-growing lands of England was so heavy that the town markets could not or would not buy the whole output. Farmers could not dispose of (and still less consume) the bountiful harvest. They were therefore forced to destroy what thousands of poor town-dwellers would have been glad to accept. But as potatoes could not be buried in the ground without a risk of spreading potato-disease, artificial and costly means of destroying the surplus crop had to be found! Thus, under the system of mass production, if nature is very bountiful (1) the farmer is in danger of heavy loss, and (2) real wealth has to be used to destroy real wealth! This seems the "reductio ad absurdum" of land industrialization, (b) In the Daily Mail of October 16th, 1924, we read: "At Frankfurt-on-Main the farmers are responsible for the disturbance. They have not brought into the city potatoes, the chief article of food of the working classes, because they do not consider it worth the trouble to burden themselves with more paper marks. The authorities propose to offer them ammonia from the gas-works in exchange for potatoes." In case (a) the potatoes were not worth marketing on account of the breakdown of the transport system through high freightage. In case (b) the breakdown has occurred in the sphere of currency. In both cases there has been a deadlock because mass production has separated the area of production from the area of consumption–a most perilous separation! The return to barter (of ammonia for potatoes) is an attempt to get in touch with the immovable base.

1. A small market town in East Anglia, northeast of the city of Cambridge
2. One of the oldest markets in London, established in 1174. It is largely known for the selling of meat, though it now also sells dairy products. The City of London was granted a Charter by Edward III in 1327 for the market, though today it is owned by the Corporation of London
3. A market on the north bank of the River Thames which specializes in selling fruit and vegetables. It was London's first piazza, having been commissioned in 1630 by the fourth Earl of Bedford, who gave the work of design to Inigo Jones. Today, it is a complex of shops and cafés that hosts street theatre and entertainment.
4. A street in east-central London, known for banking, investment and all that pertains to money. Sometimes considered the "Wall Street" of the 19th Century.
5. A small area of central London in the Bloomsbury district of the city, known for its elegant architecture and cultural history.