



MICHAEL

For the Triumph of the Immaculate

A journal of Catholic patriots
for the kingship of Christ and Mary
in the souls, families, and countries

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in accordance with the teachings of the Church
through the vigilant action of heads of families
and not through political parties

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What is a genetically modified organism?

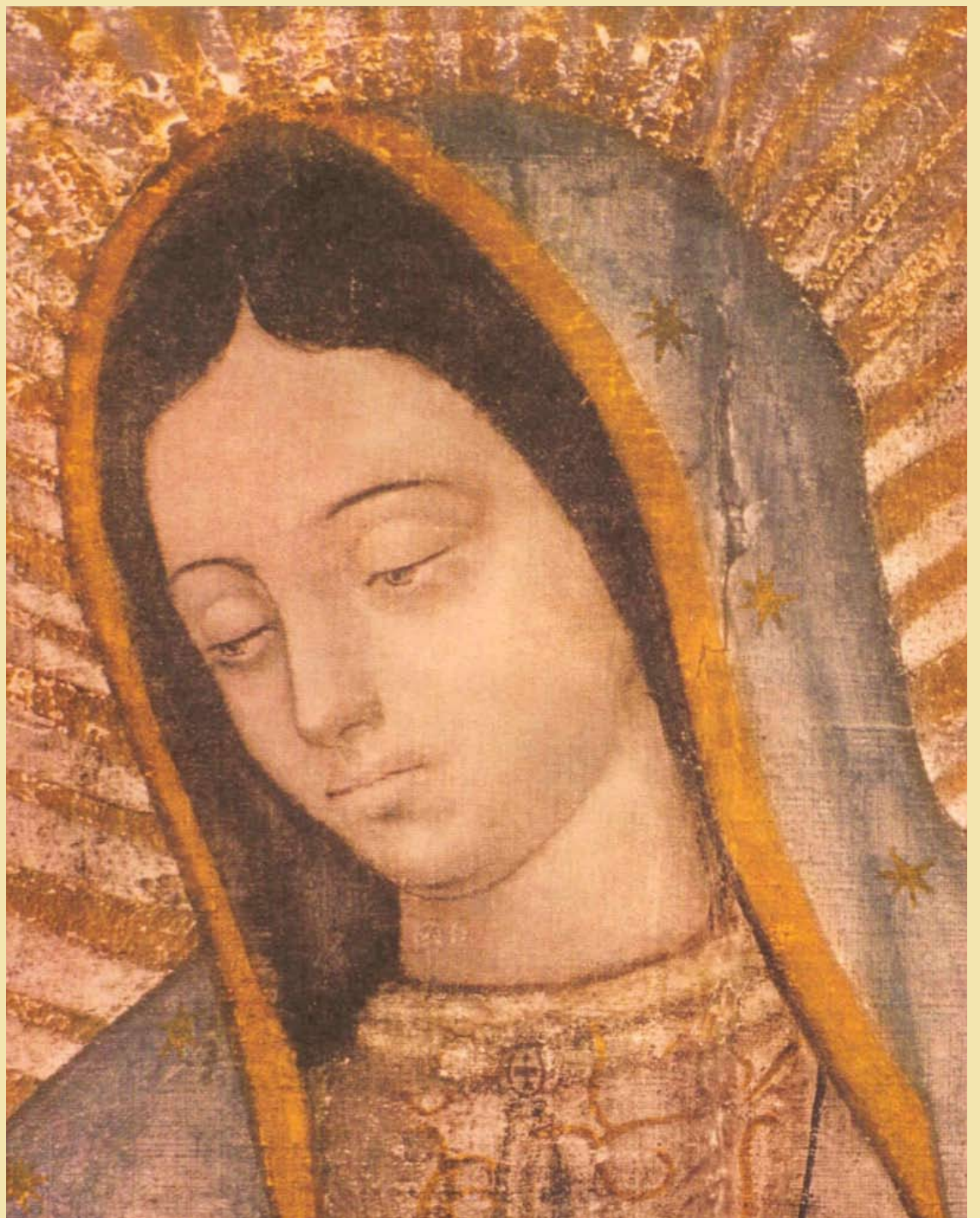
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Saint Maria Goretti Martyr of Purity



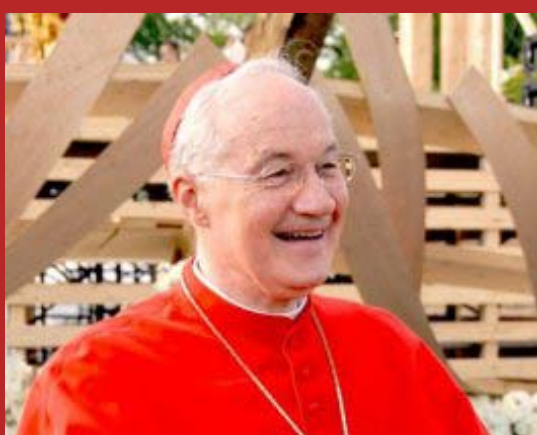
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The miraculous picture of Our Lady of Guadalupe

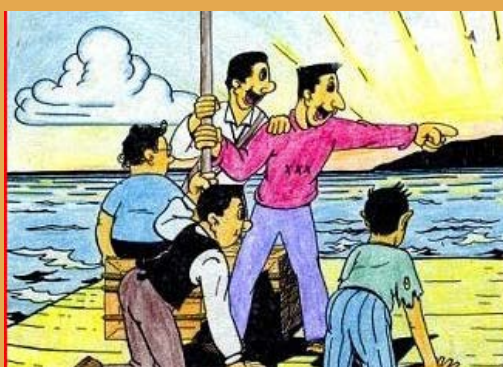
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Thank you, Cardinal Ouellet!



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The Power of the Rosary



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THE MIRACULOUS PICTURE OF OUR LADY OF GUADALUPE

In our previous issue, we talked about the miraculous image of the Holy Shroud of Turin, which is most likely the cloth placed on the body of Jesus Christ at the time of his burial. Now we will talk about another amazing picture, that of Our Lady of Guadalupe, which appeared miraculously on the cloak of Juan Diego, a simple indigenous peasant, on the hill of Tepeyac near Mexico City on December 12, 1531. Today it is displayed in the Basilica of Guadalupe nearby, the most visited Catholic shrine in the world.



Bishop Zumarraga sees the miraculous picture on Juan Diego's tilma

During a walk from his home village to Mexico City early on the morning of December 9, 1531, Juan Diego saw a vision of a young girl of fifteen or sixteen, surrounded by light, on the slopes of the Hill of Tepeyac. Speaking in the local language, Nahuatl, the Lady asked for a church to be built at that site in her honor and from her words Juan Diego recognized her as the Virgin Mary. Diego told his story to the Spanish bishop, Fray Juan de Zumarraga, who instructed him to return and ask the Lady for a miraculous sign to prove her claim. The Virgin told Juan Diego to gather some flowers from the top of Tepeyac Hill. It was winter and no flowers bloomed but on the hilltop Diego found flowers of every sort, and the Virgin herself arranged them in his tilma, or peasant cloak. When Juan Diego opened the cloak before Zumarraga the flowers fell to the floor, and in their place was the Virgin of Guadalupe, miraculously imprinted on the fabric.



Pope John Paul II visited the shrine three times: in the course of his first journey outside Italy as Pope from January 26-31, 1979, when he beatified Juan Diego on May 6, 1990 and again on July 31, 2002, when he canonized Juan Diego before a crowd of 12 million. On January 22, 1999, he proclaimed Our Lady of Guadalupe patron of the Americas.

Here is a text written by Andre Fernando Garcia on the amazing discoveries about the tilma of the Virgin of Guadalupe

1. Ophthalmalgic studies made on the eyes of Mary detected that when the eye is exposed to light, the retina contracts, and when the light is

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withdrawn, it returns to a dilated state, just as happens with a living eye.

2. The temperature of Juan Diego's tilma, made of a material that comes from fibers of the maguey cactus, maintains a constant temperature of 98.6 degrees, the same as that of a living human body.

3. One of the doctors who analyzed the tilma placed his stethoscope below the black band at Mary's waist and heard rhythmic beats at 115 pulses per minute, the same as that of a baby in the maternal womb.

4. No sign of paint has been discovered on the tilma. From a distance of 3-4 inches from the image, one can see only the maguey cactus fibers of the material: the colors disappear. Scientific studies have not been able to discover the origin of the coloration, nor the way the image was painted. They cannot detect vestiges of brush strokes or any other known painting technique. NASA scientists confirm that the paint material does not belong to any known element on earth.

5. When the material was examined under a laser ray, it was shown that there is no coloration on the front or the back of the cloth, and that the colors hover at a distance of 3/10th of a millimeter (1/100th of an inch) over the cloth, without touching it. The colors actually float above the surface of the tilma. Isn't that amazing?

6. The rough material of the tilma has a life-span of no more than 20-30 years. Several centuries ago, a replica of the image was painted on an identical piece of maguey cloth, and it disintegrated after several decades. Nonetheless, during the almost 500 years of the miracle, the cloth with the image of Mary remains as strong as it was on the first day. Science cannot explain why the material has not disintegrated.

7. In the year 1791, muriatic acid accidentally spilled on the upper right side of the tilma. During the period of 30 days, without any special treatment, the affected fabric re-constituted itself miraculously.

8. The stars that appear on the Mantle of Mary reflect the exact configuration and positions that

could be seen in the sky of Mexico on the day the miracle happened.



On the right side of the Virgin's mantle, the southern constellations are indicated: At the top are four stars that form part of the Orphiuchus constellation. Below it to the left, one finds Libra, and to its right, at what seems an arrow point, is the beginning of Scorpio. In the middle are the constellations of Lupus and to its left, an end point of Hydra. Further down, one can clearly see the Southern Cross; above it appears the slightly inclined square of the Centaurus constellation.

On the left side of the Virgin's mantle one sees the northern constellations: At her shoulder, a fragment of the stars of the Herdsman constellation; below it and to the left is the Great Bear. To its right is Berenice's Hair; below it, Hunting Dogs, and to its left, the Thuban, which is the brightest star of the Draco constellation. Below the two parallel stars (which still form part of the Big Bear), one finds stars from another pair of constellations: the Auriga and at the bottom, three stars of Taurus.

Thus, in their totality and proper places, the 46 most brilliant stars that can be seen on the horizon of the Valley of Mexico are identified.

9. In the year 1921, a man concealed a high power bomb in a flower arrangement, and placed it at the feet of the tilma. The explosion destroyed everything around it, except for the tilma, which remained intact.

10. Scientists discovered that the eyes of Mary have the three refractive characteristics of a human eye.

11. In the eyes of Mary (only about 1/3rd inch in size), miniscule human figures were discovered that no artist could have painted. The same scene is repeated in each eye. Using digital technology, the images in the eyes were enlarged many times, revealing that each eye reflected the figure of the Indian Juan Diego opening his tilma in front of Bishop Zumarraga. Do you know the size of this scene? One fourth of a millimeter (1/100th of an inch).



To close, let us look at three surprising facts:

1. In the Indian language, "Guadalupe" means to "crush the head of the serpent." It properly refers to Genesis 3:15: Mary, the conqueror of evil.

2. The image also depicts a detail from Apocalypse 12: "And a great sign appeared in Heaven. A woman clothed with the sun and the moon under her feet."

3. The Virgin wears a black band at her waist, which symbolizes pregnancy, to indicate that God wanted Jesus to be born in the three Americas, in the heart of each American.

"While I live I will praise the Lord: I will sing praise unto my God while I have any being" (Ps 146:2).

All of these explanations have the single purpose of demonstrating to you that the Virgin will be with you always, whenever you need her, that she will never abandon you, and that you will always be her special son or daughter.

Never forget the words she spoke to Juan Diego: "My little child, the smallest of all, let nothing afflict you. Do you not know that you are in my lap? Am I not here, I, who am your mother?"

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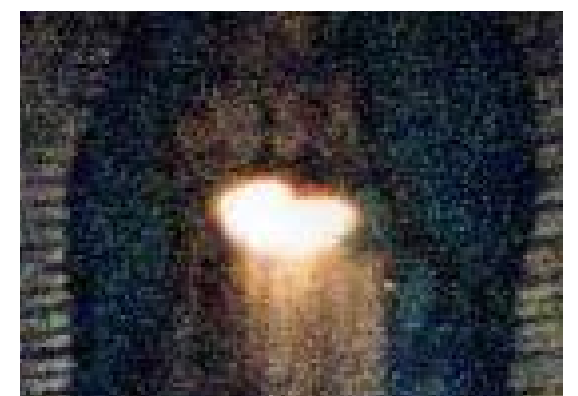
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Mexico City legalized abortion on April 24, 2007. The same day, after a Mass in the Basilica of Our Lady of Guadalupe offered for the unborn children, a very intense light appeared suddenly on the tilma of Juan Diego. At the level of the womb, the light appeared like a shiny halo, in the shape of an embryo. It lasted for one hour and was photographed and filmed; the photos were inspected by engineer Luis Girault and were declared authentic.





SAINT MARIA GORETTI MARTYR OF PURITY



This year, 2010, marks the 60th anniversary of the canonization of Saint Maria Goretti, who died on July 6, 1902. Pope Pius XII, at her canonization on June 24, 1950, called "the Agnes of the twentieth century." **"God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even the things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God"** (1 Cor 1: 27-29). During a pilgrimage to the place of the martyrdom of the young saint, on September 29, 1991, Pope John Paul II remarked: **"God chose, He glorified a simple young girl from the country, of modest origins. He glorified her with the power of His Spirit... Dearest brothers and sisters! Consider Maria Goretti... She has become a joy for the Church and a source of hope for us."**



For the first time in ecclesiastical history, a mother assisted in the canonization of her child. Mamma Assunta is seen here praying next to the urn containing the remains of her martyred daughter Maria Goretti on June 24, 1950.

Maria was born on October 16, 1890, in Corinaldo, in the Ancone province of Italy, into a family poor in earthly goods but rich in faith and virtues. Every day they had common prayer and the Rosary; on Sundays, Mass and Holy Communion. Maria was the third of seven children of Luigi Goretti and Assunta Carlini. On the day after her birth, she was baptized and consecrated to the Virgin Mary. She received the sacrament of Confirmation at the age of six.

After the birth of his fourth child, Luigi Goretti, too poor to remain in his native land, emigrated with his family towards the vast plains, still unhealthy at that time, of the Roman countryside. He settled down at Le Ferriere di Conca, in the service of Count Mazzoleni. There, Maria did not hesitate to reveal a precocious intelligence and sense of judgment. She was never found to throw a temper tantrum, to disobey, or to lie. She was truly the angel of the family.

After a year of exhausting work, Luigi was struck with an illness which carried him off in ten days. For Assunta and her children a long Calvary began. Maria often mourned the death of her father and took advantage of the least occasion to kneel before the cemetery gate; her father was perhaps in Purgatory, and since she did not have the means to have Masses said for the repose of his soul, she tried hard to compensate with prayers. One should not think, however, that this child practiced kindness naturally. Her astonishing progress was the fruit of her prayer. Her mother would say that the Rosary became a necessity to her, and in fact she carried it always wound around her wrist. She drew from contemplation of the Crucifix an intense love of God and a profound horror of sin.

"I want Jesus"

Maria yearned for the day when she would receive Holy Communion. According to the custom of the day, she had to wait until the age of eleven. "Mother," she asked one day, "when will I make my First Communion? I want Jesus." "How can you

make it? You don't know your catechism, you don't know how to read, we don't have the money to buy you the dress, the shoes, or the veil, and we don't have a free moment." "Mother, I will never make my First Communion this way! And I can't be without Jesus!" "But what do you want me to do? I can't let you go to receive Communion like a little ignorant girl." Finally Maria found the means to prepare herself, with the help of a person from the area. The entire village came to her assistance to furnish her with the Communion garments. She received the Eucharist on May 29, 1902.

Receiving the Bread of Angels only increased Maria's love of purity, and made her resolve to keep this angelic virtue at all costs. One day, after having heard an indecent exchange of words between a young man and one of his female companions, she said with indignation to her mother: "Mother, how terribly this girl speaks!" "Be very careful not to ever take part in such conversations." "I can't even think of it, Mother; rather than do it, I would prefer to," and the word "die" remained on her lips. A month later, the voice of her blood would finish the sentence.

In putting himself in the service of Count Mazzoleni, Luigi Goretti had associated with Gianni Serenelli and his son, Alessandro. The two families had separate apartments, but a common kitchen. It was not long before Luigi regretted this union with Gianni Serenelli, a personality so different from his, a drinker and without restraint in his words. After the death of her husband, Assunta and her children fell under the despotic yoke of the Serenellis. Maria, who understood the situation, tried her best to support her mother: "Courage, Mother, don't be afraid, we are getting big. It is enough that Our Lord gives us health. Providence will help us. We will struggle, we will struggle!"

Always in the fields in order to make a living for her children, Mrs. Goretti did not have time to take care of the housekeeping or the religious instruction of the youngest. Maria took it all upon herself, as much as she was able. She didn't sit at the table until she had served everyone, and took for herself only what was left. Her willingness to help extended to the Serenellis as well. For his part Gianni, whose wife had died in the psychiatric hospital in Ancone, hardly looked after his son Alessandro, a robust fellow of nineteen years, crude and vicious, who took pleasure in papering the walls of his room with obscene pictures and reading bad books. On his deathbed Luigi Goretti had a presentiment of the danger which the Serenellis' company represented for his children, and he repeated endlessly to his wife: "Assunta, go back to Corinaldo!" Unfortunately, Assunta was in debt and bound by a tenant farming contract.

"Don't do it! It's a sin!"

Through contact with the Gorettis, some religious sentiment was awakened in Alessandro. He sometimes joined in the Rosary that they recited as a family; on feast days he attended Mass and he even went to confession from time to time. How-

ever, he would sometimes make indecent proposals to the innocent Maria, who at first did not understand. Then, realizing the boy's depravity, the young girl held her guard up and rejected his flattery as a threat. She begged her mother not to leave her alone in the house, but didn't dare clearly reveal



to her mother the grounds for her fear, for Alessandro had warned her, "If you let your mother know anything, I'll kill you." Her sole recourse was prayer. The day before her death Maria again asked her mother, with tears, not to leave her alone. Not having obtained any further explanation, Mrs. Goretti believed it to be a childish whim and did not give any consideration to this repeated plea.

On July 5, 1902, the fava beans were being threshed about forty meters from

where the Gorettis lived. Alessandro drove an ox cart around and around over the beans spread out on the ground. Towards three o'clock in the afternoon, while Maria was alone in the house, Alessandro asked, "Assunta, would you drive the oxen for me for a minute?" The woman complied, without mistrust. Maria, seated on the threshold of the kitchen, was mending a shirt that Alessandro had given her after the meal, while watching her little sister, Teresina, who slept close to her.

"Maria!" exclaimed Alessandro. "What do you want?" "I want you to follow me." "Why?" "Follow me!" "Tell me what you want, or I won't follow you." Faced with this resistance, the boy took her violently by an arm and dragged her to the kitchen, where he barred the door. The child screamed but the noise did not carry to the outside. Not succeeding in making his victim yield, Alessandro gagged her and brandished a dagger. Maria trembled but did not give way. Furious, the young man tried with violence to tear her clothes off. Maria freed herself of her gag and cried out, "Don't do it! It's a sin! You will go to Hell!" Little concerned with the judgment of God, the miserable soul raised his weapon: "If you don't want to, I will kill you." In the face of her resistance, he stabbed her repeatedly with his knife. The child cried out, "My God! Mother!" and fell to the floor. Believing her dead, the assassin threw his knife aside and opened the door to flee, when he heard that she was still groaning. He retraced his steps, picked up his weapon and stabbed her all over once more, then climbed to his room and locked himself in. Maria had received fourteen serious wounds; she had fainted.

Teresina, awaked by the noise, let out a shrill cry which Mrs. Goretti heard. Frightened, the mother said to her young son Mariano, "Go quickly to look for Maria tell her that Teresina is calling her." At that moment, Gianni Serenelli climbed the stairs and, seeing the horrible scene before his eyes, exclaimed, "Assunta and you, too, Mario, come!" Mario Cimarelli, a worker on the farm, climbed the stairs four at a time. The mother arrived in turn: "Mother!" moaned Maria who had regained consciousness. "What happened?" "Alessandro wanted to hurt me!" The doctor was called, along with

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the town police, who arrived in time to prevent the terribly excited neighbors from putting Alessandro to death on the spot.

"I forgive him for the love of Jesus"

After a long and painful ambulance ride they arrived at the hospital towards eight o'clock in the evening. The doctors were astonished that the child had not already succumbed from her wounds: the pericardium, the heart, the left lung, the diaphragm and the intestine had all been struck. Seeing that she could not be saved, they called the confessor. Maria made her confession in complete lucidity. The doctors then lavished their medical attentions on her for two hours, without putting her to sleep. Maria did not complain. She did not stop praying and offering her sufferings to the Blessed Virgin Mary, Mother of Sorrows. Her mother was admitted to her bedside. Maria found the strength to console her: "Mother, my dear mother, I am well now! How are the little brothers and sisters doing?"

Maria was consumed with thirst, "Mother, give me a drop of water." "My poor Maria, the doctor won't allow it, it will make you worse." Astonished, Maria continued, "Is it possible that I can't have a drop of water!" She glanced at Jesus on the Cross, who had also said, "I thirst!" and resigned herself. The hospital confessor helped her in a fatherly manner. At the moment of giving her Holy Communion, he asked her, "Maria, do you forgive your assassin with all your heart?" She suppressed an instinctive repulsion, then replied, "Yes, I forgive him for the love of Jesus and I want him to come with me to Paradise. I want him at my side. May God forgive him, because I have already forgiven him." It was in these sentiments, those of Christ Himself on Calvary, that she received the Holy Eucharist and the Last Rites, serene, tranquil, humble in the heroism of her victory. The end was approaching. She was heard to call out, "Papa." Finally, after a last appeal to Mary, she entered into the immense joy of Paradise. It was the 6th of July, 1902, at three o'clock in the afternoon.

"You are wasting your time"

Three months after the drama, Alessandro's trial was held. On his lawyer's advice, he admitted, "I liked her. I had propositioned her twice and hadn't been able to get anything out of her. In my frustration, I had prepared the dagger which I was to use." He was condemned to thirty years of hard labor. He acted as though he did not regret his crime and was even heard sometimes to exclaim, "Be cheerful, Serenelli, twenty-nine years and six months more and you will join the middle class again!" But Maria, from Heaven, did not forget him. A few years later, Bishop Blandini of the diocese where the prison was located, had the inspiration to visit the murderer to lead him to repent. "You are wasting your time, Your Excellency," asserted the guard, "he's a tough one!" Alessandro, muttering to himself, received the bishop. But remembering Maria, her heroic forgiveness, and the infinite kindness and mercy of God, he allowed himself to be touched by grace. When the prelate left, he wept in the solitude of his dungeon, to the great astonishment of his guards.

One night Maria appeared to him in a dream, dressed in white, in the flowery gardens of Paradise. Overwhelmed, Alessandro wrote to Bishop Blandini: "I regret my crime so much more, aware that I have taken the life of a poor innocent girl who, up to the last moment, wanted to save her honor, sacrificing herself rather than give in to my criminal desire. I publicly beg pardon from God and from the poor family for this great crime committed. I want to hope that I too will obtain my pardon, like so many others on this earth." His sincere repentance and his good conduct in prison earned him his release four years before the end of his sentence. He then found a position as a gardener in a Capuchin convent and proved himself exemplary. He was admitted into the Third Order of St. Francis.

Thanks to his good dispositions, Alessandro was called to testify at Maria's Beatification Procedure. It was for him a quite delicate and very difficult matter. But he confessed, "I must atone for and do everything in my power for her glorification. The evil was all from me. I gave myself over to brutal passion. She is a saint. Hers is a true martyrdom. She is one of the foremost souls in Heaven,

after what she had to suffer because of me."

At Christmas 1937, he went to Corinaldo, where Assunta Goretti had retired with her children, solely to atone and ask forgiveness from the mother of his victim. Hardly was he before her than he begged, crying, "Assunta, will you forgive me?" "Maria has forgiven you, how could I not forgive you, too?" stammered the mother. Christmas Day the residents of Corinaldo were not a little surprised and moved to see Alessandro and Assunta approach the Eucharistic Table side by side.



Mamma Assunta with Alessandro in 1954

"Look at her!"

The influence of Maria Goretti continues to our day. Pope John Paul II has made her a model, especially for youth: "Our vocation to holiness, which is the vocation of all the baptized, is encouraged by the example of this young martyr. Look at her, especially you adolescents, you youth. Be, like her, capable of defending the purity of your hearts and bodies; make an effort to fight against evil and sin, sustaining your communion with the Lord by prayer, the daily practice of mortification, and the scrupulous observance of the Commandments." (September 29, 1991)

The complete observance of the Commandments is a fruit of love. "Love of God and of one's neighbor cannot be separated from the observance of the commandments of the Covenant," recalled the Pope in his Encyclical *Veritatis splendor*. (August 6, 1993, n. 76) The way we can be sure of our knowledge of Him is to keep His commandments. The one who claims, "I have seen Him," without keeping His commandments is a liar; in such a one there is no truth. The love of God consists in this: that we keep His commandments (1 Jn 2: 3-4; 5: 3). It is always possible, with the help of divine grace, to observe the commandments. "For God commands not impossibilities, but, by commanding, both admonishes you to do what you are able, and to pray for what you are not able (to do), and aids you that you may be able; His commandments are not heavy (1 Jn 5: 3); His yoke is sweet and His burden light." (cf. Mt 11: 30) (Council of Trent, Session VI, ch. 11). "The virtue of hope is unceasingly offered to man. It is in the Cross of Jesus, in the gift of the Holy Spirit and in the sacraments (especially in Penance and the Eucharist) that one finds the strength to be faithful to his Creator, even in the most serious difficulties" (cf. *Veritatis splendor*, 103).

The reality and the power of divine assistance is manifested in a particularly tangible manner in the martyrs. "In raising them to the honor of the altars, the Church has canonized their witness and declared the truth of their judgment, according to which the love of God entails the obligation to respect His commandments, even in the most dire of circumstances, and the refusal to betray those commandments, even for the sake of saving one's own life" (*Veritatis splendor*, 91). Assuredly, few individuals are called to endure the martyrdom of blood. But, "faced with the many difficulties which fidelity to the moral order can demand, even in the most ordinary circumstances, the Christian is called, with the grace of God invoked in prayer, to a sometimes heroic commitment. In this he or she is sustained by the virtue of fortitude, whereby as Gregory the Great teaches one can actually "love the difficulties of this

world for the sake of eternal rewards" (ibid., 93).

The Pope also reminds young people: "Do not be afraid of going against the current, of rejecting the idols of the world... By sin, one turns away from God, our only good, and chooses to take one's place next to the 'idols' which lead us to death and eternal condemnation, to Hell." Maria Goretti "encourages us to experience the joy of the poor, who know how to renounce everything, provided they do not lose the one thing necessary: the friendship of God. Dear youth, listen to the voice of Christ which is calling you, you too, on the narrow road of holiness" (September 29, 1991).

Saint Maria Goretti reminds us that this narrow road goes through faithfulness to the virtue of chastity. Nowadays chastity is often ridiculed and scorned. Cardinal Lopez Trujillo writes, "For some who find themselves in situations where chastity is offended against and not valued, living in a chaste way can demand a hard or even a heroic struggle. Nonetheless, with the grace of Christ, flowing from his spousal love for the Church, everyone can live chastely even if they find themselves in unfavorable circumstances" (The Truth and Meaning of Human Sexuality, Pontifical Council for the Family, December 8, 1995, n. 19).

A slow and long martyrdom

Guarding chastity implies refusing certain sinful thoughts, words, and actions, as well as avoiding occasions of sin. "Let laughing childhood and ardent youth learn how not to give itself up madly to the ephemeral and vain joys of sensual pleasure, nor to the pleasures of intoxicating vices which destroy peaceful innocence, breed a gloomy sadness, and sooner or later weaken the strength of the soul and body," warned Pope Pius XII during the canonization of Maria Goretti. *The Catechism of the Catholic Church* reminds, "Either man governs his passions and finds peace, or he lets himself be dominated by them and becomes unhappy" (CCC, 2339). Also it is necessary to follow a rule of life which "requires strength, constant attention, as well as a courageous renunciation to the seductions of the world. We must show an unceasing vigilance which we must abandon on no account up to the end of our earthly journey. A struggle against the self is required, which we can liken to a slow and long martyrdom. The Gospels clearly exhort us to this struggle: The kingdom of Heaven suffers violence, and the violent take it by force (Mt 11: 12)" (John Paul II, September 29, 1991).

In order to create a climate favorable to chastity it is important to practice modesty in vision, speech, action, and dress. By these virtues the individual is respected and loved for himself, instead of being regarded and treated as an object of pleasure. Thus parents should be on guard that certain fashions do not violate the entrance to the house, particularly through the misuse of mass media. Children and adolescents should be encouraged to value and practice self-mastery and self-restraint, to look at others with respect, to live in orderly fashion, to make personal sacrifices in a spirit of love for God and generosity for others, without stifling feelings and tendencies but channeling them into a virtuous life (Cf. Pontifical Council for the Family, op. cit., n. 56-58). In following the example of Saint Maria Goretti, young people will discover "the value of the truth which liberates man from the slavery of material realities," and they will be able to "savor the taste of the genuine beauty and good which overcomes evil" (John Paul II, op. cit.).

Saint Maria Goretti, intercede for us. Since "purity of heart is the precondition of the vision of God... and demands prayer, the practice of chastity, purity of intention and of vision" (*Catechism of the Catholic Church*, 2519 and 2532), obtain for us from God these graces which will lead us to eternal life!

Dom Antoine Marie, O.S.B.

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Women in the streets of Brazil, the atomic bomb in Hiroshima, Fr. Gobbi with Pope John Paul II, the three children of Fatima

The Power of the Rosary

A thinking prayer

On October 7, 1983, Our Lady said to Father Gobbi: *Beloved sons, in the battle in which you are daily engaged against Satan and his crafty and dangerous seductions, and against the mighty armies of evil, apart from the special help given you by the angels of the Lord, it is necessary for you to employ a weapon which is both secure and invincible. This weapon is your prayer.*

Prayer possesses a potent force and starts a chain reaction in good that is far more powerful than any atomic reaction.

The prayer of my predilection is the holy rosary. For this reason, in my apparitions I always ask that it be recited... (275)

Why is the holy rosary so efficacious? There are many, many reasons.

Pontmain during World War II

On January 17, 1871, the Mother of God appeared to four children at Pontmain, about 180 miles west of Paris. Everyone prayed the rosary; and the children reported that every time they prayed the rosary, the image of Mary increased in size. Mary encouraged their prayer, saying, "Pray, my children, God will hear you in a short time. My Son permits Himself to be moved." They did as Mary asked: they prayed the rosary. And as if by magic, the westward sweep of the German armies halted. And within ten days an armistice was signed, on January 28, 1871. In gratitude to the Mother of God for her intervention, the French nation built the Basilica of Our Lady at Pontmain.

Apparitions at Fatima

On May 13, 1917, Our Lady appeared to three children in Fatima, Portugal.

In every one of the six Fatima apparitions, the Mother of God gave mankind the antidote to the world poison of Atheistic Communism, namely, the rosary! In fact in the last apparition in October, Our Lady appeared as the Queen of the Most Holy Rosary.

"Pray the rosary daily" was her request. But again, few heeded it. So World War II followed.

The rosary

Our Lady knows that you cannot be thinking day in and day out on the mysteries of Our Lord's life and not be changed, for the thoughts that enfold you are the thoughts that mold you. Our Lady knows that. Hence her ardent requests for our saying the rosary.

What Our Lady seeks – and the Church and the Gospel – is Renewal, which is a change of hearts. That is why she asks for the rosary, for the rosary renews hearts, changes people; and when people change, society will change.

My mind wanders

One of the greatest objections to the rosary is precisely because it

is a thinking prayer. Some will say, "I don't like to think." Or "I can't concentrate on the mysteries. My mind wanders. That's why I quit saying the rosary."

I think the trouble here is that too often we try to intellectualize the mysteries. We peer into them to extract lessons from them. Rather, we should just look at the mysteries of the rosary in the Ignatian sense of contemplation. St. Ignatius said, "just look at the scenes of Our Lord's life without trying to pull out all kinds of lessons and applications to your life." Just be there, like watching the TV series *"You were there."* The lessons and applications will come spontaneously.

Too repetitious

Once a young lady told Archbishop Fulton J. Sheen that she would never say the rosary, for anyone who keeps saying the same thing over and over again can't be sincere. The Archbishop asked her if she were engaged. She answered yes.

"Does your fiancé love you?"

"Of course."

"How do you know?"

"He told me so."

"Did he tell you just once?"

"Of course not."

"Did he tell you twice?"

"He's told me a hundred times that he loves me."

"Oh, I wouldn't marry him. He can't be sincere – saying the same thing over and over again."

The truth is, repetition is the language of love. Repetition does not create monotony; in fact it creates stability; it reaffirms; even serves as a cushion against the future shock of change. When a mother says to her child, "I love you," the child wants to hear it again and again.

Monotony is eliminated, not by constant change, but by attention and sincerity and purpose. If golf were only hitting a ball, it would be worse than monotonous. But give it a purpose; have a green and a cup to shoot for, ah, then it becomes a wonderful game.

Miracles

One day, **Dr. Carlos Finlay** returned home very late at night. He was tired and sleepy, when he remembered that he had not said his rosary that day. He always prayed the rosary daily. So he devoutly began to say his rosary. A buzzing mosquito flew persistently around his head, forcing him to divert his attention many times.

Suddenly, as if inspired by the Blessed Virgin, to whom he was addressing this prayer, the idea, which made him famous, came into his mind that the mosquito is the transmitting agent of yellow fever and malaria. He

acted on this theory and proved it to be correct. This concluded a long series of efforts and investigations by numerous scientists for an answer to malaria. Thus was the way paved for the completion of the Panama Canal.

The great Austrian composer, **Franz Haydn**, told his admirers: "When, in the course of composing a work, I feel myself bogged and get no inspiration, I take my beads and start praying the rosary. Soon my mind becomes loaded with so many melodies that I am able to notate but a few only."

Frederick Ozanan, founder of the St. Vincent de Paul Society for giving spiritual and material help to the poor, was an unbeliever when young. One day he entered a church in Paris. It was empty except for an old man, praying the rosary in front of an altar. He went near to get a closer look at this man and discovered that it was his professor **Ampere** who was saying the rosary.

Ampere was a great mathematician and physicist who created the science of electro-dynamics and invented among other things the means of sending telegraphic messages. Yet Ampere prayed the rosary so devoutly that Ozanan was convinced that the religion which Ampere followed was true. Later, after his conversion to the Catholic faith, Ozanan often said: "The rosary of Ampere did me more good than all the books and sermons." Ozanan is now up for beatification.

Maryknoll Bishop **James E. Walsh** in a letter to Father Paul R. Milde, O.S.B., described how saying the rosary sustained and consoled him during his years of confinement in a Chinese prison.

"My great support during twelve years of imprisonment was the rosary. I had no religious books and could not obtain any, so it was impossible for me to celebrate Mass or recite the Breviary.

"Privation is the keynote of prison life. With no facilities on hand except air to breathe and bare walls to contemplate, the situation appears gloomy. No place to go... nothing to do... endless monotony to look forward to... the prospect is bleak. What to do under these conditions? From long habit the answer with me was prompt and automatic. Turn to the rosary of course. Fall back on the rosary.

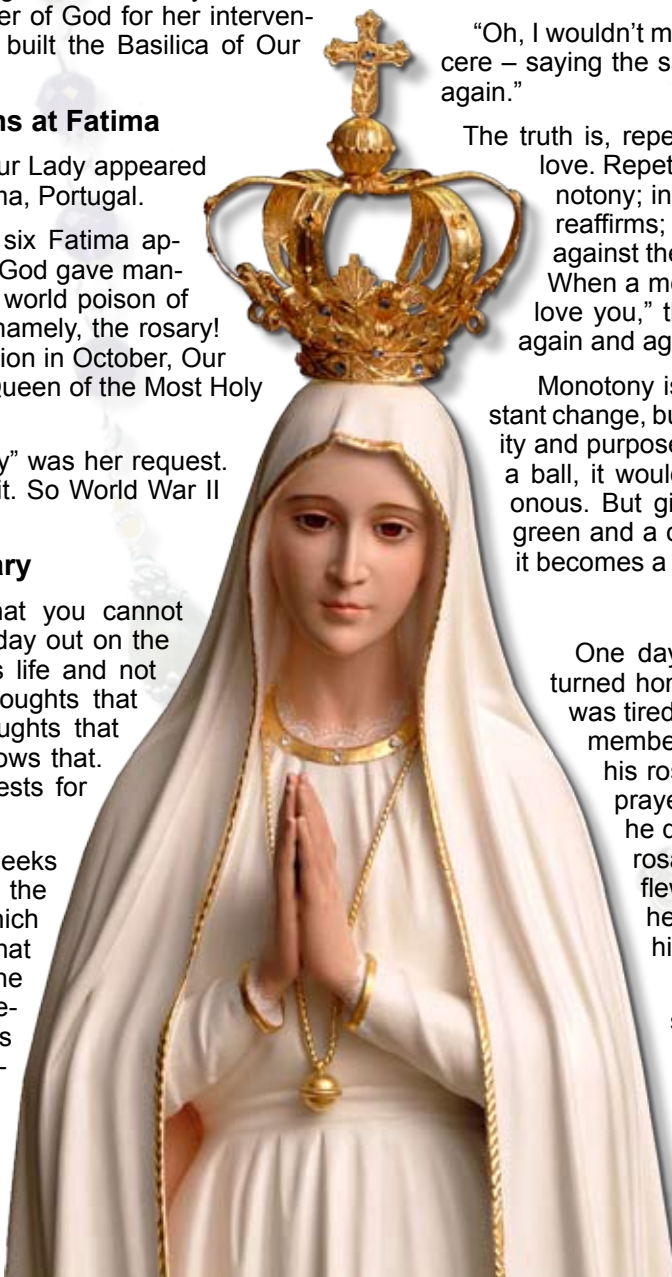
"The rosary sustained me when other means were lacking. It came to my aid whenever I felt oppressed by any trouble. It was my never-failing lifeline all through my prison years."

One of the great generals of World War I was Marshal **Fredinand Foch**. His mother was a companion of St. Bernadette of Lourdes. Together with Bernadette, she always prayed the rosary at the cave at Massabielle. "Always," she used to tell him, "be faithful to your rosary. Never let a day go by without reciting it devoutly." Each evening they recited it together.

When World War I broke out, her son led the armies of France, and his great victories were in no small part due to his fidelity to praying the rosary every day. He died grasping his rosary.

In *Our Sunday Visitor* I spotted a notice of how the rosary had brought a priest back to his priesthood. "Attributing his readmission to the priesthood to the rosary, **Father William Blazewicz** stood before his congregation at the Sacred Heart Parish in Mondovi, Wis., and told them the story of losing his faith and regaining it." (5/14/89).

Oh, the power of the rosary! It has such power, not only because thinking on the mysteries of Our



Lord's life can change us, but especially because Mary makes the rosary her prayer and prays with us.

When in each Hail Mary we say, "Holy Mary, Mother of God, pray for us sinners..." Mary accedes to our request and joins her prayers to ours thus making the rosary most powerful. As she told Fr. Gobbi once, "You ask me to pray for you fifty times. I hear your prayer and pray with you. And so your prayer becomes all powerful, for my Son will deny me nothing."

St. Louis de Montfort wrote: "If you say the rosary faithfully until death, I do assure you that, in spite of the gravity of your sins, 'you shall receive a never fading crown of glory.' Even if you are on the brink of damnation, even if you have one foot in Hell, even if you have sold your soul to the devil... sooner or later you will be converted and will amend your life and save your soul. IF – and mark well what I say – IF YOU SAY THE ROSARY DEVOUTLY EVERY DAY OF YOUR LIFE..." (p.12)

The saints have called the daily praying of the rosary a sign of predestination to Heaven. And the writings of the saints contain no doctrinal error.

Power of the Rosary for Nations

Japan: the rosary of Hiroshima

At 2:45 a.m. on August 6, 1945, a B-20 took off from the island of Tinian to drop the first atomic bomb on Japan. At 8:15 a.m. the bomb exploded eight city blocks from the Jesuit Church of Our Lady's Assumption in Hiroshima. Half a million people were wiped out. All that was left was darkness, blood, burns, moans, fire and spreading terror.

However, the church and the four Jesuit fathers stationed there survived: Fathers' Hugo Lassalle, Kleinsorge, Cieslik and Schiffer. According to experts they "ought to be dead," being as they were within the most deadly one-mile radius of the explosion.

The miracle of their survival, their devotion to Our Lady, their church dedicated to her Assumption, made it clear to these survivors that this was more than coincidence. It taught them the power of Mary and her prayer, the rosary.

Austria: the miracle of the Russian pullout

At the end of World War II, the allies did a nasty thing: they turned Catholic Austria over to the Russians. The Austrians tolerated this Soviet domination for three years, but that was enough. They wanted the Soviets out of their country. But what could Austria do: seven million against 220,000 million?

Than a priest, Pater Petrus, remembered Don John of Austria. Outnumbered three to one, Don John led the Papal, Venetian, and Spanish ships against the Turks at Lepanto, and through the power of the rosary miraculously defeated them. So Pater Petrus called for a rosary crusade against the Soviets. He asked for a tithe: that ten percent of all Austrians, 700,000, would pledge to say the rosary daily for the Soviets to leave their country.

For seven years the Austrians prayed the rosary. Then, on May 13, the anniversary of the apparition at Fatima in 1955, the Russians left Austria.

Al Williams, former custodian of the National Pilgrim Statue of Our Lady of Fatima, heard me tell this story once. He said to me, "You know, Father, I am Austrian. Well, three months before Therese Neumann died, I visited her (June 18, 1962). One question I asked her was, 'Why did the Russians leave Austria?' She told me, 'Verily, verily, it was the rosaries of the Austrian people.'"

John Cortes, brilliant writer and diplomat of the 19th century wrote: "Those who pray do more for the world than those who fight. If the world is going from bad to worse, it is because there are more battles than prayers."

Brazil: Why not the way of Cuba?

One night in mid-1962, Dona Amelia Bastos listened to her husband and a band of anti-Reds discuss the looming threat of Communism. "I suddenly decided," she said, "that politics had become too important to be left entirely to men... Moreover, who has more at stake in what's happening to our country than we women?"

She formed CAMDE (Campaign of Women for Democracy). In Belo Horizonte, 20,000 women reciting the rosary aloud broke up the leftist meeting there. In Sao Paulo, 600,000 women praying the rosary in one of the most moving demonstrations in Brazilian history, sounded the death knell of the Communist revolution.

These women with rosaries in their hands or around their necks, issued a 1300 word proclamation:

This nation which God has given us, immense and marvelous it is, is in extreme danger. We have allowed men of limitless ambition, without Christian faith or scruples, to bring our people misery, destroying our economy, disturbing our social peace, to create hate and despair. They have infiltrated our nation, our government, our armed forces and even our churches...

Mother of God, preserve us from the fate and suffering of the martyred women of Cuba, Poland, Hungary and other enslaved nations!

Our Lady at Fatima said that if her requests were not heard that the errors of Russia would spread all over the world even to the United States. Well, it has happened here. Whoever would have believed that Americans would have defended the right to murder unborn children, to hold up homosexuality as an alternative lifestyle? That the Supreme Court of our nation would outlaw God from our schools, legitimize hard-core pornography, and so on and on.

(Editorial Staff: This same situation has spread all around the world, in every continent.)

And who has more at stake here than the women of our nation? Please God, may they, like the women of Brazil, take the lead in getting our country back from the forces that would destroy it. And may they use the weaponry, recommended by Our Lady, and used by the women of Brazil: the rosary! Not just the private rosary, but the family rosary, for it is the family that is threatened.

...frequently recite the holy rosary! Then the powerful Red Dragon will be shackled by this chain, and his margin of action will become ever more restricted. In the end he will be left impotent and harmless. The miracle of the triumph of my Immaculate Heart will be made manifest to all.

(Our Lady to Fr. Gobbi 10/7/83)

By Rev. Albert J.M. Shamon



Franz Haydn



St. Dominic receives the rosary from Our Lady



The Holy Death

In Los Angeles, California, and in other cities in the United States and Mexico where the Latino population is more numerous, a new and disturbing object of worship is emerging. It is called *la Santa Muerte*, or the "Holy Death." This cult has been the cause of much friction and confusion on the part of Latino Catholics who are not strong in their faith.

Many believe that the Holy Death is a "Saint" who will bring them health, good luck and other commodities. She is very popular with drug dealers and prostitutes, homosexuals and those in legitimate but dangerous nighttime work, such as security guards, police officers and taxi drivers. But also there are many Catholics who are becoming involved in praying to and worshipping her.

A handful of storefront "shrines" have been set up with statues of the Holy Death portrayed as a female grim reaper dressed in robes with a skull for a face. Followers leave gifts of cigars, cigarettes, tequila, drugs, money and other items. The rites used in this cult-worship mirror traditional Catholic devotions to the Virgin Mary. The image or statue itself bears a startling resemblance to that of the Virgin Mary, from her posture to the manner in which she is dressed. The only difference is that her face is a gruesome skull.

This satanic cult wishes to twist the faith of believers who have a special love for Mary – the Holy Death is a betrayal and deformation of that belief. Satan wishes to desecrate and blaspheme the Virgin Mary. Prayers to her even mimic those used by Catholics to the Virgin Mary: "Blessed and glorious mother, Angel of Death, we ask you to protect us."

Catholic officials in North America have certainly taken notice of the Holy Death's growing popularity. In consequence, they have encouraged priests with a large population of Latino faithful to address the so-called saint's rise in popularity from the pulpit. Some of the people involved in this cult have experienced a sort of healing and so the Holy Death has been credited with "miracles." A Catholic who is informed in his faith, however, would know that when one makes a pact or promise to Satan, there is always a heavy price to

pay. Those who become entangled in the web of deceit formed by this cult have experienced major problems such as loss of faith, involvement with drugs, alcohol and broken families.

Father Marco Mercado, of the Good Shepherd Catholic Church in Little Village, Chicago, visits his parishioner's homes occasionally. As is common in Mexican residences, there was an altar with several Catholic saints. One statue, however, stood out: the Holy Death. Father Mercado recalls telling the parishioner, "This is not at all connected with the Catholic faith."

Father Oscar Cantu of Houston, Texas says he has watched the Holy Death gain popularity in his largely Mexican-American community, particularly among poor, uneducated immigrants. Father Cantu says he has made clear to his members that the cult of the Holy Death is in conflict with the Church's teaching.

Catholic priests in the center of Mexico City are giving sermons about Rome's take on the issue, that "death is a phenomenon, not a saint or an angel." Last month, 500 Catholics from three parishes held an outdoor Mass near one of the Holy Death shrines to show they reject the movement, Roman said. Cardinal Norberto Rivera Carrera said, "We celebrate life and not death" when responding to questions about the sect.

Fr. Rubin Avela Enrique of Mexico says that, "the people don't really know their Christian doctrine, so they become confused. They create a doctrine of convenience, asking a kind of protection (and acceptance of anti-Christian lifestyles). This is a false protection, as these beliefs are linked to magic and esoteric practices."

– Editorial Staff



Social Credit, for a healthy economy

by Louis Even

New readers of the "Michael" Journal may be puzzled by the new ideas contained in this paper as regards economics and finance, even though the ideas seem logical and their application would bring a ray of hope into their lives. Where do these theories, that are so different from what is practiced today, come from? What is this "Social Credit", a term that is not even mentioned in the today's economic textbooks? Could it be a stroke of inspiration from the editors of "Michael"?

No. The "Michael" Journal certainly spreads with much fervour what it considers to be an illuminating revelation and a discovery that arrived at the right moment. It would settle most of the problems of a economic and social nature that cause anguish in our world, when today's huge progress should open new horizons. But the "Michael" Journal is not the author of this revelation.

C.H. Douglas

In regards the birth of Social Credit, there is only one name, a man of genius, a Scot named Clifford Hugh Douglas.

Douglas was an engineer by trade, a brilliant engineer who was entrusted with important projects. He was Chief Engineer and Manager for the British Westinghouse Company in India. In South America, he was Deputy Chief Electrical Engineer for the Buenos Aires and Pacific Railway and in England, was employed on the construction of the London Post Office Tube Railway. During World War I, he was Assistant Superintendent at the Royal Aircraft Factory in Farnborough, England.

Douglas was also an expert in cost price accounting. It is for this that the British Government asked him to go to Farnborough in 1916 to sort out "a certain amount of muddle" in the Aircraft Factory's accounts.

Douglas never bore the title of economist; he would have considered this as an insult anyway because of the mountain of errors, based on false premises, in economic teaching in universities. Yet, Douglas was actually the greatest economist of all times, with his diagnosis of the major flaw in the economics of today and the proposals that he formulated to solve them.

A disciple of Aristotle in philosophy, Douglas considered the various functions of the economy in relation with their proper ends and he subordinated appropriate means to these ends. He did it as an engineer, proposing ways that were honest, simple, and potentially efficient. He also has an absolute respect of natural and moral laws. There is, he said, a "canon" that cannot be violated. Douglas was also concerned about preserving individual freedom and responsibility and about restoring rights to every individual. Institutions of every nature — political, economic, social — must serve the individual and not dominate or choke him. Also they cannot hinder his freedom of choice and dictate his way of life.

These principles and concerns of the human person are the least of the worries of our present monopoly of credit and the industrial giants that created or helped to foster this monopoly. These principles would put financial credit at the service of the skills of the population. Gradually, the massive and depersonalizing methods of hiring could give way to free associations that would take on the responsibility of supplying goods and services that answer the needs of the population. The individual would regain the freedom to accept or refuse his personal participation in every undertaking that asks for his assistance.

The monopoly of money and credit, and its loyal supporters quickly saw in Douglas's proposals a threat to their privileged situation, which they absolutely wanted to maintain, even though it was harmful to the community. They therefore made use of their powerful influence over means of communication, governments, institutions and men in high places, to boycott the teaching of

Douglas. First, it was a conspiracy of silence; then a false representation of Douglas' theories in order to discredit them. After they threw people into confusion by degrading the term "Social Credit." Then after this, they pushed ambitious people to use this term to start a political party.

But Douglas left writings and made disciples in several countries, including Canada. These disciples continue to diffuse his teaching. The accumulation of the bad fruits of an unsound system cannot fail to force the governments to admit, even reluctantly, many assertions of Douglas against which the whole cohort of economists rose up. Thus, the gold standard myth has disappeared from national currencies and the monetary function of gold has become less and less important on the international level. And what did they do with this other sacred cow of the balanced budget? Governments were forced to disregard this so-called necessity, which was taught as a matter of life or death by orthodox economists. If governments did not have recourse to unbalanced budgets, all economic life would have been killed with the present financial system.



**Clifford Hugh Douglas (1879-1952)
the founder of the Social Credit school**

When governments are in trouble, they borrow something from Douglas's teaching but afterwards they cook it in the sauce of the present system, just like in the case of budgets, when Keynes was the cook. And because of this manipulation, instead of having a financial reflection of reality, the creation of public wealth is expressed by an increase in public debt. This is why Douglas's disciples must be able to distinguish what is reality and not take any social security measure for authentic Social Credit.

A tranquilizer may relieve a suffering person but it does not cure him. The present system may have recourse to all kinds of pills but it remains sick. Social Credit would create a healthy economy and this is infinitely better than the current situation.

It was during the First World War that the engineer C. H. Douglas, with the experience of several past jobs done in India and elsewhere, carefully examined the financial sector of the economic system. He researched its laws and worked out appropriate measures so that the economic system could fulfill its proper function. This work was completed in 1917 and the first writings of Douglas on this subject were published in 1918 in the form of articles in reviews and in the economic section of newspapers; then in the book *Economic Democracy* which was first published in 1919. Other books and pamphlets followed, accompanied by lectures in England, Australia, Japan, Sweden, and Canada. Douglas died on the feast of Saint Michael on September 29, 1952.

Credit

Social Credit is not a fabrication of the mind based on unrealistic expectations. It is the fruit of discovery made and analyzed by a superior mind.

Douglas was able to discover facts and defects in the working of the present capitalist system; flaws inherent in the bookkeeping of the price system, even if this bookkeeping was accurate. Also he analyzed the defects related to the perversion of the ends and means in economic functions. He was able to examine how these defects harm the smooth running of the social and economic organism. He drew conclusions and these showed how to rehabilitate capitalism and how to make it a wonderful servant of individuals and community alike. Thus it would be liberation for all and the population would accept it, instead of looking for solutions in Fabianist or Marxist socialism which are tyrannical and degrading.

Let us mention some of the discoveries that led Douglas to enunciate his Social Credit proposals.

The first discovery concerns credit. During the completion of the work he was in charge of as an engineer, he had more than once been told to postpone the work because of the lack of financial credit. These jobs were easily feasible physically and the local population needed them badly but they had to be stopped, not because of a lack of manpower or materials, but because of a lack of money. This was certainly not very bright. What was the problem with money, that the presence or absence of it conditions the lives of men, as though it was an inevitable natural phenomenon?

Douglas soon discovered that virtually all the money upon which economic life depends is nothing but mere entries in bank ledgers, credited to borrowers. Not palpable money (cash), but credits that circulate through cheques, transferring sums from one account to the other. Why limit the freeing of these credits, when it is the only thing missing to make use of the productive capacity and to answer real needs?

Then, not long afterwards, he discovered that the true base of any money — either coins, cash or cheques — is the productive capacity of the nation. The gold standard as the basis of money does not make sense. When someone wants to make bread, he does not dig to find metal but rather cultivates a field and sows wheat.

And since the basis of financial credit, the productive capacity, is almost limitless today (at least in regards the basic needs), restricting financial credit to make use of these possibilities of production (as long as they are not exhausted or as long as basic human needs are not answered) is unjustifiable, odious and criminal.

A real social capital

Considering the factors of this modern productive capacity, it is obvious that its growth is more often due to the use of machines that are becoming more sophisticated and less due to the use of human labour. The biggest real capital of production is not money but machinery. The progress made during the centuries, especially during the last two centuries, when the driving force of steam replaced workers, horses were replaced by watermills and windmills which were also replaced by driven machines. Mankind was entering the era of motorization which has greatly expanded since that time with electric motors and internal combustion engines. We are now entering the era of automation.

But this progress, this succession of inventions and technical improvements, could never have taken place without life in society; an ordered society. This would mean a society that allows the division of labour, specialization, research and the transmission of knowledge. No one human being

(continued on page 9)

A social dividend to all, based on the social capital of all

(continued from page 8)

can pretend to be, more than any other person, the owner of all these community assets which are inherited from past generations. All the members of society are co-heirs to these assets and they must all benefit equally from them. To limit these benefits only to investors and employees, who make this great common capital yield, is an injustice towards the rest of the community.

A social dividend to all

It is from these situations that Douglas draws his proposal of a periodical dividend to every citizen, whether this person is employed or not in production. Because of progress, which is a common good that is very important in today's production when human labour now is less required, purchasing power must be made up of dividends to all and not only to salaries linked to employment. Douglas explains: "The distribution of consumer money to individuals shall be progressively less dependent upon employment. That is to say that the dividend shall progressively displace the wage and salary, as productive capacity increases per man-hour." The simple reason is that this increase is the fruit of progress (common capital) and not the fruits of the greater effort of the employees.

Here is something that clashes head-on with the financial regulation that states that all distribution of purchasing power must be bound to participation in production. It also goes against the call for higher wages, which are the reward for human effort, since human effort diminishes in length and intensity because of progress.

The fact that financial credit is based on productive capacity and this alone is due in large part to a community inheritance, suggests that the status of capitalist must be granted to every member of society, from the cradle to the grave. The practical modes of implementing this status must be adapted to the type of economy of the particular country that adopts this philosophy of distribution.

Our "Michael" Journal has often written about this dividend to all and will continue to do so. But let us point out this for now: Douglas studied the economic situation, drew conclusions and looked for solutions. He did it as a realist, in a logical way and by respecting the dignity of the human person. In presenting his principles, he did not refer to what Catholic sociologists call "the social doctrine of the Church" (Douglas himself was an Anglican but he highly respected Catholic teachings). It is nevertheless the implementation of Douglas's Social Credit proposals that would best allow the realization of many points of the social doctrine of the Church.

One only has to think about what attention is paid today to the social function of private property: who cares about it? Yet, this function is more relevant than ever in a world where the means of production is owned by less and less people and only 8 people out of 20 can get an income through employment in production. Will not the social dividend to each and every individual automatically ensure them a share in the fruit of private enterprise?

No wonder that Social Credit introduced by Douglas lends itself better to the principles of a just and human economy, since the present economic organism is vitiated by a financial system of economic life; Douglas rejects this falsehood categorically. Facts and truth are more useful and are more able to coincide with natural, human and Christian principles.

A fundamental right

Let us recall the words of Pope Pius XII, taken from his famous Pentecost radio-address of June 1, 1941:

"Material goods have been created by God to meet the needs of all men and must be at the disposal of all of them, as justice and charity require.

"Every man indeed, as a reason-gifted being,

has, from nature, the fundamental right to make use of the material goods of the earth, though it is reserved to human will and the juridical forms of the peoples to regulate, with more detail, the practical realization of that right."

Douglas does not use this text but the development of his thesis brings him to the same conclusion: that each person is entitled to a share in the material goods that the economy of a country can provide. And his mechanism of the periodical dividend to each citizen, which he says can ensure at least the basic necessities of life, is a wonderful "juridical form" for the practical realization of that right.

This dividend has no conditions; it forgets or punishes no one. It does not harm the interest of any person. Compare it with governments who struggle with all kinds of taxes in an effort to hide the nauseating wounds, without attacking the cancerous financial system that causes these wounds.

Prices

Douglas wrote that any financial reform that ignores the price issue is doomed to failure. What would be the use of a reform that increases the



**Louis Even (1885-1974)
founder of the "Michael" Journal**

revenue of the consumers, if prices also increase? This would be not be more intelligent than wage increases, followed by price or tax increases. Purchasing power is made up of two things: money in the hands of the consumers and prices asked by the retailers for their goods. It is the ratio between these two things that matters. With \$15, you can buy only three-quarters of what is sold for \$20. If the amount of money you have is doubled, you now have \$30 but if the price of the same goods is doubled, they are now sold for \$40. You will therefore find yourself in the same situation as before, being able to buy only three-quarters of the production. This is simple arithmetic.

The ideal example is a ratio of one, the equality between the means of payment and the prices. This is precisely one of Douglas's proposals:

"The cash credits of the population of any country shall at any moment be collectively equal to the collective cash prices for consumable goods for sale in that country."

And Douglas adds (we will explain it later in this article): **"whatever the cost price of these goods is."**

Before this proposal, orthodox economists said contemptuously: "Sir, it is so, and it has always been the case; the price of any good is the sum of the money spent during its production, so the total amount of the money distributed to the consumers is always equal to the total of the prices."

A French banker made the same remark last May, while I was presenting Social Credit before a small group in Paris. "The French," he said to me, "do not lack purchasing power, since all the money asked for by prices is previously distributed to the consumers by paying for the costs of production."

Economists have been saying that for over a century but facts have shown the contrary for over a century. The economists do not talk about facts; they only repeat what they consider to be an axiom and they would like to submit facts, even though the facts do not fit. Douglas, on the contrary, first considers the facts and then applies himself to finding an explanation to them. He looks for a way to correct what can be corrected.

"A" cannot buy "A" + "B"

In the case of purchasing power, Douglas explains that the costs incurred during production are divisible into two distinct categories: 1. Money distributed in wages to individuals, therefore to the consumers: he calls these costs "A" payments; 2. Payments made to other organizations for raw materials such as machinery, etc.: Douglas calls these costs "B" payments. Both costs ("A" + "B") are included in the prices. The consumers receive "A" payments but the prices are a compound of "A" + "B". It is evident that "A" cannot buy "A" + "B", unless the consumers receive the equivalent of "B" from a source other than the payments made during production.

The first objection that orthodox economists raise is that, sooner or later, "B" payments become "A" payments, when the other organizations that received the "B" payments distribute these payments to their own employees or shareholders. The trouble with this objection lies precisely in the words "sooner or later", because these objectors do not take into account the time element involved. Douglas does take it into account; as an engineer, he knows that there is no equality between 100 revolutions per hour and 100 revolutions per minute, even if there are 100 revolutions in both cases.

What is called Douglas's "A" + "B" theorem has been the subject of confrontations between economists and the followers of Douglas for years. This can be a topic for an article in future issues of this journal. But the amusing side of this controversy is to see the economists who refuse the explanation given by Douglas of an existing fact and who draw the conclusion that this fact does not exist, instead of looking for a solution to this fact that cannot be denied.

It is indeed undeniable that, despite the accuracy of cost price bookkeeping, the purchasing power of the public is not equal to the prices of the finished goods for sale. The economists themselves, while denying this disparity, advocate economic policies that confirm its existence. Are they not the first to promote exportation and to qualify as favourable the fact of exporting more than what one imports? They certainly do not mean that a country is richer in goods when more goods go out of the country than come in but they say it is a "favourable balance of trade" because these exportations cause more money to enter the country, thus increasing purchasing power and filling the gap to buy domestic production.

Likewise, do they not ask foreign investors and governments to create jobs for the unemployed in work that does not create goods for sale, like capital expenditures — building roads, bridges, factories, etc?

And does not the Government fall into debt for 15 or 20 years for goods that our country can make but cannot pay for, since the production of public goods does not distribute enough money to pay for them in taxes, just as the production of consumer goods does not distribute enough money to pay for them in prices?

This explains why there are so many sales on credit and why individuals have to go into debt to

(continued on page 10)

be able to purchase finished goods. These debts represent money borrowed to make up for the part of the "B" payments that are not yet in the hands of the public when the finished good is put for sale on the market. This happens when the price "A" + "B" arrives at the same time as this finished product.

What would you think of the following reasoning: "All men who are born, have to die, sooner or later. Thus deaths liquidate births. So the population of the world neither increases nor decreases. It is in balance!" You would certainly reply: "Idiot, you do not take into account that the rate of births and deaths are not the same!"

Well, orthodox economists reason like that: they do not take into account the rate of the creation of prices, which is not the same as the rate of the distribution of purchasing power to pay for the total cost of the finished good. There is a price that appears in front of the consumers at the same time as a new finished good appears on the shelves of a store but the elements of purchasing power ("A" payments and "B" payments) reach the public in different periods: some money reaches the consumers, before the finished good is put for sale, some money reaches them after and some money never reaches them.

Correction

This disparity is inherent in the present system. How can it be corrected? Not by falsifying the cost price, which is the result of accurate bookkeeping and which must be recovered in full by the producer if he wants to be able to stay in business and continue to produce. The right way to correct this disparity is to increase purchasing power through another channel, which reaches the consumers directly without going through production, therefore without being included in prices. Another way can be to lower prices to the level of the means of payment in the hands of the consumers. In both cases, the ideal purchasing power would have been reached, a ratio of one; an equality between the prices and means of payment.

Douglas advocated a combination of these two methods. With the dividend based on real rights given to all (as explained above), purchasing power is increased without going through production costs. It is increased through the general discount on every retail price, a discount that is calculated scientifically and that establishes a perfect ratio (equality) between the prices and means of payment. This discount would be compensated to the retailers by the National Credit Office.

All this evidently presupposes the existence of a financial system that is flexible enough to be able to reflect the facts of production and of consumption, to allow free producers to meet the demands of free consumers.

A flexible financial system: this is what Social Credit is all about. Social Credit considers the financial system to be nothing but a matter of bookkeeping and its function must be to serve. It is not meant to lead the economic organism of our nation. This is just, well-ordered and easily feasible as well, as long as one admits that financial credit is based on real credit, that is to say, on the productive capacity of our country, which is social wealth.

The just price

Douglas discovered a truth about prices and this revelation puts him above all economists who only repeat what they read in their textbooks. These textbooks only reproduce what was written in previous textbooks.

Douglas expresses this truth as follows:

"The just price of production is consumption."

This means that the real cost of production is not the same as the financial cost, even though the cost price is accurate.

Considered in real terms, the real cost of a finished good is the total amount of what was consumed during the process of its manufacture. If we consider, for instance, the making of a piece of furniture: the destruction of timber, the use of

The just price of Social Credit is the only way to correct inflation

tools and machinery, the food, clothing and shelter used up by those engaged in its production: these are the physical costs attached to the manufacture of a product. The totality of these physical costs or all the goods and services consumed during the construction of this piece of furniture, constitute its real cost.

If this consumption (wood, wear and tear, retailers food, etc.) is expressed in monetary units, then one obtains the real cost of the finished good expressed in financial terms. This cost can be quite different from the cost price. If the wages distributed for the making of a living room set amount to \$100, this amount is totally included in the cost price. But if the employees spend only one part of this \$100 — lets say \$60 — in consumer goods, the cost price of this set will be \$40 higher than its real cost. On the other hand, if an accident occurs during the making of this set and some employees are injured, their hospitalization will represent more expenditures, so the real cost of the finished set could be also higher than the cost price.

Of course it is impossible to know the real cost of every article produced, for the simple reason that a contractor only knows the expenses incurred by his enterprise. He does not check how those he pays will use this money and this is none of his business, anyway. On the other hand, one can easily know, expressed in monetary units, how much was produced and how much was consumed in our country during one year.

Let us suppose, for example, that national accounts show that in one year the country's total production has reached a value of \$40 billion and that during this time, total consumption reached \$30 billion. One can conclude that while the country has produced \$40 billion of wealth, at the same time, it caused \$30 billion of wealth to disappear (through consumption or depreciation). One then had to consume \$30 billions worth of goods in order to produce \$40 billion. The real cost of the production is therefore only three-quarters of its bookkeeping cost.

Moreover, the authors of this production must recover all their expenditures — \$40 billion — to meet their obligations and stay in business. And yet, the population of the country must pay only for what it consumes. One cannot ask a man to pay for four loaves of bread when he consumes only three. It is the same thing for the population of the country as a whole: one cannot ask it to pay \$40 billion, when it actually consumes only \$30 billion.

This is why Douglas says that the "just"

price of production is the cost of consumption, no matter what its bookkeeping cost. In the example given above, the National Credit Office would decree a 25% general discount on retail prices. The buyer would pay only \$3.00 of what costs the retailer \$4.00. The National Credit Office would pay back to the retailer the \$1 that was discounted.

After this period of one year, the ratio between the cost price (bookkeeping price) and the real cost could be different and the discount will be calculated accordingly but always scientifically. It would be calculated according to statistics, to the facts of production and consumption, resulting from the free facts of free producers and consumers.

The National Credit Office only records these facts; it neither creates or dictates them. Its function is to fulfill the objective set by the law of the country concerning prices: to establish a balance between prices and purchasing power without harming the producers. This objective (the compensated discount) would be as just and social as the other objective of the National Credit Office — the periodical dividend to all.

Except perhaps in temporary situations like wars or natural disasters, consumption cannot be greater than production, so the just price cannot be bigger than the cost price. In a general way, the just price would be lesser than the cost price, since there would be the general discount, which is just the opposite of inflation.

As for the objection that some retailers would be tempted to increase their prices, because people would have more purchasing power because of the dividend, it does not take into account several things: first, competition would continue to exist; second, the modes of implementation of the just price would discourage or neutralize the retailers who want to cheat since these retailers would have either the choice to join this system that is just for all or go out of business.

Besides, once money becomes a simple matter of bookkeeping to express the progress of wealth and its production and consumption, a totally different mentality will replace the mentality of domination by money.

To have an idea of what would become of the relationships between people in the economic, social, and political life, one must consider them in a climate that is rid of financial nonsense and of the tyranny it exercises and imposes.

Louis Even

The 15 promises of Our Lady to those who say the Rosary

1. Whoever shall faithfully serve me by the recitation of the Rosary, shall receive signal graces.
2. I promise my special protection and the greatest graces to all those who shall recite the Rosary.
3. The Rosary shall be a powerful armor against hell, it will destroy vice, decrease sin and defeat heresies.
4. It will cause virtue and good works to flourish; it will obtain for souls the abundant mercy of God; it will withdraw the hearts of people from the love of the world and its vanities and will lift them to the desire of eternal things. Oh, that souls would sanctify themselves by this means.
5. The soul which recommends itself to me by the recitation of the Rosary, shall not perish.
6. Whoever shall recite the Rosary devoutly, applying himself to the consideration of its Sacred Mysteries shall never be conquered by misfortune. God will not chastise him in His justice, he shall not perish by an unprovided death; if he be just, he shall remain in the grace of God, and become worthy of eternal life.
7. Whoever shall have a true devotion for the



Rosary shall not die without the Sacraments of the Church.

8. Those who are faithful to recite the Rosary shall have during their life and at their death the light of God and the plenitude of His graces; at the moment of death they shall participate in the merits of the Saints in Paradise.

9. I shall deliver from purgatory those who have been devoted to the Rosary.

10. The faithful children of the Rosary shall merit a high degree of glory in Heaven.

11. You shall obtain all you ask of me by the recitation of the Rosary.

12. All those who propagate the Holy Rosary shall be aided by me in their necessities.

13. I have obtained from my Divine Son that all the advocates of the Rosary shall have for intercessors the entire celestial court during their life and at the hour of death.

14. All who recite the Rosary are my children, and brothers and sisters of my only Son, Jesus Christ.

15. Devotion of my Rosary is a great sign of predestination.



The Money Myth Exploded

The financial enigma resolved A debt-money system



by Louis Even

"The Money Myth Exploded" was one of the first articles of Louis Even and remains one of the most popular to explain how money is created as a debt by private banks. It is available in the form of an 8-page leaflet (tabloid format) that you can order from the "Michael" office, in several languages: English, French, Spanish, Italian, German, Polish, Portuguese, Arabic, Malagasy.

1. Shipwreck survivors

An explosion had blown their ship apart. Each one grasped the first bit of wreckage that came to hand. And when it was over, there were five left, five men huddled on a raft which the waves carried along at their will. As for the other victims of the disaster, there was no sign of them.

Hour after long hour their eyes searched the horizon. Would some passing ship sight them? Would their make-shift raft finds its way to some friendly shore?



Suddenly a cry rang out: "Land! Look! Over there, in the direction the waves are carrying us!"

And as the vague silhouette proved itself to be in fact, the outline of a shore, the figures on the raft danced with joy.

They were five men. There was Frank, the carpenter, big and energetic. It was he who had first cried, "Land!"

Then Paul, a farmer. You can see him, front and left in the picture, on his knees, one hand against the floor and the other gripping the mast of the raft.

Next is Jim, an animal breeder; he's the one in the striped pants, kneeling and gazing in the direction of land.

Then there is Harry, an agriculturist, a little on the stout side, seated on a trunk salvaged from the wreck.

And finally Tom, a prospector and a mineralogist; he is the merry fellow standing in the rear of the picture with his hand on the carpenter's shoulder.

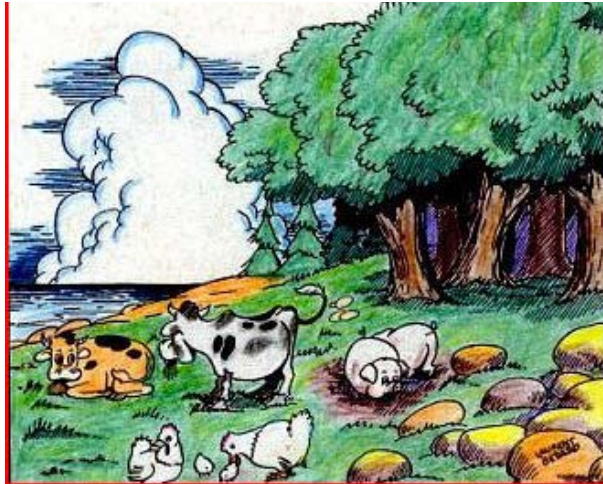
2. A providential island

To these five men, setting foot on land was like returning to life from the grave.

When they had dried and warmed themselves their first impulse was to explore this little island on to which they had been cast, far from civilization.

A quick survey was sufficient to raise their spirit. The island was not a barren rock. True enough, they were the only men on it at the moment. But judging from the herds of semi-domesticated animals they encountered, there must have been men here at some time before them. Jim, the animal breeder, was sure he could com-

pletely domesticate them and put them to good service.



Paul found the island's soil, for the most part, to be quite suitable for cultivation.

Harry discovered some fruit trees which, if properly tended, would give good harvests.

Most important were the large stands of timber containing many types of wood. Frank, without too much difficulty, would be able to build houses for the little community.

As for Tom, the prospector, the rock formations of the island showed signs of rich mineral deposits. Lacking the tools, Tom still felt his ingenuity and initiative could produce metals from the ores.

So each could serve the common good with his special talent. All agreed to call the place Salvation Island. All gave thanks to Providence for the reasonably happy ending to what could have been stark tragedy.

3. True wealth

Here are the men at work.

The carpenter builds houses and makes furniture. At first they find their food where they can. But soon the fields are tilled and seeded, and the farmer has his crops.

As season follows season Salvation Island, the heritage of the five men, became richer and richer.

Its wealth was not that of gold or of paper bank notes but one of true value; a wealth of food and clothing and shelter, of all the things to meet human needs.

Each man worked at his own trade. Whatever surpluses he might have of his own produce, he exchanged for the surplus products of the others.



Life wasn't always as smooth and complete as they could have wished it to be. They lacked many of the things to which they had been accustomed in civilization. But their lot could have been a great deal worse.

Besides, all had experienced the depression in Canada. They still remembered the empty bellies next to stores crammed with food.

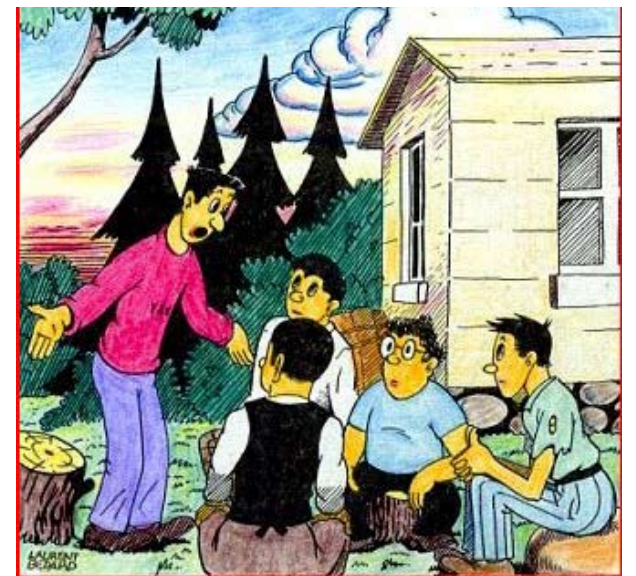
At least, on Salvation Island, they weren't forced to watch the things they needed rot before their eyes. Taxes were unknown here. Nor did they go in constant fear of seizure by the bailiff. They worked hard but at least they could enjoy the fruits of their toil.

So they developed the island, thanking God and hoping for the day of reunion with their families, still in possession of life and health, those two greatest of blessings.

4. A serious inconvenience

The men often got together to talk over their affairs.

Under the simple economic system which had developed, one thing was beginning to bother them more and more; they had no form of money. Barter, the direct exchange of goods for goods, had its drawbacks. The products to be exchanged were not always at hand when a trade was discussed. For example, wood delivered to the farmer in winter could not be paid for in potatoes until six months later.



Sometimes one man had an article of considerable size which he wished to exchange for a number of smaller articles produced by different men at different times.

All this complicated business and laid a heavy burden on the memory. With a monetary system, however, each one could sell his products to the others for money. With this money he could buy from the others the things he wanted when he wished and also when they were available.

It was agreed that a system of money would indeed be very convenient. But none of them knew how to set up such a system. They knew how to produce true wealth – goods. But how to produce money, the symbol of this wealth, was something quite beyond them. They were ignorant of the origin of money and although they needed it, they didn't know how to produce it. Certainly, many men of education would have been in the same boat; all our governments were in the same predicament during the ten years prior to the war. The only thing the country lacked at that time was money and the governments apparently didn't know what to do to get it.

5. Arrival of a refugee

One evening, when our boys were sitting on the beach going over their problem for the hundredth time, they suddenly saw a small boat approaching with a solitary man at the oars.

They learned that he was the only survivor of a wreck. His name was Oliver.

Delighted to have a new companion, they provided him with the best that they had and took him on an inspection tour of the colony.

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(continued from page 11)

"Even though we're lost and cut off from the rest of the world," they told him, "we haven't too much to complain about. The earth and the forest are good to us. We lack only one thing – money. That would make it easier for us to exchange our products."



"Well, you can thank Providence," replied Oliver, "because I am a banker and in no time at all, I'll set up a system of money guaranteed to satisfy you. Then you'll have everything that people in civilization have."

A banker!... A BANKER!... An angel coming down out of the clouds couldn't have inspired more reverence and respect in our men. For after all, aren't we accustomed to genuflect before bankers, these men who control the lifeblood of finance?

6. Civilization's god

"Mr. Oliver, as our banker, your only occupation on this island will be to look after our money; no manual labour."

"I shall, like every other banker, carry out to complete satisfaction my task of forging the community's prosperity."

"Mr. Oliver, we're going to build you a house that will be in keeping with your dignity as a banker. But in the meantime, do you mind if we lodge you in the building that we use for our get-togethers?"

"That will suit me, my friends. But first of all, unload the boat. There's paper and a printing press, complete with ink and type and there is a little barrel which I exhort you to treat with the greatest care."

They unloaded everything. The small barrel aroused intense curiosity in our good fellows.

"This barrel," Oliver announced, "contains a treasure beyond dreams. It is full of... gold!"



Full of gold! The five all but swooned. The god of civilization here on Salvation Island! The yellow god, always hidden, yet terrible in its power, whose presence or absence or slightest caprice could decide the very fate of all the civilized nations!

"Gold! Mr. Oliver, you are indeed a great banker!"

"Oh august majesty! Oh honorable Oliver! Great high priest of the god, gold! Accept our humble homage and receive our oaths of fidelity!"

"Yes, my friends, gold enough for a continent. But gold is not for circulation. Gold must be hidden. Gold is the soul of healthy money and the soul is always invisible. But I'll explain all that when you receive your first supply of money."

7. The secret burial

Before they went their separate ways for the night, Oliver asked them one last question.

"How much money will you need to begin with in order to facilitate trading?"

They looked at one another, then deferentially towards the banker. After a bit of calculation, and with the advice of the kindly financier, they decided that \$200 each would do.

The men parted, exchanging enthusiastic comments. And in spite of the late hour, they spent most of the night lying awake, their imaginations excited by the picture of gold. It was morning before they slept.



As for Oliver, he wasted not a moment. Fatigue was forgotten in the interests of his future as a banker. By dawn's first light, he dug a pit into which he rolled the barrel. He then filled it in, transplanting a small shrub to the spot about which he carefully arranged sod. It was well hidden.

Then he went to work with his little press to turn out a thousand \$1 bills. Watching the clean new banknotes come from his press, the refugee turned banker thought to himself:

"My! How simple it is to make money. All its value comes from the products it will buy. Without produce, these bills are worthless. My five naive customers don't realize that. They actually think that this new money derives its value from gold! Their very ignorance makes me their master."

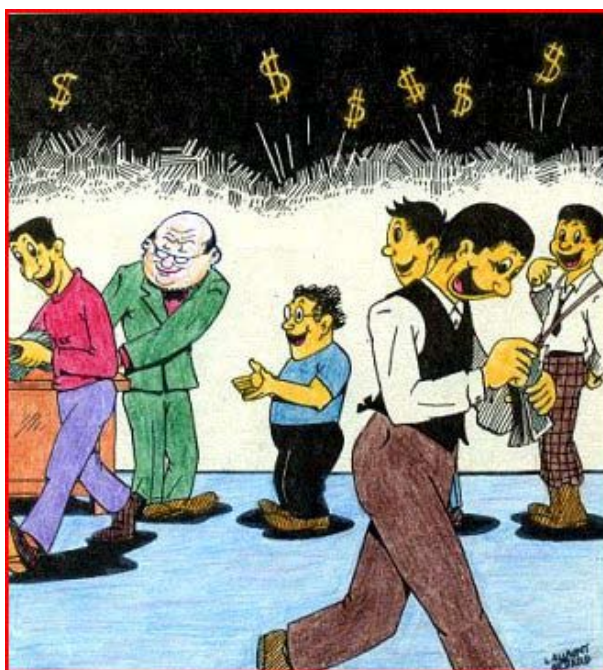
And as evening drew on, the five came to Oliver on the run.

8. Who owns the new money?

Five bundles of new banknotes were sitting on the table.

"Before distributing the money," said the banker, "I would like your attention."

"Now, the basis of all money is gold. And the gold stored away in the vault of my bank is my gold. Consequently, the money is my money. Oh! Don't look so discouraged. I'm going to lend you this money and you're going to use it as you see fit. However, you'll have to pay interest. Considering that money is scarce here, I don't think 8% is unreasonable."



"Oh, that's quite reasonable, Mr. Oliver."

"One last point, my friends. Business is business, even between pals. Before you get the money, each of you must sign a paper. By it you will bind yourselves to pay both interest and cap-

ital under penalty of confiscation of property by me. Oh! This is a mere formality. Your property is of no interest to me. I'm satisfied with money. And I feel sure that I'll get my money and that you'll keep your property."

"That makes sense, Mr. Oliver. We're going to work harder than ever in order to pay you back."

"That's the spirit. And any time you have a problem, you come and see me. Your banker is your best friend. Now here's two hundred dollars for each one of you."

And our five brave fellows went away, their hands full of dollar bills, their heads swimming with the ecstasy of having money.

9. A problem in arithmetic

And so Oliver's money went into circulation on the island. Trade, simplified by money, doubled. Everybody was happy.

And the banker was always greeted with unflinching respect and gratitude.

But now, let's see... Why does Tom, the prospector, look so grave as he sits busily figuring with a pencil and paper? It is because Tom, like the others, has signed an agreement to repay Oliver, in one year's time, the \$200 plus \$16 interest. But Tom has only a few dollars in his pocket and the date of payment is near.



For a long time he wrestled with this problem from his own personal point of view, without success. Finally, he looked at it from the angle of the little community as a whole.

"Taking into consideration everyone on the island as a whole," he mused, "are we capable of meeting our obligations? Oliver turned out a total of \$1000. He's asking in return \$1080. But even if we bring him every dollar bill on the island, we'll still be \$80 short. Nobody made the extra \$80. We turn out produce, not dollar bills. So Oliver can take over the entire island, since all the inhabitants together can't pay him back the total amount of the capital and the interest.

"Even if a few, without any thought for the others, were able to do so, those others would fail. And the turn of the first person spared would come eventually. The banker will have everything. We'd better hold a meeting right away and decide what to do about it."

Tom, with his figures in his hand, had no difficulty in proving the situation. All agreed that they had been duped by the kindly banker. They decided upon a meeting at Oliver's.

10. The benevolent banker

Oliver guessed what was on their minds but he put on his best front. While he listened, the impetuous Frank stated the case for the group.

"How can we pay you \$1080 when there is only \$1000 on the entire island?"

"That's the interest, my friends. Has not your rate of production increased?"

"Sure, but the money hasn't. And it's money you're asking for, not our products. You are the only one who can make money. You've made only \$1000, and yet you ask \$1080. That's an impossibility!"

(continued on page 20)

"Now listen, fellows. Bankers, for the greater good of the community, always adapt themselves to the conditions of the times. I'm going to require only the interest, which is only \$80. You will go on holding the capital."

"Bless you, Mr. Oliver! Are you going to cancel the \$200 each of us owes you?"



"Oh no! I'm sorry but a banker never cancels a debt. You still owe me all the money you borrowed. But you can pay me the interest each year. If you meet the interest payments faithfully each year, I won't push you for the capital. Maybe some won't be able to repay even the interest because of the money changing hands among you. Well, organize yourselves like a nation. Set up a system of money contributions, what we call taxes. Those who have more money will be taxed more; the poor will pay less. See to it that you bring me, in one lump sum, the total of the amount of interest and I'll be satisfied. And your little nation will thrive."

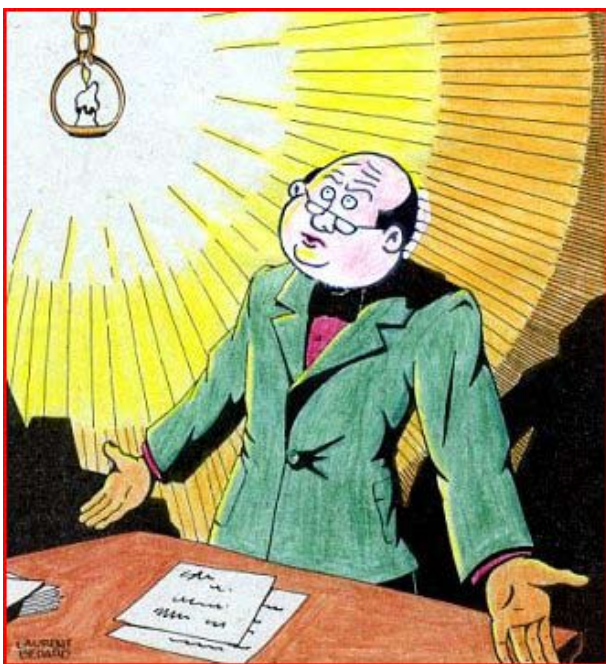
So our boys left, somewhat pacified but still dubious.

11. Oliver exults

Oliver is alone, deep in reflection. His thoughts go something like this:

"Business is good. These boys are good workers but stupid. Their ignorance and naivety is my strength. They ask for money and I give them the chains of bondage. They give me flowers and I pick their pockets."

"True enough, they could mutiny and throw me into the sea. But pshaw! I have their signatures. They're honest and they will honor their pledges. Honest, hardworking people were put into this world to serve the Financiers."



"Oh great Mammon! I feel your banking genius coursing through my entire being! Oh, illustrious master! How right you were when you said: 'Give me control of a nation's money and I won't mind who makes its laws.' I am the master of Salvation Island because I control its money."

"My soul is drunk with enthusiasm and ambition. I feel I could rule the universe. What I, Oliver, have done here, I can do throughout the entire world. Oh! If only I could get off this island! I know how I could govern the world without wearing a crown."

"My supreme delight would be to instill my

philosophy in the minds of those who lead society: bankers, industrialists, politicians, reformers, teachers, journalists – all would be my servants. The masses are content to live in slavery when the elite from among them are constituted to be their overseers."

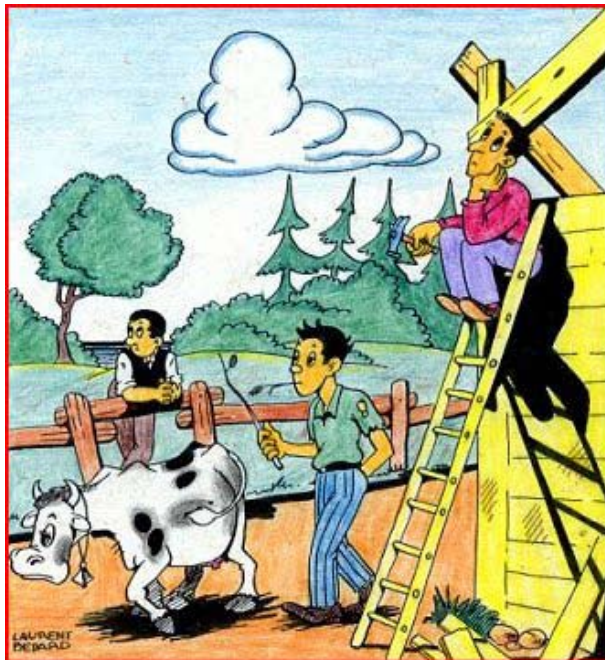
12. The cost of living unbearable

Meanwhile, things went from bad to worse on Salvation Island. Production was up and bartering had dropped to a minimum. Oliver collected his interest regularly. The others had to think of setting money aside for him. Thus, money tended to clot instead of circulating freely.

Those who paid the most in taxes complained against those who paid less. They raised the prices of their goods to compensate for this loss. The unfortunate poor who paid no taxes lamented the high cost of living and bought less.

If one took a salaried job with another, he was continually demanding increases in salary in order to meet the mounting cost of living.

Morale was low. The joy went out of living. No one took an interest in his work. Why should he? Produce sold poorly. When they would make a sale, they had to pay taxes to Oliver. They went without, this was a real crisis. And they accused one another of wanting in charity and of being the cause of the high cost of living.



One day, Harry, sitting in his orchard, pondered over the situation. He finally arrived at the conclusion that this "progress", born of a refugee's monetary system, had spoiled everything on the island. Unquestionably, all five had their faults but Oliver's system seemed to have been specifically designed to bring out the worst in human nature.

Harry decided to demonstrate this to his friends and to unite them for action. He started with Jim, who was not hard to convince. "I'm no genius," he said, "but for a long time now there's been a bad smell about this banker's system."

One by one they came to the same conclusion and they ended up by deciding to have another conference with Oliver.

13. Enslaved by Oliver

A veritable tempest burst about the ears of the banker.

"Money's scarce on the island, fellow, because you take it away from us! We pay you and



pay you and still we owe you as much as at the beginning. We work our heads off! We've the finest land possible and yet we're worse off than before the day of your arrival. Debts! Debts! Up to our necks in debts!"

"Now boys, be reasonable! Your affairs are booming and it's thanks to me. A good banking system is a country's best asset. But if it is to work beneficially, you must have faith in the banker. Come to me as you would to a father... Is it more money that you want? Very well. My barrel of gold is good for many thousands of dollars more. See, I'm going to mortgage your latest acquisitions and lend you another thousand dollars right now."

"So! Now our debt goes up to \$2000! We are going to have twice as much interest to pay for the rest of our lives!"

"Well, yes – but I'll lend you more whenever the value of your property increases. And you'll never pay anything but the interest. You'll lump all your debts into one – what we call a consolidated debt. And you can add to the debt, year after year."

"And raise the taxes, year after year?"

"Obviously. But your revenues also increase every year."

"So then, the more the country develops each year because of our labor, the more the public debt increases!"

"Why, of course! Just as in your country – or in any other part of the civilized world for that matter. The degree of a country's civilization is always gauged by the size of its debt to the bankers."

14. The wolf devours the lambs

"And that's a healthy monetary system, Mr. Oliver?"

"Gentlemen, all sound money is based on gold and it comes from the banks in the form of debts. The national debt is a good thing. It keeps men from becoming too satisfied. It subjugates governments to the supreme and ultimate wisdom, that which is incarnate in bankers. As a banker, I am the torch of civilization here on your little island. I will dictate your politics and regulate your standard of living."

"Mr. Oliver, we're simply uneducated folks but we don't want that kind of civilization here. We'll not borrow another cent off of you. Sound money or not, we don't want any further transactions with you."



"Gentlemen, I deeply regret this very ill-advised decision of yours. But if you break with me, remember, I have your signatures. Repay me everything at once – capital and interest."

"But that's impossible, sir. Even if we give you all the money on the island, we still won't be square with you."

"I can't help that. Did you or did you not sign? Yes? Very well."

"By virtue of the sanctity of contracts, I hereby seize your mortgaged property which was what you agreed to at the time you were so happy to have my help. If you don't want to serve willingly the supreme authority of money, then you'll obey by force. You'll continue to exploit the island but in my interests and under my conditions. Now, get out! You'll get your orders from me tomorrow."

(continued on page 14)

15. Control of the press

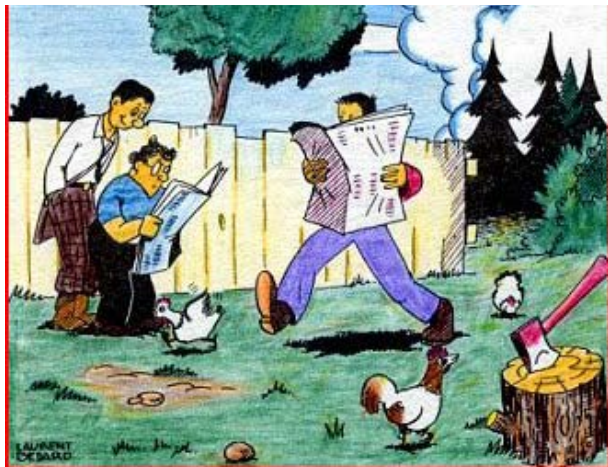
Oliver knew that whoever controlled the nation's money, controlled the nation. But he knew also that to maintain that control, it was necessary to keep the people in a state of ignorance and to distract them by a variety of means.

Oliver had observed that of the five islanders, two were conservatives and three were liberals. That much had evolved from their evening conversations, especially after they had fallen into slavery. And between the conservatives and those who were liberals, there was a constant friction.

On occasions, Harry, the most neutral of the five, considering that all had the same needs and aspirations, had suggested the union of the people to put pressure on the authorities. Such a union, Oliver could not tolerate; it would mean the end of his rule. No dictator, financial or otherwise, could stand before a people united and educated.

Consequently, Oliver set himself to foment, as much as possible, political strife between them.

The refugee put his press to work, turning out two weekly newspapers, "The Sun" for the Liberals and "The Star" for the Conservatives.



The general tenor of "The Sun" was: "If you are no longer master, it is because of those traitorous Conservatives who have sold out to big business."

That of "The Star" stated: "The ruinous state of business and the national debt can be traced directly to the political responsibility of those unmentionable Liberals."

16. A priceless bit of flotsam

One day, Tom, the prospector, found a lifeboat on a small beach, hidden by tall grass at one end of the island. It was empty except for a trunk in good condition lying in the bottom of it.

He opened the trunk. Among the articles within, an album caught his eye: "The First Year of Social Credit." Between the covers he found a Social Credit publication.

Curious, Tom sat down and began to read the volume. His interest grew and his face lit up.



"Well, just look at this!" he cried out loud. "This is something we should have known a long time ago."

"Money gets its value, not from gold but from the products which that money buys.

"Simply put, money should be a sort of ac-

counting system, with credits passing from one account to another according to purchases and sales. The total of money will depend upon the total of production.

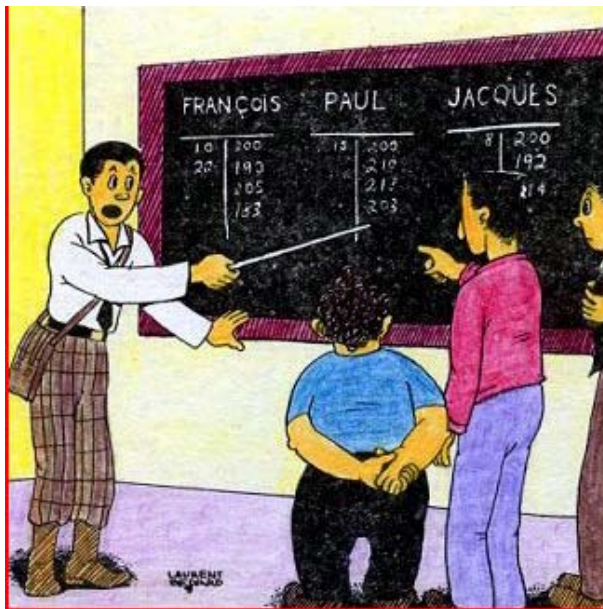
"Each time production increases, there is a corresponding increase in the amount of money. Never at any time should interest be paid on new money. Progress is marked, not by an increase in the public debt but by the issuance of an equal dividend to each individual... Prices are adjusted to the general purchasing power by a coefficient of prices. Social Credit..."

But Tom could no longer contain himself. He got up and set off at a run, the book in his hands, to share this glorious discovery with his four comrades.

17. Money – elementary accounting

So Tom became the teacher. He taught the others what he had learned from that Heaven-sent Social Credit publication.

"This," he said, "is what we can do without waiting for a banker and his keg of gold or without underwriting a debt.



"I open an account in the name of each one of you. In the right-hand column are the credits which increase your account; to the left are the debits which subtract from your account.

"Each wants \$200 to begin with. Very well. We write \$200 to the credit of each. Each immediately then has \$200.

"Frank buys some goods from Paul for \$10. I deduct \$10 from Frank, leaving him \$190. I add \$10 to Paul and he now has \$210.

"Jim buys from Paul to the amount of \$8. I deduct from Jim \$8, leaving him \$192. Paul now has \$218.

"Paul buys wood from Frank for \$15. I deduct \$15 from Paul, leaving \$203. I add \$15 to Frank's account, and it goes back to \$205.

"And so we continue from one account to another, in the same fashion that paper banknotes go from one man's pocket to another's.

"If someone needs money to expand production, we issue him the necessary amount of new credit. Once he has sold his products, he repays the sum to the credit fund. The same with public works that are paid for with new credits.

"Likewise, each one's account is periodically increased but without taking credits from anyone, in order that all may benefit from the progress society makes. That's the national dividend. In this fashion, money becomes an instrument of service."

18. The banker's despair

Everyone understood. The members of this little community became Social Crediters. The following day, Oliver, the banker, received a letter signed by the five:

"Dear sir! Without the slightest necessity you have plunged us into debt and exploited us. We don't need you anymore to run our money system. From now on, we'll have all the money we need without gold, debts, nor thieves. We are establishing, at once, the system of Social Credit on the island. The national dividend is going to replace the national debt.

"If you insist on being repaid, we can repay you all the money you gave us. But not a cent more. You cannot lay claim to that which you have not made."

Oliver was in despair. His empire was crumbling. His dreams shattered. What could he do? Arguments would be futile. The five were now Social Crediters: money and credit were now not more mysterious to them than they were to Oliver.

"Oh!" said Oliver. "These men have been won to Social Credit! Their doctrine will spread far more quickly than mine. Should I beg forgiveness? Become one of them? I, a financier and a banker? Never! Rather, I shall try and put as much distance between them and me as I can!"

19. The fraud unmasked

To protect themselves against any future claim by Oliver, our five men decided to make him sign a document attesting that he again possessed all he had when he first arrived on the island.

An inventory was taken; the boat, the oars, the little press and the famous barrel of gold.

Oliver had to reveal where he had hidden the gold. Our boys hoisted it from the hole with considerably less respect than the day they had unloaded it from the boat. Social Credit had taught them to despise gold.

The prospector, who was helping to lift the barrel, found it surprisingly light for gold. If the barrel was full, he told the others, there was something in it besides gold.

The impetuous Frank didn't waste a moment; a blow of the axe and the contents of the barrel were exposed.



Gold? Not so much as a grain of it! Just rocks – plain, worthless rocks! Our men couldn't get over the shock.

"Don't tell us that he could bamboozle us to this extent!"

"Were we such muttonheads as to go into raptures over the mere mention of gold?"

"Did we mortgage all of our possessions for a few pieces of paper based on a few pounds of rocks? It's robbery, compounded with lies!"

"To think that we sulked and almost hated one another because of such a fraud! That devil!"

Furious, Frank raised his axe. In great haste, the banker had already taken flight towards the forest.

After the opening of the barrel and the revelation of his duplicity, nothing further was heard of Oliver.

Shortly after, a ship, cruising off the normal navigation route, noticed signs of life on this uncharted island and cast anchor a short distance offshore.

The men learned that the ship was en route to America. So they decided to take with them what they could carry. Above all, they made sure they brought the album of "The First Year of Social Credit", which had proven to be their salvation from the hands of the financier, Oliver, and which had illumined their minds with an inextinguishable light. All five solemnly promised to get in touch with the management of this paper, once back in America.

Louis Even

There is no way you can get out of debt When all money is created as a debt

It is very important to understand this point: the total debt can never be paid off, for it represents money that does not exist. Louis Even explained it so brilliantly and simply in his fable, *The Money Myth Exploded*. In the fable, Martin lends money at a rate of 8%, but any rate – even 1% – would create an impossibility to pay back the entire loan, principal and interest.

Let us suppose the five shipwrecked people on the island decide to borrow from Martin a total of \$100, at 6% interest. At the end of the year, they must pay Martin the interest of 6%, that is to say, \$6. 100 minus 6 = 94, so there is \$94 left in circulation on the island. But the \$100 debt remains. The \$100 loan is therefore renewed for another year, and another \$6 of interest is due at the end of the second year. 94 minus 6, leaves \$88 in circulation. If they continue to pay \$6 in interest each year, by the seventeenth year, there will be no more money left in circulation on the island. But the debt will still be \$100, and Martin will be authorized to seize all the properties of the island's inhabitants.

Production has increased on the island but not the money supply. It is not products that the banker wants but money. The island's inhabitants were making products, but not money. Only the banker has the right to create money. So, it seems that it was not wise for our five fellows to pay the interest yearly.

Even borrowing the interest won't solve anything but will only delay the final bankruptcy. Let us suppose that at the end of the first year, the five fellows decide not to pay the interest, but to borrow it from Martin, thereby increasing the loan principal to \$106. "No problem," says Martin, "the interest on the additional \$6 is only 36 cents; it is peanuts in comparison with the \$106 loan!" So the debt at the end of the second year is: \$106 plus the interest at 6% of \$106, \$6.36, for a total debt of \$112.36 after two years. At the end of the fifth year, the debt is \$133.82 and the interest is \$7.57. "It is not so bad," thought the five guys, "the interest has only increased by \$1.57 in five years. We can handle that."

But after 50 years, the situation is quite different. The debt is \$1,842.02 and the interest due on the debt is \$104.26. At no time can the debt be paid off with the money that exists in circulation, not even at the end of the first year: there is only \$100 in circulation, and a debt of \$106 remains. And at the end of the fiftieth year, all the money in circulation (\$100) won't even pay the interest due on the debt: \$104.26.

The Banker demands to be paid not only the principal that he created and interest that he did not create but also that that nobody else created either. It is impossible to pay back money that does not exist, because the debts pile up. The public debt is made up of money that does not exist (that has never been created) and that governments nevertheless have committed themselves to paying back, even if human beings are to die because of it.

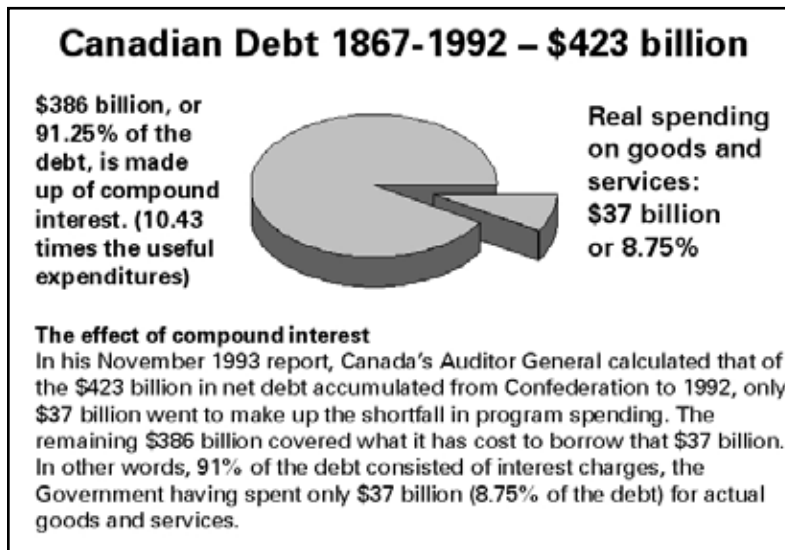
The sudden increase in debt after a certain number of years can be explained by an effect of what is called *compound interest*. Contrary to simple interest, which is paid only on the original borrowed capital, compound interest is paid on both the principal plus the accumulated unpaid interest.

The debts of all countries follow the same pattern and are increasing in the same way. Canada's public debt, for example, was only \$3 billion in 1920 and \$4 billion in 1942 but jumped to \$13 billion in 1947 (after World War II). It was \$24 billion in 1975 but almost increased ten times in 1986, reaching \$224 billion. It is now over \$560 billion.

The federal debt is only the peak of the iceberg: the Federal Government is not the only one to borrow in Canada; there are also the provinces, corporations and individuals. It is just like on the island: one of five people may be able to pay back his loan but not the five together. If the Federal Government manages to reduce its debt, it is only at the expense of other borrowers – the provinces and municipalities.

Under the present debt-money system, if the debt were to be paid off to the bankers, there would be no money left in circulation, creating a depression infinitely worse than any of the past. For example, Mr. Gilbert Vik of Cathlamet, Washington, wrote a few years ago, this very interesting letter:

"For every person in our country, there is \$20,000 of money in existence. Sounds good! But there is \$64,000 of debt! Apply your \$20,000 to the debt, and that money will cease to exist,



leaving you without any money and \$44,000 of debt. Your options are to forfeit your assets or borrow more money to attempt to pay. You cannot borrow yourself out of debt!

"Since the method of money creation is itself the cause of the ever-increasing debt, it is not possible to correct the problem using any method that deals with money after it has been created.

"Working harder will not correct it. Working longer hours will not correct it. Having a job for everyone in the family will not correct it. Neither raising nor lowering wages will correct it. Full employment will not correct it. Less spending will not correct it. More spending will not correct it. (And the list goes on...)

"The only thing that will correct it is the one thing that is sacrosanct in the media, in education, in politics, and, yes, even in our social circles. The only thing that will correct it is to strip private companies (banks) of their power to create money as debt at interest, and to adopt a method of money creation whereby the United States Treasury creates money as credit!

"This issue is the key issue to the financial future of our nation and world! This chicanery is practiced throughout the world! We must turn an entrenched, centuries old financial establishment on its ear! Read about it. Study it. Understand it. Talk about it. Then raise some hell!" The best way to do all that is to get people around you to subscribe to the "Michael" Journal!

Alain Pilote

Prosperity forbidden in Austria

Written in 1940 by Louis Even

The gold standard had been abolished in England in the first days of World War I in 1914. According to the Financiers a tight-money policy is a good thing in ordinary times, to keep mankind from living but when money is needed to kill, the means are found for that.

The first world war being over, the gold masters demanded the return of the idol's reign (the gold standard). It was necessary to return to scarce money, to a drastic decrease of money in circulation.

This was the work of Montagu Norman, who became governor of the Bank of England in 1919. He immediately started a deflation policy.

The result was that as early as 1923, there were three million unemployed workers in England, ten times more than in 1920. Then after that, there was a 40% salary decrease, poverty, discontentment; ferments of revolutions and 30,000 suicides. During these four years, the London bankers imposed heavier blows on England than the Germans did during the four years of World War I.

The same anti-humane policy was taking place on the European continent, with similar economic ruin and financial contortions in Germany, France, Italy, Spain and Russia.

During that time, Austria astonished its foreign visitors with its prosperity and the contentment of the population.

After the war, reconstruction was necessary in Austria, as in all the other countries. But the Austrian Government had its own way of financing the reconstruction. Instead of borrowing from the banks and repaying them with taxes, the Government issued money directly to the merchants, provided that the latter reduce the selling prices accordingly.

It was a compensation to the merchants for a price decrease to the consumers. It was to directly finance consumption by a compensated discount, as advocated by the Social Credit technique.

As a result, a remarkable development in industry and commerce took place, with virtually no unemployment in Austria. The workers of Vienna lived in model homes. Taxes had been reduced to a minimum. There was an abundance of products at low prices.

Here is what Colonel Repington wrote in his book *"After the War"* during this period:

"New machinery is being employed, and on the farms, price stock is being bought and farm buildings are being improved. From Upper and Lower Austria, Styria, and the Tyrol, it is all the same story of new developments, and what is really going on is an endeavor to make the new Austria less dependent on its neighbors, and less forced to buy abroad in markets made fearfully dear by the exchange."

What did the money masters of London and Paris do in the presence of such remarkable results? Do you think that they said: "It is wonderful! Let us do the same thing in England and in France!"

No way! They exclaimed: "This is not allowed! A vanquished nation that treats itself to such a comfort, when victorious nations wallow in poverty and are starving! This must immediately be stopped!"

And the money masters cracked down harder on Austria. They required the payment of the war indemnities and the balance of the budget.

We know that, after all, the indemnities can be paid only in kind, by the exportation of products to the creditors. Now, the victorious nations did not want to accept Austria's products, since such importation would have increased unemployment for their nationals. It was therefore impossible to supply the required reparations.

Austria was finally obliged to put its case before the League of Nations. The finance committee of this institution, made up of orthodox members of the same calibre of its chairman, Sir Arthur Selter, recommended an international loan to Austria to enable it to pay its reparations. The creditor countries, instead of financing their own citizens, provided Austria with the money that Austria refunded to them in interest!

But in return for this favor, Austria was forced to open its national finances to inspection and supervision. It was obliged to establish a central bank after a model approved of the governors of the central banks of England and France.

Austria did not have the strength to resist the pressure. It was the beginning of a policy of deflation with its trail of privations and sufferings.

The Basics: What is a GMO?

International bestselling author Jeffrey M. Smith is the leading spokesperson on the health dangers of Genetically Modified Organisms (GMOs). He has written two books, *Seeds of Deception* and *Genetic Roulette*.



Jeffery M. Smith

Mr. Smith has counseled world leaders from every continent, campaigned to end the use of genetically engineered bovine growth hormone (rbGH or rbST), and influenced the first state laws in the United States regulating GMOs. He is the executive director of the Institute for Responsible Technology and producer of: *Hidden Dangers in Kids' Meals* and *Your Milk on Drugs – Just Say No!* He lives with his wife in Iowa, surrounded by genetically modified soybeans and corn.

Jeffery M. Smith

A GMO (genetically modified organism) is the result of a laboratory process of taking genes from one species and inserting them into another in an attempt to obtain a desired trait or characteristic, hence they are also known as transgenic organisms. This process may be called either Genetic Engineering (GE) or Genetic Modification (GM); they are one and the same.

But haven't growers been grafting trees, breeding animals, and hybridizing seeds for years?

Genetic engineering is completely different from traditional breeding and carries unique risks.

In traditional breeding it is possible to mate a pig with another pig to get a new variety, but is not possible to mate a pig with a potato or a mouse. Even when species that may seem to be closely related do succeed in breeding, the offspring are usually infertile – a horse, for example, can mate with a donkey, but the offspring (a mule) is sterile.

With genetic engineering, scientists can breach species barriers set up by nature. For example, they have spliced fish genes into tomatoes. The results are plants (or animals) with traits that would be virtually impossible to obtain with natural processes, such as crossbreeding or grafting.

What combinations have been tried?

It is now possible for plants to be engineered with genes taken from bacteria, viruses, insects, animals or even humans. Scientists have worked on some interesting combinations:

Spider genes were inserted into goat DNA, in hopes that the goat milk would contain spider web protein for use in bulletproof vests.

- Cow genes turned pigskins into cowhides.
- Jellyfish genes lit up pigs' noses in the dark.
- Arctic fish genes gave tomatoes and strawberries tolerance to frost.
- Potatoes that glowed in the dark when they needed watering.



Human genes were inserted into corn to produce spermidine.

Current field trials include:

- Corn engineered with human genes (Dow)
- Sugarcane engineered with human genes (Hawaii Agriculture Research Center)
- Corn engineered with jellyfish genes (Stanford University)
- Tobacco engineered with lettuce genes (University of Hawaii)
- Rice engineered with human genes (Applied Phytologics)
- Corn engineered with hepatitis virus genes (Prodigene)

What is a gene?

Every plant and animal is made of cells, each of which has a center called a nucleus. Inside every nucleus there are strings of DNA, half of which is normally inherited from the mother and half from the father. Short sequences of DNA are called genes. These genes operate in complex networks that are finely regulated to enable the processes of living organisms to happen in the right place and at the right time.

How is genetic engineering done?

Because living organisms have natural barriers to protect themselves against the introduction of DNA from a different species, genetic engineers have to find ways to force the DNA from one organism into another. These methods include:

- Using viruses or bacteria to "infect" animal or plant cells with the new DNA.
- Coating DNA onto tiny metal pellets, and firing it with a special gun into the cells.
- Injecting the new DNA into fertilized eggs with a very fine needle.
- Using electric shocks to create holes in the membrane covering sperm, and then forcing the new DNA into the sperm through these holes.

Is genetic engineering precise?

The technology of genetic engineering is currently very crude. It is not possible to insert a new gene with any accuracy, and the transfer of new genes can disrupt the finely controlled network of DNA in an organism.

Current understanding of the way in which DNA works is extremely limited, and any change to the DNA of an organism at any point can have side effects that are impossible to predict or control. The new gene could, for example, alter chemical reactions within the cell or disturb cell functions. This could lead to instability, the creation of new toxins or allergens, and changes in nutritional value.

Does the biotech industry hold any promise?

Genetic modification of plants is not the only biotechnology. The study of DNA does hold promise for many potential applications, including medicine. However, the current technology of GM foods is based on obsolete information and theory, and is prone to dangerous side effects. Economic interests have pushed it onto the market too soon.

Moreover, molecular marker technologies – so-called Marker Assisted Selection (MAS) used with conventional breeding shows much promise for developing improved crop varieties, without the potentially dangerous side effects of direct genetic modification.



GMOs in Foods:

What kinds of traits have been added to food crops?

Although there are attempts to increase nutritional benefits or productivity, the two main traits that have been added to date are herbicide tolerance and the ability of the plant to produce its own pesticide. These results have no health benefit, only economic benefit.

Herbicide tolerance lets the farmer spray weed-killer directly on the crop without killing it.

Crops such as Bt cotton produce pesticides inside the plant. This kills or deters insects, saving the farmer from having to spray pesticides. The plants themselves are toxic, and not just to insects. Farmers in India, who let their sheep graze on Bt cotton plants after the harvest, saw thousands of sheep die!

Why do genetically engineered foods have antibiotic resistant genes in them?

The techniques used to transfer genes have a very low success rate, so the genetic engineers attach "marker genes" that are resistant to antibiotics to help them to find out which cells have taken up the new DNA. These marker genes are resistant to antibiotics that are commonly used in human and veterinary medicine. Some scientists believe that eating GE food containing these marker genes could encourage gut bacteria to develop antibiotic resistance.



What are the problems created through genetic engineering of food and crops?

Genetic engineers continually encounter unintended side effects – GM plants create toxins, react to weather differently, contain too much or too little nutrients, become diseased or malfunction and die. When foreign genes are inserted, dormant genes may be activated or the functioning of genes altered, creating new or unknown proteins, or increasing or decreasing the output of existing proteins inside the plant. The effects of consuming these new combinations of proteins are unknown.

What foods are GM?

Currently commercialized GM crops in the U.S. include soy (91%), cotton (88%), canola (88%), corn (85%), Hawaiian papaya (more than 50%), zucchini and yellow squash (small amount), and tobacco (Quest® brand). About half of the sugar beets grown for sugar in 2008 were GM and current projections are that about 90% grown in 2009 will be GM.

What are other sources of GMOs?

Products derived from the above, including oils from all four, soy protein, soy lecithin, cornstarch,

corn syrup and high fructose corn syrup among others. Also:

- meat, eggs, and dairy products from animals that have eaten GM feed (and the majority of the GM corn and soy is used for feed);
- dairy products from cows injected with rbGH (a GM hormone);
- food additives, enzymes, flavorings, and processing agents, including the sweetener aspartame (NutraSweet®) and rennet used to make hard cheeses; and
- honey and bee pollen that may have GM sources of pollen.

The Health Dangers:

What are the potential dangers of eating GM foods?

There are a number of dangers that broadly fall into the categories of potential toxins, allergens, carcinogens, new diseases, antibiotic resistant diseases, and nutritional problems.

View all 65 health risks of GM foods, excerpted from Jeffrey Smith's comprehensive book *Genetic Roulette: The Documented Health Risks of Genetically Engineered Foods*.

Hasn't research shown GM foods to be safe?

No. The only feeding study done with humans showed that GMOs survived inside the stomach of the people eating GMO food. No follow-up studies were done.

Various feeding studies in animals have resulted in potentially pre-cancerous cell growth, damaged immune systems, smaller brains, livers, and testicles, partial atrophy or increased density of the liver, odd shaped cell nuclei and other unexplained anomalies, false pregnancies and higher death rates.

But aren't the plants chemically the same, whether or not they are GM?

Most tests can't determine the differences at the level of the DNA. And, even if they appear to be the same, eyewitness reports from all over North America describe how several types of animals, including cows, pigs, geese, elk, deer, squirrels, and rats, when given a choice, avoid eating GM foods.

Haven't people been eating GM foods without any ill effect?

The biotech industry says that millions have been eating GM foods without ill effect. This is misleading. No one monitors human health impacts of GM foods. If the foods were creating health problems in the US population, it might take years or decades before we identified the cause.

What indications are there that GM foods are causing problems?

Soon after GM soy was introduced to the UK, soy allergies skyrocketed by 50 percent.

In March 2001, the Center for Disease Control reported that food is responsible for twice the number of illnesses in the US compared to estimates just seven years earlier. This increase roughly corresponds to the period when Americans have been eating GM food.

Without follow-up tests, which neither the industry or government are doing, we can't be absolutely sure if genetic engineering was the cause.



What about GM hormones in milk?

Milk from rbGH-treated cows contains an increased amount of the hormone IGF-1, which is one of the highest risk factors associated with breast and prostate cancer, but no one is tracking this in relation to cancer rates.

But is there any documented instance of adverse effects of GMOs on people?

One epidemic was rare, serious, and fast acting, and therefore more easily discovered. Called EMS, it was traced to a GM brand of the food supplement L-tryptophan. In the 1980's, the contaminated brand killed about 100 Americans and caused sickness or disability in about 5,000-10,000 others.

Why are children particularly susceptible to the effects of GM foods?

Children face the greatest risk from the potential dangers of GM foods for the same reasons that they also face the greatest risk from other hazards like pesticides and radiation, these include:

- Young, fast-developing bodies are influenced most.
- Children are more susceptible to allergies.
- Children are more susceptible to problems with milk.
- Children are more susceptible to nutritional problems.
- Children are in danger from antibiotic resistant diseases.

How dangerous, or potentially dangerous, are GM foods relative to other food dangers, e.g., pesticides, irradiation, additives, preservatives?

Since so little research has been done on the safety of GM foods, it is not possible to rank its risks. Unlike the others, GM crops persist in the environment, and may continue to pose risks to health for centuries.

In addition, transfer of transgenes to gut bacteria may present long-term chronic exposure, since the foreign protein may continue to be produced inside of us after we no longer consume the GM food.

Dangers to the environment and traditional agriculture:

What is the effect of growing GM crops on the environment?

Studies have shown that pesticide-producing crops contaminate nearby streams, possibly affecting aquatic life. They may harm beneficial insects too.

As weeds adapt to herbicides, they develop resistance and evolve into what are called "super weeds." When that happens, herbicide use increases and the benefits of herbicide resistant crops are diminished, if not lost.

Can the growing of GM crops affect nearby crops?

Pollen from GM crops can contaminate nearby crops of the same type, except for soy, which does not cross-pollinate. In fact, virtually all heritage varieties of corn in Mexico (the origin of all corn) have been found to have some contamination. Canola and cotton also cross-pollinate.

Why is there an effort to create GM-free agricultural zones?

Using identity preservation (IP), farmers keep crop varieties separate from others to meet purity requirements of their buyers. Contamination is a key challenge to IP growers. Unwanted varieties may cross-pollinate or get mixed up in the seed, harvest equipment, or during storage and transport.

Some farm regions create entire zones that exclude unwanted varieties, where all the farms, and if possible all collection and distribution points, only handle approved grain.

Have any local efforts in the US been successful?

There are local efforts throughout the US that are raising public awareness, changing laws, and creating commitments to non-GM ingredients. Most notably, voters in Mendocino and Marin Counties in California passed ballot initiatives to ban GM crops.

Officials in Trinity County and Arcata, California have passed ordinances banning the outdoor cultivation of GM crops as well. But since then, a California law was passed prohibiting this type of local initiative.

In March 2008, voters at the Montville, Maine, annual town meeting overwhelmingly passed a binding ordinance banning the cultivation of GM crops in their community.

Is it possible that organically grown crops can be infected by GM genes?

Yes. Organic standards do not allow the use of GM seeds and therefore steps are taken to try to prevent contamination. Tests are not required, although some vigilant organic companies require them. According to the organic standards, contamination by cross-pollination is not disallowed, but some companies reject contaminated product above some small amount such as 0.1%.

Organic canola farmers in Canada sued biotech companies, since cross-pollination has made it impossible for them to grow organic, non-GM canola.

Is the Natural Foods Industry doing something to insure the purity of its products?

Right now there are efforts underway for an industry-wide clean up of foods labeled organic and non-GMO. A handful of noble companies took it upon themselves to ensure that consumers could rest assured that their organic and non-GMO foods are truly free of modified genes. They established The Non-GMO Project, which has created an industry-wide consensus-based set of standards and a third-party verification process with testing for GMO content.

Companies began to enroll their products in the spring of 2008 and the first "non-GMO" seals for companies who fully comply with the protocols will be issued in 2009.

Government Regulation:

Q. Hasn't the FDA said that GM foods are safe?

The biotech industry claims that the FDA has thoroughly evaluated GM foods and found them safe. This is untrue. The FDA does not require safety studies. Instead, if the makers of the GM foods claim that they are safe, the agency has no further questions.

Q. Didn't the scientists at the FDA study GM foods themselves?

No. The FDA relies solely on information supplied by the biotech companies.

Q. What kind of information did the companies provide?

Calgene, the makers of the first GM crop, the FlavrSavr tomato, was the only company to submit detailed raw data from animal feeding studies to the FDA. The rest provide only summaries and conclusions. Industry research can be rigged; data often is omitted or distorted.

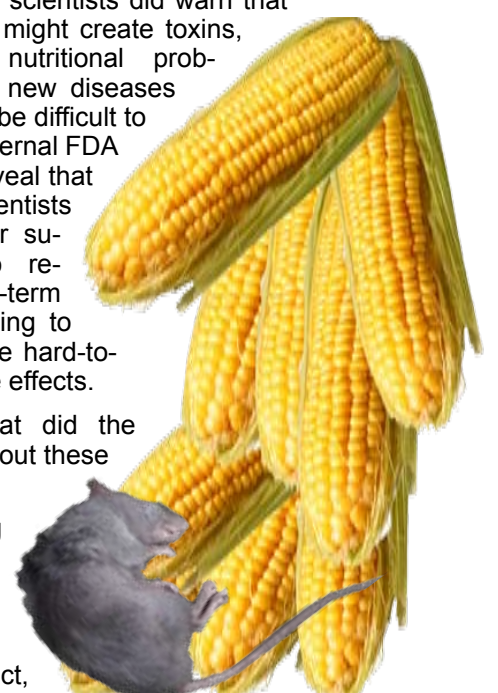
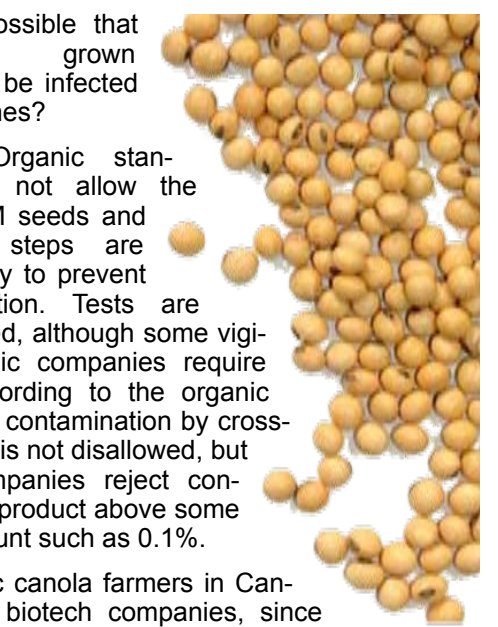
In the FlavrSavr tests, lab rats refused to eat the tomatoes and had to be force-fed. Several developed stomach lesions, and seven of forty died within two weeks. Still, the tomato was approved, but has since been taken off the market.

Q. Based on the information that was supplied, did the FDA scientist have concerns?

Agency scientists did warn that GM foods might create toxins, allergies, nutritional problems, and new diseases that might be difficult to identify. Internal FDA memos reveal that the scientists urged their superiors to require long-term safety testing to catch these hard-to-detect side effects.

Q. What did the FDA do about these concerns?

Nothing was done that would protect consumers. In fact, in the case of



(continued on page 14)

What is a GMO?

(continued from page 13)

genetically modified bovine growth hormone, some FDA scientists who expressed concerns were harassed, stripped of responsibilities, or fired. The remaining whistleblowers had to write an anonymous letter to Congress complaining of fraud and conflict of interest at the agency.

Q. How could the government approve dangerous foods?

A close examination reveals that industry manipulation and political collusion – not sound science – was the driving force.

The FDA official in charge ignored all warnings of the FDA staff scientists. The official, a former outside attorney for Monsanto, was a political appointee specifically to a new FDA post on GM policy, and left shortly after to become vice president at Monsanto.

Q. Why aren't foods with GMOs at least labeled here?

The same political influence and money that got them past the FDA has prevented any labeling laws from being passed.

Q. So do the biotech companies always get everything they want?

No. The biotech companies have fallen far short of their goals due to consumer resistance. The GM potatoes and tomatoes were taken off the market, and other GM crops, although approved, were never commercialized.

Concerned consumers in Europe were able to get major companies to commit to eliminate GMOs within one week. This was done with only a small percentage of the overall population. Businesses do not want to lose even a portion of their customer base. Everyone can vote with his or her pocket-book!

In 1998 the industry tried to get the USDA to let GM products pass as organic. During the public comment period, the Department received over 275,000 irate letters of protest from citizens, a public response unprecedented in the USDA's history. Thanks to this public protest, GM products cannot be labeled organic in the USA.

Around the World

Q. What about in neighboring countries?

In Canada, government scientists also complained that they were being pressured to approve the GM hormone, which is injected into cows to increase milk supply. They were concerned about human health impacts. They testified that the drug-maker, Monsanto, offered them a bribe of \$1-2 million to approve it. They also reported that documents were stolen from a locked file cabinet in a government office.

Mexico has resisted GMOs, but contamination has still occurred.

Other stories of pressure, bribes, and threatened whistleblowers are reported through the history of GM foods and their approval, research, and promotion around the world.

Q. What is happening with GM foods in the rest of the world?

All over the world, regions and even nations are demanding an end to GM crop cultivation. Twenty-two countries in Europe have regions wanting to be GM-free. States in Australia, regions in New Zealand and Brazil, the countries of Venezuela, Zambia, Sudan, Angola, and others, all want to be GM-free. Thus, world markets are shrinking.

In 2009, Germany joined France, Hungary, Italy, Greece, Austria, Poland and Romania in banning Monsanto's Mon 810 GM corn because of its documented hazards to biodiversity and human health. In 2007 over three million Italians signed a petition, declaring their opposition to GM crops in their country. In Europe over 175 regions and over 4,500 municipalities have declared themselves GM-free zones. In Spain alone this includes over 50 municipalities and regions like Asturias, the Canary Islands and the Basque country.

Europe has greater rejection of GMOs due to a more balanced reporting by their press on the health and environmental dangers.

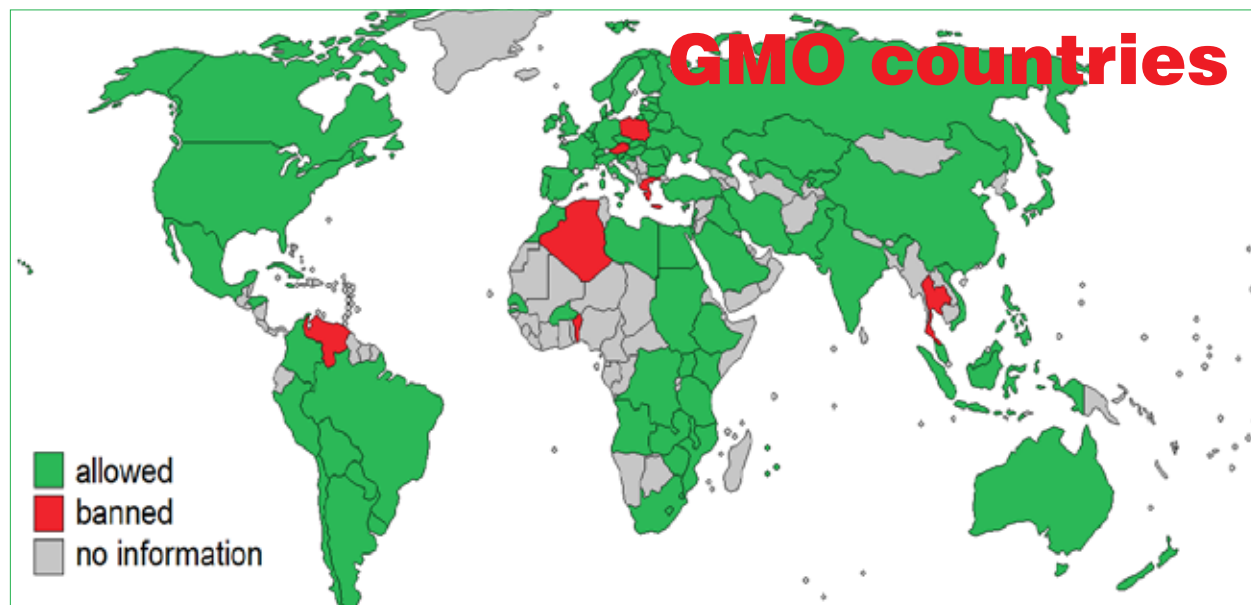
Q. Have any GM foods been banned?

The rules of the World Trade Organization (which the US and 150 other countries are members of) explicitly prohibit countries from banning GM products. Therefore, countries that ban them do so at great risk. If this weren't the case, no doubt many countries would already have done so.

Some countries have banned GM crops entirely or not approved certain GM crops that are approved elsewhere.

In the US, GM wheat was not approved when wheat farmers banned together because they were concerned that contamination would seriously hurt exports. So the reason was economic, not safety.

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The European Union's Citizen Surveillance

LONDON, June 15, 2010 (*LifeSiteNews.com*) – Under Britain's just-ousted Labour government, the country joined an EU scheme to allow the government to gather data on citizens who voice or share "radical" political opinions.

The move has prompted warnings from a civil liberties watchdog. The *NGO Statewatch* said Monday that European governments are planning to force all of the continent's telephone carriers, mobile network operators and Internet service providers to store details of their customers' web use, e-mails and phone calls for up to 2 years.

Under the EU's "data compilation instrument," activists labeled by the government as "extreme right/left, Islamist, nationalist or anti-globalisation" may be put under surveillance, with the information gathered being made available to police and security forces in member states.

Statewatch warned that the scheme could be applied not only to those associated with terrorism but also to **anyone with legitimate political differences with the state.**

Confidential documents obtained by Statewatch reveal that the data-gathering originally intended to target "radicalisation and recruitment" in Islamic terrorist groups has been expanded to incorporate

other, largely undefined, groups. Europol, an EU law enforcement agency, has already been asked to produce a list of people involved in promoting or recruiting in such groups.

Statewatch said, "The 'instrument' is not primarily about people or groups intending to commit terrorist acts. But rather directed at people and groups who hold radical views described as those propagating 'RM' (radical messages)."

"Who is going to be using this 'instrument' placing a very wide spectrum of people and groups under surveillance? EU police forces, security and intelligence agencies plus 'EU institutions and agencies.'"

The European Parliament is currently debating changes to the 1997 EU Directive on privacy in telecommunications that states data can only be retained for billing purposes and must then be deleted. Proposed changes to the

directive would allow individual countries to bring in laws forcing communications companies to retain data.

Statewatch, however, said their group has seen an EU "framework decision," which would force all governments to pass laws that would compel communications companies to retain all traffic data for 12 to 24 months. This framework decision could be

voted on as early as next month.

"EU governments claimed that changes to the 1997 EC Directive on privacy in telecommunications to allow for data retention and access by the law enforcement agencies would not be binding on member states – each national parliament would have to decide."

"Now we know that all along they were intending to make it binding, compulsory across Europe," Tony Bunyan, editor of Statewatch, said in a statement.

The left-leaning *Guardian* newspaper suggests that the documents' undefined term "domestic extremists," could be used to target "law-abiding environmental protesters, anti-war activists, and anti-racist campaigners."

The documents specify "environmental extremists," along with far-right activists, dissident Irish republicans, loyalist paramilitaries, and al-Qaida inspired extremists, as being among groups "currently categorised as extremist [that] may include those who have committed serious crime in pursuit of an ideology or cause."

But the documents include a note that individual states are expected to amend and tailor the scheme to local "needs." In Britain's current political climate, Christian and politically or socially conservative groups have already been heavily targeted for state interference.

Hilary White

Known GMO Foods List:

Here is a partial list of some of the most common genetically engineered Big Four ingredients in processed foods:

Corn: Corn flour, meal, oil, starch, gluten, and syrup

Sweeteners such as fructose, dextrose, and glucose

Modified food starch*

Soy: Soy flour, lecithin, protein, isolate, and isoflavone

Vegetable oil* and vegetable protein*

Canola: Canola oil (also called rapeseed oil)

Cotton: Cottonseed oil

*May be derived from other sources

In addition, GM sugar beet sugar recently entered the food supply. Look for organic and non-GMO sweeteners, candy and chocolate products made with 100% cane sugar, evaporated cane juice or organic sugar, to avoid GM beet sugar.

Sugar: Anything not listed as 100% cane sugar.

Fruits and Vegetables:

Very few fresh fruits and vegetables for sale in the U.S. are genetically modified. Small amounts of zucchini, yellow crookneck squash, and sweet corn may be GM.

Meat, fish, eggs:

No GM fish, fowl, or livestock are yet approved for human consumption. Yet many are fed GM feeds, so look for wild rather than farmed fish for example, and 100% grass-fed animals.

Alternative meat products:

Boca, unless organic (Kraft)
Gardenburger
Morningstar Farms, unless organic soy line (Kellogg)

Dairy products and alternative dairy products:

Colombo (General Mills)
Kemps, aside from "Select" brand
Land O' Lakes
Parmalat
Sorrento
The Country's Best Yoghurt

Alternative dairy products:

8th Continent

Baby's food and infant formula:

Beech-Nut
Enfamil
Good Start
Nestlé
Similac/Isomil

Grains, beans & Pasta:

Betty Crocker (General Mills)
Knorr (Unilever)
Kraft Macaroni & Cheese
Lipton meal packets (Unilever)
Near East (Quaker)
Pasta Roni & Rice-A-Roni meals (Quaker)

Cereals and breakfast bars:

General Mills
Kellogg
Post (Kraft)
Quaker

Baked Goods:

Aunt Jemima (Pinnacle Foods)
Betty Crocker (General Mills)
Calumet Baking Powder (Kraft)
Duncan Hines (Pinnacle Foods)
Hungry Jack (Smucker's)
Pillsbury (Smucker's)

Frozen Foods:

Boca, unless organic (Kraft)
Celeste (Pinnacle Foods)
Eggo Waffles (Kellogg)

Gardenburger
Green Giant (General Mills)
Healthy Choice (ConAgra)
Kid's Cuisine (ConAgra)
Lean Cuisine (Nestle)
Marie Callender's (ConAgra)
Morningstar Farms, unless organic (Kellogg)
Rosetto Frozen Pasta (Nestle)
Stouffer's (Nestle)
Swanson (Campbell's)
Tombstone (Kraft)
Totino's (Smucker's)
Voila! (Birds Eye/Unilever)

Soups, sauces and canned foods:

Chef Boyardee, Healthy Choice (ConAgra)
Campbell's products (Healthy Request, Chunky, Simply Home, & Pepperidge Farm)
Hormel products
Progresso Soups (General Mills)

Sauces/Salsas:

Bertolli (Unilever)
Chi-Chi's (Hormel)
Classico (Heinz)
Del Monte
Healthy Choice (ConAgra)
Hunt's (ConAgra)
Old El Paso (General Mills)
Pace (Campbell's)
Prego (Campbell's)
Ragu (Unilever)

Canned Food:

Chef Boyardee
Dinty Moore, Stagg, Hormel (Hormel)
Franco-American (Campbell's)

Condiments, Oils, Dressings and Spreads:

Crisco (Smucker's)
Del Monte
Heinz
Hellman's (Unilever)

Kraft
Mazola
Pam (ConAgra)
Peter Pan (ConAgra)
Skippy (Unilever)
Smucker's, unless "Simply 100% Fruit"
Wesson (ConAgra)
Wish-Bone (Unilever)

Snack Foods:

Frito-Lay (Lay's, Ruffles, Doritos, Cheetos, Tostitos)
Hostess
Keebles (Kellogg's)
Kraft
Pepperidge Farm (Campbell's)
Pringles
Quaker

Energy Bars:

Balance Bar
Nature Valley (General Mills)
Nabisco Bars (Kraft)
PowerBar (Nestle)
Quaker Granola

Candy and Sweeteners:

Ghirardelli Chocolate
Hershey's
Nestlé (Crunch, Kit Kat, Smarties)
Toblerone (Kraft)
Lifesaver (Kraft)

Beverages:

Coca-Cola (Fruitopia, Minute Maid, Hi-C, NESTEA)
Hansen Beverage Company
Hawaiian Punch (Procter and Gamble)
Kraft (Country Time, Kool-Aid, Crystal Light, Capri Sun, Tang)
Libby's (Nestlé)
Ocean Spray
Pepsi (Tropicana, Frappuccino, Gatorade, SoBe, Dole)
Sunny Delight (Procter and Gamble)

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10:00 a.m.: opening; 5:00 p.m.: Holy Mass

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Part 3: A Study of Psychology

The methodology and theory of psychology



Electro-convulsive therapy

In the first part of our treatise on psychology and psychiatry, we delved into the reality of the human person; the whole person, mind, body and soul, as a person created by God. The human person should thus be treated with the respect and dignity that is his due. In part 1, Bishop Fulton Sheen explained to us in detail how the Christian perspective of the science of psychiatry and psychology should be conducted.

In part 2 we studied the founders of psychology and psychiatry and realized that in the majority, a Christocentric methodology was not a part of their intellectual development or education. Instead, they followed ideologies which led them, in general, to view the human person as either sub-human, a pagan deity (Adolf Hitler, see part 2), or animal. Because of this, they performed (and still perform) experiments with impunity, bringing into light theories that were often unrealistic and that transgressed the laws of God and nature.

First Hospitals

We will see how throughout the years, the treatment of mental illness was developed. For the most part, the methods used were not scientifically based and the repercussions of this continue to this day. Psychologists use methods that, even though they may have been tested, the negative results were often ignored in face of the impending profits to be obtained.

In the early days of psychiatry, the people who were considered insane or unwanted by society were locked up to keep them out of the way. Many times families did not know how to cope with the behaviors evidenced by the mentally ill.

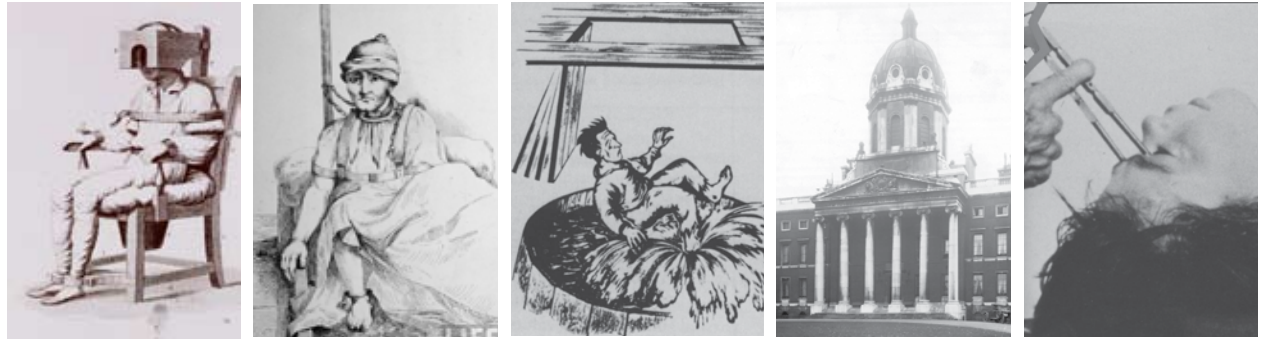
Bethlehem Royal Hospital in London, (also known as "Bedlam") was one of the world's first psychiatric hospitals. Bedlam was in actuality little more than a warehouse, where those who were labeled insane were taken and locked away. Inmates were confined to cages, closets and animal stalls. They were chained to walls and flogged, while the asylum charged admission for public viewings.

William Battie (President of the Royal College of Physicians in the 18th century), was the first to promote that his institutions could cure the mentally ill. Battie's madhouses made him one of the richest men in England, although his methods were every bit as inhumane as those practiced in Bedlam. His financial success triggered a boom in the asylum business and an opportunity for psychiatrists to cash in on this new growth industry. During this period, from the late 1700's to the early 1800's, large institutions for the mentally insane began to be built all over the world. These continue to this day and the conditions have not improved notably through the years.¹

Biological versus mental

Psychologists during this time decided that because they were not yet recognized by the public as members of the medical profession, they needed to justify their entrance into the profession. They decided to invent "biological" methods for treating mental disease. So they told the public that people contracted a mental disorder because of a biological issue. During this time, they used any method that would make the person more manageable and

1 *Life Magazine*, May 6, 1946 "Bedlam 1946"



From left to right: the "tranquilizer", a chained patient, the water "cure", Bedlam, a lobotomy is performed

called it "treatment." The tragic reality is that many of these so-called treatments were in essence, torture.

They had one instrument that was a platform with a huge tub of water underneath, full of freezing cold water. They would pull a lever and the patient would fall into the water. This treatment was supposed to shock the patient into submission. There was another method during which they would put the person into a coffin and then lower it into a bath of water, then after a time, they would open it and try to revive the patient. They advocated that these cold-water shock treatments chased the "toxins" of mental illness out of the body. There were many treatments of this nature, even though the mortality rate was very high and there were, quite logically, no cures.

Psychiatrists then decided to give these treatments medical names, thus establishing a "medical model" for themselves. They thought that this would give their methods credence in the eyes of the public.

An American psychiatrist named Benjamin Rush (1745-1813) then issued a statement saying that mental illness was caused by too much blood in the head. The "cure" would be to remove the blood by any means possible: restraint, cold water, bleeding, or even terror.

With that new method, a new medical model was created. Rush was known as the "master bleeder," he bled his patients for every kind of illness imaginable. He also invented something called the "tranquilizer." (See photo). Rush detailed all of his theories and inventions in a 1812 textbook entitled *Medical Inquiries and Observations upon Diseases of the Mind*. This was used by psychiatrists as an authoritative source for the following 70 years.²

Dr. Henry Cotton (1876-1933) was convinced that he had uncovered the single source of psychosis and that was in the pus from infections in teeth or intestines. Cotton's "cure" was in the simple (but often deadly) removal of all infectious organs and many of his patients died due to these surgeries. Yet Henry Cotton continued to pursue this idea with fierce determination. None of his professional colleagues made more than the feeblest effort to rein him in, even though subsequent close study of the hospital records indicated a mortality rate of nearly 45 percent.

When Cotton's patron, Adolf Meyer, was presented with a meticulous report that showed the approach adopted by Cotton was useless and massively harmful – he suppressed the report and allowed the slaughter to proceed. By the time Cotton dropped dead of a heart attack at his private club in May 1933, hundreds of patients had died and thousands more had been maimed.³

Throughout the following centuries, the system of psychiatry decided that they needed to convince the public that there were many underlying diseases of the psyche that were untreated and, if only the public would trust them, they *could be* treated.

Unfortunately, the psychologists then began to benefit from the enormous profits. Their avarice caused them to turn their patients into victims; those very same people for whom they had taken a vow (Hippocratic Oath) to treat and cure.

At the Leipzig University in Germany, Wilhelm

2 Rush, Benjamin, *Medical Inquiries and Observations Upon the Diseases of the Mind*: Published by Kimber & Richardson, 1812

3 *Mad in America*, by Robert Whitaker, Published by Rersesus Publishing, 2002

Wundt (1832-1920) experimented on the human senses and said that man's thoughts, moods, behavior and personality were nothing more than chemical reactions in the brain. "Observations of the facts of consciousness is of no avail until these are derived from chemical and physical processes. Thought is simply a result of brain activity," wrote Wundt.

Wundt became frustrated with his inability to change behaviors and so created a new "science" by stating that man was an animal without a soul that could be trained. In other words, man is not a thinker but is only meant to be trained. Students from around the world went to Germany to study Wundt's new definition of man. They based their philosophies on the writings of Freidrich Nietzsche. (See part 2 of the series for more information on Nietzsche).

Afterwards, Ivan Pavlov (1849-1936) conducted animal experiments, seeking to modify human behavior based on the teachings of Wundt. He experimented with the stimulus/response theory, first on dogs, than on children. He punched a hole in the jowl's of dogs and put a device with which to collect and measure their saliva; later he did the same thing with children. His research became one of the major sources of psychology in the 20th century. His theories (that behavior can be controlled through repetitive conditioning) became known as behaviorism. The behaviorists believe that all children are animals and can be trained as animals.

Harvard professor, Psychologist B.F. Skinner (1904-1990) believed that all behavior could be manipulated to suit whatever ends the behavioral psychologist was seeking. Skinner became famous for creating new behavior patterns, which he tested on pigeons, rats and children. Perhaps his most notorious experiment was something called the "Skinner Box." It was like a big playpen, but everything inside it was controlled, temperature, light, etc. He presented children (placed inside this box) with different stimuli, so that they would learn to react to it. For nearly a year, Skinner isolated his own daughter inside this box which was very similar to those he built for rats, in order that he might conduct his experiments on her.

In a book entitled *Beyond Freedom and Dignity*, Skinner put forth the notion that man has no indwelling personality, will, intention, self-determinism or personal responsibility. He said that modern man's concept of freedom and dignity have to fall away so man could be "intelligently controlled to behave as he should."⁴

These same techniques that were developed by Pavlov and Skinner are being used today by behavioral researchers. The United States Institute of Mental Health pays out \$40 million dollars per year of taxpayer money to finance this research. This amounts to \$19 billion dollars since 1948.

The Judge Rotenberg Center is a prime example of this.⁵ At this center, the children who are inpatients are hooked up to 270-volt batteries and shocked in a procedure called "aversion therapy." The students are instructed to do as they are told, or else they will receive an electric shock from a device strapped to their arm.

Greg Miller, a former teacher at Rotenberg, stated that: "The student is expected to sit there and

4 *Beyond Freedom and Dignity*, Hackett Publishing Company, 1971

5 Observations and Findings of Out-of-State Program Visitation to the Judge Rotenberg Educational Center: http://boston.com/news/daily/15/school_report.pdf

let the electricity pass through their system. If they try to remove it, they get an additional shock." In order to send a student to Judge Rotenberg from New York, it costs about \$214,000 per student per year. In reality, these students are tortured because they are given this shock therapy for no other reason than to inflict pain.

Other techniques include administering electric shock to treat other mental disorders, including sexual deviance. The sending of powerful magnetic impulses through the skull to interrupt brain activity and shooting high voltage through surgically implanted electrodes is meant to stifle "problem" behavior and costs up to \$100,000 per patient.

Perhaps there is a success rate involved in this method but what is the point to "train" through the infliction of pain? Especially when there are natural methods that are far more successful and that correspond to the dignity of the human person.

Eugenics

The eugenics movement was started in 1883 by Francis Galton. He felt that human beings should take evolution in their own hands and that only the most talented individuals, the most healthy and attractive individuals, should have more offspring. They had concerns that those who they considered as having "poor" genes were reproducing faster than the people they considered had "good" genes. They felt that a medical solution was necessary and this is what led to the sterilization movement.⁶

By the early part of the 20th century, the eugenics movement had spread to 30 countries, from England to Brazil, Sweden, Russia, and the United States, where forced sterilization was widely practiced. Alfred Ploetz and Ernst Rudin, two German psychiatrists, were instrumental in developing the eugenics program used by Adolf Hitler. They established the first organization for racial hygiene. These practices are promoted on a huge scale today by Planned Parenthood and other abortion/eugenics groups. (*We will speak more on the topic of eugenics and abortion in a future issue of MICHAEL.*)

Intentional damage

Starting in the 1920's, psychiatrists advocated a new group of procedures that claimed to work by creating intentional damage to the brain. Manfred Sakel (1900-1957) had a theory that it was possible to only kill only the bad cells in the brain, that somehow we have good and bad brain cells. So in other words, if you give the patient enough insulin in the brain, it is possible to kill the bad brain cells. If the patient could survive the resulting epilepsy, they would be much better off for the "treatment." These shots of insulin caused spinal cord injuries in 40% of the patients, due to the convulsions brought about by the epilepsy. Sakel pointed out how the patients after the treatment had a "child-like state" and declared his treatments a success. He did not research into the fact that this procedure could have caused a type of brain-damage, thus inducing the "child-like state."

Dr. Ladislaus Von Meduna (1896-1964) had the idea that seizures could be used to treat schizophrenia. He tried several pharmacological agents to safely induce convulsions, such as the alkaloids strychnine, thebaine, coramin, caffeine and brucin. He stated that an induced seizure would in effect, "drive out" the schizophrenia because his theories were based on the idea that schizophrenia and seizures could not exist in the same brain. This of course, was erroneous and purely guesswork. Soon, Meduna discovered metrazol (brand name Cardiazol), a powerful convulsant agent, as being more effective and quick-acting than camphor, and he started using it in intramuscular and intravenous injections.

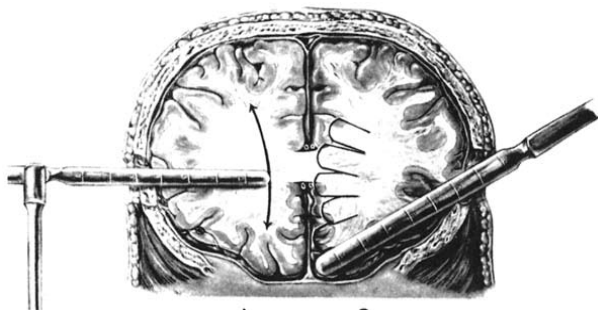
By 1939 his methods became so popular that they were used in 70% of American hospitals and in almost every other country in the world. The popularity of insulin and metrazol led to other forms of brain-damaging treatment: lobotomy and electroconvulsive shock therapy.

Lobotomy

Neurologist Dr. Egas Moniz, (1874-1955) developed a technique of drilling a hole into a patient's skull and pouring pure alcohol into it. This would kill the tissue of the frontal lobes of the brain. Moniz called this new procedure a *lobotomy*.

Although Moniz invented the procedure, Dr. Walter J. Freeman (1895-1972) became the most noto-

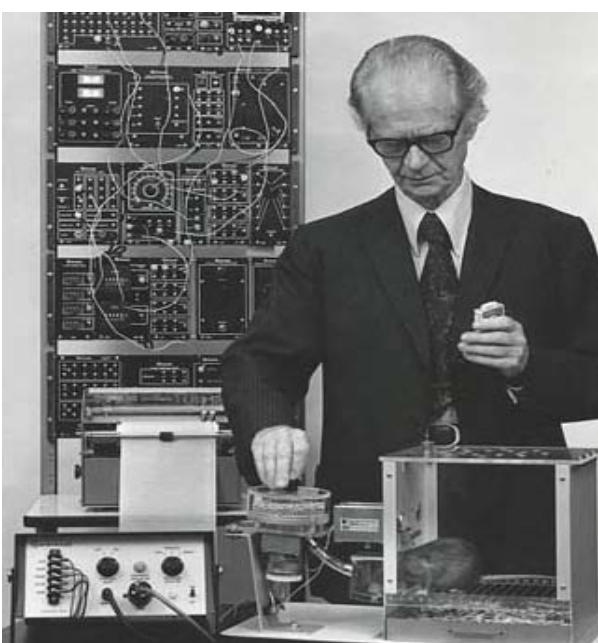
rious practitioner for lobotomies. He discovered that he could do a lobotomy faster, by inserting an ice pick into the brain (right under the orbital bone) and then drag it back and forth until he was satisfied that he had caused enough disruption of the brain tissue. (*See photo below.*)



Graphic illustration of a lobotomy



Electrodes are set up for an ECT treatment



B.F. Skinner and his "Skinner Box"

Dr. Freeman took his trade on the road, often performing lobotomies without a referral from a doctor, causing irreparable damage to many innocent people. By the time the authorities realized what he was doing and his medical privileges were taken away, he had performed or supervised lobotomies on 3,500 patients. More than 25% of these operations, by his own admission, left his patients in a vegetative state.

Rosemary Kennedy, sister of President John F. Kennedy underwent a lobotomy in 1941, when she was 23. Doctors told her father that the procedure would help calm her mood swings. Instead of the hoped-for result, Rosemary was left with an infantile mentality and her speech became unintelligible. She would stare blankly at a wall for hours. She went from a woman able (if somewhat mentally challenged) to live on her own and hold a job, to a woman incapable of taking care of herself. She was institutionalized for the rest of her life and died at Fort Memorial Hospital in 2005.⁷

From the 40's to the 60's, the new method involved 1 million people, until they came to the conclusion that this was a destructive treatment, through the death of a patient during the procedure. It is still used today but on a much smaller scale. Due to the failure to obtain relief of mental illness, logically it should have been discarded completely.⁸

Electroconvulsive shock therapy

In 1938, two Italian psychiatrists named Ugo Cerletti and Lucio Bini, observed that before slaughtering pigs, butchers would apply electrodes to the pig's temples. These electrodes were hooked up to a wall current. This electric shock stunned the pigs but did not kill them. The butchers could then slaughter the pigs without any problems. This gave the two psychiatrists the idea of inducing convulsions (such as was done by Dr. Von Meduna) using electricity.

This introduced a whole other area in which convulsions would generate. To see teeth falling out, broken spines, bones knocked out of joint, broken bones and people getting internal organ damage from being restrained while they were writhing uncontrollably from the induced seizures was not uncommon.

Introduced in the 1930's, this technique was called *electroconvulsive therapy* or ETC. Although the use of anesthetics and paralyzing agents now prevent the convulsive reaction from ETC, it is a misconception to say that the technique has improved only because the patient is not necessarily aware of what is taking place due to the anesthetic. Just because the person is not shaking all over the table, it does not mean there is an improvement. The ultimate result is worse than the original because we have no idea of the effects of this on the human brain. Two-thirds of those who receive electro-shock therapy are women with premenstrual syndrome, menopausal disorder, or post-partum depression. Half of electro-shock patients are elderly, once they become eligible for government health care at aged sixty-five, 360% more American seniors receive ECT than at age sixty-four.

Liz Spikol, the senior contributing editor of *Philadelphia Weekly*, wrote of her ECT experience in 1996, "Not only was the ECT ineffective, it was incredibly damaging to my cognitive functioning and memory. But sometimes it's hard to be sure of yourself when everyone "credible" – scientists, ECT docs, researchers – are telling you that your reality isn't real. How many times have I been told my memory loss wasn't due to ECT but to depression? How many times have I been told that, like a lot of other consumers, I must be perceiving this incorrectly? How many times have people told me that my feelings of trauma related to the ECT are misplaced and unusual? It's as if I was raped and people kept telling me not to be upset – that it wasn't that bad."⁹

Registered nurse Barbara C. Cody wrote in the *Washington Post* that her life was forever changed by the 13 outpatient ECTs she received in 1983. "Shock 'therapy' totally and permanently disabled me. EEGs [electroencephalograms] verify the extensive damage shock did to my brain. Fifteen to 20 years of my life were simply erased; only small bits and pieces have returned. I was also left with short-term memory impairment and serious cognitive deficits. Shock 'therapy' took my past, my college education, my musical abilities, even the knowledge that my children were, in fact, my children. I call ECT a rape of the soul."

The ECT machine can produce anywhere from 50 to 400 volts. (This percentage of voltage is usually used in a steel mill or a printing press; in other words, some large piece of machinery.) Introduce this into the fragile brain or body of a person and we can only imagine the full effects. Abuse of this technology has been documented in various situations and in many countries. What does this all add up to? It leads to the fact that there are over 40,000 people dead and countless others disabled, because of ECT. Psychiatrists in the United States alone, bring in 5 billion dollars per year via electroconvulsive therapy.

Throughout the years, man has often been his own greatest enemy. We have seen this in many of the world's disasters, such as abortion and world wars; in the inhumane treatment of one person by another. It often brings man to question his fundamental role in life and indeed, question the very purpose of his existence. Pope John Paul II addressed these questions in his profound teaching on *Theology of the Body*. Our understanding of ourselves as persons created in the image and likeness of God affects us and has the possibility to change how we interact with our fellow human beings. Our rejection of God's revelation of love that He inscribed into our bodies is the root of all of these problems.

Psychology is a science that has the possibility to resolve many of the questions of man and to aid in the advancement of his interior life. But this will only be realized when a sincere desire to be at the service of the other with total selflessness is put into action. Greed, power and the temptation to use and dominate cannot lead to healing of either soul or body. Let us analyze the objective goals and realize that truth exists only where God is found. "Our hearts are restless, O God, until they rest in Thee."

(End of Part 3)

Marie Anne Jacques

⁶ *Hereditary Genius*, Published by Macmillan and Co. 1869

⁷ *Washington Post*, January 8, 2005

⁸ www.psychosurgery.org

⁹ *Philadelphia Weekly*, December 22, 2006

Restriction of Credit Crisis Recession Depression War

The World Bank



Hank Paulson

International
Monetary Fund



Ben Bernanke

Federal Reserve

The financial crisis – who benefits

In order to understand objectively who or what caused the economic crisis, it would be best to analyze who benefited from it. There are many institutions and corporations (as well as individuals) who collected billions of dollars, while the middle and lower-class people suffered enormous losses.

Starting in 2009, 793 billionaires in United States rose to the number of 1,011 billionaires and the total fortunes of this small minority jumped from \$2.4 trillion to \$3.6 trillion in only a few months... Their aggregate capital expanded by 50% because of the financial crisis. If we remember how governments have dealt with economic crisis in the past, this should not come as a surprise to us.

Currently, 1% of the population now controls a record 70% of all financial assets. The elite of Wall Street just closed the books on their most profitable year, despite or rather because, of the financial crisis.

These firms, about whom we will discuss further in this article, have received over \$14 trillion in taxpayer support. This is equal to a check of \$46,662 that could be distributed to every man, woman and child in the United States.

Wells Fargo Bank, after being bailed out by the American people in 2008, doubled the compensation of their top executives. Each one of these executives made over \$11 million in 2009. Wells Fargo's executive CEO John Stumpf, for example, made \$21.3 million last year. Wells Fargo and Bank of America will not pay anything in federal taxes for the year 2009-2010.

However, both of them will net an enormous profit. (Last year, Bank of America made a profit of \$3.6 billion, Wells Fargo \$4 billion, and JP Morgan Bank \$12 billion). What is even more an outrage, JP Morgan is now going to receive a \$1.4 billion tax refund.

In total, all of the financial institutions in the United States will receive \$33 billion in tax refunds for the fiscal year of 2009-2010.

The taxpayers of the United States will also have to pay off the debt owed by Fannie Mae and Freddie Mac (the Federal National Mortgage Association which is a government-sponsored enterprise that buys and holds mortgages and issues and sells guaranteed mortgaged-backed securities). The total debt for these two banks is a staggering \$5 trillion.

Former United States Treasurer Hank Paulson, recently told the Financial Services Committee: "We will do everything necessary to ensure these institutions have the capital they need to meet their commitments." Tim Geithner, the current US Treasurer, has acknowledged that the US taxpayers will take "very substantial" losses on the bailout.

The so-called scandal of the Lehman Brothers Bank was in reality, simply a method that is used by

all large Wall Street firms as a standard operating procedure. It is typical that they organized a venture that poses as a free enterprise – when in reality, it is only a rigged market.

Max Keiser, a financial reporter who wrote about Wall Street's accounting scams, said this: "Since it was discovered that Enron was hiding debt off their balance sheets to make their earnings, stock and stock options go up, Wall Street had decided they can't get enough of this neat trick and every quarter we see more of it."

What happens is that the debts are removed from the balance during the period of the quarterly earnings reports and afterwards the debt is temporarily parked back onto the company's balance sheets.

A former Swiss banker named Bradley Birkenfeld was sent to prison because he went to the US authorities to report how UBS AG Bank was helping thousands of Americans hide assets in secret Swiss accounts. UBS AG is Switzerland's largest bank. Birkenfeld was the only person in the scandal to be sentenced to prison.

Barack Obama was funded by Goldman Sachs just before he became popular, when he won the Iowa caucus. Obama is the person who put Tim Geithner in charge of the United States Treasury. In the most crucial moments of the bailout, Geithner served under Hank Paulson as covert operations director. Also, despite deliberate mishandling of the economic crisis, Obama nominated Ben Bernanke once again to the post of Federal Reserve Chairman. The Federal Reserve has been given even more power, in the last few years.

Vi Ransel described the bailout as "the result of deliberate strategy; one Washington has executed many, many times, though usually in 'Third' World nations, by using 'Free' Trade Agreements (FTAs), the International Monetary Fund, the World Bank, and the World Trade Organization."

Since 2008, the financial elite have decided to implement a restriction of credit and production has crawled to a stop. This is because nothing can be produced with new credit and so our economy is falling rapidly into financial crisis. From this crisis will come a recession and then depression. As past history reminds us, depression always brings war.

We can see clearly how those who manipulate the path of history in the world have put us on a road to war; certainly it is not God who wishes us to destroy ourselves. We are only participants of this history, a deceitful history that is also being taught to our children.

Here are some results of this economic situation that, logically speaking, can only have one conclusion, which is the complete collapse of our financial system:

- Underemployment reached 20% in March of 2010
- Arizona cut their education programs and health care for the poor
- Kansas City lost half of its school system
- Citizens are forced to borrow money to buy food
- Small towns are obliged to cut down on law enforcement or they would go bankrupt
- Social Security payouts are exceeding the revenue

- Los Angeles, California, has sent layoff notices to 5,200 teachers

- Boston, Massachusetts cuts on community centers and libraries

- Young people are no longer able to find work because of a failing job market

- Suicide rate in the United States rises dramatically

- In Detroit, Michigan, more than 40 schools are forced to close

- 2.4 million jobs are lost in China

- 13 million foreclosures are expected by 2014 in the United States

- 29 states are in the red, as Kansas and Vermont are the latest unemployment insurance debtors. The total will rise to 40 states

- Without federal help, states will cut Medicaid

- 702 banks with a total of \$400 billion in assets could fail, says FDIC (Federal Deposit Insurance Corporation)

- 180 million Americans now live paycheck-to-paycheck

- The United States now has the biggest prison population in the world

- The United States Congress allows jobless benefits to expire

Thomas Jefferson wrote this document before the American Revolution: "Governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security."

Of course, the Pilgrims of St. Michael do not advocate a physical revolution but a revolution of ideas. We teach the people about the principles of the Social Doctrine of the Church, applied in the temporal order through the philosophy of Social Credit. This wonderful idea, invented by Clifford Hugh Douglas and taught and defused by Louis Even and the Institute of Louis Even for Social Justice, would create a truly just society based on the dignity of the human person. It would bring a regulated and just economic system, monitored and designed for the people, by the people.

Despite the opposition of the mainstream media – which is the greatest weapon of oppression humanity has ever known and that has also obscured, isolated and suppressed dissent and understanding of our present tyrannical forces – the Pilgrims of St. Michael will continue to inform the public of the truth. Let us continue the battle for justice, in the name of Mary Immaculate and St. Michael the Archangel!

Jacek Morawa

Toronto monthly meetings August 8, Oct. 17, Dec. 12, 2010

Lithuanian Hall, 1573 Bloor St. W.
(One block west of Dundas Subway Station)
Rosary at 2:00 p.m. – Meeting at 2:30 p.m.
Information Roger: (416) 749-5297

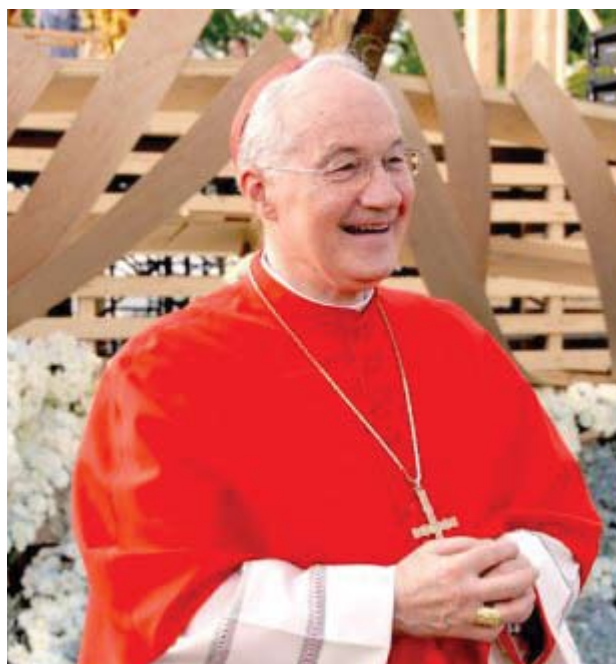
Cardinal Ouellet, instrument of resurrection for the Church in Quebec

On June 30, 2010, the Vatican announced that the archbishop of Quebec City, Cardinal Marc Ouellet, was appointed the prefect of the Congregation for Bishops. This is a great loss for Quebec, but a gain for the universal Church, for Cardinal Ouellet is an exceptionally gifted Bishop, who has the courage to proclaim the truths of the Catholic faith, and protect his flock from the attacks of the wolves and other enemies of the Church. His courageous stand made him a target of the secularist news media in Quebec, but people of good faith all over Canada recognized his tremendous contribution to the defense of the Catholic faith in Quebec. We want to thank you, Your Eminence, for all that you did for us. Here are excerpts from two reflections that really demonstrate our feelings.

The first text is a reflection written by Canadian Basilian Father Thomas Rosica, chief executive officer of the Salt and Light Catholic Media Foundation and Television Network in Canada. The full text can be found on the internet at this address: <http://saltandlighttv.org/blog/?p=14569>

by Fr. Thomas Rosica, C.S.B.

On June 30, 2010, Pope Benedict XVI appointed Quebec's Cardinal Marc Ouellet prefect of the Congregation for Bishops and president of the Pontifical Commission for Latin America. As of June 30, he is no longer the archbishop of Quebec City and primate of Canada but assumes his new roles in the Roman Curia. He will move to Rome at the end of the summer. (...)



At the Eucharistic Congress in 2008

I speak for myself and on behalf of all of us at Salt & Light Television when I say that we are saddened at his departure from Canada. At the same time, we are thrilled for the universal Church and for the Vatican, that they will get to experience the great gift we have had in our midst for the past seven years in the person of Cardinal Marc Ouellet. (...)

One of the great blessings of World Youth Day 2002 (in Toronto) came to us in November 2002, the day of Archbishop Ouellet's appointment to Quebec City. From the moment he "took possession" of the Archdiocese of Quebec in January 2003, we knew that something had changed... for Quebec and for Canada. He ruffled feathers that needed to be ruffled, issued challenges to many who had become too familiar with the status quo, and issued challenges to all of us. (...)



Cardinal Ouellet with Pope Benedict XVI in Cologne, Germany, on August 19, 2005, during the World Youth Day.

The past seven years with Cardinal Ouellet in Canada have been moments of great blessings and abundant graces. (...) To have worked closely with him, as English language Media Attache, at the October 2008 Synod of Bishops at the Vatican on the Word of God in the Life and Mission of the Church, was an extraordinary privilege. It was during the Synod that I witnessed his leadership qualities at work in that universal assembly. His ability to synthesize the thoughts and words of ecclesial leaders from every corner of the earth was masterful.

The Cardinal's departure from Canada will be a great loss for the Canadian Church but a great gift to the universal Church. He brings to his new Vatican posting a remarkable theological, pastoral and spiritual intellect, a deep understanding of the universal church, the ability to grasp complex issues and make them comprehensible to others, evangelical boldness and courage, deep spirituality and faith, and a love of human beings, especially young people. He is well known to bishops and priests throughout the world.

Each prefect brings his own gifts to the world. Cardinal Ouellet comes to the Congregation for Bishops with a very different skill set. He is a professor of theology and has worked in the formation of priests. He brings pastoral experience of a bishop of a residential see. He knows the challenges of secularism, quietism, religious indifference and atheism. He also knows the deep longings, hopes and pains of human hearts, especially the hearts of priests and bishops. He knows the complex set of qualities needed for pastors and shepherds today. (...)

In the midst of great progress in social matters, Canada is still strongly marked by a deep secularization shown by strong religious indifference. The real problem in Quebec has been the spiritual void created by a religious and cultural rupture, a significant loss of memory, bringing in its wake a family crisis and an education crisis, leaving citizens disoriented, unmotivated, and destabilized. Anchors have been displaced or lost. No one has tackled this indifference over the past few years more courageously, eloquently and publicly than Cardinal Marc Ouellet. Observing that "secular fundamentalists" had dominated Quebec life since the Silent Revolution, Quebec's Cardinal, argued that this was a historical rupture: "Quebec society has rested for 400 years on two pillars: French culture and the Catholic religion, which form the base that enables it to integrate other elements of its current pluralist identity."

It was Cardinal Ouellet's immediate predecessor, Archbishop Maurice Couture, who launched the idea of the International Eucharistic Congress

shortly after World Youth Day 2002 in Canada. Cardinal Ouellet "inherited" the project and brought it to its completion. The Eucharistic Congress was a privileged opportunity for Canada to re-actualize the historic and cultural patrimony of holiness and social engagement of the Church which draws its roots from the Eucharistic mystery.

When we think of Cardinal Ouellet, many of us will remember that blessed week in June, 2008, when we caught a glimpse of a tide that is turning. Several times during that magnificent week of June 2008, Cardinal Ouellet, stated emphatically that the Congress marked a "turning point". At the lively Saturday evening prayer vigil with his devoted young people, the Cardinal said the he felt as if he had been "raised from the dead." What fitting words to

describe what is afoot in Quebec: a resurrection of sorts! Cardinal Marc Ouellet was God's instrument of resurrection at this moment in Canadian history.

If the Eucharist is Gift of God for the life of the world, then Cardinal Marc Ouellet has truly been a gift of God for the life of the Church in Canada, and especially in Quebec. *Merci beaucoup*, Cardinal Ouellet journeying with us these past seven years.

Two expressions linger in my mind these days: "Je me souviens" (Quebec's motto: I remember) and "Mane Nobiscum" (the prayer of the Emmaus disciples to their Lord: "Stay with us.")

We will not forget all that you did for the Church in Canada, and for us at Salt & Light Television. And while our first instincts would be to utter the prayer of the two on the Emmaus road, begging you to remain with us longer, we also know that by giving you to the universal Church in this way, we will be blessed in ways we never imagined.

We will remember you with hearts of gratitude and accompany you with our affection and prayers. *Au Revoir*, Eminence!

Fr. Thomas Rosica, C.S.B.,



Cardinal Ouellet with our Mexican full-time Pilgrim Fatima Cervantes at the Eucharistic Congress in Quebec City in 2008

Here are excerpts from a second text written by Father Ramond J. de Souza, published in the July 2, 2010 issue of the *Toronto National Post*, under the title, "Ouellet's fast rise and papal prospects." You can find the full text on the internet at this address: <http://fatherdesouza.ca/?p=341>

by Fr. Raymond J. de Souza

With Tuesday's announcement that Pope Benedict has named Cardinal Ouellet to the third most senior post in the Vatican, he becomes the

(continued on page 24)



Louis Even
1885-1974

International Congress of the Pilgrims of St. Michael September 4-5-6, 2010



Gilberte Cote-Mercier
1910-2002



**House of the Immaculate
1101 Principale, Rougemont**

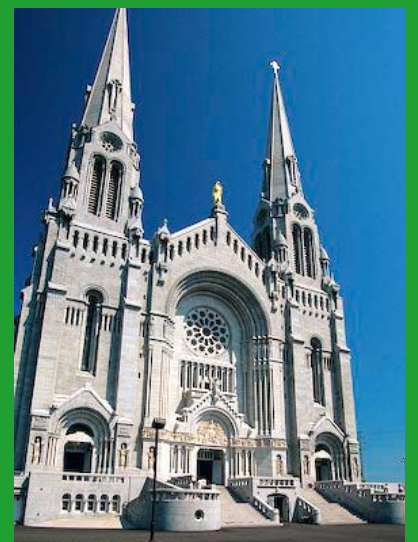


St. Joseph's Oratory

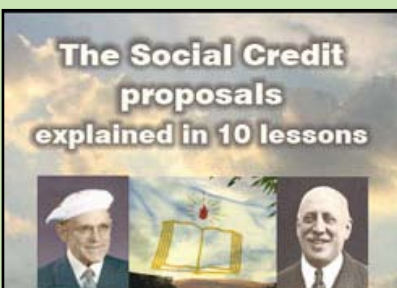
The theme of our Congress: The economy at the service of man, daily bread distributed to all

At this Congress, we will also celebrate in a special manner the 125th anniversary of the birth of Louis Even and the 100th anniversary of the birth of Gilberte Cote-Mercier, our two founders. Opening on Saturday at 1:30 p.m. Holy Mass at 4 p.m. on Satur-

day and on Sunday, 5 p.m. On Monday, Sept. 6, Holy mass at 9 a.m. In the afternoon, in honor of the canonization of Brother Andre, we will go to Joseph's Oratory in Montreal. The next day, Sept. 7, we will go on pilgrimage to St. Anne de Beupre, near Quebec City.



St. Anne de Beupre



Just before our Congress, Aug. 27-Sept. 3: Week of study on Social Credit

The social doctrine of the Church and its application Based on Alain Pilote's book, *The Social Credit proposals explained in 10 lessons.* All are invited!



(continued from page 23)

highest-ranking Canadian in the history of the Roman Catholic Church. (...) The appointment is significant for Canada in the present.

First, the effect on Quebec will be significant. While the appointment indicates papal favour upon Cardinal Ouellet's willingness to challenge the increasingly secular, narrow and intolerant public discourse in Quebec, his absence will leave an enormous hole. For some 40 years now, Quebec's bishops have more or less accommodated

themselves to the secularization of Quebec, cooperating even in the elimination of Christianity in the schools. When Cardinal Ouellet challenged the secular fundamentalism of the Quebec consensus, he often stood alone, his brother bishops opting to remain silent -- most recently in the debates about abortion. His first task in his new job will be to find his replacement and it will not be easy to do.

Second, for Canada as a whole, it means that the appointment of bishops here will receive spe-

cial attention at the highest level of the Church. Cardinal Ouellet's move to Quebec in 2002 was itself part of a trend toward more confident, evangelical and publicly courageous bishops in Canada. One can expect that he will continue to look for the same in recommending bishops, not just for Canada but worldwide. (...)

Above all, though, it is a day of great pride for the oft-beleaguered Church in Quebec and the increasingly confident Church in Canada, that one of our own has been so chosen. Quebec's loss is Rome's gain.