



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

MICHAEL

For the Triumph of the Immaculate

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The false peace of the Antichrist through a world government



The Virgin Mary, surrounded by the archangels Michael, Gabriel and Raphael, crushes the head of Satan.

The end times

Christian Revelation teaches that the world will not last forever. One day, God will put an end to the terrestrial world. The Church does not know the date of this event, only God the Father knows: **“But as for that day and hour, nobody knows it, neither the angels of heaven, nor the Son, no one but the Father alone.”** (Matthew 24:36.)

Jesus Christ, however, left us with many prophecies that are clear enough to allow us to understand the unfolding of what will precede the end times, these are called the “signs of the times”. Before His second and final coming on Judgment Day, Jesus Christ will have prepared the hearts of men through a series of events. Is there any official text from the Catholic Church about these events preceding the end times? Yes, it can be found in the recent Catechism of the Catholic Church (issued in 1992), paragraphs 675 to 677 :

The Church’s ultimate trial

“Before Christ’s second coming the Church must pass through a final trial that will shake the faith of many believers. (Cf. Luke 18:8: ‘But when the Son of man comes, will he find any faith on earth?’ and Mathew 24:12: 12: ‘And with the increase of lawlessness, love in most people will grow cold.’) The persecution that accompanies her pilgrimage on earth (cf. Luke 21:12; John 15:19-20) will unveil the ‘mystery of iniquity’ in the form of a religious deception offering men an apparent solution to their problems at the price of apostasy from the truth. the supreme religious deception is that of the Antichrist, a pseudo-messianism by which man glorifies himself in place of God and of his Messiah come in the flesh. (Cf. 2 Th 2:4-12; 1 Th 5:2-3; 2 Jn 7; 1 Jn 2:18, 22.)

“The Antichrist’s deception already begins to take shape in the world every time the claim is made to realize within history that messianic hope which can only be realized beyond history through the eschatological judgement. The Church has rejected even modified forms of this falsification of the kingdom to come under the name of millenarianism, especially the ‘intrinsically perverse’ political form of a secular messianism.

“The Church will enter the glory of the kingdom only through this final Passover, when she will follow her Lord in his death and Resurrection. (Cf. Rev 19:1-9.) The kingdom will be fulfilled, then, not by a historic triumph of the Church through a progressive ascendancy, but only by God’s victory over the final unleashing of evil, which will cause his Bride to come down from heaven. (Cf Rev 13:8; 20:7-10; 21:2-4.) God’s triumph over the revolt of evil will take the form of the Last Judgement after the final cosmic upheaval of this passing world. (Cf. Rev 20:12; 2 Pt 3:12-13.)

The loss of faith

Jesus announces a final persecution against His Church before His return, through the seemingly universal (but temporary) success of the Antichrist, who will establish a “false peace” on earth (cf. 1

(continued on page 2)

The false peace of the Antichrist

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Thessalonians 5:3), through a world government and a world religion that will deny Jesus Christ as the true Messiah.

This coming of the Antichrist will be preceded by a general apostasy, the loss of faith of most of Christians: "Let no one deceive you in any way. For unless the apostasy comes first and the lawless one is revealed, the one doomed to perdition, who opposes and exalts himself above every so-called god and object of worship, so as to seat himself in the temple of God." (2 Thess 3-4.) For if people were faithful to their Christian beliefs, they would never submit to the lies of the Antichrist. The work of the enemies of God to undermine the faith is clear for everyone to see today.

Saint Paul also wrote in his First Epistle to Timothy (4:1-2): "Now the Spirit explicitly says that in the last times some will turn away from the faith by paying attention to deceitful spirits and demonic instructions through the hypocrisy of liars with branded consciences." And in 2 Tim 3:1-5: "But understand this: there will be terrifying times in the last days. People will be self-centered and lovers of money, proud, haughty, abusive, disobedient to their parents, ungrateful, irreligious, callous, implacable, slanderous, licentious, brutal, hating what is good, traitors, reckless, conceited, lovers of pleasure rather than lovers of God, as they make a pretense of religion but deny its power."

A world government

The logical result of this loss of faith is the establishment of a world without God, an idea which has been dreamt of by many people over the last centuries (for example, the French Revolution in France, the Bolshevik Revolution in Russia), but especially but some Masonic circles called "the Illuminati". (See article page 4). In these secret circles, one is longing for what John Lennon wrote in his popular song *Imagine* in 1971; many people sing it without thinking about the meaning of the lyrics, but this song could very well be described as a hymn to a godless world government :

*Imagine there's no Heaven
It's easy if you try
No hell below us
Above us only sky
Imagine all the people
Living for today*

*Imagine there's no countries
It isn't hard to do
Nothing to kill or die for
And no religion too
Imagine all the people
Living life in peace*

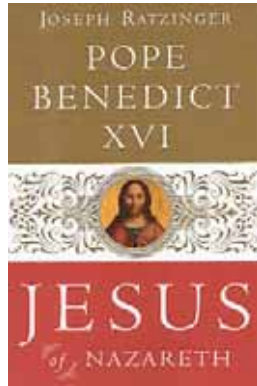
*You may say that I'm a dreamer
But I'm not the only one
I hope someday you'll join us
And the world will be as one*

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Pope Benedict on the Beast



In his recent book, *Jesus of Nazareth*, Pope Benedict XVI, in a comment on the prayer of the Our Father, wrote this about the Beast of the Apocalypse:

«We see before us the dragon of which the Book of Revelation speaks. 'Then another sign appeared in Heaven: and behold, a great red dragon

having seven heads and ten horns, and on his heads were seven diadems.' [Rev. 12:3.] John portrays the 'beast rising out of the sea,' out of the dark depths of evil, with the symbols of Roman imperial power, and he thus puts a very concrete face on the threat facing the Christians of his day: the total claim placed upon man by the emperor cult and the resulting elevation of political-military-economic might to the peak of absolute power — to the personification of the evil that threatens to devour us.

"Notwithstanding the dissolution of the Roman Empire and its ideologies, this remains very contemporary! Today there are on one hand the forces of the market, of traffic in weapons, in drugs, and in human beings, all forces that weigh upon the world and ensnare humanity irresistibly."



Cardinal Biffi on the Antichrist



Cardinal Biffi

Every year for Lent, the Pope invites a distinguished bishop or theologian to preach a retreat (the "Spiritual Exercises") to all the members of the Roman Curia including the Pope himself.

This year, in February of 2007, Pope Benedict invited Cardinal Giacomo Biffi, the retired archbishop of Bologna, Italy, to preach that retreat. And guess what was the topic? The Antichrist!

Cardinal Biffi based his lectures on the last book of the great Russian philosopher Vladimir Sergejevich Solovyov (1853-1900), *The Three Dialogues and the Story of the Antichrist*, in which the Antichrist is elected president of the United States of Europe, acclaimed as emperor in Rome, takes possession of the entire world, and finally imposes his command even over the life and organization of the Churches. Here is a news report from the Catholic news agency Zenit:

"VATICAN CITY, FEB. 28, 2007 (Zenit.org).- The Antichrist is the reduction of Christianity to an ideology, instead of a personal encounter with the Savior, says the cardinal directing the retreat which Benedict XVI is attending. Cardinal Giacomo Biffi, retired archbishop of Bologna, delivered that message during a meditation Tuesday, drawing on the work of Russian philosopher Vladimir Sergejevich Solovyov. The cardinal's meditation came during the weeklong Spiritual Exercises being attended by the Pope and members of the Roman Curia. The retreat ends this Saturday. The Holy Father suspended his usual meetings, including the general audience, in these days.

"According to Vatican Radio's summary of his preaching, the cardinal explained that 'the teaching that the great Russian philosopher left us is that Christianity cannot be reduced to a set of val-

ues. At the center of being a Christian is, in fact, the personal encounter with Jesus Christ.' Quoting the work *Three Dialogues on War, Progress and the End of History*, Cardinal Biffi told his listeners that 'the Antichrist presents himself as pacifist, ecologist and ecumenist.'

"He will convoke an ecumenical council and will seek the consensus of all the Christian confessions, granting something to each one. The masses will follow him, with the exception of small groups of Catholics, Orthodox and Protestants,' he said. The cardinal added that Solovyov says in that work: 'Days will come in Christianity in which they will try to reduce the salvific event to a mere series of values.'



V. S. Solovyov

"In his *Tale of the Antichrist* Solovyov foresees that a small group of Catholics, Orthodox and Protestants will resist and will say to the Antichrist: 'You give us everything, except what interests us, Jesus Christ.' For Cardinal Biffi, this narrative is a warning: 'Today, in fact, we run the risk of having a Christianity which puts aside Jesus with his cross and resurrection.'

"The 78-year-old cardinal said that if Christians 'limited themselves to speaking of shared values they would be more accepted on television programs and in social groups. But in this way, they will have renounced Jesus, the overwhelming reality of the resurrection.' The cardinal said he believes that this is 'the danger that Christians face in our days... the Son of God cannot be reduced to a series of good projects sanctioned by the prevailing worldly mentality... There are relative values, such as solidarity, love of peace and respect for nature. If these become absolute, uprooting or even opposing the proclamation of the event of salvation, then these values become an instigation to idolatry and obstacles on the way of salvation."



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The 90th Anniversary of the Apparitions of Our Lady at Fatima

On May 13, 2007, over 500,000 faithful gathered at the shrine of Fatima, Portugal, to celebrate the 90th Anniversary of the Apparitions of the Virgin Mary to the three little shepherds: Jacinta Marto, aged 7, her brother Francisco, aged 9, and their cousin Lucia Dos Santos, aged 10. As Our Lady had predicted, the first two died very young: Jacinta in 1920 at the age of 9, and Francisco in 1919, at the age of 11. As for Lucia, the Virgin Mary had told her that she would have to stay "a little longer" on earth: she became a Carmelite nun and died at the age of 97 on January 13, 2005.



Pope Benedict XVI, who was in Brazil on that day, appointed Cardinal Angelo Sodano to represent him in Fatima for this Anniversary, and wrote to him in a special letter:

"Ninety years ago, the Heavenly Queen of Peace, in order to transmit divine help and the promise of sure hope for peace, appeared in Fatima to three astonished little shepherds, while they kept watch over their flock. Many faithful have had recourse to Her help and, in their various perils, have looked for Her protection.

"We remember well the special devotion and gratitude of John Paul II, our Predecessor of good memory, who twenty-five years ago thanked there the Virgin Mary for the miraculous sparing of his life and urged all the faithful to put into practice Her warnings and requests. Therefore, we who have already visited that shrine and, as Prefect of the Congregation for the Doctrine of Faith, have studied the message entrusted by the Blessed Virgin Mary to the shepherds, wish that you propose again to the faithful the value of the prayer of the holy Rosary as well as this message, in order that we may obtain the favors and graces which the Mother of the Redeemer Herself promised to the people devoted to Her Immaculate Heart."

On May 13, 2000, Pope John Paul II was present in Fatima to preside over the beatification of Jacinta and Francisco Marto. Here are excerpts from his homily:

"Father, ... to you I offer praise; for what you have hidden from the learned and the clever you have revealed to the merest children' (Mt 11: 25). With these words, dear brothers and sisters, Jesus praises the heavenly Father for his designs; he knows that no one can come to him unless he is drawn by the Father (cf. Jn 6: 44); therefore he praises him for his plan and embraces it as a son: 'Yes, Father, for such was your gracious will' (Mt 11: 26). You were pleased to reveal the kingdom to the merest children.

"According to the divine plan, 'a woman clothed with the sun' (Rv 12: 1) came down from heaven to this earth to visit the privileged children of the Father. She speaks to them with a mother's voice and heart: she asks them to offer themselves as victims of reparation, saying that she was ready to lead them safely to God. And behold, they see a light shining from her maternal hands which penetrates them inwardly, so

that they feel immersed in God just as — they explain — a person sees himself in a mirror.

A call to conversion

"Another portent appeared in heaven; behold, a great red dragon" (Rv 12: 3). These words... make us think of the great struggle between good and evil, showing how, when man puts God aside, he cannot achieve happiness, but ends up destroying himself.

"How many victims there have been throughout the last century of the second millennium! We remember the horrors of the First and Second World Wars and the other wars in so many parts of the world, the concentration and extermination camps, the gulags, ethnic cleansings and persecutions, terrorism, kidnappings, drugs, the attacks on unborn life and the family.

"The message of Fatima is a call to conversion, alerting humanity to have nothing to do with the 'dragon' whose 'tail swept down a third of the stars of heaven, and cast them to the earth' (Rv 12: 4, which means that one third of the angels in Heaven followed Lucifer in his rebellion and fall). Man's final goal is heaven, his true home, where the heavenly Father awaits everyone with his merciful love.

"God does not want anyone to be lost; that is why 2,000 years ago he sent his Son to earth, 'to seek and to save the lost' (Lk 19: 10). And he saved us by his death on the cross. Let no one empty that Cross of its power! Jesus died and rose from the dead to be 'the first-born among many brethren' (Rom 8: 29).

"In her motherly concern, the Blessed Virgin came here to Fatima to ask men and women 'to stop offending God, Our Lord, who is already very offended'. It is a mother's sorrow that compels her to speak; the destiny of her children is at stake. For this reason she asks the little shepherds: 'Pray, pray much and make sacrifices for sinners; many souls go to hell because they have no one to pray and make sacrifices for them.'"

The message of Fatima

What is the message of Fatima? Prayer, penance and conversion. In 1917, the Virgin Mary gave a secret to the three shepherds; Sister Lucia unveiled the first two parts in her memoirs in 1941, and the third part of the secret was unveiled at Fatima on May 13, 2000, on the occasion of the beatification ceremony. Here is what Sister Lucia wrote:

"The secret is made up of three distinct parts, two of which I am now going to reveal. The first part is the vision of hell.

"Our Lady showed us a great sea of fire which seemed to be under the earth. Plunged in this fire were demons and souls in human form, like transparent burning embers, all blackened or burnished bronze, floating about in the conflagration, now raised into the air by the flames that issued from within themselves together with great clouds of smoke, now falling back on every side like sparks in a huge fire, without weight or equilibrium, and amid shrieks and groans of pain and despair, which horrified us and made us tremble with fear. The demons could be distinguished by their terrifying and repulsive likeness to frightful and unknown animals, all black and transparent. This vision lasted but an instant. How can we ever be grateful enough to our kind heavenly Mother, who had already prepared us by promising, in the first Apparition, to take us to heaven. Otherwise, I think we would have died of fear and terror.

"We then looked up at Our Lady, who said to us so kindly and so sadly:

"You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to my Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace. The war is going to end: but if people do not cease offending God, a worse one will break out during the Pontificate of Pius XI. When you see a night illumined by an

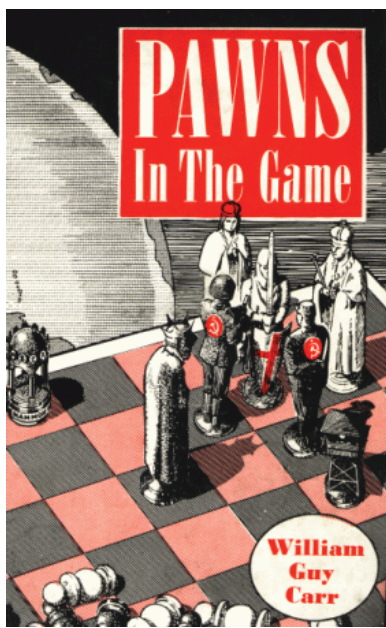
unknown light, know that this is the great sign given you by God that he is about to punish the world for its crimes, by means of war, famine, and persecutions of the Church and of the Holy Father. To prevent this, I shall come to ask for the consecration of Russia to my Immaculate Heart, and the Communion of reparation on the First Saturdays. If my requests are heeded, Russia will be converted, and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated. In the end, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and she shall be converted, and a period of peace will be granted to the world".



At our meeting on May 27, 2007 in Rougemont, the three children of Mr. and Mrs. Eric Couture, Veronique, Samuel and Eloise, were dressed like the three shepherds of Fatima.

The third part of the secret

"After the two parts which I have already explained, at the left of Our Lady and a little above, we saw an Angel with a flaming sword in his left hand; flashing, it gave out flames that looked as though they would set the world on fire; but they died out in contact with the splendour that Our Lady radiated towards him from her right hand: pointing to the earth with his right hand, the Angel cried out in a loud voice: 'Penance, Penance, Penance!'. And we saw in an immense light that is God: 'something similar to how people appear in a mirror when they pass in front of it' a Bishop dressed in white 'we had the impression that it was the Holy Father'. Other bishops, priests, men and women religious going up a steep mountain, at the top of which there was a big Cross of rough-hewn trunks as of a cork-tree with the bark; before reaching there the Holy Father passed through a big city half in ruins and half trembling with halting step, afflicted with pain and sorrow, he prayed for the souls of the corpses he met on his way; having reached the top of the mountain, on his knees at the foot of the big Cross he was killed by a group of soldiers who fired bullets and arrows at him, and in the same way there died one after another the other bishops, priests, men and women religious, and various lay people of different ranks and positions. Beneath the two arms of the Cross there were two angels each with a crystal aspersorium in his hand, in which they gathered up the blood of the Martyrs and with it sprinkled the souls that were making their way to God.



Pawns in the Game

A Satanic conspiracy to control the world



William Guy Carr

First printed in 1954, "Pawns in the Game" is the best single work available on the evil conspiracy that has been responsible for the devastating wars and continuing conflicts of the past century, and which is now close to its ultimate goal of total world domination through a dictatorial One World Government.

Pawns in the Game is written by William Guy Carr (1895-1959), a noted author who had a distinguished career as a Canadian naval officer, including outstanding service during World War II. The book begins as follows:

"Here is a TRUE story of international intrigue, romance, corruption, graft, and political assassinations, the like of which has never been written before. It is the story of how different groups or atheistic-materialistic men have played in an international chess tournament to decide which group would win ultimate control of the wealth, natural resources, and man-power of the entire world. It is explained how the game has reached the final stage. The International Communists, and the International Capitalists, (both of whom have totalitarian ambitions) have temporarily joined hands to defeat Christian-democracy.

"The cover design shows that all moves made by the International Conspirators are directed by Satan and while the situation is decidedly serious it is definitely not hopeless. The solution is to end the game the International Conspirators have been playing right now before one or another totalitarian-minded group impose their ideas on the rest of mankind. The story is sensational and shocking, but it is educational because it is the TRUTH. The author offers practical solutions to problems so many people consider insoluble."

Here are excerpts from the introduction of this book. We may publish excerpts from other chapters in the future.

by William Guy Carr

A Luciferian conspiracy

If what I reveal surprises and shocks the reader, please don't develop an inferiority complex because I am frank to admit that although I have worked since 1911 trying to find out why the human race can't live in peace and enjoy the bounties and blessing God provides for our use and benefit in such abundance, it was 1950 before I penetrated the secret that the wars and revolutions which scourge our lives, and the chaotic conditions that prevail, are nothing more or less than the effects of the continuing Luciferian conspiracy.

It started in that part of the universe we call heaven when Lucifer challenged the right of God to exercise supreme authority. The Holy Scriptures tell us how the Luciferian conspiracy was transferred to this world in the Garden of Eden. Until I realized that our struggle is not with flesh and blood, but with the spiritual forces of darkness who control all those in high places on this earth (Eph. 6:12) the pieces of evidence gathered all over this world just didn't fit together and make sense. (I am not ashamed to admit that the "Bible" provided the "Key" which enabled me to obtain an answer to the question quoted above.)

Very few people seem able to appreciate that Lucifer is the brightest and most intelligent of the heavenly host and, because he is a pure spirit, he is indestructible. The scriptures tell us his power is such that he caused one-third of the most intelligent of the heavenly host to defect from God, and join him, because he claimed God's Plan for the rule of the universe is weak and impractical because it is based on the premise that lesser beings can be taught to know, love, and wish to serve him voluntarily out of respect for his own infinite perfections. The Luciferian ideology states might is right. It claims beings of proven superior intelligence have the right to rule those less gifted because the masses don't know what is best for them. The Luciferian ideology is what we call totalitarianism today.

The Old Testament is simply the history of how Satan became prince of the world, and caused our first parents to defect from God. It relates how the synagogue of Satan was established on this earth, it tells how it has worked since to prevent God's Plan for the rule of the universe being established on this earth. Christ came to earth when the conspiracy reached the stage that, to use his own words, Satan controlled all those in high places. Christ exposed the synagogue of Satan (Rev. 2:9; 3:9); he denounced those who belonged to it as sons of the devil (Lucifer), whom he castigated as the father of lies (John 8:44) and the prince of deceit (2 Cor. 11:14)... Christ gave us the solution to our problem when he told us we must go forth and teach the truth, regarding this conspiracy (John 8:31:59), to all people of all nations. He promised that if we did this, knowledge of the truth would set us free (Matt. 28:19). The Luciferian Conspiracy has developed until it is in its semi-final stage (Matt. 24: 15:34), simply because we have failed to put the mandate Christ gave us into effect.

Weishaupt and the Illuminati

In 1784 an "Act of God" placed the Bavarian government in possession of evidence which proved the existence of the continuing Luciferian Conspiracy. Adam Weishaupt, a Jesuit-trained professor of canon law, defected from Christianity, and embraced the Luciferian ideology while teaching in Ingolstadt University. In 1770 the money lenders (who had recently organized the House of Rothschild), retained him to revise and modernize the age-old 'protocols' designed to give the Synagogue of Satan ultimate world domination so they can impose the Luciferian ideology upon what remains of the Human Race, after the final social cataclysm, by use of satanic despotism. Weishaupt completed his task May 1st, 1776.

The plan required the destruction of ALL existing governments and religions. This objective was to be reached by dividing the masses into opposing camps in ever increasing numbers on political, racial, social, economic and other issues. The opposing sides were then to be

armed and an 'incident' provided which would cause them to fight and weaken themselves as they destroyed national governments and religious institutions.

In 1776 Weishaupt organized the Illuminati to put the plot into execution. The word Illuminati is derived from Lucifer, and means 'holders of the light'. Using the lie that his objective was to bring about a one world government to enable men with proven mental ability to govern the world he recruited about two thousand followers. These included the most intelligent men in the field of arts and letters, education, the sciences, finance and industry. He then established the Lodges of the Grand Orient to be their secret headquarters.

Because Britain and France were the two greatest powers at the end of the 18th Century, Weishaupt ordered the Illuminati to foment the Colonial Wars to weaken the British Empire and organize the Great Revolution to weaken the French Empire. The latter he scheduled should start in 1789.

The conspiracy is discovered

A German author named Zwack put Weishaupt's revised version of the age-old conspiracy into book form and named it "Einige Original-Scripten." In 1784 a copy of this document was sent to the Illuminists Weishaupt had delegated to foment the French revolution. The courier was struck dead by lightning as he rode through Ratisbon on his way from Frankfurt to Paris. The police found the subversive documents on his body and turned them over to the proper government authorities.

After careful study of the plot the Bavarian Government ordered the police to raid Weishaupt's newly organized lodges of the Grand Orient and the homes of some of his most influential associates. Additional evidence thus obtained convinced the authorities the documents were a genuine copy of a conspiracy by which the synagogue of Satan, who controlled the Illuminati at the top, planned to use wars and revolutions to bring about the establishment of one kind or another of a One World Government, the powers of which they intended to usurp as soon as it was established.

In 1785, the Bavarian Government outlawed the Illuminati and closed the lodges of the Grand Orient. In 1786, they published the details of the conspiracy. The English title is "The Original Writings of the Order and Sect of The Illuminati". Copies of the conspiracy were sent to the heads of church and state. The power of the Illuminati was so great that this warning was ignored, as were the warnings Christ had given the world.

The Illuminati went underground. Weishaupt instructed his Illuminists to infiltrate into the lodges of Blue Masonry and form a secret society within secret societies.

Only masons who proved themselves Internationalists, and those whose conduct proved they had defected from God, are initiated into the Illuminati. Thus the conspirators used the cloak of philanthropy to hide their revolutionary and subversive activities. In order to infiltrate into masonic lodges in Britain Illuminists invited John Robison

(continued on page 5)

over to Europe. He was a high degree mason in the Scottish Rite : Professor of natural philosophy at Edinburgh University; and Secretary of The Royal Society of Edinburgh. John Robison did not fall for the lie that the objective of the one worlders was to form a benevolent dictatorship. He kept his reactions to himself however, and was entrusted with a copy of Weishaupt's Revised Conspiracy for study and safe keeping.

Because the heads of church and state in France were advised to ignore the warnings given them the revolution broke out in 1789. In order to alert other governments to their danger, in 1798 John Robison published a book, entitled "Proof of a Conspiracy to Destroy All Governments and Religions". But his warnings have been ignored, as were the others.

The creation of Communism

In 1829, the Illuminati held a meeting in New York which was addressed by a British Illuminist named Wright. Those in attendance were informed that the Illuminati intended to unite the Nihilist and Atheist groups with all other subversive organizations into an international organization to be known as Communism. This destructive force was to be used to enable the Illuminati to foment future wars and revolutions. Clinton Roosevelt (a direct ancestor of F.D.R.) Horace Greeley, and Chas. Dana were appointed a committee to raise funds for this new venture. The fund they raised financed Karl Marx and Engels when they wrote "Das Capital" and "The Communist Manifesto" in Soho, England.

In 1830, Weishaupt died. He carried the deception that the Illuminati was dead to his own deathbed where, to convince his spiritual advisers, he pretended to repent and rejoin the Church.

According to Weishaupt's revised version of the Age-Old conspiracy the Illuminati were to organize, finance, direct and control ALL international organizations and groups by working their agentur into executive positions at the top. Thus it was that while Karl Marx was writing the Communist Manifesto under direction of one group of Illuminists, Professor Karl Ritter of Frankfurt University was writing the antithesis under direction of another group, so that those who direct the conspiracy at the top could use the differences in these two ideologies to start dividing larger and larger numbers of the human race into opposing camps so they could be armed and then made to fight and destroy each other, together with their political and religious institutions.

The work Ritter started was continued by the German so-called philosopher Friedrich Wilhelm Nietzsche (1844-1900) who founded Nietzscheism. Nietzscheism was developed into Fascism and later into Naziism and used to enable the agentur of the Illuminati to foment World Wars One and Two.



In 1834 the Italian revolutionary leader Giuseppe Mazzini (see picture) was selected by the Illuminati to be director of their revolutionary programme throughout the world. He held this post until he died in 1872.

In 1840, General Albert Pike was brought under the influence of Mazzini because he became a disgruntled officer when U.S. President Jefferson Davis disbanded his auxiliary Indian troops on the grounds they had committed atrocities under the cloak of legitimate warfare. Pike accepted the idea of a one world government and ultimately became head of the Luciferian Priesthood. Between 1859, and 1871, he worked out the details of a military blue-print, for three world wars, and three major revolutions which he considered would further the conspiracy to its final stage during the twentieth century.

The plan for three world wars

Most of his work was done in the 13 room mansion, he built in Little Rock, Arkansas, in 1840. When the Illuminati, and the lodges of the Grand Orient, became suspect, because of Mazzini's revolutionary activities in Europe, Pike organized

the New and Reformed Palladian Rite. He established three supreme councils; one in Charleston, S.C., another in Rome, Italy and another in Berlin, Germany. He had Mazzini establish twenty three subordinate councils in strategic locations throughout the world. These have been the secret headquarters of the world revolutionary movement ever since. Long before Marconi invented wireless (radio), the scientists who were of the Illuminati had made it possible for Pike and the Heads of his councils to communicate secretly. It was the discovery of this secret that enabled intelligence officers to understand how apparently unrelated 'incidents' took place simultaneously throughout the world which aggravated a situation and developed into a war or revolution.

Pike's plan was as simple as it has proved effective. He required that Communism, Naziism, Political Zionism, and other International movements be organized and used to foment the three global wars and three major revolutions. The first world war was to be fought so as to enable the Illuminati to overthrow the powers of the Tzars in Russia and turn that country into the stronghold of Atheistic-Communism. The differences stirred up by agentur of the Illuminati between the British and German Empires were to be used to foment this war. After the war ended, Communism was to be built up and used to destroy other governments and weaken religions.



Albert Pike

World War Two was to be fomented by using the differences between Fascists and Political Zionists. This war was to be fought so that Naziism would be destroyed and the power of Political Zionism increased so that the sovereign state of Israel could be established in Palestine. During world war two International Communism was to be built up until it equalled in strength that of united Christendom. At this point it was to be contained and kept in check until required for the final social cataclysm. Can any informed person deny Roosevelt and Churchill did not put this policy into effect ?

World War Three is to be fomented by using the differences the agentur of the Illuminati stir up between Political Zionists and the leaders of the Moslem world. The war is to be directed in such a manner that Islam (the Arab World including Mohammedanism) and Political Zionism (including the State of Israel) will destroy themselves while at the same time the remaining nations, once more divided against each other on this issue, will be forced to fight themselves into a state of complete exhaustion physically, mentally, spiritually and economically. Can any unbiased and reasoning person deny that the intrigue now going on in the Near, Middle, and Far East isn't designed to accomplish this devilish purpose?

On August 15, 1871, Pike told Mazzini that after World War Three is ended, those who aspire to undisputed world domination will provoke the greatest social cataclysm the world has ever known. We quote his own written words (taken from the letter catalogued in the British Museum Library, London, England):

"We shall unleash the Nihilists and Atheists, and we shall provoke a formidable social cataclysm which in all its horror will show clearly to the nations the effect of absolute atheism, origin of savagery and of the most bloody turmoil. Then everywhere, the citizens, obliged to defend themselves against the world minority of revolutionaries, will exterminate those destroyers of civilization, and the multitude, disillusioned with Christianity, whose deistic spirits will be from that moment without compass (direction), anxious for an ideal, but without knowing where to render its adoration, will receive the true light through the universal manifestation of the pure doctrine of Lucifer brought finally out in the public view, a manifestation which will result from the general

reactionary movement which will follow the destruction of Christianity and atheism, both conquered and exterminated at the same time."

When Mazzini died in 1872, Pike made another Italian revolutionary leader, named Adriano Lemmi, his successor. Lemmi was later succeeded by Lenin and Trotsky. The revolutionary activities of all these men were financed by British, French, German, and American international bankers. The reader must remember that the International Bankers of today, like the Money-Changers of Christ's day, are only tools or agents of the Illuminati.

Bankers finance wars and revolutions

While the general public has been lead to believe that Communism is a movement of the workers (soviets) to destroy Capitalism, *Pawns In The Game* proves that both British and American Intelligence Officers obtained authentic documentary evidence which proved that internationalist capitalists operating through their international banking houses had financed both sides in every war and revolution fought since 1776.

There is plenty of documentary evidence to prove that Pike, like Weishaupt, was head of the Luciferian Priesthood in his day. In addition to the letter he wrote Mazzini in 1871, another he wrote to the heads of his Palladian Councils July 14th, 1889 fell into hands other than intended. It was written to explain the Luciferian dogma, concerning worship of Satan and worship of Lucifer. In it, he said in part :

"That which we say to the crowd is 'we worship God'. But it is the God that one worships without superstition. The religion should be, by all us initiates of the high degrees, maintained in the purity of the Luciferian doctrine... Yes! Lucifer is God. And unfortunately Adonay (the name given by Luciferians to the God we worship) is God also... for the absolute can only exist as two gods. Thus, the doctrine of Satanism is a heresy: and the true, and pure philosophical religion is the belief in Lucifer, the equal of Adonay: but Lucifer, God of Light, and God of Good, is struggling for humanity against Adonay the God of Darkness and Evil."

Propaganda put out by those who direct the Luciferian conspiracy has caused the general public to believe all who oppose Christianity are atheists. This is a deliberate lie circulated to hide the secret plans of the High Priests of the Luciferian Creed who direct the Synagogue of Satan so that the human race still find it impossible to establish on this earth God's plan for the rule of the universe, as he explained it to our first parents in the Garden of Eden, told in Genesis. The High Priests of the Luciferian Creed work from the darkness. They remain behind the scenes. They keep their identify and true purpose secret, even from the vast majority of those they deceive into doing their will and furthering their secret plans and ambitions.

In 1925 his Eminence Cardinal Caro y Rodriguez, Archbishop of Santiago, Chile, published a book "The Mystery of Freemasonry Unveiled", to expose how the Illuminati, the Satanists, and the Luciferians had imposed a secret society upon a secret society. He produces a great deal of documentary evidence to prove that not even 32nd and 33rd degree Masons know what goes on in the Lodges of the Grand Orient and Pike's New and Reformed Palladian Rite and the affiliated Lodges of Adoption in which female members of the conspiracy are initiated. On page 108 he quotes the authority Margiotta to prove that before Pike selected Lemmi to succeed Mazzini as Director of the World Revolutionary Movement Lemmi was a rabid and confirmed Satanist. But after he had been selected he was initiated into the Luciferian ideology.

Satan's goal: the ruin of souls

Learned theologians have stated that Lucifer, Satan, or call the head of the Forces of Evil simply "The Devil", knows he did wrong and knows that he was wrong. He is a pure spirit and therefore indestructible. Knowing he is wrong he still is determined to drag as many souls as possible into hell with him to share his misery. This being a

(continued on page 6)

Pawns in the Game

(continued from page 5)

fact our duty is clear: We have to make known the TRUTH in this regard to as many others as quickly as possible so they can avoid the snares and pitfalls set by those who serve the devil's purpose and penetrate the lies and deceits of those who wander about the world seeking the ruin of souls. Weishaupt's plot requires :

1. Abolition of ALL ordered national governments.
2. Abolition of inheritance.
3. Abolition of private property.
4. Abolition of patriotism.
5. Abolition of the individual home and family life as the cell from which all civilizations have stemmed.
6. Abolition of ALL religions established and

existing so that the Luciferian ideology of totalitarianism may be imposed on mankind.

The headquarters of the conspiracy in the late 1700s was in Frankfurt, Germany. After the Bavarian Government's exposure in 1786, the High Priests of the Luciferian Creed established their headquarters in Switzerland; since World War Two the headquarters have been in the Harold Pratt Building New York. The Rockefellers have replaced the Rothschilds as far as the manipulation of finances is concerned.

It is our duty to make the people acquainted with the truth. Our purpose should be to put God back into politics so we may establish government in accordance with His Plan for the rule of the universe as explained to us in The Scriptures and by God's only Son Jesus Christ. Only then will his will be done here as it is in heaven. In my humble opinion, not until this is done will God intervene on our behalf and the words of The Lord's Prayer be accomplished.

William Guy Carr

How Old Is Your Church?



St. Peter with the keys

If you are a Lutheran, your religion was founded by Martin Luther, an ex- monk of the Catholic Church, in the year 1517.

If you belong to the Church of England, your religion was founded by King Henry VIII in the year 1534 because the Pope would not grant him a divorce with the right to remarry.

If you are a Presbyterian, your religion was founded by John Knox in Scotland in the year 1560.

If you are a Protestant Episcopalian, your religion was an offshoot of the Church of England founded by Samuel Seabury in the American colonies in the 17th century.

If you are a Congregationalist, your religion was originated by Robert Brown in Holland in 1582.

If you are a Methodist, your religion was launched by John and Charles Wesley in England in 1744.

If you are a Unitarian, Theophilus Lindley founded your church in London in 1774.

If you are a Mormon (Latter Day Saints), Joseph Smith started your religion in Palmyra, N.Y., in 1829.

If you are a Baptist, you owe the tenets of your religion to John Smyth, who launched it in Amsterdam in 1605.

If you are of the Dutch Reformed church, you recognize Michaelis Jones as founder, because he originated your religion in New York in 1628.

If you worship with the Salvation Army, your sect began with William Booth in London in 1865.

If you are a Christian Scientist, you look to 1879 as the year in which your religion was born and to Mrs. Mary Baker Eddy as its founder.

If you belong to one of the religious organizations known as "Church of the Nazarene," "Pentecostal Gospel," "Holiness Church," "Pilgrim Holiness Church," "Jehovah's Witnesses," your religion is one of the hundreds of new sects founded by men within the past century.

If you are Catholic, you know that your religion was founded in the year 33 by Jesus Christ the Son of God, and it is still the same Church.

On July 10, 2007, the Vatican's Congregation for the Doctrine of the Faith issued a document reaffirming the traditional Catholic teaching that Christ established here on earth only one Church, which subsists in the Roman Catholic Church, governed by the successor of Peter and the Bishops in communion with him.

The vision of Pope Leo XIII The prayer to St. Michael



"Saint Michael, the Archangel, defend us in battle; be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do thou, O prince of the heavenly host, by the power of God, thrust into Hell, Satan and all the other evil spirits, who prowl throughout the world, seeking the ruin of souls. Amen."



Exactly 33 years to the day prior to the great Miracle of the Sun in Fatima, that is, on October 13, 1884, Pope Leo XIII had a remarkable vision. When the aged Pontiff had finished celebrating Mass in his private Vatican Chapel, attended by a few Cardinals and members of the Vatican staff, he suddenly stopped at the foot of the altar. He stood there for about 10 minutes, as if in a trance, his face ashen white. Then, going immediately from the Chapel to his office, he composed the above prayer to St. Michael, with instructions it be said after all Low Masses everywhere.

When asked what had happened, he explained that, as he was about to leave the foot of the altar, he suddenly heard voices - two voices, one kind and gentle, the other guttural and harsh. They seemed to come from near the tabernacle. As he listened, he heard the following conversation:

The guttural voice, the voice of Satan in his pride, boasted to Our Lord: "I can destroy your Church."

The gentle voice of Our Lord: "You can? Then go ahead and do so."

Satan: "To do so, I need more time and more power."

Our Lord: "How much time? How much power?"

Satan: "75 to 100 years, and a greater power over those who will give themselves over to my service."

Our Lord: "You have the time, you will have the power. Do with them what you will."

In 1886, Pope Leo XIII decreed that this

prayer to St. Michael be said at the end of "low" Mass (not "high", or sung Masses) throughout the universal Church, along with the Salve Regina (Hail, Holy Queen); and the practice of the congregation praying these prayers at the end of Mass continued until about 1970, with the introduction of the new rite of the Mass.

John Paul II and St. Michael

However, at the end of his Angelus message given in St. Peter's Square, Sunday, April 24, 1994, Pope John Paul II urged Catholics to recite this prayer to Saint Michael once again:

"The prayer can fortify us for that spiritual battle about which the Letter to the Ephesians speaks [of]: "Finally, draw your strength from the Lord and from his mighty power."(Ephesians 6:10). And to this same battle that the Book of the Apocalypse refers [to], recalling in front of our eyes the image of St. Michael the Archangel (cf. Revelations 12:7). Surely, this scene was very present to Pope Leon XIII, when, at the end of the previous century, he introduced to the entire Church a special prayer to St. Michael: 'St. Michael the Archangel, defend us defend us in battle; be our protection against the wickedness and snares of the devil...'

"Even if today this prayer is no longer recited at the end of the Eucharistic celebration, I invite all to not forget it, but to recite it in order to obtain help in the battle against the forces of darkness and the spirit of this world."

Let us recite this prayer to St. Michael often, to protect ourselves against the snares of the devil!



Pope Benedict broadens access to the pre-Vatican II Mass

"The two forms of the same rite can be mutually enriching"

On July 7, 2007, the Vatican published Pope Benedict XVI's new apostolic letter *"Summorum Pontificum"* (in Latin, the supreme pontiffs), issued *"motu proprio"* (on the Pope's own initiative) allowing a wider use of the Roman Missal promulgated by John XXIII in 1962, which is sometimes also called the Latin Mass, or the Tridentine Mass (after the Council of Trent), which was in use in the universal Church until the 1970 reform of the Mass, sometimes called the *Novus Ordo* liturgy.

The Pope accompanied this document with a letter to all the Bishops of the world explaining his gesture, saying that this move was motivated by a desire to bring about "an interior reconciliation in the heart of the Church," because many faithful are still attached to this old form of the liturgy.

But, as mentioned in an analysis by Phil Lawler of CWN.com, what is most interesting in this document, and was missed by most of the news media reporting the news, is that Pope Benedict notes that "the two forms of the usage of the Roman rite can be mutually enriching," and hopes that the wider use of the old form, with its scrupulous attention to rubrics, will encourage a more faithful and reverent approach to the ordinary form in the *Novus Ordo* Mass. Mr. Lawler commented:

"That passage confirms that Pope Benedict sees *Summorum Pontificum* as one necessary step in a long-term reform of the liturgy. He apparently hopes that some elements of the new *Novus Ordo* liturgy will be integrated into the old Mass, while as some aspects of the extraordinary form will enrich the ordinary. In the long term, one suspects, the Pope sees a convergence of the two forms, bringing about the true organic reform of the liturgy that Vatican II envisioned."

Here are excerpts from *Summorum Pontificum*, and from the explanatory letter to the Bishops:

"Vatican Council II expressed a desire that the respectful reverence due to divine worship should be renewed and adapted to the needs of our time. Moved by this desire our predecessor, the Supreme Pontiff Paul VI, approved, in 1970, reformed and partly renewed liturgical books for the Latin Church. These, translated into the various languages of the world, were willingly accepted by bishops, priests and faithful. "But in some regions, no small numbers of faithful adhered and continue to adhere with great love and affection to the earlier liturgical forms.

"Following the insistent prayers of these faithful, long deliberated upon by our predecessor John Paul II, and after having listened to the views of the Cardinal Fathers of the Consistory of March 22, 2006, having reflected deeply upon all aspects of the question, invoked the Holy Spirit and trusting in the help of God, with these Apostolic Letters we establish the following:

"The Roman Missal promulgated by Paul VI is the ordinary expression of the 'Lex orandi' (Law of prayer) of the Catholic Church of the Latin rite. Nonetheless, the Roman Missal promulgated by St. Pius V and reissued by Bl. John XXIII is to be considered as an extraordinary expression of that same 'Lex orandi,' and must be given due honour for its venerable and ancient usage. These two expressions of the Church's Lex orandi will in no way lead to a division in the Church's 'Lex credendi' (Law of belief). They are, in fact two usages of the one Roman rite.

"It is, therefore, permissible to celebrate the Sacrifice of the Mass following the typical edition of the Roman Missal promulgated by Bl. John XXIII in 1962 and never abrogated, as an extraordinary form of the Liturgy of the Church.

"Communities of Institutes of consecrated life and of Societies of apostolic life, of either pontifical or diocesan right, wishing to celebrate Mass in accordance with the edition of the Roman Missal promulgated in 1962, for conventual or "community" celebration in their oratories, may do so.

"In parishes, where there is a stable group of faithful who adhere to the earlier liturgical tradition, the pastor should willingly accept their requests to celebrate the Mass according to the rite of the Roman Missal published in 1962."

And now, excerpts from the explanatory letter of Pope Benedict to the Bishops:

"My dear Brother Bishops, this document is the fruit of much reflection, numerous consultations and prayer. News reports and judgments made without sufficient information have created no little confusion. There have been very divergent reactions ranging from joyful acceptance to harsh opposition, about a plan whose contents were in reality unknown. This document was most directly opposed on account of two fears, which I would like to address somewhat more closely in this letter.



"In the first place, there is the fear that the document detracts from the authority of the Second Vatican Council, one of whose essential decisions – the liturgical reform – is being called into question.

"This fear is unfounded. In this regard, it must first be said that the Missal published by Paul VI and then republished in two subsequent editions by John Paul II, obviously is and continues to be the normal Form – the *Forma ordinaria* – of the Eucharistic Liturgy. The last version of the *Missale Romanum* prior to the Council, which was published with the authority of Pope John XXIII in 1962 and used during the Council, will now be able to be used as a *Forma extraordinaria* of the liturgical celebration. It is not appropriate to speak of these two versions of the Roman Missal as if they were 'two Rites'. Rather, it is a matter of a twofold use of one and the same rite.

"As for the use of the 1962 Missal as a *Forma extraordinaria* of the liturgy of the Mass, I would like to draw attention to the fact that this Missal was never juridically abrogated and, consequently, in principle, was always permitted. At the time of the introduction of the new Missal, it did not seem necessary to issue specific norms for the possible use of the earlier Missal. Probably it was thought that it would be a matter of a few individual cases which would be resolved, case by case, on the local level.

"Afterwards, however, it soon became apparent that a good number of people remained strongly attached to this usage of the Roman Rite, which had been familiar to them from childhood. This was especially the case in countries where the liturgical movement had provided many people with a notable liturgical formation and a deep, personal familiarity with the earlier form of the liturgical celebration. We all know that, in the movement led by Archbishop Lefebvre, fidelity to the old Missal became an external mark of identity; the reasons for the break which arose over this, however, were at a deeper level.

"Many people who clearly accepted the binding character of the Second Vatican Council, and were faithful to the Pope and the Bishops, nonetheless also desired to recover the form of the sacred liturgy that was dear to them. This occurred above all because in many places celebrations were not faithful to the prescriptions of the new Missal, but the latter actually was understood as authorizing or even requiring creativ-

ity, which frequently led to deformations of the liturgy which were hard to bear. I am speaking from experience, since I too lived through that period with all its hopes and its confusion. And I have seen how arbitrary deformations of the liturgy caused deep pain to individuals totally rooted in the faith of the Church.

"In the second place, the fear was expressed in discussions about the awaited *Motu Proprio*, that the possibility of a wider use of the 1962 Missal would lead to disarray or even divisions within parish communities. This fear also strikes me as quite unfounded. The use of the old Missal presupposes a certain degree of liturgical formation and some knowledge of the Latin language; neither of these is found very often. Already from these concrete presuppositions, it is clearly seen that the new Missal will certainly remain the ordinary Form of the Roman Rite, not only on account of the juridical norms, but also because of the actual situation of the communities of the faithful.

"It is true that there have been exaggerations and at times social aspects unduly linked to the attitude of the faithful attached to the ancient Latin liturgical tradition. Your charity and pastoral prudence will be an incentive and guide for improving these. For that matter, the two Forms of the usage of the Roman Rite can be mutually enriching: new Saints and some of the new Prefaces can and should be inserted in the old Missal. The "Ecclesia Dei" Commission will study the practical possibilities in this regard. The celebration of the Mass according to the Missal of Paul VI will be able to demonstrate, more powerfully than has been the case hitherto, the sacrality which attracts many people to the former usage. The most sure guarantee that the Missal of Paul VI can unite parish communities and be loved by them consists in its being celebrated with great reverence in harmony with the liturgical directives. This will bring out the spiritual richness and the theological depth of this Missal.

"There is no contradiction between the two editions of the Roman Missal. In the history of the liturgy there is growth and progress, but no rupture. What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful. It behooves all of us to preserve the riches which have developed in the Church's faith and prayer, and to give them their proper place. Needless to say, in order to experience full communion, the priests of the communities adhering to the former usage cannot, as a matter of principle, exclude celebrating according to the new books. The total exclusion of the new rite would not in fact be consistent with the recognition of its value and holiness.

Pope Benedict XVI

Toronto monthly meetings August 12, October 14

Lithuanian Hall, 2573 Bloor St. W.
One block west Dundas Subway Station
Rosary at 2:00 p.m. – Meeting at 2:30 p.m.
Information: (416) 749-5297

Rougemont monthly meetings House of the Immaculate 1101 Principale St.

Congress: Sept. 1-3 (see page 16)
Sept. 30: Feast of St. Michael

Simultaneous translation into English

10:00 a.m. Opening. Rosary. Lectures
1:30 p.m. Rosary. Lectures
5:00 p.m. Holy Mass

The corruption of morals through immodest fashions

A Masonic plan to destroy the Church

A former On-Camera-Meteorologist for The Weather Channel, model, actress and Miss Michigan National Teen-Ager, Colleen Hammond lived the American Dream and found it to be a nightmare. While working in television, she reverted to the Catholic Faith. The moment their first baby was born, Colleen "saw the light" and abandoned her highly successful career in television to become a stay-at-home-mother, now living with her husband and their four children in North Texas.



Colleen Hammond

In 2004, Mrs. Colleen Hammond wrote a book titled "Dressing with Dignity", which became an instant best-seller. This ground-breaking book challenges today's fashions and provides the information you need to protect yourself and your loved ones from the onslaught of tasteless, immodest clothing.

We publish here excerpts from Chapter Four of this book, "Designs against Modesty and Catholic Response", which talks about the forces behind the 20th-century revolution in women's fashions:

by Colleen Hammond

When you look around at society today, you can't help but notice the disintegration in morals and values. And we know things don't just happen by accident, so it would not be reasonable to think that clothing styles went down the tube this far and this fast just by chance.

Most of us have heard that Satan's biggest deception is convincing people that he doesn't exist. He has been extremely busy, especially since the 1800's, working behind the scenes to oppose all that is beautiful, sacred and holy. One of the human groups he has used for this opposition has been Freemasonry (also known simply as Masonry).

Those involved in the Illuminati (a secret society within the Masonic lodges) were taught bitter anti-Catholicism. The *Encyclopedia* became the bible of the Enlightenment, Freemasonry provided the rituals and hierarchy, with the Catholic Church being the enemy.

In 1738, Pope Clement XII issued his papal bull *In Eminenti*, condemning Freemasonry and giving many reasons, including Freemasonry's "oaths of secrecy and of fidelity to Masonry." He severely forbade Catholics to join Masonic societies, threatening an excommunication against those who would even "favor" these societies.

In 1825, Pope Leo XII lamented the fact that governments had not paid attention to papal decrees against Masonry, and that thus Masonry had spawned even more dangerous sects.

Pope Pius VIII wrote about the Masons in his Encyclical *Traditi* (1829): "Their law is untruth, their god is the devil, and their cult is turpitude."

Pope Gregory XVI wrote in *Mirari Vas* (1832): "Evil comes out of secret societies, bottomless abyss of misery, which those conspiring societies have dug and in which heresies and sects have, as may be said, vomited as in a privy all they hold of licentiousness, sacrilege and blasphemy."

Later, in *Humanum Genus* (1884), Pope Leo XIII would state that some Freemasons "have plainly determined and proposed that, artfully and of set purpose, the multitude should be satiated with a boundless license of vice, as when this had been done, it would easily come under their power and authority for any acts of daring."

In fact, the Catholic Church has been so adamant in its stand against Freemasonry that Canon 1374 of the new Code of Canon Law (1983) stipulates: "One who joins an association which plots against the Church is to be punished with a

just penalty; one who promotes or moderates such an association, however, is to be punished with an interdict." The Vatican then reaffirmed that "The faithful who belong to Masonic associations are in a state of grave sin and may not receive Holy Communion."

But let's get back to the early 1800's.

The "IlluminatedMasons" were very outspoken in their desire to destroy the Catholic Church. Their goal was to destroy Christianity, but they admitted that it couldn't be ruined from the outside. They had to make a two-pronged attack.

The founder of the Illuminati, Adam Weishaupt, had formulated one part of the strategy late in the 1700's: "We will infiltrate that place [the Vatican], and once inside, we will never come out. We will bore from within until nothing remains but an empty shell."

The Masons aimed to infiltrate "the sacristies, the seminaries and the monasteries." But it would take time for the Masons to get into Catholic institutions. So they had another plan. It had to do with women.

"In order to destroy Catholicism, it is necessary to commence by suppressing woman... But since we cannot suppress woman, let us corrupt her with the Church..." (Letter of Vindez to Nubius, pen names of two leaders of the *Alta Vendita*, the highest lodge of the Italian Carbonari, Masonic revolutionaries, Aug. 9, 1838.)

Freemasons apparently understood that women are the moral compasses of society. The serpent knew this and approached Eve. Even Confucius said that woman is the moral root of society, and the culture will only grow in proportion to the moral strength of its women.

Just as the Freemasons wanted to infiltrate the religious orders, they also planned to infiltrate the fashion world. They planned to influence women's and children's fashion trends and styles by getting their own people involved in the fashion industry. It was also the Illuminati's plan to form and control public opinion through the media.

Around this time, St. John Bosco (1815-1888), who lived in Turin, Italy, was also fighting various worldly forces. The Saint received many visions in the form of dreams. The main thread of nearly all those dreams was the importance of maintaining innocence and purity.

The Catholic Church has always taught that all acts of impurity are grave sins — ALL OF THEM! Every impure thought or impure deed is a mortal sin (as long as the person realizes it is a grave matter and does it anyway). The unfortunate reality is that today, these grave sins are sugar-coated and now encouraged as innocent (and even "healthy"!) "fantasizing." Just imagine what St. John Bosco would think if he could flip on a television today or walk into a shopping mall during warm weather!

The beginning of the 20th century was also a time of great change in women's fashions. In 1910, the Archbishop of Paris led a campaign against women's immodest fashions. Think about that for a moment! What were women wearing in 1910 that was so bad?

Five years later the Church released a General Pastoral Directive stating that women must be dressed decently at Mass and that the priest may refuse them entrance into the church if they are not dressed properly.

The fact is that in comparison to the modest fashions of just a decade or two prior to this,

"Religion does not fear the dagger's point; but it can vanish under corruption. Let us not grow tired of corruption: we may use a pretext, such as sport, hygiene, health resorts. It is necessary to corrupt, that our boys and girls practice nudism in dress. To avoid too much reaction, one would have to progress in a methodical manner: first, undress up to the elbow; then up to the knees; then arms and legs completely uncovered; later, the upper part of the chest, the shoulders, etc. etc."

International Review on Freemasonry, 1928

the new fashions displayed an alarming trend toward immodesty that was — all things considered — simply unacceptable. Viewed from our perspective, one has to wonder whether or not the Popes were privy to the plan of the fashion designers for them to have blown the whistle on the new fashions so early in the game, historically speaking.

Imagine the very conservative styles of that time period—before the flapper craze of the 1920's that saw short skirts to the knees and sleeveless dresses. Obviously, fashions were already changing drastically—and not for the better.

On May 13, 1917, Our Lady of Fatima first appeared to three children in Portugal. She would appear on the 13th of the next five months and would later tell one of the children, Blessed Jacinta Marto, that "more souls go to Hell for sins of the flesh than for any other reason." This innocent young child may not have fully realized what "sins of the flesh" meant, but the Baltimore Catechism teaches us that these sins fall under the Sixth and Ninth Commandments.

Our Lady of Fatima also said that certain fashions would be introduced "that will offend Our Lord very much." Jacinta commented later that people who serve God should not follow current fashion trends. Jacinta also said that the Church has no fashions, and that "Our Lord is always the same."

Slacks appeared on the fashion runways of Paris in 1920. The next year, Pope Benedict XV expressed his shock that women would embrace the current fashion trends and styles of dancing. He wrote, **"One cannot sufficiently deplore the blindness of so many women of every age and condition; made foolish by desire to please, they do not see to what a degree the indecency of their clothing shocks every honest man, and offends God. Most of them would formerly have blushed for those toilettes [outfits] as for a grave fault against Christian modesty; now it does not suffice for them to exhibit them on the public thoroughfares; they do not fear to cross the threshold of the churches, to assist at the Holy Sacrifice of the Mass, and even to bear the seducing food of shameful passions to the Eucharistic Table where one receives the heavenly Author of purity. And We speak not of those exotic and barbarous dances recently imported into fashionable circles, one more shocking than the other; one cannot imagine anything more suitable for banishing all the remains of modesty."** (Encyclical Letter *Sacra Propediem*, Jan. 6, 1921.)

In the 1920's, women's clothing styles were taking a radical and revolutionary new look. For the first time in history, women of refinement were seen wearing sleeves above the elbow and hemlines that crawled up to the knee. Remember that Masonic directive: "First, undress up to the elbow; then up to the knees; then arms and legs completely uncovered; later, the upper part of the chest, the shoulders, etc. etc."

(continued on page 5)

In 1928 Pope Pius XI wrote, "There is a sad forgetfulness of Christian modesty, especially in the life and dress of women." (Encyclical Letter *Miserentissimus Redemptor*.)

Worldly Catholics and secular society responded by saying that modesty in dress was regulated by "customs and styles of time, place and circumstances." They encouraged women to ignore these statements from the Church. Instead, they said, it was society and culture that should dictate what is modest and appropriate.

But in their publications, Freemasons had revealed their motive and plan. The following quote bears repeating:

"Religion does not fear the dagger's point; but it can vanish under corruption. Let us not grow tired of corruption: we may use a pretext, such as sport, hygiene, health resorts. It is necessary to corrupt, that our boys and girls practice nudism in dress. To avoid too much reaction, one would have to progress in a methodical manner: first, undress up to the elbow; then up to the knees; then arms and legs completely uncovered; later, the upper part of the chest, the shoulders, etc. etc." (International Review on Freemasonry, 1928.)

If you look at the fashion trends since 1928, you can see that styles have very closely followed this strategy. At that time, garments were already up to the elbows and knees.

The year 1928 was also the beginning of Pope Pius XI's Modesty Crusade. It makes one think that he may have known about the plan of Freemasonry. The Modesty Crusade started with a Letter to the Bishops of Italy (August 23, 1928) and was directed primarily at schools run by religious sisters. It spoke against immodest fashions, "which prevail today to the detriment of good breeding..."

Then on January 12, 1930, the Sacred Congregation of the Council (now called the Congregation for the Clergy), by order of Pope Pius XI, issued a Letter to the Bishops that exhorted bishops, priests, nuns, teachers, parents, etc. to insist on modesty in those under their charge. The document concludes with these words:

"Maidens and women dressed immodestly are to be debarred from Holy Communion and from acting as sponsors at the Sacraments of Baptism and Confirmation; further, if the offense be extreme, they may even be forbidden to enter the church."

Detailed instructions on modesty of dress for women had been issued on September 24, 1928, by the Cardinal-Vicar (Vicar General) of Pope Pius XI in Rome, Basilio Cardinal Pompili:

"We recall that a dress cannot be called decent which is cut deeper than two fingers' breadth under the pit of the throat, which does not cover the arms at least to the elbows, and scarcely reaches a bit beyond the knees. Furthermore, dresses of transparent material are improper."

Pope Pius XII (1939-1958) continued the Modesty Crusade during his pontificate. In an allocution of May 22, 1941 to young Catholic girls during World War II, he urged them not to fall for fashions that had, until then, been worn only by "women of doubtful virtue." His words are a sobering reminder that the Church is ever mindful of the salvation of souls.

"Numbers of believing and pious women. . . in accepting to follow certain bold fashions, break down, by their example, the resistance of many other women to such fashions, which may become for them the cause of spiritual ruin. As long as these provocative styles remain identified with women of doubtful virtue, good women do not dare to follow them; but once these styles have been accepted by women of good reputation, decent women soon follow their example, and are carried along by the tide into possible disaster."

The Canadian bishops followed suit in the Spring of 1946, this time admonishing men to wear shirts in public-even at the beach-and to avoid tight trousers.

That summer, 1946, the first bikini strutted its way down the runways of Paris. Coco Chanel came back onto the fashion scene in 1954 and re-introduced her designs from the 1930's.

That summer, Pope Pius XII said, **"Now many girls do not see anything wrong with following certain shameless styles, like so many sheep. They would surely blush if they could only guess the impression they make and the feelings they arouse in those who see them."** (Allocution to Children of Mary Immaculate, July 17, 1954.)

Pope Pius XII cautioned women that, if certain styles were an occasion of sin for others, it was their duty not to wear them. He also warned mothers to make sure their children were dressed modestly. His timeless admonition sounds as though it could have been written today!

"The good of our soul is more important than that of our body; and we have to prefer the spiritual welfare of our neighbor to our bodily comforts... If a certain kind of dress constitutes a grave and proximate occasion of sin, and endangers the salvation of your soul and others, it is your duty to give it up..."

"O Christian mothers, if you knew what a future of anxieties and perils, of ill subdued doubts, of hardly suppressed shame you prepare for your sons and daughters, imprudently getting them accustomed to live scantily dressed and making them lose the sense of modesty, you would be ashamed of yourselves and you would dread the harm you are making for yourselves, the harm which you are causing these children, whom Heaven has entrusted to you to be brought up as Christians." (Allocution to the Girls of Catholic Action, May 22, 1941.)

Tragically, some mothers today are enabling their young daughters to dress in "hooker chic." Have parents become desensitized to today's fashions? Have they been duped by the fashion industry? Manipulated by wanting their children to be "popular"?

Whatever the reason, one commentator gets right to the point:

"The sad fact is that a lot of today's tween and teen girls dress like streetwalkers... How do so many little girls end up looking like sex objects? How? Because their parents let them..."

"Face the facts: Most 12 to 16-year-olds don't have access to a lot of cash-unless, of course, their parents give it to them... And it's usually the mom who happily drives the little darlings to the mall for a fun day of shopping. Face it: Little girls dress according to what their mommies allow."

"I thought mothers were supposed to protect their daughters, to teach them to value themselves and their bodies. What chance does a little girl stand of keeping her childhood or innocence intact when it's mommy that's driving her to the store and paying for the thongs, the itty-bitty skirts, the hipster jeans and the plunging necklines?"

"And when did fathers start letting their precious little girls dress like "ladies of the night"? Hello, is anybody out there?" (Rebecca Hagelin, "America's little girls... or tramps?" World Net Daily, Mar. 4, 2005.)

Do parents realize that "ladies of the night" wouldn't wear on street corners in the 1950's what some girls wear to the mall these days?

So let's get back to the 1950's.

Pope Pius XII recognized that women are the moral fiber of society, and he knew that the culture would implode if modesty were not put into practice. "Society reveals what it is by the clothes it wears," Pius XII said on August 29, 1954. "... An unworthy, indecent mode of dress has prevailed" without any distinction of place, "on beaches, in country resorts, on the streets, etc. Vice necessarily follows upon public nudity..."

The Pope wasn't the only one who had something to say about fashion's downward spiral. Everyday clothing was using less and less materi-

al, and going to the beach was a relatively new pastime that was gaining in popularity. In 1959, Cardinal Pla y Daniel, Archbishop of Toledo, Spain, stated,

"A special danger to morals is represented by public bathing at beaches. . . Mixed bathing between men and women, which is nearly always a proximate occasion of sin and a scandal, must be avoided."

The Cardinal was simply echoing and reinforcing what the Roman Emperors knew two thousand years ago: mixed swimming leads to promiscuity. That's a long way from where our culture is today, isn't it!

Cardinal Siri, of Genoa, Italy, wrote a letter in 1960 called "Notification Concerning Men's Dress Worn by Women." He expressed concern that by

wearing trousers, women were imitating and competing with men. His concern was that this would bring about in women the mental attitudes of a man, and would modify a woman's gestures, attitudes and behavior.

Every woman I know acknowledges that when she's wearing a dress, she moves and acts differently from when she is wearing pants.

St. Padre Pio refused women access to the confessional if their dresses were too short. On the door of the church was this message:

"By Padre Pio's explicit wish, women must enter the confessional wearing skirts at least 8 inches

below the knee. It is forbidden to borrow longer dresses in church and to wear them for the Confessional."

As one author commented, while fashion designers had skirts climbing to more than eight inches above the knee, Padre Pio warned women to keep their skirts eight inches below the knee.

More recently, *The Catechism of the Catholic Church* had a number of things to say about modesty in dress and behavior. These passages are the most pertinent:

"Purity requires modesty, an integral part of temperance. Modesty protects the intimate center of the person. It means refusing to unveil what should remain hidden. It is ordered to chastity, to whose sensitivity it bears witness. It guides how one looks at others and behaves toward them in conformity with the dignity of persons and their solidarity. (2521). Modesty protects the mystery of persons and their love. . . . Modesty is decency. It inspires one's choice of clothing. (2522). Modesty inspires a way of life which makes it possible to resist the allurements of fashion and prevailing ideologies. (2523). The forms taken by modesty vary from one culture to another. Everywhere, however, modesty exists as an intuition of the spiritual dignity proper to man. It is born with the awakening consciousness of being a subject. Teaching modesty to children and adolescents means awakening in them respect for the human person. (2524)."

We can see that over the years, Holy Mother Church has seen fit to educate and warn the faithful about fashion trends and about the gravity of immodest and undignified behavior and dress.

We have the evidence that today's fashions are the result of planning by those whose goal is the total destruction of Christian society. But we have also been advised as to what path to take. It's up to us to use our free will and decide what to do for our families and ourselves

Colleen Hammond

For more information, go to:
www.colleenhammond.com/index.html

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The Social Credit proposals explained in 10 lessons

Lesson 8: Social Credit is not a political party

Social Credit is a sound and effective financial system

In the previous issue of "Michael" we published Lesson 6 on the compensated discount, and Lesson 7 on the history of the banking control in the United States, which showed, among other things, that even if you have honest politicians in office, they won't be able to change the financial system unless they have the support of the population, which has to be educated on the subject.

In this issue, we publish Lesson 8, which explains that there is no need to create a new political party to have the Social Credit principles applied into the laws of our countries, but simply to educate the people on the money issue. This is followed by the first pages of Louis Even's booklet, *A Sound and Effective Financial System*, which is a recapitulation of what we have learned so far. We have printed a 100-page booklet that contains the 10 lessons that you can order from our office at \$8 each (postage included) if you live in Canada; \$11 for the U.S.A., and \$13 for overseas. Good reading!



Alain Pilote

To rely on a party is a delusion

(The following text is taken from Louis Even's brochure "What Do We Mean By Real Social Credit? — Above political parties)

The implementation of Social Credit would institute true democracy: economic democracy by making each consumer capable of obtaining the basic necessities of life from the country's production; political democracy insofar as the people can make known to their elected representatives and to their governments what they expect of them and to demand results. (*Demos*, people; *kratein*, to reign. — Democracy: the people's sovereignty.)

Any Social Creditor who is even slightly informed knows very well that today supreme power is not exercised by the people or their governments, but by a financial clique. Statesmen like Gladstone, Wilson, and others said this explicitly. Mackenzie King said in 1935 that the greatest battle of all times was "between the financial powers and the people." A battle in which he did not engage, no doubt because he considered the financial powers too strong and the people too weak.

The people are weak indeed; and it is understandable that they are weak when first, they know nothing about public matters and what goes on behind the scenes; and second, when instead of teaching them about these things those who are ruling the country divide them into political factions that are fighting against each other. It is not mere factions that will create unity, they will instead create division. It is division and many factions that serve merely to increase weakness in the country.

It is a man of genius named C. H. Douglas who discovered the great truth of Social Credit; it is he who founded the Social Credit school. He most certainly knew better what Social Credit meant as far as democracy is concerned than those little fellows of our homeland who would like to make Social Credit into the instrument of their race to power, or at least a platform for their ambitions in search for a seat in Parliament.

Douglas said in a lecture given in Newcastle-upon-Tyne on March 19, 1937, that there are in England two major obstacles to true democracy and the first of these obstacles is the system of parties.

The same goes for Canada and the solution to the problem does not consist in feeding the system of parties, but in weakening it. That is to say to neutralize or disband the parties in exist-

ence and not creating another division within the people, but by uniting the citizens, all the citizens of the country, without party distinctions to allow them express their common will to their Members of Parliament, whoever these Members of Parliament are, and whatever their political colours. To put the focus on what happens between elections, when the fate of the citizens is at stake, more than during elections when it is the politicians who are battling each other.

We need to unite the citizens. And we can begin by making them understand that they all want the same fundamental things, then we can convince them that by thus putting pressure together to get what they all want, they would inevitably obtain their goal.

It is Major Douglas who on another occasion in Liverpool, October 30, 1936, said,

"The people's sovereignty, i.e., their effective ability to give orders, would increase with their unanimity, and if people all wanted a uniform result there could be no possibility of parties, and there could be no resistance to their demand."

That is a very good line of conduct, perfectly in keeping with common sense.

You will never be able to get everybody in agreement around a ballot box. But you could very well get them in agreement on the results to be demanded from politics, if you make it a point to set these results in the order of their universality and urgency: economic security, a sufficient amount of goods today and guaranteed for tomorrow, the freedom for each one to choose his occupation and lifestyle. Everybody wants these things; and, as Douglas points out, even those who do not want them for others, would want them for themselves.

Why then bring attention towards the ballot box, towards the thing that divides instead of applying oneself to effectively uniting all people around the issues over which everybody can be in agreement?

Never was an important reform obtained by the formation of a new political party. Most of the time if a party is established with the goal of major reform, it dies because of electoral failure; and if by chance it comes to power, it comes up against so many obstacles that it becomes paralyzed and has no further objective than to stay in power without doing any more than the traditional parties. To overcome obstacles, it lacked strength: which is that of a people sufficiently informed in the political field.

Besides, a reform cannot come out of an election. A reform results from a natural and democratic process, from the maturation of a well-cultivated idea; it results from its acceptance and demand by a sufficient number of people to create a general will which can be expressed without falling victim to the hazards of electoral results.

Social Credit will enter into the country's legislation when it will have become the object of a general will or demand, which will encourage all political parties to welcome it into their programs. To confine it into a political party is to link its fate to the same electoral fate of that party. And it can mean moving backward instead of forward.

A new idea is spread through propaganda and it takes roots through study. The newer the idea and the greater its repercussions, the more its propagation and implantation call for effort, time, and perseverance. The cause that propagates this idea has much more need of apostles than mem-

bers of parliament.

The instigators of new parties no doubt consider that the people's political education would take too much time, if they ever even thought about it. A quick vote seems to be a more usual method and a faster one to them. The result of this is tombstones, which are not even visited by those who supported these defunct parties. A fair number of these gentlemen have since contentedly settled down under the wings of traditional parties that they had previously eloquently denounced.

The people's strength must be built up so that their pressure on governments exceeds the strength of the financial powers. It is not in a parliament that people can build up their strength. It is where the people are — which is outside of parliaments. And that is the place of a true Social Credit Movement.

Douglas and electioneering

The Social Credit Secretariat, an organization founded by Major Douglas himself has republished an address given by the founder of Social Credit on March 7, 1936. That day, Douglas was not speaking to the general public, but to Social Creditors.

In that address, Douglas recommends a policy of pressure and strongly condemns the formation of political parties, especially that of a "Social Credit" party. He condemns this kind of effort, not only because it is doomed to failure before it starts, but



Clifford Hugh Douglas

also because it imprisons and obscures the beautiful philosophy that Social Credit is, in putting it into politics and the ballot box. Douglas goes so far as to say:

"If you elect a Social Credit party, supposing you could, I may say that I regard the election of a Social Credit party in this country as one of the greatest catastrophes that could happen."

The proper function of a Member of Parliament, explained Douglas, is to receive and pass on to the government the expression of the legitimate will of its constituents. The proper function of a government is to receive this demand and order the experts to follow it up (the experts meaning the financiers for financial matters, etc). One must not tell these experts how to go about it, but point out the result to be achieved and demand this result.

And the role of the people is to become aware of objectives that they commonly want and to express this will to their representatives. It is where it must begin, from where it must be launched, with the voters. Therefore, instead of giving the importance to the elected representative, we must give it to the voters.

In Douglas's words: **"If you agree that the object of sending a set of men to Parliament is to get what you want, then why elect a special set of men, or a special party at all? The men who are there should get you what you want — that is their business. It is not their business to say how the goal is to be reached. How things are done is the responsibility of the expert."**

The experts must be told what the citizens want and this demand must come from the citizens themselves.

Electioneering has perverted democracy. The only thing political parties can achieve is to divide people, weaken their strength and lead them to disappointments, so to add a new party can only add another disappointment under another name. A disappointment all the more disastrous if the adventure drags with it the name of an excellent cause like that of Social Credit.

Louis Even

(continued from page 10)

(Note: The following text is the introduction to Louis Even's book *In this Age of Plenty*.)

For those who are completely new to the Social Credit philosophy, two points must immediately be clarified: 1. Social Credit is by no means a form of Socialism; 2. Social Credit is not a political party.

Not Socialism

Because of the word social in the term "Social Credit", some people erroneously assume it to be a form of Socialism, and automatically reject it. On the contrary, Social Credit is the best way to fight Socialism and Communism, and to protect private property and individual freedom. A Dominican Father, who had studied the Social Credit proposals, even wrote: "And if you want neither Socialism nor Communism, bring Social Credit in array against them. It will be in your hands a powerful weapon with which to fight these enemies."

And in 1939, a Commission of nine theologians appointed by the Bishops of Quebec found that Social Credit was not tainted with Socialism nor Communism, and was worthy of close attention. In fact, Social Credit wants to make every member of society a real capitalist, a shareholder in the wealth of the country. If the expression "social" credit scares some people, Douglas's financial proposals can also be referred to under other names: public credit, economic democracy, or New Economics.

Not a political party

Concerning the issue of political parties, it is true that parties called "Social Credit" existed in the past, and that is why some people may be confused: a "Social Credit" party existed on the federal scene in Canada for a while, and was even in power in the Province of Alberta, Canada, from 1935 to 1971, and in the Province of British Columbia, from 1952 to 1991 (except for three years, from 1972 to 1975). None of these provincial parties applied Social Credit. (*The very day he took office as premier in 1952, Bennett, B.C. "Social Credit" leader, even said that his party would do absolutely nothing to apply Social Credit principles. Actually, there was nothing even closely related to real Social Credit in this party or its platform; it should have been more accurately called "conservative".*)

The fact is that there is no need for a so-called "Social Credit" party to have C. H. Douglas's Social Credit principles implemented. These principles can be applied by any political party presently in office, whatever its name — Liberal, Conservative, etc. Some people may have thought that promoting "Social Credit" parties was the better way to promote Social Credit, but C. H. Douglas and Louis Even thought exactly the opposite.

As Douglas and Louis Even pointed out, the creation of "Social Credit" parties was even a nuisance, and did nothing but to prevent the implementation of real Social Credit. For example, as soon as you use the words "Social Credit" to name a political party, you just close the minds of people of other parties to even study Social Credit, since they will consider it only as another party to be fought.

Real democracy means that elected representatives are sent to Parliament precisely to represent their constituents, and to express the will of their constituents. So the point is not to create new parties, and divide the people even more, but to unite the people around common objectives, and then to put pressure on the Government to implement these objectives. This method of pressure politics is the one advocated by the Michael Journal.

In a speech given to Social Crediters on March 7, 1936, Douglas said that the idea that a Social Credit party should exist (in any country) was a "profound misconception". He even added: "If you elect a Social Credit party... it would be to elect a set of amateurs to direct a set of very competent professionals. The professionals, I may tell you, would see that the amateurs got the blame for everything that was done."

This is precisely what happened in Alberta in the 1930s. (*Douglas wrote a very interesting book on that subject, entitled "The Alberta Experiment", from which the following information is taken.*)

The Alberta experiment

William Aberhart was a principal of Calgary High School, who commanded a province-wide audience every Sunday with his religious broadcasts. He came across a book on Social Credit and, being so carried away by this new light, he began to use his radio program to preach the "gospel" of Social Credit, and to mobilize support for it. Hundreds of study groups soon appeared across the province, and a majority of Albertans became in favour of Social Credit. The ruling party in Alberta at the time, the United Farmers, was also open to Social Credit, but said that it could only be applied nation-wide, and not provincially. Aberhart disagreed, and decided to present Social Credit candidates in the 1935 provincial election, and he captured 56 of the 63 seats in the provincial legislature. They were all new to politics, being a "set of amateurs", and were no match for the Financiers.



William Aberhart

For example, when Aberhart took office, instead of listening to Douglas's advice, he went to Ottawa to seek financial assistance, and an economic adviser, Mr. Robert Magor, was given to him. This Mr. Magor had obviously only one objective in mind: to discredit Social Credit. Measures were adopted that were just the opposite of Social Credit, and that is what Douglas called "a policy of capitulation to orthodox finance... Almost every mistake of strategy which could be made in Alberta had been made."

It must also be mentioned that Aberhart, although sincere enough, had also little knowledge of Social Credit, and did not understand its technical basis, which led him, in an effort to simplify Douglas's ideas, to often distort them. In the following years, fifteen Social Credit bills were voted on by the Alberta Government, but vetoed by higher authorities (either disallowed by the Federal Government, or ruled unconstitutional by the Supreme Court).

One point of contention was obviously that money and banking was under federal jurisdiction, according to the Canadian Constitution. Douglas explained to Aberhart that Alberta could bypass this difficulty by making use of its own credit by establishing a provincial credit system, since the Constitution grants to the provinces the right to "raise loans upon the sole credit of the Province." As Douglas wrote in *The Social Creditor* of September 11, 1948: "When Mr. Aberhart won his first electoral victory (in 1935), all he did was to

recruit an army for a war (against the monopoly of credit). That war has never been fought."

Aberhart had learned from his mistakes during his first years in office, and was ready, after World War II, to take up the fight again, but he unfortunately died in May, 1943. His successor, Ernest Manning, soon made it clear that he was not prepared to take up that fight again, and finally declared, in 1947, that his government would no longer do anything to implement Social Credit in Alberta. (Incidentally, after retiring from politics, Ernest Manning became a director of a bank.)

So those who say that "Social Credit is that funny money scheme tried in Alberta, where it failed", are dead wrong. Social Credit did not fail in Alberta, for the simple reason that it was never tried: all the attempts to implement Social Credit policies were opposed and defeated by a centralized power. As Douglas said, if Social Credit was absurd and worthless as an effective answer to the Great Depression of the period, the best way to have this demonstrated would have been to permit the Government of Alberta to go ahead with a Social Credit policy. The credit monopolists feared that even a partial application of Social Credit would prove so successful that every effort had to be made to prevent this from taking place.

* * *

The only effective way to have the Social Credit proposals implemented by governments is therefore not to promote so-called "social credit" parties, but to make Social Credit principles known to the population — by distributing our Michael leaflets, and, above all, to solicit subscriptions to our Michael Journal — in order to create a public pressure that will be strong enough to get the government — of any party — of our country to issue its own money, debt free, and to implement Douglas's Social Credit principles.

We firmly believe that the Social Credit principles, once implemented, would be a very efficacious way to eliminate poverty (in the countries in which they are implemented). For the first time in history, absolute economic security, without restrictive conditions, would be guaranteed to each and every individual. So, dear reader, go ahead and study the following pages. You will find them most enlightening. Our hope is that this study will get you to take action to make this Social Credit solution known to your fellow countrymen, in order to create a public pressure that will be strong enough to get the government of your country to issue its own money, debt free, and to implement Douglas's Social Credit principles.

Alain Pilote

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A sound and effective financial system

(The following text is taken from Louis Even's booklet *A Sound and Effective Financial System*.)

At the root of evil

— **Why criticize and denounce the present financial system?**

Because it does not fulfill its purpose.

— **What is the purpose of a financial system?**

The purpose of a financial system is to finance. To finance the production of goods which answer the needs, and to finance the production of these goods so they will meet these needs.

If the financial system does this, it fulfills its role. If it does not, it does not fulfill its role. If it does something else, it goes beyond its role.

— **Why do you say that the present financial system does not fulfill its role?**

Because there are goods – public goods and private goods – that are required by the population and that are most certainly physically feasible but that stay in nothingness because the financial system does not finance their production. Moreover, there are goods offered to a population that is in need of them, but which some individuals or families cannot obtain because the financial system does not finance consumption. These are undeniable facts.

— **What is production or consumption financed with?**

With means of payment (cash credits). These means of payment (cash credits) can be made up of coins, paper money, or checks drawn on bank accounts.

All these means of payment (cash credits) can be included under the term "financial credit", because everybody accepts them with confidence. The word credit implies confidence. You accept four quarters or a one dollar note from the Bank of Canada with the same confidence as a one-dollar check from any bank where the maker of the check has a bank account. You know that with either of these three means of payment (cash credits), you can pay for labor or materials for the value of one dollar if you are a producer, or consumer goods for the value of one dollar if you are a consumer.

— **Where does this "financial credit", these means of payment (cash credits) draw their value from?**

Financial credit draws its value from "real credit". That is to say, from the country's production capacity. A dollar, in any form, has value only because the country's production can supply goods to match it. You can call this production capacity "real credit" because it is the real factor of confidence. It is a country's real credit, its production capacity, which causes you to have confidence in being able to live in that country.

— **To whom does this "real credit" belong?**

It is a product, which is a benefit of society. There is no doubt that individual and group efforts of all kinds contribute to this. But without the existence of the natural resources that are a gift from Providence, and not the result of individual competence, organized society which allows the division of labor, and services such as schools, roads, transportation, etc; the global production capacity would be very weak.

This is why we speak of national production and national economy, which does not mean State-controlled production at all. It is in this global production capacity that the citizens, each citizen, must be able to find a base of confidence for the satisfaction of his material needs. Pius XII said in his Whitsunday Broadcast in 1941:

"The national economy, the fruit from the activities of men who work together in the national community, tends towards no other thing than securing, without interruption, the material conditions in which the individual life of the citizens will be able to fully develop."

— **To whom does "financial credit" belong?**

From its beginning financial credit belongs to the community in the same way as real credit from which it draws its value. It is a product of the com-

munity from which it must benefit in one way or another, all the members of the community.

Like "real credit", financial credit is by its very nature a social credit, meaning it belongs to all the members of society.

The use of this community product must not be subjected to conditions which hinder the production capacity, nor which divert production from its proper purpose which is to serve human needs: needs of a private and public nature, in their order of urgency; the satisfaction of the basic needs of all before the luxury requests of a few; before the splendour and the paranoiac plans of the public administrators who are greedy for fame.

— **Is it possible to make the general economy conform to this hierarchy of needs, without a dictatorship that plans everything, imposes production programs, and administers the distribution of goods?**

It is certainly possible, with a financial system that guarantees to each individual a share of the financial credit of the community. A sufficient share so that the individual can demand from the country enough production to satisfy at least his basic needs.

Such a financial system would not be a dictatorship. Production would plan its programs from the orders coming in from consumers, as far as private goods are concerned; and it would plan them from the orders coming in from public administrations as far as public goods are concerned. The financial system would thus serve, on the one hand, to express the consumers' will; and on the other hand, it would act in the producers' service to mobilize the country's production capacity to be in step with the demands of private and public consumers.

For this it is necessary to have a financial system that conforms to reality and not one that does violence to it. A financial system that reflects facts and not one that is at variance with it. A financial system that distributes and not one that rations, a financial system that serves man and not one that degrades him.

— **Is such a financial system conceivable?**

Yes. Its outline was given by Clifford Hugh Douglas, the master and genius who expounded to the world what is called Social Credit (not to be mixed up with the prostitution of political parties that invest themselves with this name).

Douglas summarized in three propositions the basic principles of a system that would fulfill these goals and be flexible enough to follow the economy in all its developments, up to any degree of mechanization, motorization, or automation.

Douglas's three propositions

— **What are the three propositions of Douglas?**

Douglas publicly set forth these three propositions on three occasions: at Swanwick, in 1924; before the MacMillan Committee, in May 1930; and in a lecture given at Caxton Hall, London, in October 1930. And he reproduced them in some of his writings, among them, *The Monopoly of Credit*.

The first of these propositions relates to the financing of consumption by an adjustment between purchasing power and prices:

"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 such cash credits shall be cancelled or depreciated only on the purchase or depreciation of goods for consumption."

Douglas did not change anything in the terms of this proposition: they were the same in 1930 as in 1924. In this proposition, in mentioning the means of payment, meaning specie or scrip money in the consumers' hands, Douglas uses the term "cash credits", while when he speaks about the financing of production he simply says "credits".

The difference between the two is that the money in the consumers' hands is theirs: for them it is purchasing power that they use as they please in obtaining products of their own choosing. While the credits to production are advances that the

producer must pay back when his products have been sold.

— **What is the goal of this first proposition set forth by Douglas?**

The goal of this proposition is to achieve what can be called the perfect purchasing power by establishing an equilibrium between the prices to be paid by the buyers and the money in the buyers' hands.

Social Credit makes a distinction between the cost price and the price to be paid by the buyer (cash price). The buyer would not have to pay the full cost price but only the price reduced to a level corresponding to the means of payment (cash credits) in the population's hands.

The cost price must always be recovered by the producer if he wishes to remain in business. But the price to be paid must be at the level of the purchasing power in the consumers' hands, if you want production to meet its purpose which is consumption.

— **How can this twofold condition be carried out?**

By a price-adjustment mechanism. An adjustment and not a fixing of prices: the set up of cost prices is a matter for the producers themselves; it is they who know what production costs them in expenses.

The proposed adjustment would consist of a coefficient that would be applied to all retail prices. This coefficient would be periodically calculated (every three or six months, for example) according to the ratio between total consumption and total production during a given period.

If, for example, during this given period total production was \$40 billion and total consumption was \$30 billion, you can conclude that whatever the accounting cost prices may be in reality, the production of \$40 billion has cost the country \$30 billion. Therefore \$30 billion is the real cost of the total production of \$40 billion. And if the producers must recover \$40 billion, the consumers, for their part, must pay only \$30 billion. The missing \$10 billion must be provided to the producers through another source but not through the buyers. It is up to the monetary mechanism to see to the provision of it.

In this case, a 3/4 coefficient will be applied to all retail prices: the cost prices will be multiplied by this coefficient, by 3/4 or 0.75. The buyer will therefore pay only 75 percent of the cost price.

In other words, a general discount of 25 percent (the opposite of a sales tax) will be decreed on all retail prices for the length of the new term. At the end of each term, the general discount rate is thus calculated according to the statistics of consumption in relation with the statistics of production of the given period. Thus you get as close as possible to the perfect purchasing power.

This operation is sometimes called a compensated price or a compensated discount, because the money the seller does not receive from the buyer is given to him afterwards by the National Credit Office. This compensation allows the seller to recover his full cost price. No one loses out. Everybody gains by the selling of goods made easier to meet needs.

— **And what is Douglas's second proposition?**

Douglas's second proposition relates to the financing of production. It was expressed as follows by its author at Swanwick and also before the MacMillan Committee:

"The credits required to finance production shall be supplied not from savings but by new credits relating to new production."

At Caxton Hall in October of 1930, Douglas thus changed the end of his statement:

"new credits relating to production."

He does not say "new production", but only "production", obviously both are synonymous. As production is made, it is a new production made to keep up the production flow where the consumer shops. Some have wrongly interpreted this proposition as applying only to an increase in

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the volume of production, which is most certainly not the case according to the context of the three propositions.

Douglas adds:

"And these credits shall be recalled only in ratio of general depreciation to general appreciation, general enrichment."

Why finance production this way, with new credits and not with savings? Because savings come from money that has been distributed in step with a realized production, and now all this money has gone into the cost price of the realized production. If this money is not used to buy production, the gap between the means of payment and prices will increase.

You can say that the savings used to finance a new production flow through investments or other means, and come back into circulation as purchasing power. It is true but it is as expenses are made by the producer that there is a new price created. Now the same amount of money cannot serve to pay the corresponding price of the former production simultaneously with the corresponding price of the new production.

Each time saved money comes back to the consumers, it is by creating a new price without having paid a former price left without corresponding purchasing power when this money becomes savings.

— And what about Douglas's third financial proposition?

The third proposition introduces a new element into purchasing power: the distribution of a dividend to all, employed or not, in production. It is therefore a component factor of purchasing power which leaves no individual without a means of payment.

It is the recognition of the right of all to a share in production, as co-capitalists, coheirs of the biggest modern production factor: acquired progress, enlarged and transmitted from one generation to the next and also as co-owners of the natural resources that are a free gift from God.

It is also the way to maintain a flow of purchasing power in relation to the flow of production, even though production would increasingly do without the use of employees. Therefore, it would be the solution to the biggest present headache, which makes economists knock their heads against the wall and which dumbfounds governments in face of their unsuccessful full-employment policy. The pursuit of full employment is nonsense, difficult to justify on the part of intelligent beings while progress inexorably applies itself to freeing workmen, increasingly eliminating the need for employees.

Here is how Douglas puts it:

"The distribution of cash to individuals shall be progressively less dependent upon employment. That is to say that the dividend shall progressively displace the wage and salary."

Progressively — as Douglas says it elsewhere — as productivity increases per man-hour. This is perfectly in keeping with the role taken by work and progress in the production flow.

Progress — a collective good — becomes more and more important as a production factor and human labor, less and less so. This reality must be reflected in the distribution of incomes through dividends to all and through reward for employment.

— But is this not turning everything upside down in the financing of production and in the distribution of the claims on production?

Simply put, it is just a change in philosophy and in the conception of the role of the economic and financial systems, bringing them back to their proper purposes and to serving the people by the appropriate means available. It is time the ends and the means returned to their proper place. It is time perversion gave way to rectification.

— But all this seems to imply that money or financial credit can come like this to finance production and consumption!

Certainly, because the monetary system is essentially an accounting system. Are the accountants short of figures to count, add, subtract,

multiply, divide, make rules of three, and express percentages?

Moreover, the facts are there to show that money is a matter of figures: figures that the monopolizers of the system can cause to appear or disappear according to their whims without any more concrete items than a book, a pen, and a few drops of ink.

In a lecture given at Westminster on March 7, 1936, C. H. Douglas said to his audience — a Social Credit audience:

"We, Social Crediters, say that the monetary system at present does not reflect facts. The opposition says it does. Well, I put it to your common-sense. How was it that a world which was apparently almost feverishly prosperous in 1929 — or alleged to be so, judged by orthodox standards — and certainly capable of producing tremendous quantities of goods and services and distributing a considerable proportion of them, could be so impoverished by 1930, and so changed fundamentally, that conditions were reversed and the world was wretchedly poor? Is it reasonable to suppose that between a single

date in October, 1929, and a few months later, the world would change from a rich one to a poor one? Of course it is not."

Douglas made this remark three and a half years before World War II broke out. Once it was declared, everybody could ask themselves the same question as Douglas did, but in reverse:

How is it that after ten years in which more was scarce all of a sudden they found all the money that was needed overnight for a war that lasted six years and which cost billions?

The same answer applies to both cases: The monetary system is only a question of accounting and requires only figures bearing a legal seal. Therefore, if there is no money to oil the wheels of great production facilities that can satisfy normal human needs, and if money suddenly becomes plentiful when the producers and means of production are requisitioned for battlefields and the production of war engines, it is because the present monetary system imposes decisions instead of faithfully reflecting the facts resulting from free acts carried out by free producers and free consumers.

Louis Even

The late John Lambert, a great apostle



From left to right: Bob, Arthur and John Lambert with Gérard Mercier in Rougemont in 1988

John R. Lambert of Haydenville, Massachusetts left us for his heavenly home on June 26, 2007, just eight days shy of his 87th birthday. Uncle John will always be remembered by all who were blessed to have known him as a man of great faith. Attending Holy Mass daily, Uncle John lived his life for God, his family and his country. He will be missed by us all.

Uncle John was a man of incredible courage. God was given Uncle John's trust in everything that he undertook and he never feared the outcome.

He had a great devotion to the Blessed Mother and entrusted all those he loved to her care. Beautiful stories of how she frequently intervened for him and protected him all thorough his life were shared by Uncle John often. During World War II, while he was proudly serving his country in Europe, a shell fell at his feet while he was on guard one night. He remembered being lifted as the shell dug in under him, but he never felt any fear as he was saying his Rosary and knew that the Blessed Mother was looking out for him, which she undoubtedly was as the shell never went off.

It was also at this time that he and his two brothers Arthur and Bob had the great privilege and blessing of meeting the mystic and stigmatic Theresa Neuman. The brothers witnessed her experience the suffering of the Passion of Our Blessed Lord. They later conversed and even shared a meal with this amazing woman which left a lasting impression on all three brothers which stayed with them the rest of their lives.

Uncle John was a very just man. Honest and hard working he was always helping anyone in need. Truly, he had a "heart of gold" and it was because of his incredible sense of charity that he

understood so well the work of the Pilgrims of St. Michael. He greatly understood the need to denounce a financial system that permits poverty in face of an abundance given to us by God for the good of all mankind and promoted the implementation of Social Credit which puts into practice the Social Teachings of the Catholic Church for a more just financial system. (*Editor's note: John was for many years the champion for soliciting subscriptions to "Michael".*)

As a Pilgrim of St. Michael he also shared his own love of the Virgin Mary with others through the Rosary Crusade which he participated in for many years with his brother Bob and good friend Ralph Laurin throughout the states of Massachusetts, Connecticut, Rhode Island, New York and Pennsylvania and even travelling as far as Toronto, Ontario. Many to this day still remember him going from door to door with his black bag under one arm and his rosary in his other hand knocking on doors and humbly asking those he met to recite a decade of the rosary with him. He loved the Blessed Mother with all his heart and recited her rosary faithfully every day of his life even struggling with his last breath to recite those words for the last time that he knew and loved so well.

Dear Uncle John, how all of Heaven must have rejoiced when those gates swung wide and you entered in, greeting them all with your great big "booming" voice and giving big "bear hugs" all around! You were our father, our brother, our grampa, our uncle and our friend; we will miss you very much.

Your loving niece,

*Annie
(Anne-Marie Jacques)*

The virtue of hope

Our goal must be to possess God in Heaven

The following are excerpts of Chapter 2 from the book entitled "The 12 steps to Holiness and Salvation" from the Works of St. Alphonsus Liguori, which were adapted from the German of Rev. Paul Leick by Rev. Cornelius J. Warren, C.S.S.R. The book can be obtained from Tan Book and Publishers, Inc., P.O. Box 424, Rockford, IL 61105 U.S.A.

Hope is a supernatural virtue by which we confidently expect, in virtue of God's promise, the endless happiness of Heaven and the means necessary for its attainment. To be convinced of the inestimable value of this virtue, and to have a constant incentive for its practice, it will be profitable to consider the objects of our hope, its motives, its qualities, and its effects.

The possession of God in Heaven

The first and foremost object of our hope, the object by excellence, is the possession of God in Heaven. We are not to suppose that the hope of possessing God in Heaven in any way interferes with the virtue of love. They are not opposed; in fact, the hope of eternal happiness is inseparably united with love, for only in Heaven will the completion and perfection of love be found.



According to St. Thomas Aquinas, with the idea of friendship is intimately united the mutual sharing of goods, for as friendship is nothing else but a mutual attraction it follows that friends must do as much good to one another as is in their power. Without this mutual sharing of goods, says the Angelic Doctor, there can be no genuine friendship. Our Lord called His disciples His friends because He communicated His mysteries to them: "I have called you friends because all things whatsoever I have heard of my Father, I have made known to you." (John 15:15).

According to the teaching of St. Thomas, love does not exclude the hope of the reward which God has prepared for us in Heaven; that very reward is the principal object of our love, for it is nothing but God Himself, the vision of whom is the eternal happiness of the elect. "Friendship," says the Angelic Doctor, "requires that a friend be in possession of his friend." This is that mutual communication or surrender of which the spouse in the Canticle speaks when he says: "My beloved is mine and I am his." (Cant. 2:16). In Heaven the soul gives itself entirely to God and God gives Himself entirely to the soul, as far as its capacity and merits will allow.

As long, therefore, as our soul is not perfectly united with God in Heaven, it will never enjoy true peace. Those who love Our Lord sincerely find peace of heart, it is true, in conformity to the will of God; but perfect peace and perfect rest they shall never have here below. This we shall acquire only with the attainment of our last end, the vision of God face to face and His ineffable love. As long as the soul is separated from her last end she shall continue to sigh with the prophet: "Behold in peace is my bitterness most bitter." (Is. 38:17).

"The good that I hope for," says St. Francis of Assisi, "is so great that every suffering becomes

for me a pleasure." All these expressions of ardent longing are so many acts of perfect love. St. Thomas teaches that the highest degree of love that a soul on earth can attain is an ardent desire for Heaven, to be there united to God and to possess Him forever. The greatest suffering that the souls in Purgatory endure proceeds from this longing for the possession of God, and this pain is felt especially by those who in life had but a feeble desire for Heaven. Saint Robert Bellarmine thinks that in Purgatory there is a place where souls endure no pains of sense, but are tortured solely by the loss of the presence of God.

There are three things necessary for the attainment of eternal life: the pardon of our sins, the victory over temptations, and the crown of all graces, a holy death. These three things are accordingly the objects of our hope.

The pardon of our sins

"Thou hast sinned, O Christian," says St. John Chrysostom, "but dost thou desire forgiveness? Fear not, for God's desire to grant it is greater than your desire to receive it." If God sees an unfortunate wretch in sin, He waits for a favorable opportunity to show him mercy. At times He reveals to him the punishment he has deserved, to urge him to enter into himself. "Thou hast given a warning to them that fear thee: that they may flee from before the bow." (Ps. 59:6). At times He knocks on the door of the sinner's heart, hoping that He may open it: "Behold I stand before the gate and knock." (Apoc. 3:20). Sometimes He goes after the sinner and calls to him like a compassionate father: Why will you be lost? "Why will you die, O house of Israel?" (Ezech. 18:31).

It is doubtless true that we shall have a strict account to render of all the sins we have committed, but who will be our judge? St. John tells us: "Neither doth the Father judge any man, but hath given all judgment to the Son." (John 5:22). It is to our Redeemer, then, that the judgment has been entrusted, and St. Paul encourages us with the words: "Who is he that shall condemn? Christ Jesus that died, yea that is risen also again, who also maketh intercession for us." (Rom. 8:34). We shall be judged by a loving Redeemer who, to save us from eternal death, delivered Himself to death, and not content with that, now acts as our advocate with the Father in Heaven.

St. Chrysostom says that every single wound of Jesus Christ is a mouth that eloquently pleads with God for the forgiveness of our sins. In the revelations of St. Mary Magdalen of Pazzi we read that one day God spoke to her in the following words: "Through the revenge I took on the body of My Son, My justice has been changed into clemency. His blood cries not for vengeance, as did the blood of Abel; it asks for mercy, and My justice cannot resist its pleading. The blood of Jesus binds the hands of Justice so that they cannot be raised, as once they were, to punish."

Victory over temptation

Besides the pardon of our sins, we must confidently hope for the victory over our temptations. In order to persevere in well-doing, our confidence must not rest on our good resolutions. When we build on the foundation of our own strength our edifice is sure to fall. To maintain ourselves in the grace of God it is necessary, therefore, to place our hope in the merits of Jesus Christ. With His assistance we shall persevere till death, even though we be assailed by all the powers of earth and Hell.

There may be times when temptations are so violent that sin seems unavoidable. We must be on our guard at such times not to lose courage and give up the struggle. Our only resource is to hasten to Jesus Crucified. He and He alone can sustain us. The Lord permits that from time to time even the saints have such storms to endure. St. Paul says of himself: "We were pressed out of measure above our strength, so that we were weary even of life." (2 Cor. 1:8).

Although, as we have already seen, the power to avoid sin is not from ourselves but from the grace of God, we must at the same time be careful not to render ourselves weaker than we already are. There are certain faults that we consider of no account, and yet they may be the reason why God withdraws His supernatural light, and thus the power of the devil is increased.

Such faults are the desire to be regarded as learned and distinguished by the world; vanity in dress; the seeking for superfluous comforts and luxuries; the habit of showing oneself offended by every unkind word or want of attention; the inordinate desire to please others; the omission of exercises of piety from human respect; disobedience in little things; little aversions that are fostered in the heart; little lies and jokes at the expense of charity; loss of time through idle conversations or a greediness for news; in a word, every attachment for earthly things, and every gratification of self-love may give the enemy an opportunity of accomplishing our destruction. At all events, faults of this kind committed with deliberation deprive us of that assistance of our Lord which would protect us from falling into sin.

A happy death

We hope, finally, for the grace of a happy death. The hour of death is for us the time of greatest anxiety. Jesus Christ alone can give us the strength to suffer, with patience and profit, the trials of this last decisive moment. At the approach of death we have more than ever to fear from the assaults of Hell. The nearer we approach our goal, the more will Hell strive to prevent our reaching it.

St. Eleazar, who had lived a life of great purity, was violently tempted in the hour of death, but he did not lose courage for a moment. To those standing around him he said: "The efforts of Hell at this moment are very great, but by the merits of His suffering, our Saviour takes from them all their power." St. Francis desired that at the hour of his death the Passion of Christ be read to him, and St. Charles Borromeo had pictures representing the suffering Saviour placed on his bed; while gazing at these he gave up his soul to God. Our Lord Jesus wished to suffer death, as St. Paul says, "that through death he might destroy him who had the empire of death, that is to say, the devil; and might deliver them, who through the fear of death



Jesus, I trust in you

were all their lifetime subject to servitude." (Heb. 2:14-15).

Motives for our hope

As to the motives on which our hope should rest, the first we find in the promises made by God. On nearly every page of Holy Scripture we find reasons for hoping in the Lord. We read there that God promises eternal salvation and the means to attain it to those who believe and pray: "All things, whatsoever you ask when ye pray, believe that you shall receive; and they shall come unto you." (Mark 11:24). "Every one that asketh receiveth." (Matt. 7:8).

The second motive of our hope is the sincere desire of Our Lord to make us happy. God loves all His creatures. "Thou lovest all things that are, and hatest none of the things which thou hast made." (Wis. 11:25). But every love, says St. Augustine, possesses an active force and cannot remain idle. Consequently, love contains in its very essence

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the idea of benevolence, and one who loves cannot but do good to the object of his love if it is at all possible for him. "Love," says Aristotle, "endeavors to accomplish what it considers good for the object loved." If, therefore, God loves all men, He must also desire that all men attain eternal happiness, for this is the highest and only good of man since it is the end for which man was created. "You have your fruit unto sanctification, and the end life everlasting." (Rom. 6:22).

As a third and powerful motive for hope in God, we have the merits of Jesus Christ. Long before our Saviour had appeared on earth, the royal Psalmist David placed all his hope in Him: "Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth." (Ps. 30:6). How much more, therefore, ought we to place our confidence in Jesus now that He has come and accomplished the work of our redemption. Full of trust and assurance, we ought to repeat with the royal Psalmist: "Into Thy hands O Lord, I commend my spirit: Thou hast redeemed me, O Lord, the God of truth." Thou art faithful to Thy promises.

Do not forget, says the Venerable John of Avila, that between the Eternal Father and ourselves there is a Mediator, Jesus Christ, to whom we are united by bonds of love so strong that nothing can ever break them unless we ourselves break them by mortal sin. The blood of Jesus Christ cries for mercy in our behalf, and that cry is so loud that the clamor of our sins cannot be heard. No one is lost, therefore, because satisfaction has not been made for him, but because by the neglect of the Sacraments he fails to share in the satisfaction which Jesus Christ has made. (*Because of the neglect of confessing our sins to a Catholic priest in the confessional box.*)

The intercession of Mary

A fourth motive for unbounded confidence is the powerful intercession of Mary our Mother. St. Bernard says that we have access to the Eternal Father through His Divine Son, who is a Mediator of justice. But we have access to the Son through His holy Mother, who is the mediatrix of grace and who, by her intercession, has obtained for us what Jesus Christ has merited by His death. "Through thee who hast found grace, may we have access to the Son, O Mother of our Salvation, in order that through thee He may receive us who through thee was given to us." All goods and graces, therefore, that we receive from God come to us through the intercession of Mary. And why is this? St. Bernard replies: "Because God has wished it so."

A further reason of this privilege of Mary, St. Augustine gives us when he says: "Mary can rightly be called our Mother because by her love she contributed towards giving us the life of grace and making us members of the mystic body of Christ." As Mary, therefore, by her love contributed towards the spiritual regeneration of the faithful, God has willed that through her intercession all men shall obtain the life of grace here and the life of glory hereafter. On this account the Church desires us to invoke her as "our life, our sweetness and our hope."

Accordingly, St. Bernard exhorts us to have constant recourse to this divine Mother because her petitions are certainly answered. "Hasten to Mary," he writes, "for I say it without hesitation, the Son will certainly hear the Mother. She is the ladder of safety for poor sinners. She is my greatest assurance; she is the only ground of my hope." He calls Mary a ladder for sinners, for as you cannot mount to the third round before putting the foot on the second, nor to the second before reaching the first, so you can reach God only through Jesus Christ, and Jesus Christ only through Mary. The saint calls Mary his greatest assurance and the only ground of his hope, for it is his firm conviction that God desires all graces that He bestows on us to come through the hands of Mary.

The Lord is able and willing to grant us eternal happiness, and what is more He has promised it to all who keep His Commandments; for this end He pledges Himself to grant to all who seek them the graces necessary to fulfill His commands. It is nevertheless true that even Christian hope is not altogether free from a certain fear; but as St. Thomas says: "We have nothing to fear

on the part of God, but only from ourselves." It is quite possible that we may fail to cooperate with God's grace and even place obstacles in its way.

Our cooperation is necessary for the attainment of eternal happiness — and this cooperation is uncertain. God desires, therefore, that on the one hand we foster a certain anxiety in order that we may not, by trusting to our own strength, be put to confusion; but on the other hand He wishes us to be absolutely certain that it is His will to make us eternally happy and that He will give us all the graces we need if we but ask Him. We should therefore trust with unwavering confidence in His goodness. St. Thomas says: "We must confidently expect eternal happiness from the power and mercy of God, believing firmly that God can make us happy and that He wishes to do so."

Secondly, our hope must be founded on God alone. The Lord forbids us to place our trust in creatures: "Put not your trust in princes." (Ps. 145:2). "Cursed be the man that trusteth in man." (Jer. 17:5). God desires us not to build on creatures because He does not want us to be attached to them with inordinate love. St. Vincent de Paul advises us not to count much on the protection of men, for if we do the Lord will withdraw from us; on the other hand, the more we grow in the love of God the more we will trust in Him. "I have run the way of thy Commandments when thou didst enlarge my heart" (Ps. 118:32), by confidence.

But someone may say: If God alone is our hope, how can the Church address Mary as "Our hope"? Let us listen to what St. Thomas says on this point. We can place our hope in anyone, says the saint, in a twofold manner; we can regard one as the principal and ultimate cause of our hope, or as the secondary and mediate cause. For example, one may hope for a favor from a king and from his minister or favorite. The king would be the principal or ultimate cause from which he hopes, the minister or favorite the mediate or intercessory. If the latter grants the favor, it comes nevertheless from the former, but through the intercession of the latter.

Now as the King of Heaven is Infinite Goodness itself, He desires to enrich us with His graces; but as great confidence on our part is necessary to obtain them, He has, in order to increase our confidence, given us His own Mother as our Mother and mediatrix to assist us. Therefore He wishes us to place our hope of salvation and of all goods and graces in her.

According to the words of the prophet, they who put their trust in creatures are cursed. This passage refers to those who disregard their God and place their hope in the friendship and favor of man. But those who hope in Mary, the Mother of God, who has the power to obtain for them grace and eternal life, will be blessed by God. They give great joy to His loving heart, for He desires to see honored and loved that exalted creature who on earth loved and honored Him more than all men and angels together.

We are right therefore in calling the Blessed Virgin our hope, for by means of her intercession we hope to obtain what we never could obtain by our feeble prayers alone. We beg her for her intercession, says Suarez, in order that the dignity of the intercession may supply what is wanting in us. By invoking Mary with confidence, we manifest no distrust in the mercy of God, but simply fear on account of our own unworthiness. Holy Church is justified therefore in calling Mary "The Mother of holy hope," and by this she wishes to say that Mary awakens in us the hope of the inestimable goods of eternity.

We must cooperate

Thirdly, our hope must be an active hope. In order that our hope may not be in vain it must labor; that is to say, to unbounded confidence in

God we must unite the use of the means of salvation and sanctification which the Divine Majesty has given us: otherwise we should belong to those idle souls who tempt the Lord. We must act as if the obtaining of our salvation depended entirely on ourselves, and yet we must place all our confidence in God and be thoroughly convinced that of ourselves we are utterly unable to attain what we desire.

God accomplishes everything by means of His grace, but He nevertheless desires our cooperation. If this cooperation, insignificant though it is, be wanting, God withdraws from us and treats us as indolent servants deserving of naught but to be cast out into exterior darkness. "Wherefore, brethren, labor the more, that by good works, you may make sure your calling and election." (2 Peter 1:10).

But what have we to do? Above all things we must pray. And how long must we pray? Until, says St. John Chrysostom, we hear the favorable sentence that assures us of eternal salvation. And he adds: He who says: "I will not stop praying until I am eternally happy," will certainly be eternally happy. "Know you not," says the Apostle, "that they that run in the race all run indeed, but one receiveth the prize? So run that you may obtain." (1 Cor. 9:24). In order to be eternally happy it is not enough, therefore, merely to pray; we must continue to pray until we are in possession of the crown that God has promised us.

If we desire to be happy for all eternity we must imitate David the prophet, who kept his eyes always directed to the Lord in order to implore His help and not be overcome by his enemies: "My eyes are ever towards the Lord, for he shall pluck my feet out of the snare." (Ps. 24:15). The devil is never tired of laying snares for our destruction: "Your adversary the devil, as a roaring lion, goeth about seeking whom he may devour." (1 Peter 5:8). Therefore we must keep our weapons ever in

our hands to defend ourselves against such an enemy. We must say with the royal Psalmist: "I will pursue my enemies... until they are consumed." (Ps. 17:38).

By means of the assistance we receive through prayer we must endeavor to keep the Commandments of God and do violence to ourselves so as not to yield to the temptations of Hell: "The kingdom of heaven suffereth violence and the violent bear it away." (Matt. 11:12). We must do violence to ourselves in temptations by conquering ourselves and mortifying our senses so as not to be overcome by the enemy of our souls.

And when we have been guilty of a fault, says St. Ambrose, let us do violence to the Lord by prayers and tears in order to obtain His forgiveness. To inspire us with courage the saint continues: "O blessed violence that God does not punish with His wrath but receives with mercy and reward! The greater this violence the more pleasing it is to Jesus Christ." He concludes with the following words: "We must rule over ourselves by subduing our evil passions in order to win Heaven which Jesus Christ has merited for us."

St. Alphonsus Liguori



Mary's only desire is to be the servant of the Lord and to bring us closer to Her son Jesus.

Moving?

Make sure "Michael" moves with you

If you are about to move, or have just moved, it is very important to give your new address to your post office, so that it can inform us about it. Otherwise, Canada Post returns your "Michael" Journal to our office with the notation "moved, address unknown," and charges 95 cents for each paper thus returned.



*Annual International Congress
of the Pilgrims of St. Michael
Louis Even Institute for Social Justice
September 1-3, 2007
in the House of the Immaculate
1101 Principale St., Rougemont, Que.*



Louis Even, founder
1885-1974



"The daily bread distributed to all"

The theme of our Congress this year is taken from Pope Paul VI's prophetic Encyclical Letter *Populorum Progressio* on the development of peoples, written forty years ago, in 1967: "The economy put at the service of man, the daily bread distributed to all, as a source of brotherhood and a sign of Providence." (Paragraph 68.)

All our subscribers are welcome! Bring newcomers!

There will be representatives from the five continents present, as well as several Bishops and priests from various nations; all our subscribers and their friends are invited to this very important meeting, which will be preceded by a week of study on Social Credit, Aug. 25-31. For meals, each one brings his own food. There are also restaurants not far from our grounds. And all those who come to our Congress are put up, free of charge. Here is the program for the weekend:

Saturday, September 1

- 1:30 p.m.: Opening. Rosary for our apostles and sympathizers who died in the last 12 months.
- 2:00 p.m.: Welcoming speech by Thérèse Tardif.
- 2:30 p.m.: Presentation of the apostles in the Pilgrims of St. Michael.
- 3:30 p.m.: Pierre Marchildon and his fiery apostolate work.
- 4:30 p.m.: Holy Mass at St. Michael's Church in Rougemont.
- 5:30 p.m.: Supper in the hall. Each one brings his own food or eats at nearby restaurants.
- 7:00 p.m.: Fr. Hugh Chikawe and other delegates from Tanzania.
- 7:30 p.m.: Delegates of the Philippines.
- 8:00 p.m.: Melvin Sickler and Patrick Tetrault.
- 10:00 p.m.: Termination for the day, song to Our Lady of Canada.

Sunday, September 2

- 9:00 a.m.: Opening with the Rosary (five decades).
- 9:20 a.m.: Delegates of Ecuador, Columbia, Paraguay, Mexico.
- 11:00 a.m.: Delegates of Madagascar and New Zealand.
- Noon: Lunch time.
- 1:30 p.m.: 90th Anniversary of the Apparitions at Fatima. Rosary with children dressed like the little shepherds of Fatima.

- 2:00 p.m.: Bishop Almoneda of the Philippines.
- 3:00 p.m.: Bishop Nestor Ngoy of the Congo, and other Africans.
- 3:30 p.m.: Janusz Lewicki and the delegates of Poland.
- 4:00 p.m.: Delegates of Austria, Malta, New Zealand.
- 5:00 p.m.: Holy Mass at St. Michael's Church in Rougemont.
- 6:00 p.m.: Procession with the Blessed Sacrament, from the parish church to the House of the Immaculate.
- 7:00 p.m.: Supper.
- 8:30 p.m.: Delegates of France and Switzerland. Homage to apostles.

Monday, September 4

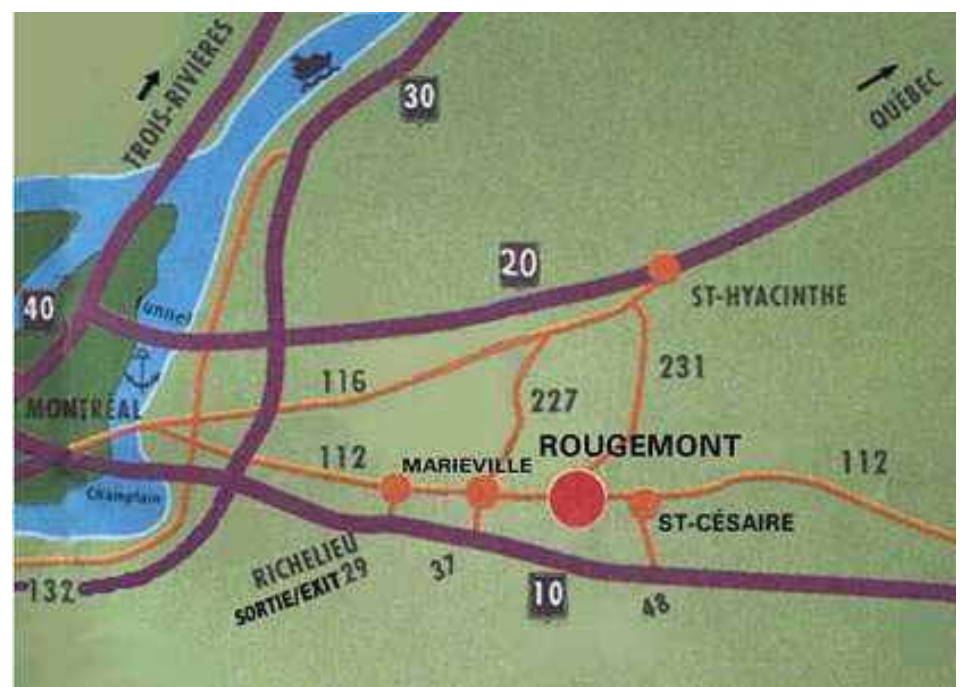
- 8:00 a.m.: Confessions and Rosary at Rougemont's parish church.
- 9:00 a.m.: Holy Mass at St. Michael's Church in Rougemont.
- 10:00 to noon: Back to the House of the Immaculate, program of action for the delegations of each country, each person in charge gives his impressions of the Congress and plans for the future.

Modesty in dress

The Pilgrims of St. Michael are defenders of the dignity of the human person, created in the image and likeness of God. We must dress as dignified men and women of God. We must give a good example. The women do not wear trousers, but must wear a dress, with a length past the knees, with sleeves and a collar. In the norms of the Church, it is recommended that the sleeves go at least up to the elbow. Mini-skirts, shorts, bermudas are forbidden on our grounds and in our houses, and the men must wear a jacket.

August 25-31: Week of study

(For the detailed program, go to our website, www.michaeljournal.org
Note: Aug. 31 will be devoted to local money systems.)



Rougemont is located 50 kilometers (30 miles) east of Montreal, on Highway 112

Electronic Global Police State – New World Order?



The North American Union The loss of sovereignty

The second step or block of the New World Order is being introduced as the "Security and Prosperity Partnership" (SPP) integration of Canada and Mexico into the United States, the first block being the European Union (EU). In March of 2005, President George Bush, President Vicente Fox of Mexico and Canada's Prime Minister Paul Martin signed this document into agreement. The current Prime Minister of Canada Stephen Harper, will meet in Montebello, Quebec, in August of 2007 with President Bush and Mexico's President Felipe Calderon, to discuss the "Partnership" in detail.

So this continent will be transformed into one regional corporate power base similar to the European Union, which in Europe is causing the middle class to disappear and the cost of living to rise dramatically.

Pope John Paul II condemned this form of globalization when he said, on May 17, 2001: **"Many also admit that per se it does not assure fair distribution of goods among the citizens of various countries. In reality, the wealth produced often remains in the hands of only a few, with a consequent further loss of sovereignty of national States, already rather weak in the area of development, and leads up to a global system governed by a few centers in the hands of private individuals."**

Council on Foreign Relations and the NAU

The Council on Foreign Relations is one of the major architects of the New World Order, a group that promotes globalization all over the world, and have high-ranking members in both political parties. In their own blueprint laid out in May of 2005 is a report of the Council on Foreign Relations (CFR), titled "Building a North American Community" and it states: *"The Task Force's central recommendation is the establishment by 2010 of a North American economic and security community, the boundaries of which would be defined by a common external tariff and an outer security perimeter."* (Page xvii.) (One of the authors, Bill Weld, was Governor of Massachusetts, he is pro-abortion, pro-homosexual and Libertarian Republican.)

So in other words, there would be no borders or tariffs that would remain between the countries but only within the outer perimeter, thus becoming the North American Union with the same principles of the EU.

"Its (the North American Community) boundaries will be defined by a common external tariff and an outer security perimeter within which the movement of people, products, and capital will be legal, orderly, and safe. Its goal will be to guarantee a free, secure, just, and prosperous North America." (Page 3.)

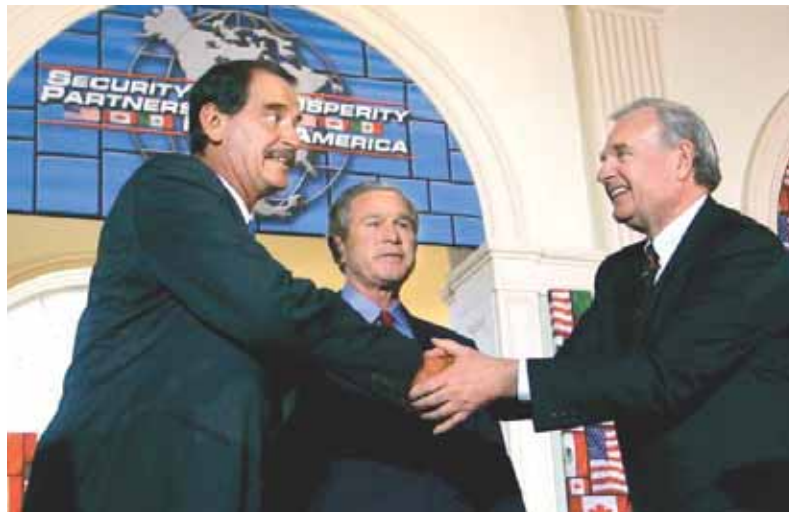
If the SPP have the power to control the movement of trade, investments, education and production; then we as a people would have no say whatsoever in the running of our countries.

Here is an example of what is happening in the EU today; when Germany's Foreign Minister, Klaus Kinkel was questioned regarding the fact that the people had no desire whatsoever to have their national money replaced by the Euro, he said, "politicians should have the courage to take decisions... against the will of the people." Claude Cheysson from France admitted that the European Union had been constructed only in "the absence of democracy."

So democracy and national sovereignty will be compromised and the NAU would introduce the "Amero" which will be a single currency modeled after the "Euro".

After the "Amero" they would introduce a cashless society for all three nations, and transactions in this high-tech electronic system would give access to your whereabouts as well as your personal information.

In 1986, the single European Act was signed



Mexico's President Vicente Fox, U.S. President George Bush, and Canada's Prime Minister Paul Martin meeting in Waco, Texas, on March 23, 2005, to sign into agreement the Security and Prosperity Partnership of North America.

with the aim of creating "an area without the internal frontiers in which the free movement of goods, persons, services, and capital is ensured in accordance with the provisions of this Treaty."

The SPP uses almost the exact same language as the European Act when it states, *"To make North America prosperous for the future, we need to improve the efficiency of the movement of people, goods and services crossing our borders."*

This SPP plan is not supported or even well known by the citizens of our countries, but rather only the few global corporations that will benefit from it.

In Europe the high cost of living is causing the middle class to disappear. The International Monetary Fund stated that "high unemployment remains a major problem in Europe, especially among the economies that entered monetary union on January 1, 1999."

From Poland there is mass immigration into England, with over 1.5 million Poles crossing the border looking for work. In the United States, President Bush is proposing an "open door" policy with the same scenario for a North American Union.

So who will benefit from this? The super elite, that includes among others: The Council on Foreign Relations, Bilderbergers, Illuminati, and the Committee of 300. The North American Union (NAU) is being created by stealth, and is already well on its way to realization with the help of our own elected representatives and governments using the SPP initiative and NAFTA.

One of the members of the CFR is Zbigniew Brzezinski, who wrote a book titled the "Technocratic Era", which discussed the various means of controlling the United States, and eventually the entire globe via the United Nations. His source was no less than the C-300's blueprint of the plan of world domination. Brzezinski was then acting as National Security Adviser to President Jimmy Carter and is a leading member of the Committee of 300 and the Council on Foreign Relations.

Many of us believe that our government couldn't possibly be planning such a merger, but now it's fast becoming a reality and we cannot ignore the signs any longer. Dr. Itmar Issing, one of the board members of the European Central Bank,

has said that "in each country where the Euro has replaced the currency, they have ceased to exist as separate territories. There is no more Germany, France or Belgium. There is simply Europe."

So these men have the means with which they can put an end to the form of State which they find unreasonable.

The CFR report, "Building a North American Community", continues: *"While each country must retain its right to impose and maintain unique regulations consonant with its national priorities and income level, the three countries should make a concerted effort to encourage regulatory convergence."*

"The three leaders highlighted the importance of addressing this issue at their March 2005 summit in Texas. The Security and Prosperity Partnership for North America they signed recognizes the need for a stronger focus on building the economic strength of the continent in addition to ensuring its security. To this end, it emphasizes regulatory issues. Officials in all three countries have formed a series of working groups under designated lead cabinet ministers. These working groups have been ordered to produce an action plan for approval by the leaders within ninety days, by late June 2005, and to report regularly thereafter." (Pages 23-24.)

The Task Force released its recommendations for a common North America in 2005 with minor reference to it in mainstream media without any headlines in any newspapers, and this presentation is their way of keeping the population unaware of their intrigues.

In a report dated May 24, 2007 that came from Washington, we were informed by the Center of Strategic and International Studies, (CSIS), that the final report of the plans for the North American Union will be submitted to Congress by September 30th of this year.

A referendum system should be offered so that the citizens would have a vote within each nation, and that the will of the people would be required to see if they really want to join such a union. One of the reasons Switzerland did not join the EU was because of their referendum system and their open "show of hands" elections to avoid trickery. The people should make this decision, not government representatives.

So far there are a total of 17 anti-North American Union resolutions that have been introduced in 13 state legislatures. The states who oppose the NAU are: Illinois, Arizona, Missouri, Georgia, Montana, Oklahoma, South Carolina, South Dakota, Tennessee, Virginia and Washington.

NAFTA Super Highway

For those who do not know, the North Amer-



(continued on page 18)

The North American Union

(continued from page 9)

mote the objectives of the North American Union. Currently the Mexican economy is ruled by NAFTA and the Mexican people are searching for jobs outside of their country, just like what is happening in the European Union. A Mexican immigrant from Cancun said to a prominent newspaper, "If it were true that NAFTA was good for Mexico, we wouldn't be here."

Their latest project is the so-called NAFTA "Super Highway" – which is a 10-lane highway leading from Mexico to Canada. You can see from the diagram that it would quite literally connect the entire continent of America. They say that it will make trade easier, faster, and more efficient, and make a huge impact on the financial world as we know it. They plan to implement high-tech electronic identifying systems to make it easier to cross the borders of each country, using electronic devices in the cargo itself. The RFID tags that are now being promoted and used will be necessary, according to NAFTA, in order to identify the goods being shipped to other countries.

On September of 2006, Congressman Ron Paul, Republican candidate for the presidency opposing this NAFTA Super Highway said: **"This super highway would connect Mexico, the United States, and Canada, cutting a wide swath through the middle of Texas and up through Kansas City. Offshoots would connect the main artery to the west coast, Florida, and northeast. Proponents envision a ten-lane colossus the width of several football fields, with freight and rail lines, fiber-optic cable lines, and oil and natural gas pipelines running alongside.**

"This will require coordinated federal and state eminent domain actions on an unprecedented scale, as literally millions of people and businesses could be displaced. The loss of whole communities is almost certain, as planners cannot wind the highway around every quaint town, historic building, or senior citizen apartment for thousands of miles.

"Governor Perry is a supporter of the super-highway project, and Congress has provided small amounts of money to study the proposal. Since this money was just one item in an enormous transportation appropriations bill, however, most members of Congress were not aware of it.

"The ultimate goal is not simply a superhighway, but an integrated North American Union – complete with a currency, a cross-national bureaucracy, and virtually borderless travel within the Union. Like the European Union, a North American Union would represent another step toward the abolition of national sovereignty altogether."

Under terrorism new technologies would be needed to advance our shared security goals and promote the legitimate flow of people and goods across our borders, making a "smart and secure" border with very high-tech surveillance with a GPS system. And how many American truckers will be replaced by Mexicans because the Mexican drivers are paid 25-50% less than most of the domestic drivers in the United States.

This "Super Highway" will be constructed and partially financed by a highway construction company based in Madrid, Spain, called Cintra. They currently own several such toll highways, including the 407 in Toronto, Ontario. In Texas, what they now call the Trans-Texas Corridor is estimated to cost about \$184 billion and will be about 4,000 miles long. Cintra has invested in this project and was promised control of the toll for the first 50 years. In March of 2002, Gov. Perry of Texas met with the Governor of Mexico and they signed an agreement to extend the Trans-Texas Corridor into Mexico which would benefit only the global corporations.

The real ID act

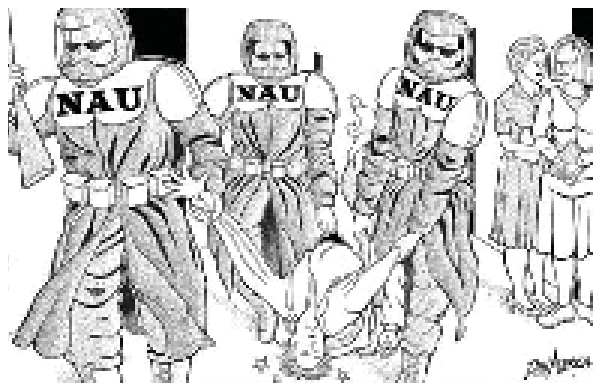
This legislation was intended to deter terrorism. The ultimate enforcement mechanism for the NAU is a police state and the tools required for a police state are antiterrorist laws. Antiterrorist laws are just deceitful means to strip the people

of their liberties in order to promote a so-called security. Part of the plan of this Canada-USA-Mexico Task Force is to establish the continent-wide customs union with a common approach to trade, energy, emigration, law enforcement and security that would virtually eliminate existing national borders.

In May 2005, President Bush signed the Real ID Act, which will come into effect in May 2008. This card (or license) will be needed to cross the borders in the United States, as well as open a bank account, collect Social Security or any other government service. Without this card, you will not even be able to enter a Federal building or board a plane.

The Department of Homeland Security states that it is proposing "to establish minimum standards for State-issued driver's licenses and identification cards that Federal agencies would accept. This rule proposes standards to meet the minimum requirements of the REAL ID Act of 2005, including: information and security features that must be incorporated into each card, application information to establish the identity and immigration status of an applicant before a card can be issued, and physical security standards for locations where driver's licenses and applicable identification cards are issued".

"The expansion will continue," says a report from the Department for Homeland Security, "to the admission of thousands of Border Patrol officers each year." It prompts one to ask why they are expecting such a need for manpower on the borders of America.



Besides the extra manpower, security measures include advanced technology for law enforcement to assist with criminal and security investigations. In fact, any form of non-compliance with the North American Union may be construed as criminal behavior.

The Insurrection Act

President Bush signed a law in November of 2006 that allows the President of the United States

to implement martial law. The revision of the Insurrection Act now allows the current president of the United States to state a public emergency and station troops anywhere in America and take a control of state-based National Guard platoons without the consent or approval of the local authorities with the intention or design to suppress public disorder.

A trilateral partnership will also allow any two countries to move forward on controversial issues such as euthanasia and same-sex marriage and would create a path for the third country to join later on. A classic example of the influence of the European Union on the issue of abortion is the recent conflict of the EU versus Poland on the occasion of the World Congress of Families.

The Global Elite wants to remove all barriers between countries to facilitate trade, etc. In November 13, 1993, President Bill Clinton said that NAFTA would quickly expand to include not only Mexico but the rest of Latin America as well. With the economic collapse, many South American countries like Ecuador, El Salvador, Panama, and the British Virgin Islands have been forced to abandon their sovereign currency for that of the U.S. dollar, which already puts their economies under the control of the International Bankers. The next step will be the "Amero" dollar. Other nations have succeeded to keep their currency, but they struggle economically.

The solution proposed by Bush and International Bankers is to push for the Central American Free Trade Agreement (CAFTA) to be passed in Congress. Together CAFTA and NAFTA would create a huge economic block which would be the integration of the Americas or an "American Union", which leads us towards a path of global governance. The Bush administration has also targeted the Middle East to be the next continent in the democratic expansion. This means the grouping of the so-called liberated countries in the Middle East in accordance with the Middle East Free Trade Agreement (MEFTA) that was proposed and approved by Congress in 2003.

All these new human rights are pushed by the United Nations global constitution overriding our own constitution. Let us inform ourselves about this issue, and spread the message to all those around us. The true patriots MUST know what is happening, before it is too late for us to do anything about it. The national sovereignty of our country is at stake. Whether we go into the next century as an electronic global police state or as free human beings, it all depends on the active role we take now. Forewarned is forearmed! Make it a duty to order some leaflets to alert our countries of the secretive plot of the Council on Foreign Relations-Committee of 300-Illuminati.

Pierre Marchildon

WHAT IS NAFTA?

On September 14, 1993, President Bill Clinton signed an agreement for a proposal called the North American Free Trade Agreement. His promise to the American people was that NAFTA would create more jobs in the United States but in actuality, by 2006, the NAFTA policy cost the United States over a million jobs.

Many people do not realize that the true function of NAFTA has nothing to do with the creation of jobs, but instead it is part of a destructive plan to completely change our form of government into nothing less than a "New World Order", which had been advocated by many of Clinton's predecessors. President George H. W. Bush admitted in many of his presidential speeches to being highly in favor of this idea. The agreements that NAFTA has continued to implement since its creation in 1993, *(these policies are outlined in its lengthy text and are available on the internet, www.nafta.org)* is just part of an ongoing project that slowly shifts all power from all the national, state and local government to a regional institution or global tribunal or court. In short, the North American Free Trade Agreement was just another step toward the elimination of our Constitution, sovereignty and freedom. The United States Congress will not have any control over policy, but will have to submit to a regional or global tribunal. The sovereignty of nations is completely compromised in the process of the integration of countries.

The lowest level of integration among the different countries involved, is the removal of each country's separate tariffs and quotas, then to the addition of common external tariffs in which a customs union is then created. The next step is the creation of a universal market where all the goods, services and people of the country are able to move freely. In other words, a borderless union. The development of institutions and economic fusion is then put in place, which naturally brings about the next step, that would be political union or mergers, or the implementation of a North American Union.



Some who plot behind closed doors

"For more than a century ideological extremists at either end of the political spectrum have seized upon well-publicized incidents such as my encounter with Castro to attack the Rockefeller family for the inordinate influence they claim we wield over American political and economic institutions. Some even believe we are part of a secret cabal working against the best interests of the United States, characterizing my family and me as 'internationalists' and of conspiring with others around the world to build a more integrated global political and economic structure – one world, if you will. If that's the charge, I stand guilty, and I am proud of it." David Rockefeller, taken from his own book, *Memoirs* (2002).

"NAFTA will represent the most creative step toward a new world order taken by any group of countries since the end of the Cold War, and the first step toward an even larger vision of a free-trade zone for the entire Western Hemisphere... (NAFTA) is not a conventional trade agreement, but the architecture of a new international system." Former Secretary of State Henry Kissinger (CFR) in a *Los Angeles Times* column, July 18, 1993.

"Eventually, our long-range objective (with NAFTA) is to establish with the United States, but also with Canada, our other regional partner, an ensemble of connections and institutions similar to those created by the European Union." Mexican President Vicente Fox in Madrid, May 16, 2002.

"Reformist Mexican President Vicente Fox raises eyebrows with his suggestion that over a decade or two NAFTA should evolve into something like the European Union, with open borders for not only goods and investment but also people. He can rest assured that there is one voice north of the Rio Grande that supports his vision. To wit, this newspaper." *Wall Street Journal* editor Robert Bartley (CFR) in a July 2, 2001 editorial entitled "Open NAFTA Borders? Why Not?"

"NAFTA was merely the first draft of an economic constitution for North America... Although NAFTA fueled the train of continental integration, it did not provide conductors to guide it... The European experience with integration has much to teach North American policymakers." Prof. Robert A. Pastor (CFR) in *Foreign Affairs*, January/February 2004, Pastor is author of *Toward a North American Community: Lessons from the Old World to the New*. Since 2002, he is Professor of International Relations at American University and aids that institution in its goal to become the nation's first global university. He is also Vice Chair of the Council on Foreign Relations Task Force on North America

"With respect to U.S. policy, when it comes to our role as a member of the (UN) Security Council we obviously are bound by UN resolutions." Secretary of State Colin Powell (CFR) in remarks to reporters at UN Headquarters, February 14, 2001.

"We cannot leap into world government in one quick step... The precondition for eventual globalization – genuine globalization – is progressive regionalization." Former National Security Adviser Zbigniew Brzezinski expressed his view of regionalism at Mikhail Gorbachev's October 1995 State of the World Forum.

"The United Nations represents not a final stage of world order, but only a primitive stage. Therefore its primary task is to create the conditions which will make possible a more highly developed organization." John Foster Dulles (CFR) in *War and Peace*, 1950. Dulles participated in the San Francisco Conference that founded the United Nations and served as secretary of state in the Eisenhower administration.

Hemispheric institutions, including the OAS (Organization of American States) and Inter-American Development Bank and now the NAFTA institutions, can be forged into the vital mechanisms

of hemispheric governance. Then-National Security Adviser Anthony Lake recommended this course of action in a November 29, 1993 memo to President Bill Clinton.

September 11, 1990 — President Bush calls the Gulf War an opportunity for the New World Order. In an address to Congress entitled *Toward a New World Order*, Mr. Bush says: "The crisis in the Persian Gulf offers a rare opportunity to move toward an historic period of cooperation.

Out of these troubled times... a new world order can emerge in which the nations of the world, east and west, north and south, can prosper and live in harmony... Today the new world is struggling to be born."

October 1, 1990 — In a U.N. address, President Bush speaks of the "collective strength of the world community expressed by the U.N... a historic movement towards a new world order... a new partnership of nations... a time when humankind came into its own... to bring about a revolution of the spirit and the mind and begin a journey into a... new age."

1991 — President Bush praises the New World Order in a State of Union Message: "What is at stake is more than one small country, it is a big idea — a new world order... to achieve the universal aspirations of mankind... based on shared principles and the rule of law... The illumination of a thousand points of light... The winds of change are with us now."

1993 — A second Parliament of World Religions is held in Chicago on the 100th anniversary of the first. Like the first convention, this one seeks to join all the religions of the world into "one harmonious whole," but it wants to make them "merge back into their original element." Traditional beliefs of monotheistic religions such as Christianity are considered incompatible with individual "enlightenment", and must be drastically altered.

June, 1991 — The Council on Foreign Relations co-sponsors an assembly "Rethinking America's Security: Beyond Cold War to New World Order" which is attended by 65 prestigious members of government, labor, academia, the media, military, and the professions from nine countries. Later, several of the conference participants joined some 100 other world leaders for another closed door meeting of the Bilderberg Society in Baden Baden, Germany. The Bilderbergers also exert considerable clout in determining the foreign policies of their respective governments. While at that meeting, David Rockefeller said in a speech:

"We are grateful to the *Washington Post*, *The New York Times*, *Time Magazine* and other great publications whose directors have attended our meetings and respected their promises of discretion for almost forty years. It would have been impossible for us to develop our plan for the world if we had been subjected to the lights of publicity during those years. But, the world is now more sophisticated and prepared to march towards a world government. The supranational sovereignty of an intellectual elite and world bankers is

surely preferable to the national auto-determination practiced in past centuries."

Late July, 1991 — On a Cable News Network program, CFR member and former CIA director Stanfield Turner (Rhodes scholar), when asked about Iraq, responded: "We have a much bigger objective. We've got to look at the long run here. This is an example — the situation between the United Nations and Iraq — where the United Nations is deliberately intruding into the sovereignty of a sovereign nation... Now this is a marvelous precedent (to be used in) all countries of the world..."

1992 — *The Twilight of Sovereignty* by CFR member (and former Citicorp Chairman) Walter Wriston is published, in which he claims: "A truly global economy will require... compromises of national sovereignty... There is no escaping the system."

To realize the full possibilities of this economy, we must reach beyond our own borders, to shape the revolution that is tearing down barriers and building new networks among nations and individuals, and economies and cultures: globalization. It's the central reality of our time." President William Clinton.

"No generation has had the opportunity, as we now have, to build a global economy that leaves no-one behind. It is a wonderful opportunity, but also a profound responsibility." President William Clinton.

1992 — President Bush addressing the General Assembly of the U.N said: "It is the sacred principles enshrined in the United Nations charter to which the American people will henceforth pledge their allegiance."

May 21, 1992 – In an address to the Bilderberger organization meeting in Evian, France, former Secretary of State Henry Kissinger declares: "Today Americans would be outraged if U.N. troops entered Los Angeles to restore order; tomorrow they will be grateful! This is especially true if they were told there was an outside threat from beyond, whether real or promulgated, that threatened our very existence. It is then that all

peoples of the world will plead with world leaders to deliver them from this evil. The one thing every man fears is the unknown. When presented with this scenario, individual rights will be willingly relinquished for the guarantee of their well being granted to them by their world government."

"We have before us the opportunity to forge for ourselves and for future generations a new world order, a world where the rule of law, not the rule of the jungle, governs the conduct of nations. When we are successful, and we will be, we have a real chance at this new world order, an order in which a credible United Nations can use its peace-keeping role to fulfill the promise and vision of the U.N.'s founders." President George Bush, 1991.

"We've worked hard to comply with the WTO (World Trade Organization). I think it's important that all nations comply with WTO rulings. I'll work with Congress to get into compliance." President George W. Bush answering a question about a WTO ruling against the United States, November 26, 2004.

"The new century demands new partnerships for peace and security. The United Nations plays a crucial role, with allies sharing burdens America might otherwise bear alone. America needs a strong and effective U.N. I want to work with this new Congress to pay our dues and our debts. We must continue to support security and stability in Europe and Asia – expanding NATO and defining its new missions, maintaining our alliance with Japan, with Korea, with our other Asian allies, and engaging China." President William Clinton, State of the Union Address 1999.

Marie Anne Jacques



Henry Kissinger



Zbigniew Brzezinski



David Rockefeller

The New World Order — A History

In 1773 Mayer Amschel Rothschild assembled twelve of his most influential friends, and convinced them that if they all pool their resources together, they can rule the world. This meeting took place in Frankfurt, Germany. Rothschild also informed his friends that he had found the perfect candidate, an individual of incredible intellect and ingenuity, to lead the organization he has planned—Adam Weishaupt.

In May 1, 1776 – Adam Weishaupt (code named Spartacus) established a secret society called the Order of the Illuminati. Weishaupt was a Professor of Canon Law at the University of Ingolstadt in Bavaria, which is part of Germany. The goal of the Illuminati is the establishment of a New World Order. Their objectives are as follows:

- 1) Abolition of all ordered governments
- 2) Abolition of private property
- 3) Abolition of inheritance
- 4) Abolition of patriotism
- 5) Abolition of the family
- 6) Abolition of religion
- 7) Creation of a world government

In July of 1782 – The Order of the Illuminati joins forces with Freemasonry at the Congress of Wilhelmsbad. The Comte de Virieu, an attendee at the conference, comes away visibly shaken. From this time on, according to his biographer, “the Comte de Virieu could only speak of Freemasonry with horror.”

In 1785 an Illuminati courier named Lanze was struck by lightning, and killed while traveling by horseback through the town of Ratisbon. When Bavarian officials examined the contents of his saddle bags, they discovered the existence of the Order of the Illuminati, and found plans detailing the upcoming French Revolution, but Lanze had gone underground, and could not be found.

In 1796 Freemasonry became a major issue in the presidential election in the United States. John Adams won the election by opposing Masonry, and his son, John Quincy Adams, warned of the dire threat to the nation posed by the Masonic Lodges: “I do conscientiously and sincerely believe that the Order of Freemasonry, if not the greatest, is one of the greatest moral and political evils under which the Union is now laboring.”

In 1828, Mayer Amschel Rothschild, who financed the Illuminati, expresses his utter contempt for national governments which attempt to regulate International Bankers such as him: “**Allow me to issue and control the money of a nation, and I care not who writes the laws.**”

In 1848 Moses Mordecai Marx Levy, alias Karl Marx, writes “The Communist Manifesto.” Marx is a member of an Illuminati front organization called the League of the Just. He not only advocates economic and political changes; he advocates moral and spiritual changes as well. He believes the family should be abolished, and that all children should be raised by a central authority.

In Jan. 22, 1870 the contents of a letter to Italian revolutionary leader Giuseppe Mazzini, Albert Pike – Sovereign Grand Commander of the Southern Jurisdiction of the Scottish Rite of Freemasonry – announces the establishment of a secret society within a secret society: This ultra-secret organization is called The New and Reformed Paladian Rite.

In 1875 Russian occultist Helena Petrovna Blavatsky founds the Theosophical Society. She insists that the Christians have it all backwards – that Satan is good, and God is evil. This philosophy is taken up by the Masonic order.

In 1889 Albert Pike issued instructions to the 23 Supreme Councils of the world. He reveals who is the true object of Masonic worship: “**To you, Sovereign Grand Instructors General, we say this, that you may repeat it to the Brethren of the 32nd, 31st and 30th degrees: The Mason-**

ic religion should be, by all of us initiates of the high degrees, maintained in the purity of the Luciferian doctrine.”



Adam Weishaupt

Dec. 23, 1913 – The Federal Reserve (neither federal nor a reserve – it’s a privately owned institution) is created. It was planned at a secret meeting in 1910 on Jekyll Island, Georgia, by a group of bankers and politicians, including Col. House. This transfers the power to create money from the American Government to a private group of bankers. The Federal Reserve Act is hastily passed just before the Christmas break. Three years after signing the Federal Reserve Act into law, President Woodrow Wilson observes: “**I am a most unhappy man. I have unwittingly ruined my country.**”

1920-1931 – Louis T. McFadden is Chairman of the House Committee on Banking and Currency. Concerning the Federal Reserve, Congressman McFadden notes: “**When the Federal Reserve Act was passed, the people of these United States did not perceive that a world banking system was being set up here. A super-state controlled by International Bankers and international industrialists acting together to enslave the world for their own pleasure.**”

Concerning the Great Depression and the country’s acceptance of FDR’s New Deal, he asserts: “**It was no accident. It was a carefully contrived occurrence. The International Bankers sought to bring about a condition of despair here so they might emerge as the rulers of us all.**”

Col. House reorganizes the American branch of the Institute of International Affairs into the Council on Foreign Relations (CFR) in 1921. (For the past 60 years, 80% of the top positions in every administration – whether Democrat or Republican – have been occupied by members of this organization.)

The CFR endorses World Government in its magazine “Foreign Affairs on December 15, 1922.” Author Philip Kerr states: “**Obviously there is going to be no peace nor prosperity for mankind as long as the earth remains divided into 50 or 60 independent states, until some kind of international system is created. The real problem today is that of world government.**”

June 28, 1945 – U.S. President Harry Truman endorses world government in a speech: “**It will be just as easy for nations to get along in a republic of the world as it is for us to get along in a republic of the United States.**”

October 24, 1945 – The United Nations Charter becomes effective. Also on October 24, Senator Glen Taylor (D-Idaho) introduces Senate Resolution 183, calling upon the U.S. Senate to go on record as favoring creation of a world republic, including an international police force.

Feb. 7, 1950 – International financier and CFR member James Warburg tells a Senate Foreign Relations Subcommittee: “**We shall have world government whether or not you like it — by conquest or consent.**”

Prince Bernhard of the Netherlands establishes the Bilderbergers in 1954, the group consists of international politicians and bankers who meet secretly on an annual basis.

1961 – The U.S. State Department issues Document 7277, entitled “Freedom From War: The U.S. Program for General and Complete Disarmament in a Peaceful World.” It details a three-stage plan to disarm all nations and arm the U.N. with the final stage in which “no state would have the military power to challenge the progressively strengthened U.N. Peace Force.”

1970 -- Education and the mass media promote world order. In Thinking About A New World Order for the Decade 1990, author Ian Baldwin, Jr. asserts that: “...the World Law Fund has begun a worldwide research and educational program that will introduce a new, emerging discipline -- world order -- into educational curricula throughout the world...and to concentrate some of its energies on bringing basic world order concepts into the mass media again on a worldwide level.”

In July of 1973, International banker and staunch member of the subversive Council on Foreign Relations David Rockefeller founds a new organization called the Trilateral Commission, of which the official aim is “to harmonize the political, economic, social, and cultural relations between the three major economic regions in the world” (hence the name “Trilateral”). He invites future President Jimmy Carter to become one of the founding members. Zbigniew Brzezinski is the organization’s first director.

1973 — Humanist Manifesto II is published: “The next century can be and should be the humanistic century... we stand at the dawn of a new age... a secular society on a planetary scale... As non-theists we begin with humans not God, nature not deity... we deplore the division of humankind on nationalistic grounds... Thus we look to the development of a system of world law and a world order based upon transnational federal government... The true revolution is occurring.”

1975 — Kissinger on the Couch is published. Authors Phyllis Schlafly and former CFR member Chester Ward state: “Once the ruling members of the CFR have decided that the U.S. government should espouse a particular policy, the very substantial research facilities of the CFR are put to work to develop arguments, intellectual and emotional, to support the new policy and to confound, discredit, intellectually and politically, any opposition...”

May 12, 1989 — President George W. Bush invites the Soviets to join World Order. Speaking to the graduating class at Texas A&M University, Mr. Bush states that the United States is ready to welcome the Soviet Union “back into the world order.”

September 11, 1990 — President Bush calls the Gulf War an opportunity for the New World Order. In an address to Congress entitled Toward a New World Order, Mr. Bush says: “The crisis in the Persian Gulf offers a rare opportunity to move toward an historic period of cooperation. Out of these troubled times... a new world order can emerge in which the nations of the world, east and west, north and south, can prosper and live in harmony... Today the new world is struggling to be born.”

October 1, 1990 — In a U.N. address, President Bush speaks of the “collective strength of the world community expressed by the U.N... a historic movement towards a new world order... a new partnership of nations... a time when humankind came into its own... to bring about a revolution of the spirit and the mind and begin a journey into a... new age.”

The goal of a world government is almost achieved in Europe with the Single European Act (Maastricht Treaty) that was implemented in 1993, requiring all the member countries of the European Community to abolish their trade barriers, and to hand over their monetary and fiscal policies to the technocrats of the European Commission in Brussels, Belgium.

As regards the North American block, the merger of its member countries is well under way with the passage of free trade between Canada and the U.S.A., and then Mexico and the introduction of the Security and Prosperity Partnership.



George H. W. Bush

Monsignor Schooyans denounces the New World Order

Here are excerpts from a book by Michel Schooyans titled "The hidden face of the UN" in which he denounces the drive of the United Nations for a world government and total dictatorship. The translation is from "Michael."



The 20th Century saw dictatorships that subjected entire nations to violence, terror, repression, suspicion, and corruption. One only has to think about the countries that faced the horrors of Communism, Fascism, and Nazism. However, the kind of totalitarianism that the present United Nations wants to impose on a global scale is absolute bondage. This totalitarian ideology kills the capacity to distinguish good from evil.

Human rights inverted

In 1948, the United Nations worked out and ratified the "Universal Declaration of Human Rights", which recognized the dignity and primacy of the human person. Today, the UN and some of its agencies behave more and more openly as if they had received a mandate to develop a conception of human rights that is radically different from that expressed in 1948.

According to the UN, man is a fragment of the cosmos, and has no eternal destiny. Man the product of evolution, and his final destiny is death. He is but an individual in search of pleasures, unable to recognize truth.

This is the source of the new "human rights" of the UN. These new rights are no longer recognized and declared; they are rather imposed, and are the expression of the will of the mightiest. Man must revere Mother-Earth, Gaia (the goddess of the earth in Greek mythology), in place of God, his Creator and the Creator of earth.



The International Criminal Court

Under the pressure of some radical feminist and homosexual movements, the competence of the International Criminal Court, created on July 18, 1998, could be extended to "crimes" against the so-called new human rights. For example, to the extent that abortion, homosexuality and euthanasia are recognized as "new rights", the opponents to these rights could be judged and sentenced by the International Criminal Court.

Secularization

What is meant by secularization is all the groups that militate for the disappearance of all that pertains to God and religion. Freemasonry is one of those organizations that militate in favor of secularization. Almost every member of the UN is a Freemason.

What these secularists want is to silence the Church, because she announces a true message, and because she admits that God revealed Himself through His Divine Son Jesus Christ. Political power wants to rule society and consciences by

allowing only religions controlled by the State, like in Communist China.

The UN no longer hides its wish to control consciences. There is, for example, a strange organization, the "United Initiative of Religions", founded by an Episcopalian bishop, William E. Swing, an ardent supporter of the New Age, who wants to start a world religion that would soon forbid the existence of any other religion. It

is in the interest of the UN octopus to support this plan, for globalization is not limited to politics or economics; it also concerns the "global soul".

These circles are dreaming of a new global ethics. This theme was developed by Hans Kung, a priest condemned by Rome and by the world parliament of religions. This is the spirit of revolution in its pantheist form.

Concentration of power

Acting on his own, the Secretary General of the United Nations strives to create a world elite where is concentrated, in an unprecedented way, political, economic, military and psychosocial powers. This last power includes the news media, knowledge, know-how, ideology, law, and religion. Under the cover of shared responsibility and durable development, the UN is settling up a super-centralized control of these four factors of power to rule the world and impose itself as the undisputed centre that governs every factor of power.

The pyramid-shaped system of standards adopted by the UN has transformed this organization into a fantastic machine whose role is to control lives, and therefore control individuals, families and States. National States must accept being the satellites of the World State, and be replaced by the head of the "pyramid". This is what the plan for Global Governance is all about.

These new "human rights" promoted by the UN explain the campaign of attacks against the presence of an observer from the Holy See (Vatican) at the UN. They would like to silence the Vatican because its stand is not based on consensus, but on

truth. The Church cannot accept that any reference to truth is chased from laws. These pressures against the Church are guided and financed by secularist groups, in order to outlaw from the world community the Church and Christians. These secular circles want the triumph of intolerant agnosticism.

The present UN is doomed

The UN is doomed because it is based on a structure of sin. This UN that rejects the values contained in the Declaration of 1948 has no future. To survive, the UN needs the truth, the truth that the Church offers about man, his divine origin, his destiny – which is eternal bliss. The UN needs the Church and Christians because it needs to be freed from lies and violence. One must stop suppressing the truth. Stop depreciating the family! Stop intruding into the intimacy of couples to "administer" their inalienable right to transmit life! Stop crushing the weakest! Stop limiting the sovereignty of nations! Stop installing a globalization that, controlling the world economy, will control every human being! Stop the insidi-

ous construction of a world government that is above every person and nation! Stop imposing to mankind a system of ideological domestication through the control of the media! Stop controlling the world by using a perverted conception of the law!

A senseless war

The Church must proclaim today that a new war has begun: an all-out war against man. A war that wants to first mutilate man, and then destroy him. A war that wants to alienate man from his reason and will, in which his prodigious resemblance to God is expressed. A senseless war where the price of the death of God is the death of man.

This is the privilege and mission of Christians to be watchers and beacons, to show to everyone the way to follow to avoid snares and traps, and above all, to be witnesses of hope.

Msgr. Michel Schooyans



Msgr. Schooyans and globalization

VATICAN CITY, Nov. 29, 2000 (*Catholic World News*) – Msgr. Michel Schooyans, a noted Belgian political theorist, has expressed serious misgivings about the process of "globalization" as it is seen by the United Nations leadership.

Msgr. Schooyans offered his thoughts to this week's Vatican conference on globalization and the family. He suggested that, in the eyes of UN officials, globalization means "a concentration of power that has the odor of totalitarianism." The UN, the Belgian professor observed, "thinks that the world in its entirety has more value than the person." He added that according to this view – which he said is heavily influenced by New Age thinking – Christian humanism "has to be abandoned and rejected, in order to exalt a neopagan cult of Mother Earth."

Msgr. Schooyans also said that the "Earth Charter" currently being prepared by UN officials offers clear evidence to support his charges. In that document, he reported, the human race is depicted as "a part of a vast universe in the process of evolution," and even marked today by "an unprecedented growth in population that overtaxes economic and social systems." The underlying philosophy of the Charter, he said, sees all religions – but particularly the Catholic Faith as obstacles to progress.

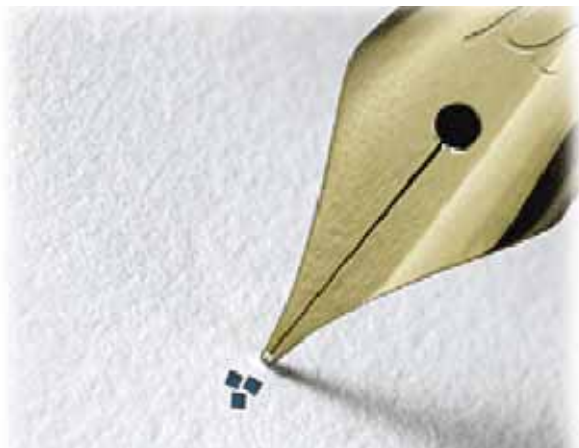
The UN, Msgr. Schooyans concluded, is now aiming to create a new world order over which a "super-government" would preside. This powerful new government would suppress intermediate structures, and seek "more and more centralized control of information, knowledge, technology, human life, health, commerce, politics, and law. "The Church will have no choice but to fight against such a form of globalization."

The new "Security Control" of the 21st Century

Enslaving the human race with the microchip

There is a new tracking technology that will be used to tag every product in the world. The generic name for this technology is RFID, which stands for radio frequency identification chips. RFID tags were at first shrunk to half the size of a grain of sand. On February 14, 2007, Hitachi introduced the world's smallest and thinnest RFID chips, which measure just 0.05 x 0.05 millimeters. The previous record-holder, the Hitachi mu-chip, is just 0.4 x 0.4 millimeters. Take a look, on the picture below, at the size of the mu-chip RFID tag. (Yes, it is the three tiny black squares !) Now, compare that with the new RFID tags. The "powder-type" tags are some sixty times smaller (see the picture below right). The new RFID chips have a 128-bit ROM for storing a unique 38 digit number, like their predecessor.

They listen for a radio query and respond by transmitting their unique ID code. As you exit a store with items that have this RFID tag, RFID readers at the doorways will record the items you bought, automatically billing your account without the benefit of cash. Computers at the door will also pick up your GPS-enabled chip for your ID and match the e-PC code to bill your account.



One of the largest retail corporations is Wal-Mart, and they have adopted the RFID technology in their stores. In fact, in 2004 they had commissioned their suppliers to be in compliance with RFID by the end of the year, or they would not accept them as suppliers. Suppliers then invested huge amounts of money to install the new technology in their warehouses and products, Proctor and Gamble being one of the first of their suppliers to do so.

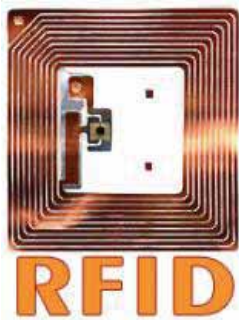
Smart Dust

There is another microchip called Smart Dust, and it's made up of thousands of tiny sensors called mote's, that have wireless communications devices that are attached to them and they are able to network themselves automatically. They are able to detect vibration, chemicals, radiation, biological agents, explosives, footsteps, voices, still images, and even video images and be able to transmit all gathered information of collection stations.

They are able to measure light and temperature, and when they are clustered together they are able to create very flexible, low-power networks. Currently experiments on humans have begun to apply the use of these motes to detect the onset of health problems, cancer, for example.

The United States Department of Defense has pledged 1.2 million for experiments with the Smart Dust. And a \$127 million dollar project called Future Combat Systems is studying the use of "a new generation of soldiers" with the development of this nanotechnology they would be able to use the motes to gather intelligence, search buildings or blow them up.

These devices could also be used to identify and track people. For example, suppose you participated in some sort of protest or other organized activity. If police agencies sprinkled these tags around, every individual could be tracked and later identified at leisure with powerful tag scanners. This new RFID "powder" is so small that it can be worked into



any product, or be incorporated into thin paper, like that used in money.

Now it was reported in the January 9, 2007 issue of "The Canadian" in an article by Lucien Desjardins that doctors in the United States and Europe are secretly moving to have the microchip implanted in newborns. It was revealed by a Dr. Kilde that then Prime Minister Olof Palme of Sweden had already given permission back in 1973 to implant prisoners, and

Data Inspection's ex-Director General Jan Freese revealed that nursing-home patients were implanted in the mid-1980s.

One bad thing about having a microchip implanted in oneself is that fact that you could then be followed anywhere in the world. According to Dr. Kilde, "Today's microchips operate by means of low-frequency radio waves that target them.

With the help of satellites, the implanted person can be tracked anywhere on the globe." According to Dr. Kilde, brain functions can also be remotely monitored by supercomputers and even altered through the changing of frequencies.

In June of 2004 some government workers in Mexico, along with the former attorney general of Mexico, Rafael Macedo de la Concha, injected a microchip to have a "secure" access to restricted areas in the government buildings. Instead of using an ID card or key with the RFID inside, they simply had the chip injected into their arm. To add to that, over 1,000 Mexicans have had a microchip implanted inside them for medical reasons.

At the Baja Beach Club in Barcelona, you can find an exclusive item added to the menu, in the form of a microchip about the size of a grain of rice. This is another instance in which the Verichip is being used for identification purposes, when people enter the club to buy drinks it keeps a count of the customer's expenditures and identification. The RFID is injected by a nurse under a local anesthetic upon the customer's arrival to the club.

This particular chip is dormant unless a tag-reader is waved close to the customer's arm, in which case a radio signal makes the chip transmit the identification number which is used to get information about the customer from a database.

The Hackensack Medical University in New Jersey is promoting the VeriMed, which is the same thing as Verichip. Dr. Joseph Fulman is the Chairman of the Emergency Medicine at Hackensack University. Recent reports given on their website indicate that 620 hospitals around the country have installed the technology and over 1,300 doctors have chosen to over VeriMed to their patients. (www.verimedinfo.com)

New airport technology

At the University College London, the EU is currently funding a project called the "Optag" system which will be used to "enhance airport security, safety and efficiency". These Optag RFID's would ensure that all passengers are monitored by video as soon as they pass through the terminal buildings. Many of these different forms of RFID tags are currently being used by large corporations, and many more will join in the near future.

The global plan

A few months back, Hollywood director and documentary film maker Aaron Russo stated on a radio interview that he was approached by Nick Rockefeller and asked to join the Council on Foreign Relations (CFR). Russo refused, but he asked Rockefeller: "What's the point of all this? You have all the money in the world you need, you have all the power you need, so what's the point, what's the end goal?" Rockefeller replied (paraphrasing): "The end goal is to get everybody chipped, to control the

whole society, to have the bankers and the elite people control the world."

Some may argue that there is no way whole populations will accept being micro-chipped, that it sounds too much like a science-fiction fantasy. Yet we know that this is exactly what the program of the one world people is !

Possible approaches

So what kind of approach will they take to make us accept the microchip? Kevin Haggerty wrote an article entitled "One generation is all they need" in the Dec, 10, 2006 issue of *The Toronto Star*, giving a scenario of chips being first implanted in members of stigmatized groups like pedophiles, terrorists, drug dealers, people society considers to be the "worst of the worst." Then accused individuals will be tagged to stop them from fleeing justice. Prisoners will welcome this development, since only chipped inmates will be eligible for parole, weekend release, or community sentences.

But this will only cover a small segment of society. Other stigmatized groups will therefore have to be targeted, like those on welfare, for example. Welfare recipients will need to be monitored to reduce fraud, enhance efficiency, and to ensure that the poor do not receive "undeserved" benefits.

Employers will then start to expect implants as a condition for getting a job. The U.S. military will lead the way by requiring chips for all soldiers as a means to enhance battlefield command and control – and to identify human remains. Then the massive security sector will follow.

Security guards, police officers, and correctional workers will all be expected to have a chip. Individuals with sensitive jobs will find themselves in the same position. The media will then probably build up a case about a child that was abducted and abused or murdered so that parents will want all their children to be chipped. Hospitals will then begin to require a chip in order to receive medical treatment.



Special deals will be offered to those who are chipped. Companies will offer discounts to individuals who pay by using funds stored on their embedded chip. New household technology will require a chip to operate everyday household appliances. Finding a computer or appliance that will run through old-fashioned "hands on" technology will become progressively more difficult. Having a

chip will almost have to be a must to participate in the main dynamics of modern life, like shopping and driving.

Those who still refuse to take the chip will be accused to trying to hide something. They will also have to constantly deal with delays and inconveniences reserved for the un-chipped.

Then, as a last resort, those who still refuse to take the chip will be declared enemies of the state and brought to special camps where they will be tortured and even murdered if they do not submit to the "Antichrist" who will require all inhabitants of the earth to be chipped. So what could start as being a supposedly good thing will end up becoming a way to enslave mankind.

Refuse the microchip

Without this new high-tech identification for the new global cashless electronic society, you will not be identified so you will not be able to buy or sell. Everyone should refuse to take the microchip, for it has been proven in laboratory tests that the waves emitted by the chip could change human behavior, affect brain waves, and move parts of your body against your will.

Melvin Sickler

For more information on the microchip, check out: <http://www.spychips.com> by Katherine Albrecht.

The Real Owners of Money

by **Gilberte Côté-Mercier**

Let us imagine an insolated island, far away from the rest of the world and living on this island are ten men. These ten men are good workers, and they know how to take advantage of the riches of the island.

Each man exercises his trade, Peter cultivates the earth and Louis breeds animals... etc.

One day, Peter is tired of eating just vegetables so he goes to find Louis to ask him to exchange a calf with some potatoes.

But Louis does not like potatoes, and so he refuses to give him the calf.

But Peter says, "Please, Louis, give me the calf in exchange for the potatoes!" Louis replies, "What will you give me in return?" "I can give you twenty bags of potatoes."

"But they do not interest me," says Louis, "so I do not want to make the trade."

So Peter returns home with nothing, and has to resign himself to eating vegetables for a while longer. Meanwhile, Louis for his part, had too many cows. He really would have liked to exchange them for something else (something that he likes) but not potatoes.



It is the same situation each time one of the ten wants to exchange with the others. Either it is difficult to please the tastes of each one, or it is not the right time. Or even, it's very difficult to calculate: sometime they would have to separate a calf in two in order to adjust to the need.

Seeing the difficulties they have in trying to make an arrangement, the ten inhabitants of the island gather together in a meeting to discuss the problem.

They agree that while the island gives them everything that they need, and it is not the riches that they are lacking, nor the work, but something else.

What are they missing that would make it easier to exchange their products more efficiently? So they all agree that it is money that is missing on the island.

What a discovery! It is money that is missing on the island.

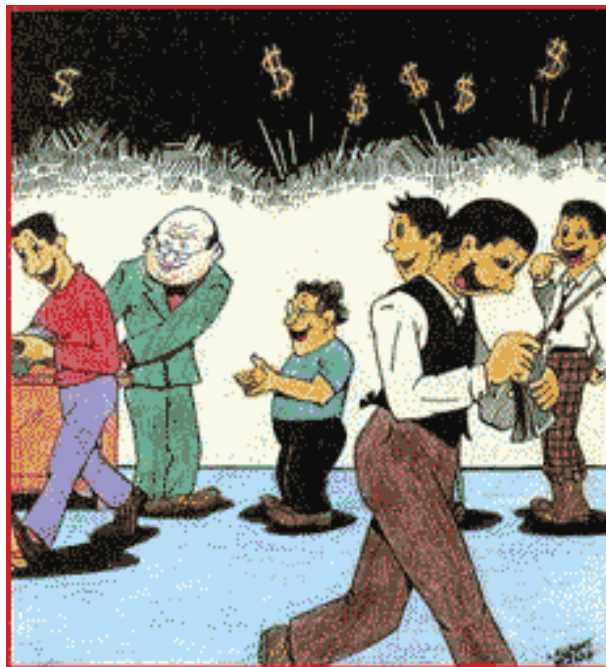
As they have common sense, and they did not meet to just discuss, they decide that since it is money that is missing, what they then need to do is create money.

Our ten men do not do like the governments today, when they find out that money is lacking in the country, and conclude that they need to increase taxes or start a war. So they then decide to create money.

"Let us make money for ourselves?" they say.

"We will make money, we, the men of this island." They do not think for a moment about going to find spirits from another world or men from other countries to make the money for them. They decide to make it for themselves.

"In fact, among us we have James, who was formerly a bank manager, and he knows how to count. James, make us some money."



And James says, "Perfect, I can make you some money. How much money do you need on the island, in order that business may go well?"

They replied, "If we could have \$1,000 on the island, the exchanges could be made quite smoothly. So James, create the money for us, \$100 for each person.

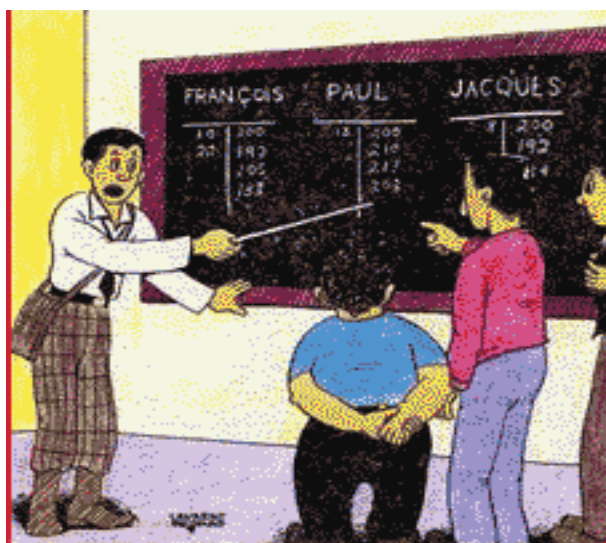
So James gets to work. He takes a book, writes down Peter's name in this book, and puts the amount into Peter's credit \$100. Then, he hands the credit book over to Peter, telling him:

"Here is your \$100, Peter. It is a money of numbers, the most modern kind. This is money that you can not lose, and nobody can steal it. Peter, I am lending you \$100 and at the end of year, you will reimburse me with the entire amount, and plus \$7.00 interest."

Peter replied, "What, you are lending me \$100? And you want me to reimburse you the \$100 plus interest? You must be joking, James, it is as if the money that you have created belongs to you alone, since you want me to pay it back to you.

You are mistaken, we asked you to make money for us, and not for you. You will receive your share (\$100) like the others, but the \$1000 does not belong to you. If you lend us \$100 with the obligation to pay you back, it is as if the entire \$1000 belonged to you."

But James says, "That is the way money is created in civilized countries!"



Peter replies, "Oh, that is the way money is created in civilized countries! That is probably why life is so nice in civilized countries, where people die of hunger in front of abundance, and where people go to war to regulate the exchange of money.

Well then, this kind of civilization does not interest us, James. You will create the money for

all of us, that means that you will create \$100 for each one of us which you will simple give us."

So James understood, and gave each man a credit book, with \$100 listed in the credit column.

On the island, they called this \$100 the dividend of the island and it is based on the production of the island. It is brand new money that is created by James' pen that is necessary to allow the inhabitants to exchange their products.

And so the year goes by very well on the island. There are no longer arguments at the moment of the exchange of goods.

Businesses is prospering so much on the island that the \$1,000 is becoming insufficient to buy all that is on sale, since production has increased quite a bit. There has been great progress on the island.

At the end of the year, the ten men hold a meeting. They consider their problem, and notice that the money they created at the beginning of the year had done them much good, but that they are still lacking money on the island, considering the trade development.

They still lack money, and they therefore order James to create new money for them.

Peter says: "If we receive \$25.00 each, that would be sufficient for now." And so James starts working to create \$25.00 for everyone, and he puts down the amount in the credit column of everyone's credit book.

Peter, who worked more than Louis during the year, had the amount of \$150.00 in his credit book, he receives \$25.00, and so has the total of \$175.00.



Louis, who had been sick during the year, had the amount of \$50.00 at the end of the year, and he also received \$25.00. That leaves him with \$75.00.

The \$25.00 that everyone received added to everyone's credit is the dividend of the year on the island. It is proportional to the island's progress.

Our ten men created the money themselves. They did not ask a usurer to create the money for them. They had more confidence in themselves, they that built the island, then in strangers who would come to exploit the producers of the island.

Our ten men create the money for themselves. What they create is not debts to pay back, but dividends to circulate. The credit that circulates on the island is a social credit, based on the production of the island and on the confidence that the island's inhabitants have in their small society. This credit is created by the island's inhabitants for their own use.

When this island is a country and the islands people number in the millions, why shouldn't the same method be used to create the credit for the country in the same way. Why not?

Gilberte Cote-Mercier

Our Local Community Exchange System with local barter coupons

Local currency is designed to support local businesses by providing purchasing power to residents that will be accepted by businesses. Local currency is spreading up across the country such as the Tamworth Hour, Calgary Dollars, and Ithaca Hour in New York, etc. The concept of local currency is not new, it is being used by thousands of groups, just like ours, all across the world.

When someone needs products or services, every new member will be provided with an emailed or printed directory that will list all participating members that accept Unity for goods and services. A private agreement between members is negotiated using any combination of Canadian currency and/or Unity resulting in real savings.

The most common form of community currency that we are familiar with is that of Canadian Tire coupons. Unfortunately, Canadian Tire coupons can only be used in Canadian Tire stores across Canada whereas local currency is meant to work in local stores and between local members.

Its benefits: Support Local Economy

This currency helps to rebuild the spirit of community. The community gets together and interacts on a more personal level. We become more familiar with our neighbors and discover what is available or offered with the community money making it a point of honor to seek out and support Unity members first.

Lowers the Cost of Living

Lowers the cost of living by encouraging spending on local goods and services. Every time a Unity is spent a Canadian dollar is saved which can be applied to bills that require Canadian dollars. So in effect more Canadian dollars are available at the end of the month thereby raising your buying power for other needs.

How do I find more/get involved?

We hold a meeting once or twice a month for people who wish to participate. Ask a friend or check our contact information for the date of our next meeting.

Our meetings are community spirited with the health and growth of local people and businesses. Our **number one priority** is using the vast pool of knowledge and skills that our members have to benefit the local community. We also have market fairs to sell and show our goods and services available for the community.

Key Points to Think About

- 1) Everyone is welcome to participate;
- 2) Trade is usually a combination of local and federal cash;
- 3) People can contribute a variety of different skills;
- 4) Community money stays within the community with the potential to strengthen the local economy;
- 5) Helps us look after one another by putting our community first.

Local Communities can issue their own barter coupons to answer the needs of their members. Even if a stock market crash that causes money to lose all of its value, the productive capacity of the community still exists. Why should the productive capacity of any community be paralyzed by the lack of money?

These local communities are establishing themselves all over the world. In Ontario, Canada for example, there are several small local community currencies being started called UNITY. Here we give you a summary of the objective of a local currency community.

To introduce a financial initiative that is able to reach without cost to every member of the community on a monthly basis with a currency that

would support local business and trade. There are no membership fees or dues, so that everyone in the community is able to join, and everyone gets an amount of barter coupons every once in a while, according to the increase of goods and services available.

To establish a local money system, it is necessary to have several people in executive positions. A president, treasurers, a secretary, and two trustees.



You start by issuing a dividend of \$100 of local currency to each member of the local barter system, we can use a card system to record all the transactions and account of the balances or we could use barter coupons.

To start with, local businesses can discount their prices by whatever percent that they need to compete with other businesses, then use the local currency to replace the discount.

Have a list of all the people in the local system, as well as their businesses where the local currency would be accepted as partial payment for the goods and/or services received. There can be a list of all the members, with their services offered, and their personal information such as telephone number and email where they can be reached.

The local currency that we have introduced is more like coupons, similar to those used by Canadian Tire for example. If advertising for the member businesses is printed on the back, and

the local members are able to spread the cost of printing that way, it is relatively inexpensive to print the local "coupons".

When a new business joins the local community, and agrees to accept a portion of the local currency, there is a careful calculation made of how much of the Canadian (or US) money they need to cover costs that require Canadian currency so that it does not matter how much of the local currency they accept. They usually agree to accept 10% of the local currency to start with, and then as their clientele with local currency expands, they add a higher percentage.

This local currency builds up a wonderful community spirit, a loyalty among its members. The local currency system is a wonderful way to promote a clear idea that the importance of money is really only in it's relation to the needs that it meets, in regards to the goods and services that it facilitates.



There are more than 35 countries worldwide who have installed a local currency system in various communities, in all the NAFTA, G8 and EU countries. Also Switzerland, Japan, Thailand, Australia, New Zealand, Senegal, Mexico, El Salvador, Peru, Ecuador, Columbia, Venezuela, Uruguay, Chile, Argentina, and Brazil have such systems. The governments of Mexico, Argentina, Australia and England actively support local community currency systems.

The promotion of a local currency is a wonderful way to start the implementation of a Social Credit system. The basic needs to each individual must be met, and according to the teachings of the Catholic Church's Social Doctrine; each person must by right of his natural heritage as a being created by God, be guaranteed the necessities of life in order to live with the dignity that befits a person created in the image and likeness of God.

Yvon Nantel



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