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

The picture of Our Lady of Guadalupe

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

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

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

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

1. Ophthalmological studies made on the eyes of Mary detected that when the eye is exposed to light, the retina contracts, and when the light is
withdrawn, it returns to a dilated state, just as happens with a living eye.  

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

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

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

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

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

7. In the year 1791, muriatic acid accidentally spilled on the upper right side of the tilma. During the first day. Science cannot explain why the material did not disintegrate.

8. That the stars that appear on the Mantle of Mary could be seen in the sky of Mexico on the day the miracle happened.

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

To close, let us look at three surprising facts:

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

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

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

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

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

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

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

Send all correspondence that cannot be delivered in to Michael Journal, 1101 Principale Street, Rougemont, QC, J0L 1M0
This year, 2010, marks the 60th anniversary of the canonization of Saint Maria Goretti, who died on July 6, 1902. Pope Pius XII, at her canonization on June 24, 1950, called “the Agnes of the twentieth century.” “God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even the things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God” (1 Cor 1: 27-29). During a pilgrimage to the place of the martyrdom of the young saint, on September 29, 1931, Pope John Paul II remarked: “God chose, He glorified a simple young girl from the country, of modest origins. He glorified her with the power of His Spirit... Dearest brothers and sisters! Consider Maria Goretti... She has become a joy for the Church and a source of hope for us.”

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

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

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

After a year of exhausting work, Luigi was struck by an illness which carried him off in ten days. For Assunta and her children a long Calvary began. Maria often mourned the death of her father and took advantage of the least occasion to kneel before the cemetery gate; her father was perhaps in Purgatory, and since she did not have the means to have Masses said for the repose of his soul, she tried hard to compensate with prayers. One should not think, however, that this child practiced kindness naturally. Her astonishing progress was the fruit of her prayer. Her mother would say that the Rosary became a necessity to her, and in fact she was never found to throw a temper tantrum, to disobey, or to lie. She was truly the angel of the family.

One day, after having heard an indecent exclamation between a young man and one of his female companions, she said with indignation to her mother: “Mother, how terribly this girl speaks!” “Be very careful not to ever take part in such conversations.” “I can’t even think of it, Mother; rather than do it, I would prefer to...” and the word “die” remained on her lips. A month later, the voice of her resistance, the finish the sentence. In putting himself in the service of Count Mazzoleni, Luigi Goretti had associated with Gianni Serenelli and his son, Alessandro. The two families had separate apartments, but a common kitchen. It was not long before Luigi regretted this union with Gianni Serenelli, a personality so different from his, a drinker and without restraint in his words. After the death of her husband, Assunta and her children fell under the despotic yoke of the Serenellis. Maria, who understood the situation, tried her best to help her mother. “Courage, Mother, don’t be afraid, we are getting big. It is enough that Our Lord gives us health. Providence will help us. We will struggle, we will struggle!”

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

“Don’t do it! It’s a sin!”

Through contact with the Gorettis, some religious sentiment was awakened in Alessandro. He took Holy Communion in the Rosary that they recited as a family; on feast days he attended Mass and he even went to confession from time to time. How- ever, he would sometimes make indecent proposals to the innocent Maria, who at first did not understand. Then, realizing the boy’s depravity, the young girl held her guard up and rejected his flattery as a threat. She begged her mother not to leave her alone in the house, but didn’t dare clearly reveal to her mother the ground of her fear, for Alessandro had warned her, “If you let your mother know any- thing, I’ll kill you.” Her sole recourse was to ask her father to come. The day before her death Maria again asked her mother, with tears, not to leave her alone. Not having obtained any further explanation, Mrs. Goretti believed it to be a childish whim and did not give any consideration to this repeated plea.

On July 5, 1902, the lava beans were being threshed about forty meters from where the Gorettis lived. Alessandro threw an ox cart around and around over the beans spread out on the ground. Towards three o’clock in the afternoon, while Maria was alone in the house, Alessandro asked, “Assunta, would you drive the oxen for me for a minute?” The woman complied, with- out mistrust. Maria, seated on the threshold of the kitchen, was mending a shirt that Alessandro had given her after the meal, while watching her little sister, Teresa, who slept close to her.

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

Teresina, awakened by the noise, let out a shrill cry which Mrs. Goretti heard. Frightened, the moth- er said to her young son Mariano, “Go quickly to look for Maria tell her that Teresina is calling her.” At that moment, Gianni Serenelli appeared on the stairs, and, seeing the horrible scene before his eyes, exclaimed, “Assunta and you, too, Mario, come!” Mario Cimpirelli, a worker on the farm, climbed the stairs four at a time. The mother ran out and said: “Mother!” moaned Maria who had regained con- sciousness. “What happened?” “Alessandro want- ed to hurt me!” The doctor was called, along with (continued on page 5)
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"I forgive him for the love of Jesus"

A long and painful ambulance ride arrived and he was brought into the hospital at 1 o’clock in the morning. The doctors were astonished that the child had not already succumbed from her wounds: The physician had been so confused by the long time of asphyxiation and the intestine had all been struck. Seeing that she could not be saved, they called the confessor. Maria made him a confession in complete lucidity. The doctors then lavished their medical attentions on her for two hours, without putting her to sleep. Maria did not complain. She did not stop praying and offering up her daily Masses to the Blessed Virgin Mary, Mother of Sorrows. Her mother was admitted to her bedside. Maria found the strength to console her: “My dear mother, you will not be able to help me any longer! How are the little brothers and sisters doing?”

Maria was consumed with thirst, “Mother, give me a drop of water.” “My poor Maria, the doctor won’t allow it, it will make you worse.” Astonished, Maria continued, “Is it possible that I can’t have a drop of water!” She glanced at Jesus on the Cross, who had also said the same thing. The hospital confessor helped her in a fatherly manner. At the moment of giving her Holy Communion, he asked her, “Maria, do you forgive your assassin with your heart? You have just instilled in him an instinctive repulsion, then replied, “Yes, I forgive him for the love of Jesus and I want him to come to me with my pardon, because I have forgiven him, because I have already forgiven him.” It was in these sentiments, those of Christ Himself on Calvary, that she received the Holy Eucharist and the Last Rites. Her Hope in the efficacy of his prayer, the heroism of her victory. The end was approaching. She was heard to call out, “Papa.” Finally, after a last appeal to Mary, she heard the voice of God in the solitude of his dungeon, to the great astonishment of the torturers.

“Be cheerful, Serenelli, twenty-nine years and six months more and you will join the middle class again!” But Maria, from Heaven, did not forget him. A few years later, Bishop Blandini of the diocese where the prison was located, had the inspiration to visit the murderer to lead him to repent. “You are wasting your time, Your Excellency,” asserted the guard, “he’s a tough one!” Alessandro, muttering to himself, received the bishop. But remembering Maria, her heroic forgiveness, and the infinite kindness of the beneficent who had also said, “I thirst!” and resigned herself. “For God commands not impossibilities, but, by commanding, both admonishes you to what you are able, and prays for what you are not able to do, and aids you that you may be able; His commandments are not heavy, but a spirit of love for God and generous for others, without stifling feelings and tendencies but channeling them into a virtuous life (cf. Pontifical Council for the Family, op. cit., n. 58-59). In following the example of Saint Maria Goretti, young people will discover “the value of the truth which liberates man from the slavery of material realities,” and will be able to follow Christ’s counsels: “Renounce unguine beauty and good which overcomes evil” (John Paul II, op. cit.).

Saint Maria Goretti reminds us that this narrow road goes through faithfulness to the virtue of chastity. Nowadays chastity is often ridiculed and scorned. Cardinal Lopez Trujillo writes, “In this world who finds themselves in situations where chastity is offended against and not valued, living in a chastity way demands a battle which is not theoric struggle. Nonetheless, with the grace of Christ, flowing from his spousal love for the Church, everyone can claim to be ‘good soldiers of Christ’ who freely and for the good of others, take upon themselves in unfavorable circumstances” (The Truth and Meaning of Human Sexuality, Pontifical Council for the Family, December 8, 1995, n. 19).

A slow and long martyrdom

Guards and friends insist that the young martyr be called by name. But Maria, from Heaven, concerned about the effects of the new ‘sex education’ media, insists that the individual is respected and treated as an object of desire, stop the abuse of mass media. Children and adolescents should be educated that the gift of their virginity consists in this: that we keep His commandments to the end of our earthly journey. A struggle against the self is required, which we can liken to a slow, arduous journey. The Church clearly exhorts us to this struggle: The kingdom of Heaven suffers violence, and the violent take it by force (Mt 11: 12)* (John Paul II, September 29, 1991).

In order to create a climate favorable to chastity it is important to practice modesty in vision, speech, and action. “Let one respect oneself, and the individual is respected and loved for himself, in stead of being regarded and treated as an object of desire. Certain fashions do not violate the entrance to the house, particularly through the misuse of mass media. Children and adolescents should be educated that the gift of their virginity is a fruit of love for God and generosity for others, without stifling feelings and tendencies but channeling them into a virtuous life (cf. Pontifical Council for the Family, op. cit., n. 58-59).” In following the example of Saint Maria Goretti, young people will discover “the value of the truth which liberates man from the slavery of material realities,” and will be able to follow Christ’s counsels: “Renounce unguine beauty and good which overcomes evil” (John Paul II, op. cit.).

Don Antoine Marie, O.S.B.

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A thinking prayer

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

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

The prayer of my predilection is the holy rosary. For this reason, in my apparitions I always ask that it be recited… (279)

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

Pontmain during World II

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

In gratitude to the Mother of God for her intervention, in this French nation built the Basilica of Our Lady at Pontmain.

Apparitions at Fatima

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

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

“At the rosary daily” was her request. But again, few heeded it. So World War II followed.

The rosary

Our Lady knows that you cannot be thinking day in and day out on the mysteries of Our Lord’s life and not be changed, for the thoughts that entwold you are the thoughts that mold you. Our Lady knows that.

Hence her ardent requests for our saying the rosary.

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

My mind wanders

One of the greatest objections to the rosary is precisely because it is a thinking prayer. Some will say, “I don’t like to think.” Or “I can’t concentrate on the mysteries. My mind wanders. That’s why I quit saying the rosary.”

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

Too repetitious

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

“Does your fiancé love you?”

“Of course.”

“How do you know?”

“He told me so.”

“Did he tell you just once?”

“Of course not.”

“Did he tell you twice?”

“He’s told me a hundred times that he loves me.”

“Oh, I wouldn’t marry him. He can’t be sincere—saying the same thing over and over again.”

The truth is, repetition is the language of love. Repetition does not create monotony; in fact it creates stability; it eliminates monotony; in fact it creates stability; it gives a purpose; has a sense of contemplation. St. Ignatius said, “just look at the mysteries of the rosary in the Ignatian sense of contemplation.”

One day, Dr. Carlos Finlay recalled a situation where he was asked, “What do you do if you can’t concentrate?” Dr. Finlay replied, “Take my beads and start praying the rosary. Soon, you will not be thinking about the many melodies that I am able to note but a few a week.”

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

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

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

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

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

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

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

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

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

Oh, the power of the rosary! It has such power, not only because thinking on the mysteries of Our Lord of the Rosary.
Lord’s life can change us, but especially because the saints have called the daily praying of the rosary a sign of predestination to Heaven. And the writing of the saints contain no doctrinal error.

Power of the Rosary for Nations

Japan: the rosary of Hiroshima

At 2:45 a.m. on August 6, 1945, a B-29 took off from the island of Tinian to drop the first atomic bomb on Japan. At 8:15 a.m. the bomb exploded eight city blocks from the Jesuit Church of Our Lady’s Assumption in Hiroshima. Half a million people were wiped out. All that was left was darkness, blood, burns, moans, fire and spreading terror.

Austria: the miracle of the Russian pullout

At the end of World War II, the allies did a nasty thing: they turned Catholic Austria over to the Russians. The Austrians tolerated this Soviet domination for three months before Therese Neu mann died, I visited her (June 18, 1962). One question I asked her was, “Did the Russians leave Austria?” She told me, “Verily, verily, it was the rosaries of the Austrian people.”

The miracle of their survival, their devotion to Our Lady, and the rosary in Our Lady’s Assumption in Hiroshima, in Austria: the miracle of the Russian pullout

A handful of storefront “shrines” have been set up with statues of the Holy Death shrines to show they reject the Church’s teaching.

Brazil: Why not the way of Cuba?

One night in mid-1962, Dona Amelia Bastos listened to her husband and a band of anti-Reds singing “The Commune is threatened.” She said, “that politics had become too important to be left entirely to men… Moreover, who has more at stake in what’s happening to our country than we women?”

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

St. Dominic receives the rosary from Our Lady

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

Many believe that the Holy Death is a “Saint” who will bring them health, good luck and other commodities. She is very popular with drug dealers and prostitutes, homosexuals and the like, but there is no evidence that she is an intimate but dangerous nighttime work, such as security guards, police officers and taxi drivers. But also there are many Catholics who are becoming involved in praying to and worshiping her.

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

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

Catholic officials in North America have certainly taken notice of the Holy Death’s growing popularity. In consequence, they have encouraged priests with a large population of Latino faithful to address the so-called saint’s rise in popularity from the pulpit. Some of the people involved in this cult have experienced a sort of healing and so the Holy Death has been credited with “miracles.” A Catholic who is informed in his faith, however, would know that when one makes a pact or promise to Satan, there is always a heavy to pay. Those who become entangled in the web of deceit formed by this cult have experienced major problems such as loss of faith, involvement with drugs, alcohol and broken families.

Father Marco Mercado, of the Good Shepherd Catholic Church in Little Village, Chicago, visits his parishioner’s home and finds a common in Mexican residences, there was an altar with several Catholic saints. One statue, however, stood out. The Holy Death. Father Mercado recalls telling the parishioner, “This is not at all connected with the Catholic faith.”

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

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

By Rev. Albert J.M. Shannon

This nation which God has given us, immense and marvelous it is, in extreme danger. We have allowed men of limitless ambition, with Christian faith or scruples, to bring our people misery, destroying our economy, disturbing our social peace, to create hate and despair. They have infiltrated our nation, our government, our armed forces and even our churches…

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

Our Lady at Fatima said that if her requests were not heard that the errors of Russia would spread all over the world even to the United States. Well, it has happened here. Whoever would have believed that Americans would have defended the right to murder unborn children, to hold up homosexuality as an alternative life-style? That the Supreme Court of our nation would outlaw God from our schools, legitimize hard-core pornog- raphy, and so on and on. (Editorial Staff. This same situation has spread all around the world, in every continent.)

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

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

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

By Rev. Albert J.M. Shannon

— Editorial Staff

Franz Haydn

An impressive institution, it is up to men to protect and support it.

— Franz Haydn

— Editorial Staff

— The Holy Death

Father’s Hugo Lassalle, blood, burns, moans, fire and spreading terror. The saints have called the daily praying of the rosary a sign of predestination to Heaven. And the writing of the saints contain no doctrinal error.

Power of the Rosary for Nations

Japan: the rosary of Hiroshima

Austria: the miracle of the Russian pullout

Brazil: Why not the way of Cuba?

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Social Credit, for a healthy economy

by Louis Even

New readers of the “Michael” Journal may be puzzled by the new ideas contained in this paper as regards economics and finance, even though they are not new in the sense that they bring a ray of hope into their lives. Where do these theories, that are so different from what is practiced today, come from? What is this “Social Credit” that the author espouses and that should replace the ideas in today’s economic textbooks? Could it be a stroke of inspiration from the editors of “Michael”? No. The “Michael” Journal certainly spreads with much more enthusiasm to be an illuminating revelation and a discovery that arrived at the right moment. It would set most of the problems of a economic and social nature that cause anguish in our world, when today’s huge progress should open new horizons. But the “Michael” Journal is not the author of this revelation.

C.H. Douglas

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

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

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

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

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

These principles and concerns of the human person are the least of the worries of our present monopoly of credit and the industrial giants that created or helped to foster this monopoly. These principles would put financial credit at the service of the skills of the population. Gradually, the masses would come to the conclusion that the credit they received could be given to free associations that would take on the responsibility of supplying goods and services that answered the needs of the population. The individual would regain the freedom to accept or refuse his personal participation in every undertaking that asks for his assistance.

Douglas talked about the role of money and credit, and its loyal supporters quickly saw in Douglas’s prop osals a threat to their privileged situation, which they absolutely wanted to maintain, even though it was against the moral and social order. They therefore made use of their powerful influence over means of communication, governments, institutions and men in high places, to boycott the teaching of Douglas. First, it was a conspiracy of silence; then a false representation of Douglas’ theories in order to discredit the whole which threw people into confusion by degrading the term “Social Credit.” Then after this, they pushed ambitious people to use this term to start a political party.

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

When governments are in trouble, they borrow something from Douglas’s teaching but afterwards they cook it in the sauce of the present system; flaws inherent in the bookkeeping of the present capitalist system; flaws inherent in the price system, even if this bookkeeping was accurate. Also he analyzed the defects related to the perversion of the ends and means in economic functioning. He observed how these defects harm the smooth running of the social and economic organism. He drew conclusions and these showed how to rehabilitate capitalism and how to make it a wonderful servant of individuals and community alike. Thus it would be liberation for all and the population would accept it, instead of looking for solutions in Fabianist or Marxist socialism which are tyrannical and degrading.

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

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

Douglas soon discovered that virtually all the money upon which economic life depends is nothing but a mere fiction; it is neither created by the state (as is suggested by the name of the minister of finance) nor by the state; it is actually created or helped to foster this monopoly. These jobs were easily feasible physically and the local population needed them badly but they had to be stopped, not because of a lack of manpower or materials, but because of a lack of money. This was certainly not very bright. What was the problem with money, that the presence or absence of it conditions the lives of people, as though it was an inevitable natural phenomenon?

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It was during the First World War that the engineer C. H. Douglas, with the experience of the war and the equipment needed to produce war materials, carefully examined the financial sector of the economic system. He researched its laws and worked out appropriate measures so that the economic system could fulfill its proper function. This work was completed in 1917 and the first writings of Douglas on this subject were published in 1918 in the form of articles in reviews and in the economic function of money, then in 1920 in his book “The Economic Democracy” which was first published in 1919. Other books and pamphlets followed, accompanied by lectures in England, Australia, Japan, Sweden, and Canada. Douglas died on the feast of Saint Michael on September 29, 1952.

Clifford Hugh Douglas (1879-1952)

founder of the Social Credit school

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

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

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

(continued from page 8)

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

Douglas's Social Credit proposals that would best allow the realization of many points of the social function of private enterprise? It is nevertheless the implementation of Douglas's Social Credit proposals that would best allow the realization of many points of the social function of private enterprise.

Douglas wrote that any financial reform that does not exist, instead of looking for a solution to what is called Douglas's “A” + “B” theorem has been the subject of confrontations between economists and the followers of Douglas for years. This can be a topic for an article in future issues of this journal. But the amusing side of this controversy is to see the economists who refuse the explanation given by Douglas of an existing fact and who draw the obvious conclusion: the “A” payments to their own employees or shareholders. The economists themselves, while denying this disparity, advocate economic policies that confirm its existence. Are they not the first to promote exportation and to qualify as favourable the fact of exporting more than what is imported? They certainly do not mean that a country is richer in goods when more goods go out of the country than come in but say it is a "favourable balance of trade" because these exports cause more money to enter the country, thus increasing purchasing power and filling the gap to buy domestic production.

Likewise, do they not ask foreign investors and governments for an increase in their purchasing power that increase in their purchasing power that come from work that does not create goods for sale, like capital expenditures — building roads, bridges, factories, etc. and does not the Government fall into debt for 15 or 20 years for goods that our country can make but cannot pay for, since the production of public goods does not distribute enough money in the hands of the consumers to buy them? The explanation given by economists is that the production of consumer goods does not distribute enough money to pay for them in prices?

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

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Louis Even (1888-1974)
founder of the “Michael” Journal

revenue of the consumers, if prices also increase? This would be no more intelligent than wage increases, followed by price or tax increases. Purchasing power is made up of two things: money in the hands of the consumers and prices asked by the retailers for their goods. It is the ratio between these two things that matters. With $15, you can buy only three-quarters of what is sold for $20. If the amount of money you have is doubled, you now have $30 but if the price of the same goods is doubled, they are now sold for $40. You will therefore find yourself in the same situation as before, being able to buy only three-quarters of the product. This is simple arithmetic.

The ideal example is a ratio of one, the equality between the means of payment and the prices. This is precisely one of Douglas's proposals: “The cash credits of the population of any country shall at all times be equal to the collective cash prices for consumer goods for sale in that country.”

And Douglas adds (we will explain it later in this article): “whatever the cost price of those goods is.”

Before this proposal, orthodox economists said contemptuously: “Sir, it is so, and it has always been so.” But in the case of any good, what is the sum of the money spent during its production, so the total amount of the money distributed to the consumers is always equal to the total of the has, from nature, the fundamental right to make use of the material goods of the earth, though it is reserved to human will and the juridical forms of the peoples to regulate, with more detail, the property realised and the condition of his property.

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

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

Prices

Douglas wrote that any financial reform that ignores the price issue is doomed to failure. What would be the use of a reform that increases the
be able to purchase finished goods. These debts represent money borrowed to make up for the part of the payments that are not yet in the hands of the public when the finished good is put for sale on the market. This happens when the price “A” x “B” arrives at the same time as this finished product.

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

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

Correction

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

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

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

A flexible financial system: this is what Social Credit is all about. Social Credit considers the financial system to be something but a matter of bookkeeping and its function must be to serve. It is not meant to lead the economic organism of our nation. This is just, well-ordered and easily feasible as well, as long as one admits that financial credit is based on real credit, that is to say, on the productive capacity of our country, which is social wealth.

The just price

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

Douglas expresses this truth as follows: “The just price of production is consumption.”

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

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

But it is quite impossible to know the real cost of every article produced, for the simple reason that a contractor only knows the expenses incurred by his enterprise. He does not check how those expenses are made up. And this is more of his business, anyway. On the other hand, one can easily know, expressed in monetary units, how much was produced and how much was consumed in our country during one year.

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

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

This is why Douglas says that the “just” price of production is the cost of consumption, no matter what its bookkeeping cost. In the example given above, the National Credit Office would decree a 25% general discount on retail prices. The buyer would pay only $30.00 of what the costs the retailer $40.00. The National Credit Office would pay back to the retailer the $1 that was discounted.

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

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

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

As for the objection that some retailers would be tempted to increase their prices, because people would have more purchasing power because of the dividend, it does not take into account several things: first, competition would continue to exist; second, the modes of implementation of the just price would discourage or neutralize the retailers who want to cheat since these retailers would have either the choice to join this system that is just for all and for none or to get out of business.

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

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

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

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

A providential island

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

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

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

3. True wealth

Here are the men at work.

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

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

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

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

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

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

4. A serious inconvenience

The men often got together to talk over their affairs.

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

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

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

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

The only thing the country lacked at that time was money and the governments apparently didn’t know what to do to get it.

5. Arrival of a refugee

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

They learned that he was the only survivor of a wreck. He had been cast on which they had been cast, far from civilization.

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

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

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

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

A providential island

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

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

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

They worked hard but at least they could enjoy the fruits of their toil.

Furthermore, they did not have to worry about the things they wanted being taken away from them by the courts of law. No one here was forced to watch the things they needed rot before their eyes. Taxes were unknown here. Nor did they go in constant fear of seizure by the bailiff. They worked hard but at least they could enjoy the fruits of their toil.

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

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

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

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

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

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

A providential island

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

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

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

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

“Ahh, like every other banker, carry out to complete satisfaction my task of forging the community’s prosperity.”

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

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

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

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

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

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

“Oh august majesty! Oh honorable Oliver! Great high priest of the god, gold! Accept our humble homage and receive our oaths of fidel- ity!”

“There is no manual labour. All gold is the soul of healthy money and the soul is always invisible. But I’ll explain all that when you receive your first supply of money.”

When you receive your first supply of money.”

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

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

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

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

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

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

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

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

Who owns the new money?

Five bundles of new banknotes were sitting on the table.

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

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

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

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

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

Tom, with his figures in his hand, had no diffi- culty in proving the situation. All agreed that they had been duped by the kindly banker. They de- cided upon a meeting at Oliver’s.

The benevolent banker

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

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

“That’s the interest, my friends. Has not your rate of production increased?”

“Yes, but the money hasn’t. And it’s money you’re asking for, not our products. You are the only one who can make money. You’ve made only $1000, and yet you ask $1080. That’s an impos- sibility!”

“Sure, but the money hasn’t. And it’s money you’re asking for, not our products. You are the only one who can make money. You’ve made only $1000, and yet you ask $1080. That’s an impos- sibility!”

(continued on page 20)
philosophy in the minds of those who lead soci- ety: bankers, industrialists, politicians, reformers, teachers, journalists — all would be my servants. The masses are content to live in slavery when the elite from among them are constituted to be their overlords.

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

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

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

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

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

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

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

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

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

One by one they came to the same conclu- sion and they ended up by deciding to have an- other conference with Oliver.

13. Enslaved by Oliver
A veritable tempest burst about the ears of the banker.

"Money’s scarce on the island, fellow, be- cause you take it away from us! We pay you and pay you and still we owe you as much as at the beginning. We work our heads off! We’ve the fin- est land possible and yet we’re worse off than be- fore the day of your arrival. Debts! Debts! Up to our necks in debts!"

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

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

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

"And raise the taxes, year after year?"

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

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

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

14. The wolf devours the lambs
And that’s a healthy monetary system, Mr. Oliver?"

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

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

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

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

“My supreme delight would be to instill my..."
15. Control of the press

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

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

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

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

The refuge put his press to work, turning out
two weekly newspapers, “The Sun” for the Liber-
als and “The Star” for the Conservatives.

The general tenor of “The Sun” was: “If you
are no longer master, it is because of those traitor-
ous Conservatives who have sold out to big busi-
ness.”

That of “The Star” stated: “The ruinous state
of business and the national debt can be traced
directly to the political responsibility of those un-
mentionable Liberals.”

16. A priceless bit of flotsam

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

He opened the trunk. Among the articles with-
in, an album caught his eye: “The First Year of So-
cial Credit.” Between the covers he found a Social Credit publication.

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

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

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

“Simply put, money should be a sort of ac-
counting system, with credits passing from one
account to another according to purchases and
sales. The total of money will depend upon the
total of production.

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

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

17. Money – elementary accounting

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

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

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

“Each wants $20 to begin with. Very well. We
write $20 to the credit of each. Each immediately
then has $200.

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

“Jim buys from Paul to the amount of $8. I de-
duct from Jim $8, leaving him $192. Paul now has
$218.

“Paul buys wood from Frank for $15. I deduct
$15 from Paul, leaving him $203. I add $15 to Frank’s
account, and it goes back to $205.

“And so we continue from one account to an-
other, in the same fashion that paper banknotes
go from one man’s pocket to another’s.

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

“Likewise, each one’s account is periodically
increased but without taking credits from anyone,
in order that all may benefit from the progress so-
ciety makes. That’s the national dividend. In this
fashion, money becomes an instrument of ser-
vie.”

18. The banker’s despair

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

“Dear sir! Without the slightest necessity you
have plunged us into debt and exploited us. We
don’t need you anymore to run our money sys-
stem. From now on, we’ll have all the money we
need without gold, debts, nor thieves. We are es-
blishing, at once, the system of Social Credit on
the island. The national dividend is going to re-
place the national debt.

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

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

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

19. The fraud unmasked

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

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

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

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

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

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

“Don’t tell us that he could bamboozle us
to this extent!”

“We are such muttonheads as to go into
raptures over the mere mention of gold!”

“We must mortgage all of our possessions for
a few pieces of paper based on a few pounds of
rocks? It’s robbery, compounded with lies!”

“To think that we succumbed and almost hated
one another because of such a fraud! That devil!”

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

After the opening of the barrel and the revela-
tion of his duplicity, nothing further was heard
of Oliver.

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

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

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

It is very important to understand this point: the total debt can never be paid off, for it represents nothing. Even experts have explained it so brilliantly and simply in their fable, *The Money Myth Exploded*. In the fable, Martin lent money at a rate of 6%, but any rate - even 1% - would create an interest to pay back the entire loan, principal and interest.

Let us suppose the five shipwrecked people on the island decided to borrow from Martin a total of $100, at 6% interest. At the end of the year, they must pay Martin the interest of 6%, that is to say, $6. 100 minus $6 = $94, so there is $94 left in circulation on the island. But the $100 loan remains. The $100 loan is therefore renewed for another year, and another $6 of interest is due at the end of the second year. $4 minus 6, leaves $88 in circulation. If they continue to pay $6 in interest each year, debt $1,042 and the interest due will be $64, no money left in circulation on the island. But the debt will still be $100, and Martin will be authorized to seize all the properties of the island’s inhabitants.

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

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

But after 50 years, the situation is quite different. The debt has increased to $1,842.02 and the interest due on the debt is $104.26. At no time can the debt be paid off with the money that exists in circulation, not even at the end of the first year: only $100 in circulation, and a debt of $100 remains. And at the end of the fifth year, all the money in circulation didn’t even pay the interest due on the debt: $104.26.

The Banker demands to be paid not only the principal that he created and interest that he did not create but also money everybody else created either. It is impossible to pay back money that does not exist, because the debts pile up. The public debt is made up of money that does not exist (that has never been created) and that governments nevertheless have committed themselves to paying back, even if human beings are to die because of it.

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

The debts of all countries follow the same pattern and are increasing in the same way. Canada’s public debt, for example, was only $3 billion in 1920 and $1 billion in 1942 but jumped to $13 billion in 1947 (after World War II). It was $224 billion in 1975, but almost increased ten times in 1986, reaching $2,240 billion. It is now over $560 billion.

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Under the present debt-money system, if the debt were to be paid off to the bankers, there would be no money in circulation, the depression infinitely worse than any of the past. For example, Mr. Gilbert Vick of Cathlamet, Washington, wrote a few years ago, "That is the most interesting fact. For every person in our country, there is $20,000 of money in existence. Sounds good! But there is $64,000 of debt! Apply your $20,000 to the debt, and that money will cease to exist, leaving you without any money and $44,000 of debt. Your options are to forgo your assets or borrow money at interest to pay. You cannot borrow yourself out of debt!

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

"Working harder will not correct it. Working longer hours will not correct it. Having a job for everyone in the family will not correct it. Neither borrowing nor lending nor spending will correct it. Less expenditure will not correct it. More spending will not correct it. (And only) More borrowing will correct it."

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

This chicanery is practiced throughout the world! We must turn an entrenched, centuries old financial establishment on its ear! Read about it. Study it. Understand it. Talk about it. Then raise some hell! You must do it all yourself! Let that night, get people around you to subscribe to the "Micheal Journal!"
Spider genes were inserted into goat DNA, in order to create a protein for use in bulletproof vests. Mr. Smith hopes that the goat milk would contain spider web protein, creating interesting combinations:

- Crossbreeding or grafting species together, which is naturally very crude. It is not possible to insert a new gene into an organism and then forcing the DNA from one organism into another. These methods include:
  - Coating DNA onto tiny metal pellets, and firing it with a special gun into the cells.
  - Using viruses or bacteria to “infect” animal or plant cells with the new DNA.
  - Using electric shocks to create holes in the membrane covering sperm, and then forcing the new DNA into the sperm through these holes.

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

Is genetic engineering precise?
Because living organisms have natural barriers to genetic engineering, scientists have to find ways to force the DNA from one organism into another. These methods include:

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Is genetic engineering precise?
The technology of genetic engineering is currently very crude. It is not possible to insert a new gene with any accuracy, and the transfer of new genes can disrupt the finely controlled network of DNA in an organism. Current understanding of the way in which DNA works is extremely limited, and any change to the DNA of an organism at any point can have side effects that are impossible to predict or control. The new gene could, for example, alter chemical reactions within the cell or disturb cell function. This could lead to instability, the creation of new toxins or allergens, and changes in nutritional value. Does the biotech industry hold any promise?

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

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

What are the basics of genetic engineering?
A GMO (genetically modified organism) is the result of a laboratory process of taking genes from one species and inserting them into another in an attempt to obtain a desired trait or characteristic, hence they are also known as transgenic organisms. This process may be called either Genetic Engineering (GE) or Genetic Modification (GM), they are one and the same. But haven’t growers been grafting trees, breeding animals, and hybridizing seeds for years? Genetic engineering is completely different from traditional breeding and carries unique risks.

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

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

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

- Spider genes were inserted into goat DNA, in hopes that the goat milk would contain spider web protein for use in bulletproof vests.
- Sugar cane engineered with human genes (Dow)
- Corn engineered with jellyfish genes (Stanford University)
- Tobacco engineered with lettuce genes (University of Hawaii)
- Rice engineered with human genes (Applied Pharms)
- Corn engineered with hepatitis virus genes (Prodigene)

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Is genetic engineering precise?
The technology of genetic engineering is currently very crude. It is not possible to insert a new gene with any accuracy, and the transfer of new genes can disrupt the finely controlled network of DNA in an organism. Current understanding of the way in which DNA works is extremely limited, and any change to the DNA of an organism at any point can have side effects that are impossible to predict or control. The new gene could, for example, alter chemical reactions within the cell or disturb cell function. This could lead to instability, the creation of new toxins or allergens, and changes in nutritional value. Does the biotech industry hold any promise?

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

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

What are the kinds of traits have been added to food crops?
Although there are attempts to increase nutritional benefits or productivity, the two main traits that have been added to date are herbicide tolerance and the ability of the plant to produce its own pesticide. These results have no health benefit, only economic benefit. Herbicide tolerance lets the farmer spray weed-killer directly on the crop, without harming beneficial organisms.

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

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

What foods are GM?
Currently commercialized GM crops in the U.S. include soy (81%), cotton (88%), canola (88%), corn (85%), Hawaiian papaya (more than 50%), zucchini and yellow squash (small amount), and tobacco (Queen® brand). About half of the sugar beets grown for sugar in 2008 were GM and current projections are that about 90% grown in 2009 will be GM. What are other sources of GMOs?
- Products derived from the above, including oils from all four, soy, protein, soy lecithin, cornstarch,
corn syrup and high fructose corn syrup among others. Also:
• meat, eggs, and dairy products from animals that have eaten GM food (and the majority of the GM corn and soy is used for feed);
• dairy products from cows infected with rbGH (a GM hormone);
• food additives, enzymes, flavorings, and processing agents, including the sweeter artificial taurine (NutraSweet®) and rennet used to make hard cheeses; and
• honey and bee pollen that may have GM sources of pollen.

The Health Dangers:
What are the potential dangers of eating GM foods?
There are a number of dangers that broadly fall into the categories of potential toxins, allergies, carcinogens, new diseases, antibiotic resistant diseases, and nutritional problems.

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

Hasn’t research shown GM foods to be safe?
No. The only feeding study done with humans showed that GMOs survived inside the stomach of the subject eating GM food. No follow-up studies were done.

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

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

Haven’t people been eating GM foods without any ill effect?
The biotech industry says that millions have been eating GM foods without ill effect. This is misleading. No one monitors human health impacts of GM foods. If the foods were creating health problems in the US population, it might take years or decades before we identified the cause.

What indications are there that GM foods are causing problems?
Soon after GMO soy was introduced to the UK, soy allergies skyrocketed by 50 percent.

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

Without follow-up tests, which neither the industry nor government are doing, we can’t absolutely assure even if genetic engineering was the cause.

But is there any documented instance of adverse effects of GMOs on people?
One epidemic was rare, serious, and fast acting, and therefore more easily discovered. Called EMS, it was traced to a GM brand of the food supplement L-tryptophan. In the 1980’s, the contaminated brand killed about 100 Americans and caused sickness or disability in about 5,000,10,000 others.

Why are children particularly susceptible to the effects of GM foods?
Children face the greatest risk from the potential dangers of GM foods for the same reasons that they also face the greatest risk from other hazards like pesticides and radiation, these include:
• Young, fast-developing bodies are influenced most.
• Children are more susceptible to allergies.
• Children are more susceptible to problems with milk.
• Children are more susceptible to nutritional problems.
• Children are in danger from antibiotic resistant diseases.

How dangerous, or potentially dangerous, are GM foods relative to other food dangers, e.g., pesticides, irradiation, additives, preservatives?
Since so little research has been done on the safety of GM foods, it is not possible to rank them. A Grey Committee, unlike the others, GM crops persist in the environment, and may continue to pose risks to health for centuries.

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

Dangers to the environment and traditional agriculture:
• What is the effect of growing GM crops on the environment?

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

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

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

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

Some farm regions create entire zones that exclude unwanted varieties, where all the farmers agree to grow only certain varieties, so if possible all collection and distribution points, only handle approved grain.

Have any local efforts in the US been successful?

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

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

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

Is it possible that organically grown crops can be infected by GM genes?
Yes. Organic standards do not allow the use of GM seeds and therefore steps are taken to try to prevent contamination. Tests are not required, although some vigilante organic companies require them. According to the organic standards, contamination by cross-pollination is not disallowed, but some companies reject contaminated product above some small amount such as 0.1%.

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

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

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

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

Q. Didn’t the scientists at the FDA study GM foods themselves?
No. The FDA relies solely on information supplied by the biotech companies.

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

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

Q. Based on the information that was supplied, did the FDA scientists have concerns?
Agency scientists did warn that GM foods might create toxins, allergies, nutritional problems, and new diseases that might be difficult to identify. Internal FDA documents reveal that the scientists urged their superiors to require long-term safety testing to catch these hard-to-detect side effects.

Q. What did the FDA do about these concerns?

Nothing was done that would protect consumers. In fact, in the case of (continued on page 14)
Concerned consumers in Europe were able to get major companies to commit to eliminate GMOs within one week. This was done with only a small percentage of the overall population. Businesses do not want to lose even a portion of their customer base. Everyone can vote with his or her pocketbook!

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

**Around the World**

**Q. What about in neighboring countries?**

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

Mexico has resisted GMOs, but contamination has still occurred. Other stories of pressure, tributes, and threatened whistleblowers are reported through the history of GM foods and their approval, research, and promotion around the world.

**What is a GMO?**

(continued from page 13)

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

**Q. How could the government approve dangerous foods?**

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

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

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

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

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

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

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**GM countries**

**allowed**

**banned**

**no information**

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

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

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

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

Confidential documents obtained by Statewatch reveal that the data-gathering originally intended to target “radicalisation and recruitment” in Islamic terrorist groups has been expanded to incorporate other, largely undefined, groups. Europol, an EU law enforcement agency, has already been asked to produce a list of people involved in promoting or recruiting in such groups.

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

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

“The European Parliament is currently debating changes to the 1997 EU Directive on privacy in telecommunications that states data can only be retained for billing purposes and must then be destroyed. A new directive would allow individual countries to bring in laws forcing communications companies to retain data.

Statewatch, however, said their group has seen an EU “framework decision,” which would force all governments to pass laws that would compel communications companies to retain all traffic data for 12 to 24 months. This framework decision could be voted on as early as next month.

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

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

The left-leaning Guardian newspaper suggests that the documents’ undefined term “domestic extremists,” could be used to target “law-abiding environmentalists, anti-war activists, and anti-racist campaigners.”

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

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

Hilary White

In order to download the full PDF depicting which brands of food that are safe to purchase, please go to this website: http://www.mongoshoppingguideide.com/SGDownload/theGuide/index.cfm

http://www.responsibletc.com

Around the World

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

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

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

In Spain alone this includes over 50 municipalities and regions like Asturias, the Canary Islands and the Basque country.

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

**Q. Have any GM foods been banned?**

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

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

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

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Known GMO Foods List:

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

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

**Soy:** Soy flour, lecithin, protein, isolate, and isoloflavone

**Vegetable oil** and **vegetable protein**

**Canola:** Canola oil (also called rapeseed oil)

**Cotton:** Cottonseed oil

*D May be derived from other sources*

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

**Sugar:** Anything not listed as 100% cane sugar.

**Fruits and Vegetables:**

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

**Meat, fish, eggs:**

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

**Alternative meat products:**

Boca, unless organic (Kraft)

Gardenburger

Morningstar Farms, unless organic soy line (Kellogg)

Dairy products and alternative dairy products:

Colombo (General Mills)

Kemps, aside from “Select” brand

Land O’ Lakes

Pamalat

Sorrento

The Country’s Best Yoghurt

**Alternative dairy products:**

8th Continent

**Baby’s food and infant formula:**

Beech-Nut

Enfamil

Good Start

Nestlé

Similac/Isomil

Grains, beans & Pasta:

Betty Crocker (General Mills)

Knorr (Unilever)

Kraft Macaroni & Cheese

Lipton meal packets (Unilever)

Near East (Quaker)

Pasta Roni & Rice-A-Roni meals (Quaker)

**Cereals and breakfast bars:**

General Mills

Kellogg

Post (Kraft)

Quaker

**Baked Goods:**

Aunt Jemima (Pinnacle Foods)

Betty Crocker (General Mills)

Calumet Baking Powder (Kraft)

Duncan Hines (Pinnacle Foods)

Hungry Jack (Smucker’s)

Pillsbury (Smucker’s)

**Frozen Foods:**

Boca, unless organic (Kraft)

Celeste (Pinnacle Foods)

Eggo Waffles (Kellogg)

Gardenburger

Green Giant (General Mills)

Healthy Choice (ConAgra)

Kid’s Cuisine (ConAgra)

Lean Cuisine (Nestlé)

Marie Callender’s (ConAgra)

Morningstar Farms, unless organic (Kellogg)

Rosetto Frozen Pasta (Nestlé)

Stouffer’s (Nestlé)

Swanson (Campbell’s)

Tombstone (Kraft)

Totino’s (Smucker’s)

Vioal (Birds Eye/Unilever)

**Soups, sauces and canned foods:**

Chef Boyardee, Healthy Choice (ConAgra)

Campbell’s products (Healthy Request, Chunky, Simply Home, & Pepperidge Farm)

Hormel products

Progresso Soups (General Mills)

**Sauces/Salsas:**

Bertolli (Unilever)

Chi-Chi’s (Hormel)

Classico (Heinz)

Del Monte

Healthy Choice (ConAgra)

Hunt’s (ConAgra)

Old El Paso (General Mills)

Pace (Campbell’s)

Prego (Campbell’s)

Ragu (Unilever)

**Canned Food:**

Chef Boyardee

Dirty Moore, Stagg, Hormel (Hormel)

Franco-American (Campbell’s)

Condiments, Oils, Dressings and Spreads:

Crisco (Smucker’s)

Del Monte

Heinz

Hellman’s (Unilever)

Kraft

Mazola

Pam (ConAgra)

Peter Pan (ConAgra)

Skippy (Unilever)

Smucker’s, unless “Simply 100% Fruit”

Wesson (ConAgra)

Wish-Bone (Unilever)

**Snack Foods:**

Frito-Lay (Lay’s, Ruffles, Doritos, Chee-tos, Tostillos)

Hostess

Keebles (Kellogg’s)

Kraft

Pepperidge Farm (Campbell’s)

Pringles

Quaker

**Energy Bars:**

Balance Bar

Nature Valley (General Mills)

Nabisco Bars (Kraft)

PowerBar (Nestlé)

Quaker Granola

**Candy and Sweeteners:**

Ghirardelli Chocolate

Hershey’s

Nestlé (Crunch, Kit Kat, Smarties)

Toberlone (Kraft)

Lifesaver (Kraft)

**Beverages:**

Coca-Cola (Fruitopia, Minute Maid, Hi-C, NESTEA)

Hansen Beverage Company

Hawaiian Punch (Procter and Gamble)

Kraft (Country Time, Kool-Aid, Crystal Light, Capri Sun, Tang)

Libby’s (Nestlé)

Ocean Spray

Pepsi (Tropicana, Frappuccino, Gatorade, SoBe, Dole)

Sunny Delight (Procter and Gamble)

Months, unless “Simply” GM;

**Vegetable oil and vegetable protein**

Morningstar Farms, unless organic (Kellogg)

**Fruit:**

Gardenburger

Green Giant (General Mills)

Healthy Choice (ConAgra)

Kid’s Cuisine (ConAgra)

Lean Cuisine (Nestlé)

Marie Callender’s (ConAgra)

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Sunny Delight (Procter and Gamble)

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

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

First Hospitals

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

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

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

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

Biological versus mental

Psychologists during this time decided that because they were not yet recognized by the public as a profession, they had to justify their entrance into the profession. They decided to invent “biological” methods for treating mental disease. So they told the public that people contracted a mental disorder because of a biological issue. During this time, they used any method that would make the person more manageable and called it “treatment.” The tragic reality is that many of these so-called treatments were in essence, tor- dure.

They had one instrument that was a platform called “treatment,” a chained patient, the water “cure,” Bedlam, a lobotomy is performed on. Wundt (1832-1920) experimented on the human senses and said that man’s thoughts, moods, beliefs and personality were nothing more than chemical reactions in the brain. “Observations of the facts of consciousness is of no avail until these reactions are derived from chemical and physical processes. Thought is simply a result of brain activity,” wrote Wundt.

Wundt became frustrated with his inability to change behaviors and so created a new “science” by stating that man was an animal without a soul that could be trained. In other words, man is not a person, but is merely a tool that can be manipulated to suit whatever ends the behavioral psychologist was seeking. Wundt became famous for creating new behavior patterns, which he tested on pigeons, rats and children. Perhaps his most noto- rious experiment was something called the “Skinner Box.” It may seem innocent but everything inside it was controlled, temperature, light, etc. He presented children (placed inside this box) with different stimuli, so that they would learn to react to it. For nearly a year, Skinner isolated his own daughter inside this box which was very similar to those he built for rats, in order that he might conduct his experiments on her.

In a book entitled Beyond Freedom and Dignity, Skinner put forth the notion that man has no indwell- ing personality, will, intention, self-determination or personal responsibility. He said that modern man’s concept of freedom and dignity have to fall away so man could be “intelligently controlled to behave as he should.”2

These same techniques that were developed by Pavlov and Skinner are being used today by behav- ioral researchers. The United States Institute of Mental Health pays out $40 million dollars per year of taxpayer money to finance this research. This amounts to $19 billion dollars since 1945.

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

Greg Miller, a former teacher at Rotenberg, stat- ed that: “The student is expected to sit there and

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1 Life Magazine, May 6, 1946 “Bedlam 1946”
2 Rush, Benjamin, Medical Inquiries and Observations Upon Diseases of the Mind, Published by Kimber & Richardson, 1812
3 Mad in America, by Robert Whitaker, Published by Rerverse Publishing, 2002

From left to right: the “tranquilizer,” a chained patient, the water “cure,” Bedlam, a lobotomy is performed on. Wundt (1832-1920) experimented on the human senses and said that man’s thoughts, moods, be- havior and personality were nothing more than chemical reactions in the brain. “Observations of the facts of consciousness is of no avail until these reactions are derived from chemical and physical processes. Thought is simply a result of brain activity,” wrote Wundt.

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Beyond Freedom and Dignity, Hackett Publishing Company, 1971


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Part 3: A Study of Psychology

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

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

Perhaps there is a success rate involved in this method but what is the point to "brain" through the influence of the skull? There are natural methods that are far more successful and that correspond to the dignity of the human person.

**Eugenics**

The eugenics movement was started in 1883 by Francis Galton. He felt that human beings should take evolution in their own hands and that only the most talented individuals, the most healthy and attractive individuals should reproduce.

They had concerns that those who they considered as having "poor" genes were reproducing faster than others. They felt that a medical solution was necessary and this is what led to the sterilization movement.6

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

**Intentional damage**

Starting in the 1920's, psychiatrists advocated a new group of procedures that claimed to work by creating intentional damages to the brain. Dr. Michael Sakel (1900-1957) had a theory that it was possible to only kill the bad cells in the brain, that somehow we have good and bad brain cells. So in other words, if you give the patient enough insulin in the brain, it is possible to kill the bad brain cells. If by mistake, the bad cell was not killed, then they would be much better off for the "treatment." These shots of insulin caused spinal cord injuries in 40% of the patients and caused the deaths of over 200 of them.

Dr. Ladislav Von Meduna (1896-1964) had the idea that seizures could be used to treat schizophrenia. He tried several pharmacological agents to try to remove the seizures, but they were not successful. Dr. Sakel pointed out how the patients after the treatment had a "child-like state" and were able to respond better to the seizures. The research into the fact that this procedure could have caused a type of brain-damage, thus inducing the "child-like state" never happened.

Dr. B.F. Skinner and his "Skinner Box"...

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

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

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

**Electro-convulsive shock therapy**

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

This introduced a whole other area in which convulsions would generate. To see teeth falling out, a woman with a funny grin, bones and people getting internal organ damage from being restrained while they were chilling uncontrollably from the induced seizures was not uncommon.

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

Liz Spikol, the senior contributing editor of Philadelphi Weekly, wrote of her ECT experience in 1996. "Not only was the ECT ineffective, it was incredibly damaging to my cognitive functioning and memory. But sometimes it’s hard to be sure of yourself when everyone "credible" — scientists, ECT doctors, reliable sources — are telling you that your reality isn’t real. How many times have I been told my memory loss wasn’t due to ECT but to depression? How many times have I been told that like a lot of other consumers, I’m misdiagnosed or mislabeled? It’s as if I was raped and people kept telling me not to be upset — that it wasn’t that bad."

Registered nurse Barbara C. Cody wrote in the Washington Post that her life was forever changed by the 130 electro-convulsive sessions she received in 1983. "Shock therapy totally and permanently disabled me. EEGs [electroencephalograms] verify the extreme damage shock did to my brain. Fifteen to twenty years of my life were snatched away. It is as if 20,000 pounds of balls and bits have returned. I was also left with short-term memory impairment and serious cognitive deficits. Shock therapy took my past, my college education, my musical abilities, even the knowledge that my children were, in fact, my children. I call ECT a rape of the soul."

The ECT machine can produce anywhere from 50 to 400 volts. (This percentage of voltage is usually used in a steel mill or a printing press, in other words, some large piece of machinery). Introduce this into the fragile brain or body of a person and we can cause instant death. Yet this technology has been documented in various situations and in many countries. What does this add up to? It leads to the fact that there are over 60,000 people a year who have been imprisoned, because of ECT. Psychiatrists in the United States alone bring in 5 billion dollars per year via electro-convulsive shock therapy.

Throughout the years, man has often been his own greatest enemy. We have seen this in many of the world’s disasters, such as abortion and world wars; in the inhumane treatment of one person by another. It often brings man to question his fundamental role in life and indeed, question the very purpose of his existence. But this will not resolve many of the questions of man and to aid in the advancement of his interior life. But this will not resolve many of the questions of man and to aid in the advancement of his interior life. But this will not resolve many of the questions of man and to aid in the advancement of his interior life. But this will not resolve many of the questions of man and to aid in the advancement of his interior life. But this will not resolve many of the questions of man and to aid in the advancement of his interior life. But this will not resolve many of the questions of man and to aid in the advancement of his interior life. But this will not resolve many of the questions of man and to aid in the advancement of his interior life.

Psychology is a science that has the possibility to resolve many of the questions of man and to aid in the advancement of his interior life. But this will only be realized when a sincere desire to be at the service of the world and to give ourselves into action. Greed, power and the temptation to use and dominate cannot lead to healing of either soul or body. Let us analyze the objective goals and real questions that we must face. The injection of God’s revelation of love that He inscribed into our bodies is the root of all of these problems.

*End of Part 3*

Marie Jacques

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6 Hereditary Genius, Published by Macmillan and Co.

7 Philadelphia Weekly, December 22, 2006
In order to understand objectively who or what caused the economic crisis, it would be best to ana-
yze who benefited from it. There are many institu-
tions and corporations (as well as individuals) who
collected billions of dollars, while the middle and
lower-class people suffered enormous losses.

Starting in 2009, 793 billionaires in United States
rose from 511 billionaires and the to-
ttal fortunes of this small minority jumped from $2.4
trillion to $3.6 trillion in only a few months. Their
aggressive behavior was provoked by 50% because of
the financial crisis. If we remember how govern-
ments have dealt with economic crisis in the past,
this should not come as a surprise to us.

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

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

Wells Fargo Bank, after being bailed out by
the American people in 2009, made $11 million in com-
ensation of their top executives. Each one of these execu-
tives made over $1 million in 2009. Wells
Fargo's executive COmPANY John Stumpf, for
example, made $21.3 million last year as the
Federal Deposit of America will not pay anything in
federal taxes for the year 2009-2010. How-
ever, both of them will net an enormous profit. (Last
year, Bank of America made a profit of $3.6 billion,
Wells Fargo $4 billion, and JP Morgan Bank $12 bil-
ton). What is even more an outrage, JP Morgan is now
going to receive a $1.4 billion tax refund.

In total, all of the financial institutions in the
United States will receive $3 billion in tax re-
funds for the fiscal year of 2009-2010.

The taxpayers of the United States will also have
to pay off the debt owed by Fannie Mae and Fred-
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sis.
Cardinal Ouellet with Pope Benedict XVI in Cologne, Germany, on August 19, 2005, during the World Youth Day.

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

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

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

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

It was Cardinal Ouellet’s immediate predecessors, Archbishop Maurice Couture, who launched the idea of the International Eucharistic Congress shortly after World Youth Day 2002 in Canada. Cardinal Ouellet “inherited” the project and brought it to its completion. The Eucharistic Congress was a privileged opportunity for Canada to re-actualize the historic and cultural patrimony of holiness and social engagement of the Church which draws its roots from the Eucharistic mystery.

When we think of Cardinal Ouellet, many of us will remember that blessed week in June 2008, when we caught a glimpse of a tide that is turning. Several times during that magnificent week of June 2008, Cardinal Ouellet, stated emphatically that the Congress marked a “turning point”. At the lively Saturday evening prayer vigil with his devoted young parishioners, the Cardinal said he felt as if he had been “raised from the dead.” What fitting words to describe what is afoot in Quebec: a resurrection of sorts! Cardinal Marc Ouellet was God’s instrument of resurrection at this moment in Canadian history.

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

Two expressions linger in my mind these days: “Je me souviens” (Quebec’s motto: I remember) and “Marne Nouvellons” (the prayer of the Emmaus disciples to their Lord: “Stay with us.”)

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

We will remember you with hearts of gratitude and accompany you with our affection and prayers. Au Revoir Fr. Thomas Rosica, C.S.B.

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

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

by Fr. Raymond J. de Souza

With Tuesday’s announcement that Pope Benedict has named Cardinal Ouellet to the third most senior post in the Vatican, he becomes the...
highest-ranking Canadian in the history of the Roman Catholic Church. (...) The appointment is significant for Canada in the present.

First, the effect on Quebec will be significant. While the appointment indicates papal favour upon Cardinal Ouellet’s willingness to challenge the increasingly secular, narrow and intolerant public discourse in Quebec, his absence will leave an enormous hole. For some 40 years now, Quebec’s bishops have more or less accommodated themselves to the secularization of Quebec, cooperating even in the elimination of Christianity in the schools. When Cardinal Ouellet challenged the secular fundamentailsm of the Quebec consensus, he often stood alone, his brother bishops opting to remain silent – most recently in the debates about abortion. His first task in his new job will be to find his replacement and it will not be easy to do.

Second, for Canada as a whole, it means that the appointment of bishops here will receive special attention at the highest level of the Church. Cardinal Ouellet’s move to Quebec in 2002 was itself part of a trend toward more confident, evangelical and publicly courageous bishops in Canada. One can expect that he will continue to look for the same in recommending bishops, not just for Canada but worldwide. (...) Above all, though, it is a day of great pride for the oft-beleaguered Church in Quebec and the increasingly confident Church in Canada, that one of our own has been so chosen. Quebec’s loss is Rome’s gain.

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

At this Congress, we will also celebrate in a special manner the 125th anniversary of the birth of Louis Even and the 100th anniversary of the birth of Gilberte Cote-Mercier, our two founders. Opening on Saturday at 1:30 p.m. Holy Mass at 4 p.m. on Saturday and on Sunday, 5 p.m. On Monday, Sept. 6, Holy mass at 9 a.m. in the afternoon, in honor of the canonization of Brother Andre, we will go to Joseph’s Oratory in Montreal. The next day, Sept. 7, we will go on pilgrimage to St. Anne de Beaupre, near Quebec City. (continued from page 23)