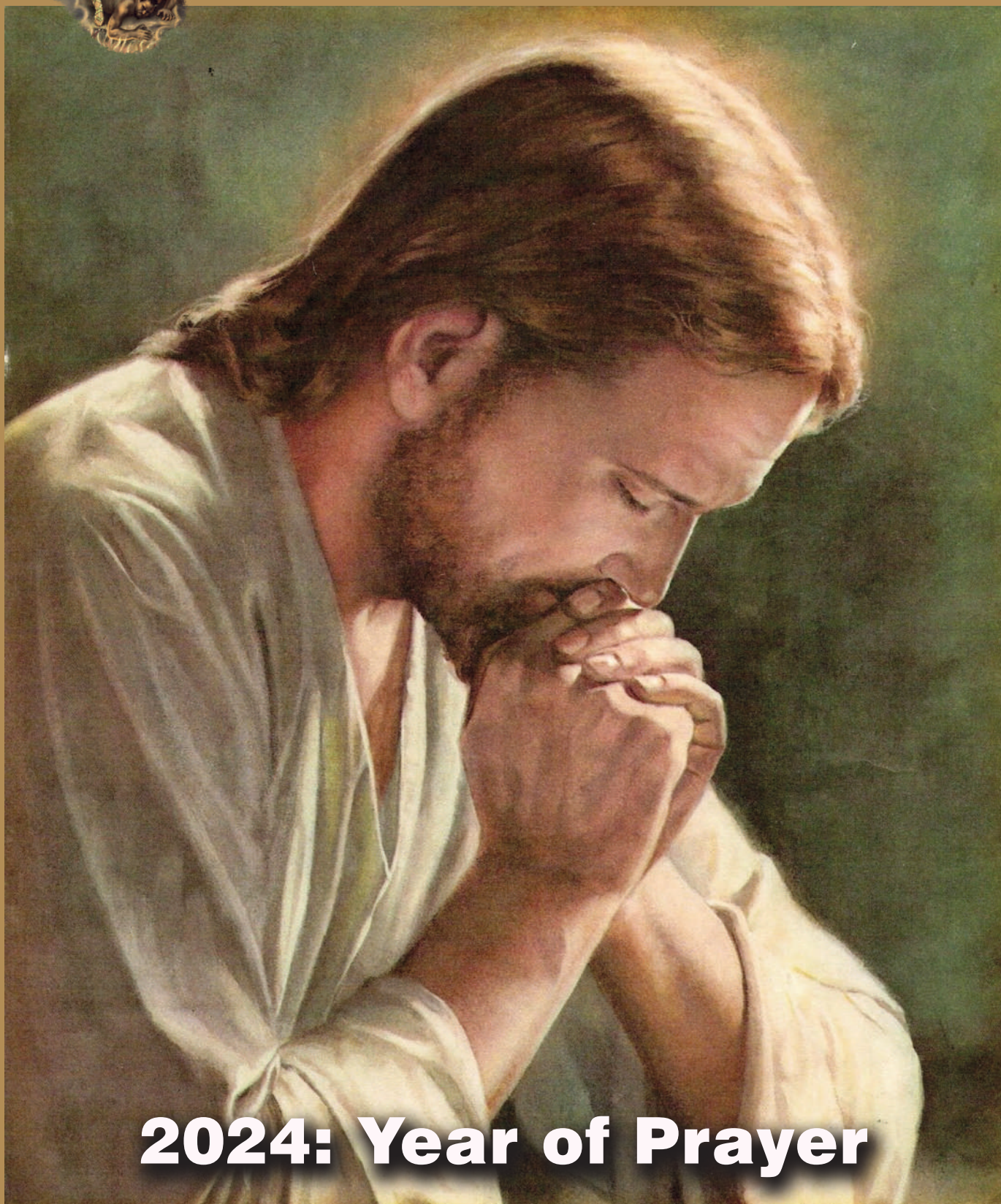




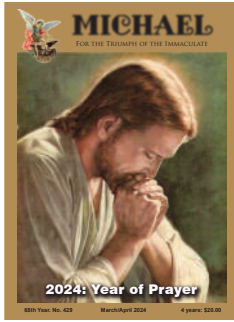
# MICHAEL

FOR THE TRIUMPH OF THE IMMACULATE



**2024: Year of Prayer**





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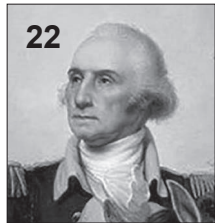
# MICHAEL

A journal of Catholic patriots  
for the Kingship of Christ and  
Mary in souls, in families  
and in nations

For social justice through Economic Democracy  
in accordance with the teachings of the Catholic  
Church through the vigilant actions of heads of  
families, and not through political parties

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# Letter from the Editor

## *2024, a year dedicated to prayer*

On January 21st, the Sunday of the Word of God, Pope Francis announced the beginning of a year of prayer to prepare for Holy Year 2025, the Great Jubilee Year. According to the Holy Father, 2024 should allow “a rediscovery of the great value and absolute necessity of prayer. I ask you to intensify your prayer in order to live this time of grace.”

The Catechism of the Catholic Church has an entire section on prayer. St. John Damascene said: “Prayer is the raising of one’s mind and heart to God or the requesting of good things from God.” Prayer is what unites us to God, and the means of obtaining His graces, because it allows us to humbly acknowledge that we need God’s help and forgiveness, and that without Him we can do nothing.

There are prayers of praise and of thanksgiving, but the fundamental prayer is that of petition. “Ask and you shall receive,” Jesus tells us. However, as well as asking favours for ourselves, we can and should also ask for help for others: peace in the world, the conversion of sinners, the deliverance of souls in purgatory, etc. This is known as intercessory prayer.

God’s grace can also be obtained through the sacraments, *In prayer, we entrust our hearts to Jesus*

but even in the absence of a priest, prayer is accessible to everyone at any time and in any place. St. John Chrysostom wrote: “It is possible to offer fervent prayer even while walking in public or strolling alone, or seated in your shop ... while buying or selling ... or even while cooking.” Praying is a vital necessity. St. Alphonsus de Liguori said: “Whoever prays will certainly save himself; whoever does not pray will certainly be damned.”

It is enough to start talking to God, to say “I love you” or “Help me, please come to my aid.” As Saint Thérèse of the Child Jesus said, “For me, prayer is a surge of the heart. It is a simple turn toward heaven, a cry of recognition and love, embracing both trial and joy.” Even by saying, “Lord I don’t know how to pray,” we have begun to pray.

One day, when Jesus had finished a time of

prayer, one of his disciples asked: “Lord, teach us to pray, as John taught his disciples” (Lk 11:1). It was then that Jesus entrusted to his disciples and to the Church the Lord’s Prayer, the beautiful Our Father which contains seven requests, including that His will be done, that He give us our daily bread, that we be forgiven as we forgive others, and so on.

There are several forms of prayer recommended by the Church, including the Liturgy of the Hours (Lauds and Vespers) and the recitation of the psalms. The most accessible prayer, the one recommended by the Blessed Virgin Mary in all her apparitions, is the Rosary. We recite the Hail Mary, Our Father and Glory Be while meditating on the mysteries in the lives of Jesus and Mary. In these difficult times, praying the Rosary is much needed.

In this issue, we continue to reflect on the various aspects of the life of Louis Even, the founder of MICHAEL, who passed away 50 years ago. The whole earth belongs to the Lord, and if Jesus reigns in our hearts, Satan will have no place there, and God’s justice will be accomplished in our actions and in society. This is what Louis Even explained by meditating on the hymn “We want God” (see page 4).

Louis Even was born into a family of saints (see page 12). Love of Jesus and love of neighbour inspired him to establish the work of MICHAEL (see page 9), and to be indignant in the face of injustice (see page 14).

The Movement Louis Even began denounces anything which stands in the way of God’s plan. First and foremost is the current financial system, which creates money in the form of unpayable debts (see page 16). The solution provided in the system of Economic Democracy (see page 18), ensures that the goods of the earth reach all human beings. God is always at work, ready to help us if we pray and ask Him. This is what the lives of the saints show us, like that of Saint Mary of the Incarnation (see page 28). Enjoy reading! ❖

*Alain Pilote, Editor*

# God or Satan

## We must choose



Louis Even in 1971

*This is from a conference given in Montreal, Quebec on January 6, 1974 by Louis Even. At 89 years of age, Mr. Even thundered against the agents of Satan to a large audience, and he attracted enthusiastic apostles he would send into battle. Before this conference, he asked that the beautiful hymn, "We want God in our families, in our schools" be sung. At this point, Mr. Even had only nine more months remaining until his death and ascent to Heaven.*

### **by Louis Even**

### **We Want God**

There is a reason why I asked that this hymn be sung. We must choose between God and Satan. We must choose between the two. Those who do not choose God are for Satan. Those who do not want Satan choose God. And who can help us to choose God? The Blessed Virgin Mary can. This is why we call to her. We are soldiers, but, at the same time, we invoke her as our tender mother. "Bless, O tender Mother, this cry of our Faith." It is a cry of Faith: We want God!

Today, people say: "We no longer want God." Scientists, people in power, heads of state, diplomats, everyone cries out: "We no longer want God!" They may not say those words, but they set Him aside. He is set aside completely: No invocations, no God served first... none of this. This is why peace cannot be achieved in this world.

We are more knowledgeable in physical matters than were our fathers and grandfathers. But we send more people to hell than they did, because we ourselves are on our way to hell. Not you; when I say we, I mean people at large. Only a few people are saved from hell.

The entire world is corrupt today. This must change, because the world belongs to the Lord. Satan has no right to remain on earth. Yet he is here. Our Lord came upon earth. He was the Son of God, the second Person of the Trinity.

One God: there is only one God; there are three Persons in God, and each Person is not one-third of



God. Each Person is the whole God. This is a mystery.

The second Person of the Holy Trinity, the God who created us, by whom all things were made, came upon earth to save us, to reconquer the earth that Satan had conquered in the Garden of Eden.

Those who do not believe this have their religion all wrong, that is, if they have a religion at all. And there is a lack of religion. They say: "Original sin is an invention; it is made up."

It is not an invention. God did not create man as he is today. Man was perfect when he was created, and he is no longer perfect. God created Adam as a well-balanced, perfect being. He was not an animal, although his body is that of an animal. Man was created as an animal but God gave him a soul, a soul that is made in the image of the divine God. Our soul is an image of God, and God made a perfect soul and placed it in Adam's body. Adam's body was perfect. God gave Adam a soul in order to adore Him; to praise Him throughout eternity after the soul's duration on earth, and to attain happiness.



God created man through love, as he did the angels. He also created angels in His likeness, not as spirits to be united to a body, but immaterial spirits created in the image of God. But some angels fell because of their pride.

### The original sin

Adam and Eve also fell because of pride, wanting to become like gods. They believed Satan who told them: "Why not eat of that fruit?" They answered: "Because God forbade us, and He told us that if we ate of it, we would die!"

This means that if Adam had not committed that sin, he would not have died, and none of us would die. We are all related to Adam, and we came from Adam after his fall, with his debased nature, broken because of his sin. Without this we would not have died, nor would have He. We would have spent a number of years upon earth, according to God's will, and we would have risen to Heaven, body and soul, as did Our Lord and Redeemer. Adam lost this privilege, the privilege of immortality.

He also lost the privilege of integrity. This privilege consists of the perfect submission of our body to our soul; the perfect submission of our senses to our reason; the perfect submission of our natural animal instinct to human reason. This represents perfect order.

Adam was in a state of innocence and in a state of grace. His sin upset God's plan, in the same way Satan and the fallen angels contradicted God's plan. Those who remained faithful were later confirmed in grace. Satan was confirmed in sin. It is not God who confirmed Satan in his sin. It is Satan who sinned, and was not able to repent.

Angels are not made like us. They are spirits not united to bodies. But they are more perfect than us in their nature. When they decide something, they cannot change their mind. Satan disobeyed God, and now he is unable to humble himself before God to ask His pardon. Satan has no regret; he hates God. He wants to do God all the harm he can. This is why he visited the Garden of Eden to smear God's work at the dawn of man's creation.

This is what sin is. We are born with this original sin. We did not commit this sin personally; Adam did. For Adam, this was a personal sin. Since he was the first man, and all of mankind rests upon him, all of mankind was, in fact, broken by Adam's sin.

**We are born with an inclination to sin. This is called concupiscence. It is concupiscence of the flesh that leads us to sins of impurity. There is also the concupiscence of the mind that leads to pride and selfishness. There is concupiscence of the eyes: curiosity that wants to see and know everything without submitting to the order willed by God.**

Everything was created for God's glory: animals, plants, minerals, mountains, rivers and forests. All of



*Adam and Eve are cast out of the Garden of Eden after having disobeyed God*

creation glorifies God and follows God's order. The elements of nature are not disordered.

But man was created with a mind and a soul created in the likeness of God. A soul has both freedom and responsibility since it has intelligence and volition. Man can say either yes or no. He can say yes to one thing and say no to another. He has the power to choose between matters set before him. I understand that at times, this freedom is taken away from him by other men. But, in his nature, he has the freedom to choose.

Adam was free to choose to eat or not to eat the apple, and he knew he must not eat it. Whatever the nature of the apple, this is how the Bible presents the situation. In any case, the Lord's command was clear. He disobeyed the Lord and knew he was disobeying. He could have chosen to obey, but he chose to disobey. He was tempted. Eve was tempted by the demon who said to her: "You will not die! This is an invention of the Lord who is jealous of you! He does not want you to become gods like He! If you eat this apple, you will become gods! You will know good from evil!"

From that moment on, Adam knew evil. He only knew good before that moment. Satan said that knowing good and evil was to be "like God". This is horrible, and Adam and Eve fell. Instead of listening to the Lord's command, they took Satan's suggestion, the attraction offered by Satan. And we are the victims of that decision.

### A woman will crush your head

But God did not abandon Adam. Adam is not an angel. God knew that Adam could change his mind. God took pity on Adam. He could have left him under the influence of the devil forever, and all of Adam's children would have been born with the original sin as we all were. This sin might not have had a remedy, but God had pity on man. And from the first day, God ►

► promised Adam and Eve He would come to their rescue to repair the evil they had committed. He told the devil: "A woman will crush your head."

**She will do so! This woman will crush the devil's head. He won in the Garden of Eden. He was master on earth for centuries until Christ was born. But since Calvary, Our Lord has re-conquered the earth.**

**But men must side with Him. Men are still free today, as was Adam in the Garden! Men are still free to tell God: "I do not want You! I would rather serve myself and my ego."**

For all sins are a disobedience to God, a preference given to the sinner rather than to God. The sinner chooses himself over God, as Satan made Adam choose himself rather than God, just as Satan had chosen himself over God. But Satan has learned his lesson: he is not redeemed.

Today, after twenty centuries of Christianity, all men have not sided with God. As far as structures and groups are concerned, there is in the world approximately one Catholic for every six people. That is, five people are not Catholics.

As for Christians, many are baptized without belonging to Christ's Church, the Roman Catholic Church. One person out of three is baptized. Meaning that two people out of three have not received the sacrament of baptism that erases original sin. This does not mean they will go to hell, but they do not have the sacraments for purification. Other means will be needed to allow them individual salvation through God's grace. However, they will not be saved by the religions to which they belong.

There is but one religion that saves men. We must proclaim it always: it is the Roman Catholic Church that saves men, because it is Christ's Bride. This the religion that was established by Our Lord. Christ did not tell the crowds: "Upon you I found My church." He told Peter: "Peter, you are Peter, and upon this rock I will build My church. And the gates of hell will not prevail against Her."

**And when I say that there is one Catholic for every six people in the world, does this one person practice his faith? There are lukewarm Catholics, and Catholics on a downward descent, who capitulate and pervert themselves and who wander while spending their lives in all manner of sin. They do not follow their ancestors' ways.**

As for conversions, instead of increasing the num-

bers of Catholics, we find numbers dropping in favor of sects that are protestant. How far away from God some people are! This is a genuine pity when considered over twenty centuries of Christianity.

**The more educated people are and the more progress is achieved, the more God has allowed our minds to develop and the more perverted our minds have become. Why? Because God is not given His proper place. God must come first.**

We recite, in our consecration to Saint Michael, that we are pilgrims who pursue on earth the establishment of a freedom and prosperity willed by God who certainly wants men to achieve some prosperity. God is Providence. He has placed on earth all the things we need. On the earth, underground, deep underground, in the sea, deep under the sea, in forests, high on the mountains, He has created all that is needed for man's material well-being.

And He has given us all we need, mostly since Calvary, for our spiritual well-being. God Himself, the second Person of the Trinity, assumed a human body and soul, and was born of the Blessed Virgin Mary, through the action of the Holy Spirit. His human soul was received directly from the Divine Trinity, as is each of our souls. With a human soul He had what was needed to suffer — imagine, He! God!

As Son of the eternal God, He could not suffer. The Son of God non-incarnate cannot suffer, since He is in glory, in infinite and absolute happiness.

But He took on a human body and a human soul so he could suffer physically and morally until death for our salvation, an excruciating death, after hanging from the cross for three hours under His Mother's gaze who shared in His suffering. This is how He salvaged mankind. He sent His apostles. Millions became Christians who succeeded in spreading His religion everywhere, and who practiced it well.

**We benefit from the material goods created by God when we discover His creation on earth which we can exploit. This is true when we make discoveries created by God, and made possible by the actions of angels who have charge of the universe, such as electricity, steam power and the atom. Instead of thanking God, we use these gifts to stuff ourselves or to bring harm to others. How ungrateful we are.**

We have received visitations of the Blessed Virgin upon earth more frequently as man becomes more



*By his sacrifice on the Cross, Jesus redeemed mankind and defeated Satan definitively*



and more corrupt. She began her visits in 1830; political visits I might add, in the true sense of the word – visits to change the state the world is in; to try to bring the world back on track.

**No longer do we hear, in our churches on Sunday, priests who remind us of our final end: death, judgment, heaven and hell. “We must no longer speak of these things. These topics scare people! They could be traumatized!”**

**We surely need to be traumatized a little bit. People should be a little afraid, for they know no fear. The fear of God is the beginning of wisdom. We must fear God to love Him. We must believe in Him. And belief no longer exists. Of course, they will say: “We believe in God.”**

**What did you just say: “I believe in God.” — You believe in God, yet you live like an animal! You believe in God but you do not act like an intelligent being, as a person governed by reason!**

I do not wish to insist on the topic. This only goes to show how, today, the Kingdom of God is not yet established upon earth. It was earned, but it is not established because men are opposed to it and they serve the enemy instead. They serve the devil. We must choose: God or Satan. If we choose Satan, we choose hell for eternity. Better that we should choose God and Heaven.

**You will die! After death comes your judgment! After the judgment, there are only two places to go for eternity. Some may go to purgatory, the anteroom to Heaven, a small prison where we complete our sanctification. In the end, there is only Heaven or hell. After the end of the world, there are only two destinations for eternity. And those who enter either of the two will never leave.**

Some people say: “God could not have created an eternal hell!” They who speak thus have no idea of God’s nature. God, the great eternal Being created all things for the good of the spirits created in His image, in order that they be with Him in Heaven, so that they might lead a divine life for eternity. They turn their back on Him, go against His will, and this should not be serious? Those who go to hell go there because they have chosen to do so, since they have chosen hell over God. They have chosen Satan over God.

You might say that they have not written the following on a piece of paper: “I choose Satan.” — No, they listened to Satan’s inspirations, to the concupiscence of the flesh, and they fell into hell. And there they will be forever! That is terrible. While on earth, we can confess, we can change, we can improve ourselves. But when we die, it is over. When we die, when our soul leaves our body, it is over. Our body returns to the ground while our soul goes to the place where it will live for all of eternity.

All of these truths must be taught! People need to be taught. We have a major role to play. When I asked



*The Final Judgment  
taken from the Illustrated Catechism*

that the hymn “We want God” be sung, it is because I know that you want God. If people outside do not want God, you want Him. You want Him; you want all things to belong to Him: families, schools, homes, earth, cottages, mountains, large and small rivers. The whole world belongs to the Lord. We sang these words earlier, “Earth belongs to the Lord.” Therefore, no part of the earth must remain for Satan. We are taking part in a battle against Satan since we are in a battle for God.

### **Moses’ prayer**

The Hebrews were busy fighting against an enemy, the Amalekites. The enemy was greater in number but the Hebrews had their little country to defend. And so Moses walked to the mountain top. He went there to pray to the Lord. He prayed that the Hebrews be saved. He knelt and raised his hands toward Heaven asking God’s mercy in helping the Hebrews.

The moment he raised his hands, the Hebrews advanced. When tired, his arms would fall. The Hebrews would retreat and the enemy would advance. The Hebrews soon realized that it was Moses’ prayer that would lead them to victory, more so than their weapons. They were not to drop their weapons, for they played a part. But the greater part, the victory, would come from God. So that Moses could keep his hands raised toward Heaven, Aaron and Hur joined ►

▶ him on the mountain. They held his arms up. Moses' arms were held raised long enough and the Hebrews were granted victory.

**Prayer together with action: this is our Movement. We are a Movement of action as well as a Movement of prayer.**

### **Like the prophets**

Catholics, or at least the Pilgrims of Saint Michael who have joined in the battle, will have to speak like the prophets of old: "You do not have the right to do such things!" Prophets do not only foretell the future. They also call people back to order. One such prophet is the patron saint of French Canadians, St. John the Baptist. He was not afraid to tell Herod, before his court and before the world: "You do not have the right to act as you do. You do not have the right to live with your brother's wife!"

### **Our work and prayers**

We must return to a Christian civilization and to a financial system that is in conformity with justice and the common good. For this to happen, we must work and pray. The work consists of spreading the Michael Journal, our literature and our Michael offprints. We must also pray and sanctify ourselves.

Our work, as Pilgrims of Saint Michael, is to engage in battle. St. Joan of Arc told her soldiers: "Soldiers are meant to fight wars, but God is the One who

grants victory." He grants victory to soldiers who are Christians, who pray and engage in battle. We are the soldiers of the Blessed Virgin. Each one of you is an officer, a soldier of Mary at the service of the Father.

The devil does not sleep. All day and all night he is awake. He has well-designed plans to destroy the Church as much as he can. Even more so today, he plots to destroy the Church from the inside, the only Church capable of leading us to Christ. The devil has plans to divide and conquer.

In the face of all this, we must engage in battle. We cannot go on sleeping. Yes, we must rest eight hours a day and we must earn a living, but we must do as little of this as is required to feed our family. One must set a limit to these activities in order to have more time for our apostolate work.

When we think and speak of, and when we work for the Blessed Virgin, if we love her in the least, if we understand how great Our Lady is, if we know how great is the Son of God made man, we are pleased to have the honour to do so. This is so even though it will cost us, even if sacrifices are asked of us, even if it is tiring, and even if we have the odd accident.

Ask God for the strength, courage and the energy to be someone who accomplishes things; to be someone who devotes himself and who does not stop; someone who endures whatever comes! ❖

*Louis Even*

# **The Spirituality of Louis Even**

*by Alain Pilote*

This year is the 50th anniversary of the death of Louis Even. It is good to explore the depth of the spirituality that enlivened the man who founded the Pilgrims of St. Michael. Without his solid faith in God and immense love for his neighbour, Louis Even would not have undertaken the work of educating the population with the aim of freeing them from the tentacles of financial dictatorship.

### **Economic Democracy is "applied Christianity"**

Some people would like the journal, MICHAEL, to discuss monetary reform without any mention of religion, and others would prefer that the magazine addressed matters of religion, without reference to monetary reform.

Yet, we all possess both a body and a soul and are on earth only a short time. While on earth we are pilgrims moving toward a spiritual destiny, that is, to live in union with God in Heaven forever. Material goods are indeed an end, but the ultimate end is God. The reason for the existence of all of creation is to glorify God.

When in 1934 Louis Even discovered what he called the "great light" of Economic Democracy, he immediately recognized that the Dividend was the mechanism to incarnate the Christian principles of social justice in the realm of economics, particularly relevant to each person's right to the use of material goods and the distribution of daily bread to all. He made it his duty to make this known to all people.

Clifford Hugh Douglas once said that Economic Democracy could be defined by two words: applied Christianity. As has been discussed in previous issues of MICHAEL on Economic Democracy and papal teachings, a comparative study of Economic Democracy and the social doctrine of the Roman Catholic Church shows how well Douglas' financial proposals would apply the Church's teachings on social justice.

Mr. Even knew the Church's social teachings, and never missed an opportunity to comment on them in the light of the Economic Democracy, or Social Credit, proposals. We, Social Crediters, know that money should be an instrument of service, but the bankers, in appropriating control over its creation, have made



it an instrument of domination. The most striking commentary on this matter was by Pope Pius XI who wrote in his Encyclical Letter, *Quadragesimo Anno*, in 1931:

**“This power becomes particularly irresistible when exercised by those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the lifeblood to the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will.”**

### Saint Louis-Marie de Montfort



Saints Louis-Marie de Montfort and Maximilian Kolbe were important to the life and work of Louis Even.

Louis Even, born in Montfort-sur-Meu, France, on March 23, 1885, was christened Louis-Marie in honour of St. Louis-Marie Grignion de Montfort, who was also born in Montfort-sur-Meu. In his book, *True Devotion to Mary*, St. Louis de Montfort, born in 1673, says that Marian devotion,

far from removing us from Christ, brings us closer to Him; far from being a detour, it is a short cut. Louis Even inherited from his patron saint this devotion to the Virgin Mary, and the consecration to the Mother of God marked his entire life.

### Saint Maximilian Kolbe

Another saint important to Louis Even was Maximilian Kolbe, a Franciscan priest, who also had a great devotion to Mary. In 1917, the same year as the Apparitions of Our Lady at Fatima and also the creation of *Social Credit* by Clifford Hugh Douglas, St. Kolbe founded the *Militia of the Immaculata* to convert the Freemasons.



St. Maximilian founded a monthly review, *The Knight of the Immaculata*, which was published until September, 1939 when Hitler's armies invaded Poland. The same month, the first issue of *VERS DE-MAIN* (the French-language version of the English language magazine, *MICHAEL*) was published in Canada, as though to take over the battle for the triumph of the Immaculata from Kolbe's periodical. Louis Even's motto was "To build the Kingdom of the Immaculate".

Father Kolbe, who died a martyr in 1941 in the concentration camp of Oswiecim, Poland, had founded *Niepokalanow*, the "City of the Immaculata", where over 600 brothers worked to disseminate various publications intended to make Our Lady known and loved. Father Kolbe strived to instill a belief in the importance of soliciting subscriptions to these publications, and increased the paper's circulation to over one million copies, when the City of the Immaculata was forced to close in 1939.

### To make Our Lady known and loved

In December, 1964, at the age of 79, Louis Even became seriously ill but recovered against all expectations. He said: "I have obtained a reprieve. I have loved the Blessed Virgin much in my life, but perhaps I have not made her loved enough."

Since the beginning, every meeting of the Movement began with the recitation of the Rosary. But during the last ten years of his life, from 1964 to 1974, Louis Even did even more: besides continuing to write on *Social Credit*, he wrote articles on the apparitions of the Blessed Virgin throughout the world, sharing the Virgin Mother's insistence on the urgency for all her children to repent and return to God through the recitation of the Rosary.

In 1968, Mr. Even and the directors of *MICHAEL* travelled to San Damiano, Italy, to meet visionary, Rosa Quattrini, to whom the Virgin Mother had appeared since 1964. Our Lady delivered the following message to the Directors: "Apostles of right thinking, pray a lot to Saint Michael to defend you with his sword. Make me known and loved by everyone through the recitation of the Rosary." It was after receiving this message that the Pilgrims of St. Michael added the Rosary Crusade to their apostolate work, which consisted of reciting the Rosary with families they visited when spreading the *Social Credit* message.

Louis Even left a tremendous spiritual inheritance to the Pilgrims of St. Michael, the "apostles of right thinking" and "pilgrim-warriors". Let us become worthy of this legacy by soliciting subscriptions to our publication, *MICHAEL*, in order to make known the exceptional message of Economic Democracy. ❖

**Alain Pilote**



# Louis Even from 1885 to 1935

*In the previous issue of MICHAEL, in an article on the 50th anniversary of the death of Louis Even, founder of the MICHAEL magazine, we talked about the event that changed his life in 1934 when he was almost 50 years of age: his encounter with the concepts of Economic Democracy, or Social Credit, developed by the Scottish engineer Clifford Hugh Douglas.*

*This article follows the first 50 years of Louis Even's life, and aims to highlight the extent to which he was a figure with extraordinary qualities from an early age and throughout his entire career. He came from a large Catholic family which instilled in young Louis the values that won the admiration of all who knew him and led thousands of people to follow him in this Movement for the financial and social liberation of all.*

**by Thérèse Tardif**

## **His birth**

Louis Even was born on March 23, 1885 in Montfort-sur-Meu, near Rennes, in Brittany, France. He was baptised the following day in the parish church which was then dedicated to Saint John the Baptist.

Louis-Marie Grignion de Montfort (1673–1716) was the great apostle of Brittany and was blessed with a devotion to the Virgin Mary. He was born in the parish of Montfort-sur-Meu, like Louis Even. It was in his honour that the future founder of MICHAEL was given the name Louis-Marie, and it can be said that he was a faithful imitator of his patron saint, for he too had a great devotion to Mary.

The church's name was changed to honour Saint Louis-Marie-Grignion de Montfort after his canonisation in 1947.

During his lifetime, Saint Louis-Marie Grignion had a burning desire to come to Canada, but the Holy Father reserved him for France, which was in great need of missionaries at the time. Two centuries later, seeing the needs of Canada, perhaps Saint Louis-Marie and Saint John the Baptist (patron saint of French Canadians) consulted each other in heaven to send Louis-Marie Even de Montfort to Canada. St. John the Baptist was not afraid and was ultimately martyred by beheading. Louis Even too, was not afraid, and also proclaimed, like John the Baptist, "You don't have the right!"

## **A family of saints**

Louis Even's parents, Pierre Even and Marguerite Vitre, had 16 children. Four died at birth; the others were Pierre, Aimée-Marie, Marie-Joseph, Marie-Sainte, François, Ernest, Philomène, Émile, Françoise, Louis-Marie, Marie-Louise, and Léon. Louis-Marie was the fourteenth in the family.

Such a large family was already remarkable, but what was even more exceptional was that the good



*The parish church of Montfort-sur-Meu, first dedicated to Saint John the Baptist, then to Saint Louis-Marie Grignion de Montfort*

parents knew how to bring up their family to love God and, because of that a veritable garden of saints resulted: seven of the children entered the religious life, including four in the Company of Mary (founded by Saint Louis-Marie Grignion de Montfort) and three others became priests.

Of the seven religious, six died between the ages of 20 and 26. They had scarcely consecrated themselves to God by profession or perpetual vows when the Divine Redeemer seized these fresh roses to adorn his glorious Paradise. Did he want to protect them from the religious persecution raging in France, or did he take them as victims, so that from heaven they could, with divine means, assist their brother Louis in his special and difficult mission?

When the Militia of the Immaculate was founded by Saint Maximilian Kolbe, one of its first members died. The founder of the movement was delighted because, he said, "one of our own must be up there with his celestial powers to help the Work develop."

Louis-Marie Even had great affection for his parents. He said with admiration that his mother did not tolerate any sins in the house. Despite her kindness, his mother knew how to be firm in shaping character and correcting faults. She never hesitated to take a small branch of wicker to drive her little Marie-Lou-



ise, who was very stubborn and didn't want to go to school. She became a Sister of Wisdom and took the name of Sister Barthélémy.

### The Poulanière farm

The Even family grew up on the Poulanière farm, in one of those ancestral stone houses, consisting of a single room for the family, an unfinished attic, and two rooms for the animals. The family room was located between the two animal rooms. Louis-Marie slept under the stairs leading to the attic. He liked to joke that to get dressed he hid between two cows in the animals' flat.

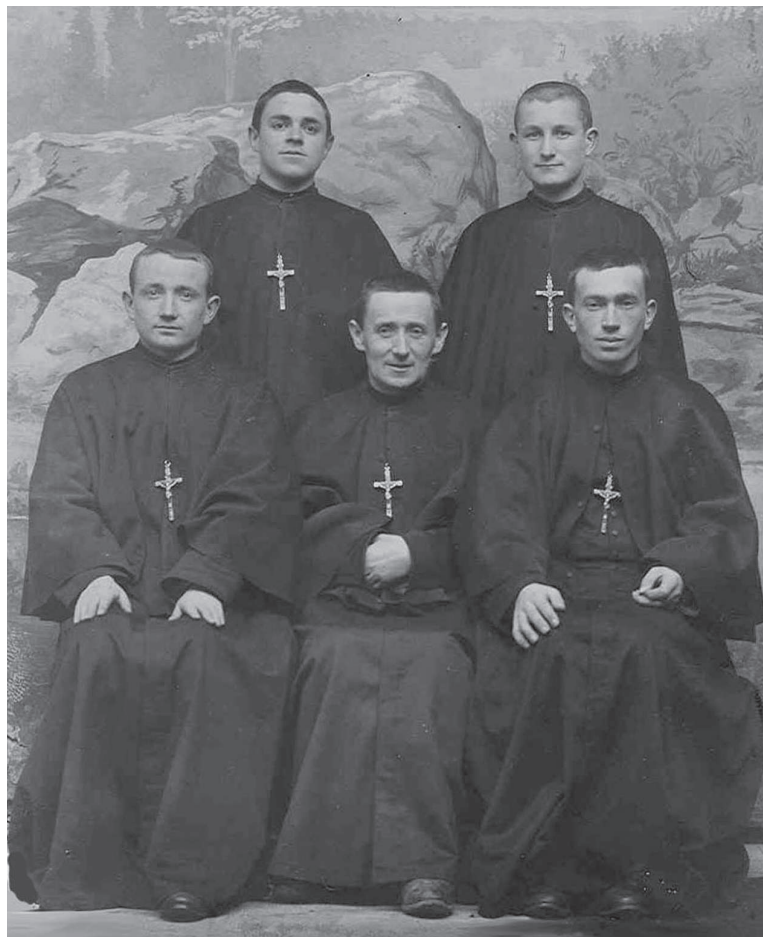
Despite their poverty, Louis-Marie was not a dull child. He loved to laugh and tease his sisters. One day, he was playing with his little brother Léon next to his sister Philomène, who was knitting. He hid one of the knitter's brooches. Philomène was so distressed that she started praying to St. Anthony of Padua to find her knitting spindle. Her brother, Louis, the guilty party, pretended to find the brooch and gave it to his sister. They both thanked St. Anthony, but Louis-Marie felt guilty for the rest of his life for having lied to the holy saint.

### With the Brothers of Christian Instruction

When Louis-Marie was 11 years old, a Brother of Christian Instruction (a congregation founded in Ploërmel in 1819 by the venerable Jean-Marie de La Mennais) came to La Poulanière. Pointing to young Louis, he told the father: "This one is old enough for the juniorate." The father agreed, and the child left his father's house for good, only to return once, at the age of 15 to witness the last days of the life of his beloved mother, whom he watched over with other members of the family, awaiting her flight to heaven.

Louis-Marie entered the Livré Juniorate on August 4, 1896, the feast of St. Dominic of the Rosary. He was particularly hard hit during the months that followed. One month later, on September 5 at St-Laurent-sur-Sèvre, his sister Marie-Sainte, a Sister of Wisdom under the name of Athénaïs de Jésus, died at the age of 23. According to the notes of Louis Even's niece, Sister Saint-Barthélémy, herself a nun at St-Laurent, Marie-Sainte was considered the family saint. At the time of her death in St-Laurent sur Sèvre, she appeared to her father, who was returning from Mass in Montfort on Sunday. She told him a secret that he never wanted to reveal. When we learn that the good father, Pierre Even, died in 1897, the following year, we can easily imagine the content of the secret. The mother was to follow her husband and Marie-Sainte to heaven three years later in 1900.

Another of Louis Even's brothers, Émile, who became Brother Barthélémy with the Montfortians, died at the age of 24, in 1905. His sister Françoise, who joined the Augustinian Sisters (Soeurs Hospitalières de saint Augustin) and took the name Soeur Ste-Geneviève, died a novice and had taken her vows on her deathbed.



*Five of the six volunteers for the mission to the United States, Louis Even (Brother Amaury-Joseph) is first on the left, second row*

Louis Even, then a young student, suffered from an unnoticed infirmity. He was deaf. One day the teacher, believing him to be stubborn because he did not carry out a given order, gave him a solid kick, which made him flinch. The poor child complained that he hadn't understood. It was then they realised he was deaf. This called his vocation into question, as deafness was a major handicap for a teaching brother.

There was talk of firing him. This caused him a great deal of pain. But as he was very intelligent, studious and of exemplary piety, it was decided to undertake a novena to the Infant Jesus of Prague to obtain his cure. Once the novena was over, he improved sufficiently, and the superiors decided to keep him. We can now understand why Louis Even maintained a lifelong devotion to the Infant Jesus of Prague, remembering the promise: "The more you honour Me, the more I will give you."

On February 2, 1901, the Feast of the Purification of Mary, Louis-Marie Even entered the novitiate at Ploërmel. There he received the holy habit and took the name of Brother Amaury-Joseph. He took his first vows on February 2, 1902.

## Exile

However, the storm that had been darkening the political horizon in France for a long time erupted violently, destroying or dispersing all the religious congregations at the same time. Threatened by the Combes Law of July 1, 1901 on the contract of association, Parliament rejected all their requests for association. In 1903, the Reverend Brother Abel of Christian Instruction received official notification that the Institute would be dissolved.

From then on, the brothers were forbidden to teach or wear the religious habit in France. Those who resisted were driven out and their houses destroyed or looted. For many of the brothers, this meant secularisation. Louis Even's younger brother, Léon, was also in Ploërmel at this time. As he was only 14 years of age, he was sent back to his family.

But for the most advanced in religious life and for the most fervent who decided to remain religious, their fate was exile. Seeing the storm coming before the total collapse, the brothers sent their best members to do mission work.

Louis Even had just finished his studies when Father de la Motte, Provincial of the Jesuits in the Rocky Mountains, visited Ploërmel in August 1902. He wanted to obtain brothers for the schools of the Amerindian tribes in the northwest area of the US.

The law banning teaching by religious congregations had just been passed by the French Parliament in July, and the brothers, expelled from France, would be available for foreign countries. A first group of six volunteers was formed. Louis Even was one of them.

Louis Even left his beloved France for America in February 1903. [Sixty-five years later in 1968, he returned for a brief tour with the other Directors of MICHAEL.] Boat journeys were difficult in those days, lasting almost a month, and Louis Even was 17 years of age.

It was at the Mission des Coeurs l'Alène De Smet in Idaho that the brothers perfected their English under the guidance of Jesuit priest, Father Athuis, and completed the 1902-1903 school year. Louis Even had an extraordinary memory and loved flowers. He sometimes would cultivate them instead of studying the day's lesson, which was a page of a text memorised in English. One day Father Arthuis arrived for the lesson, and Louis Even, having not yet read it, quickly skimmed through the day's page. Without delay, the Father asked him to recite it... He recited part of it, then stopped short, saying: "Excuse me, Father, I didn't have time to read any further." Soon thereafter, Louis Even was appointed to teach to the Gros Ventre tribe at the St. Ignace Mission in Montana from 1904 to 1906.

There are two important facts to highlight at this stage of Louis Even's life, which clearly demonstrate the action of Providence which directed him in a mar-



*St. Ignace Mission, Montana*

vellous way: his study of English and his training as a teacher. To teach the Amerindians in the US, he had to learn English. He mastered it so well that he was later able to fully understand the technical economic theories of Clifford Hugh Douglas.

As a teacher, he was able to translate and explain concepts in simple, accessible language. In 1978, a retired French civil servant in economics and politics said of him: "I have met many professors in my life, but I have never met one who could explain things as clearly as Louis Even." Douglas himself said of Louis Even that he was one of the few who understood him perfectly.

## In Canada

Louis Even, then Brother Amaury-Joseph, arrived in Canada on the feast day of St. John the Baptist, June 24, 1906. In August 1906, Brother Amaury-Joseph began his teaching career in Grand'Mère. From 1907 to 1911, he taught at St-François School in the Immaculate Conception Parish on Rachel Street in Montreal.

However, his deafness worsened in those years and he had no hearing aid to assist him. It became impossible to supervise pupils which became a great ordeal for him, as he had taken so much pleasure in developing children's intelligence and instilling in them good principles and devotion to Mary. Louis Even had to resign himself to the fact that his career as a teacher was coming to an end. But this was God's Will.

He was taken back to the Mother House of the Brothers of Christian Instruction in Laprairie, and, in September 1911, he began work in the printing shop. The superiors could not have known that he was to become the illustrious publisher and editor of Vers Demain, and that this apprenticeship would serve him well.

## He set up a printing shop

The following notes are from Brother Pachomius, who was an accountant at the printing shop during Louis Even's time. His blood brother, the good Brother Clément-Marie, was Louis Even's great collaborator. Brother Clément died in November 1979. He remained in correspondence with Louis Even until the latter's death. But let's listen to Brother Pachomius:



“When he arrived here in Laprairie, he was put to work at the printing shop. We had a very primitive printing press. The typesetting was done letter by letter with clamps. We composed the lines and pages by hand, letter by letter. And that’s where Mr. Even and my brother, Brother Clément, worked together for a long time.

“Mr. Even was very intelligent and brilliant. He insisted that we buy a linotype. It’s a big machine, very complicated, especially at the time when we had no idea about these machines. Mr. Even worked day and night to learn how to handle and use it. In the meantime, we had a big contract to print all the English books for use in all the schools in the province.

“It was Mr. Even who worked, and I can assure you that he worked day and night, putting together these English books and then printing them on very primitive presses. It was an extraordinary job that required stamina and intelligence to understand how the machine worked and to put this work on the market. He already knew English, and he learned Latin and German, working day and night.

Brother Amaury-Joseph took his perpetual vows on August 24, 1912 on Saint Bartholomew’s Day. This was the feast day of his brother Emile, Brother Bartholomew who died at the age of 24. St. Bartholomew’s Day became a great feast day in the Even family. Emile and Marie-Louise, Louis Even’s brother and sister, and three nephews and nieces took his name. Louis-Marie Even solemnly consecrated himself as a slave of love to Jesus through Mary that same year, 1912.

Ultimately, after acquiring extraordinary training at home, then later with the brothers, through his mortifications and prayers, his deafness served him as a cloister. Louis-Marie Even, with his experience in the printing business, his strong soul, virile spirit, and invulnerable to the corruption of the political world, was ready to undertake the mission for which God had prepared him so well.

He was released from his vows by Rome on November 20, 1920 and left the community on November 24. This was unquestionably God’s plan. We can see from his life’s journey that, in God’s plan, his entry into the brothers was not the definitive vocation, but the preparation for the foundation of a great work to “Build the King-

dom of the Immaculate”. Is this not what happened to the Blessed Virgin herself, who, having consecrated herself to the Temple, had to leave it to accomplish the most sublime of missions: that of becoming the Mother of God? God forms His saints according to the mission they have to accomplish. He made Louis Even a great apostle of justice.

To accomplish his mission, Louis Even had to work with the workers, which is what he did when he joined the Garden City Press printing plant in Sainte-Anne de Bellevue, west of Montreal. The following year, on December 10, 1921, he married Laura Leblanc in Montreal, who died on December 5, 1962 at 87. They had four children: a son, François, who became a lawyer and died in 2006, at 83, and three daughters, all of whom became teachers: Gemma, who died in 2017, at 92, Agnès, who died in 2020, at 93 and Rose-Marie, who died in 2014, at 84.



Laura Leblanc

Like all families, Louis Even, responsible for a family of four children and a wife, had to cope with the impact of the Depression between the years 1929 and 1939. However, a few years after his father’s death, his son François told journalists that he and his sisters had never lacked for anything. All the children accessed and enjoyed professional careers, despite the privations of that decade in world history. ❖

### Thérèse Tardif

As we saw in the previous issue of MICHAEL, it was as an employee of James John Harpell at Garden City Press that in 1934 Louis Even discovered the solution, not only to the economic crisis of the 1930s, but also to the current financial problems of all families and governments, when he found the writings of the Scottish engineer Clifford Hugh Douglas. A few years after this discovery, he founded the magazines, *Vers Demain* and *MICHAEL*, still in publication today.

In the next issue, we will explain why Louis Even decided to advance Douglas’ teaching by focusing on the education of the population rather than pursuing political goals to bring Economic Democracy to society.



Louis Even in 1925

# The only anger that is righteous is anger against injustice

*During his Wednesday general audiences this year, Pope Francis has addressed the themes of vices and virtues, reminding us that life is a spiritual battle and that we must continually flee vice, or capital sins, by encouraging the virtue that is their opposite. After addressing gluttony and lust in previous audiences, on January 31st the Holy Father focused on wrath, stating it is always bad except in the case of the indignation we experience when faced with injustice. Jesus, gentle and humble of heart, displayed holy anger when he drove the money-changers from the Temple, saying to them: “You have made my Father’s house a den of thieves” (Mt 21:12-13).*

*Pope Francis added that this kind of anger, this indignation, is even desirable and necessary, because if a person never gets angry, if he is not indignant at an injustice... “it would mean that this person is not human, much less a Christian.” We can say, for example, that Louis Even was filled with this holy indignation at injustice, this zeal for God’s interests, and that in this he is a model for us all. Here is the Holy Father’s presentation on the topic on January 31, 2024.*

Dear brothers and sisters, good morning! Today we will pause to reflect on the vice of wrath. Now we are talking about vices and virtues. Today, it is time to reflect on the vice of wrath. It is a particularly dark vice, and it is perhaps the easiest to detect from a physical point of view. The person dominated by wrath finds it difficult to hide this impulse. You can recognize it from the movements of his body, his aggressiveness, his laboured breathing, his grim and frowning expression.

In its most acute manifestation, wrath is a vice that concedes no respite. If it is born of an injustice suffered (or believed to be suffered), often it is unleashed not against the offender, but against the first unfortunate victim. There are men who withhold their rage in the workplace, showing themselves to be calm and composed, but at home they become unbearable to their wives and children. Wrath is a pervasive vice capable of depriving us of sleep and barring the way to reason and thought. Wrath is a vice that destroys human relationships. It expresses the incapacity to accept the diversity of others, especially when their life choices diverge from our own. It does not stop at the misconduct of one person, but

throws everything into the cauldron. It is the other person, the other as he or she is, the other as such, who provokes anger and resentment. One begins to detest the tone of their voice, their trivial everyday gestures, their ways of reasoning and feeling.

When the relationship arrives at this level of degeneration, lucidity is lost. Wrath makes us lose lucidity, doesn’t it? Because one of the characteristics of wrath, at times, is that sometimes it fails to mitigate with time. In these cases, even distance and silence, instead of easing the burden of mistakes, magnifies them. For this reason, the Apostle Paul – as we have heard – recommended to Christians to face up to the problem straight away, and attempt reconciliation: “Do not let the sun go down on your anger” (Eph 4:26). It is important that everything dissipates before sundown. If some misunderstanding arises during the day, and two people can no longer understand each other, perceiving themselves as far apart, the night cannot be handed over to the devil. The vice would keep us awake at night, brooding over our reasons and the unaccountable mistakes that are never ours and always the other’s. It is like that: when a person is enraged, they always, always say that the other person is the problem. They are never capable of recognizing their own defects, their own shortcomings.

In the Lord’s Prayer, Jesus makes us pray for our human relations, which are a minefield: a plane that is never in perfect equilibrium. In life, we have to deal with trespassers who are in fault with us, just as we have never loved everyone to the right measure. To some, we have not returned the love that was due to them. We are all sinners, all of us, and we all have accounts to settle. Do not forget this. We are indebted, we all have accounts to settle, and therefore we all need to learn how to forgive so as to be forgiven. Men do not stay together if they do not also practice the art of forgiveness, as far as this is humanly pos-



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sible. Wrath is countered by benevolence, openness of heart, meekness and patience.

But, on the subject of wrath, there is one last thing to be said. It is a terrible vice, it was said, that is at the origin of wars and violence. The Proem of the Iliad describes the wrath of Achilles, which will be the cause of “infinite woes”. But not everything that stems from wrath is mistaken. The ancients understood well that there exists an irascible part of us that cannot and must not be denied. The passions are to some extent unconscious: they happen, they are life experiences. We are not responsible for the onset of wrath, but always for its development. And at times, it is good for anger to be vented in the right way. If a person were never to anger, if a person did not become indignant at an injustice, if he did not feel something quivering in his gut at the oppression of

the weak, it would mean that the person was not human, much less a Christian.

Holy indignation exists, which is not wrath but an inner movement, a holy indignation. Jesus knew it several times in His life (cf. Mk 3.5): He never responded to evil with evil, but in His soul, He felt this sentiment, and in the case of the merchants in the Temple, He performed a strong and prophetic action, dictated not by wrath, but by zeal for the house of the Lord (cf. Mt 21:12-13). We must distinguish well: zeal, holy indignation, is one thing; wrath, which is bad, is another.

It is up to us, with the help of the Holy Spirit, to find the right measure for the passions. To educate them well so that they turn to good and not to evil. ❖

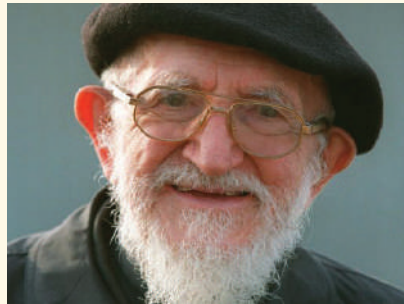
**Pope Francis**

## Never give up

MICHAEL's fight for economic justice for all is a long-term battle, full of obstacles. Even as we are tackling immense forces, we must never become discouraged nor give up. As St. Pope John Paul II wrote in his 1987 encyclical, *Sollicitudo rei socialis* (n. 30): “Anyone wishing to renounce the difficult yet noble task of improving the lot of man in his totality, and of all people, with the excuse that the struggle is difficult and that constant effort is required, or simply because of the experience of defeat and the need to begin again, that person would be betraying the Will of God the Creator.”

Abbé Pierre (1912-2007), from France, was known for his commitment to justice. Born Henri Grouès, he was a Catholic priest who in 1949 founded the Emmaus Movement, a charity dedicated to helping the homeless and people in difficulty. For more than 10 years, Abbé Pierre topped the list of the French people's most beloved personalities. Most memorable is a resounding appeal he made on the radio in February, 1954 to help the homeless during that harsh winter when men and women were dying due to a lack of shelter.

We often say that there are many ways to help our needy brothers and sisters. The Church exhorts us to feed the hungry, give drink to the thirsty,



*Abbé Pierre*

shelter the homeless, visit prisoners and the sick, etc.

Both Louis Even and Abbé Pierre's commitment to justice are inspiring examples that a single person has a great capacity to have a positive impact in the world. While Abbé Pierre was nobly tackling the consequences of pov-

erty, such as homelessness caused by a lack of money, Louis Even identified the root of the problem: a financial system that creates money in the form of debt by privately-owned banks. In turn, he presented the solution in the monetary system known as Economic Democracy.

St. Pope Paul VI wrote in his 1967 encyclical, *Populorum Progressio* (n. 75): “More than anyone else, the individual who is animated by true charity labors skillfully to discover the causes of misery, to find the means to combat it, and overcome it resolutely.”

For those who are tempted to be discouraged by the fight against injustice, here are some words of encouragement from Abbé Pierre:

I will continue to believe, even if everyone else loses hope.  
I will continue to love, even if others spread hatred.  
I will continue to build, even if others destroy.  
I will continue to speak of peace, even in the midst of war.  
I will continue to illuminate, even in the midst of darkness.  
I will continue to sow, even if others trample on the harvest.  
And I'll keep shouting, even if others are silent.  
And I will draw smiles on tearful faces.  
And I'll bring relief when the pain is seen.  
And I will bring joy where there is only sadness.  
I will invite to walk those who have decided to stop,  
And I will stretch out my arms to those who feel exhausted. ❖

# Unpayable debts bear bad fruit

## Debt-free financing through Economic Democracy

by Louis Even

**Materially speaking, which is the richest country in the world?**

Everyone would agree the world's most prosperous country is the United States of America. The United States has the best equipment, the greatest production, and can offer other nations the greatest range of products. It is the country most capable of expanding its productive capacity.

**What country has the largest national debt?**

The United States has this distinction with a national debt exceeding \$34 trillion (in 2024).

**The game is rigged**

**Is this not contradictory? How can the richest country be the country with the largest public debt?**

In all logic, this is contradictory. But with the present financial system, it is inevitable. The more a country increases its productive capacity and becomes richer, the more indebted it becomes financially.

The same applies to Canada. Compare the country's present wealth to what it was 300, 200, 100, 50 or 25 year ago. You will see that although real wealth has continuously increased over these years, the national debt has also been increasing. This is true for provincial and municipal debts as well.

**How can this be?**

In a system in which money is only issued in the form of a debt, there can be no increase in money unless it is by increasing the amount of debt. The greater the volume of production, the more money is needed not only to produce but to consume products.

**Loans and deposits**

**What do you mean by "more money is needed"?**

"More money" refers to the volume of money in circulation.

If there was \$5 billion in circulation last year, and this year there is \$6 billion, \$1 billion must have been added. The \$1 billion that did not exist last year but that now exists is \$1 billion of new money.

This \$1 billion did not materialize on its own. Money is not born spontaneously, nor does it fall out of a tree or fall from the sky as does rain or snow.

The Government, which asserts it has no money

other than that received through taxation and loans, did not create it.

Neither was this \$1 billion made by farmers, workers or industrialists. These people make agricultural and industrial products; they do not make money.

The extra \$1 billion came into being because private or public borrowers were granted loans that totalled \$1 billion. These loans were created by simple bankbook entries, that is, figures were entered by the banker to the credit of a borrower who came to the bank to obtain money (and not because a depositor brought money to the bank).

More precisely, one would have to say that loans would have totalled more than \$1 billion over the year, since loan repayments were also made during this period.

Repayments remove money out of circulation. Loans add money to circulation. The total amount of money in circulation increased by \$1 billion because the total value of loans exceeded the total value of repayments by \$1 billion.

Loans are debts that must be paid back. Repayments cancel debts. If loans exceeded repayments by \$1 billion, the debts incurred exceeded the debts paid back by the same amount.

This is how any increase in money creates an increase in debt.

**Does the total of repayments sometimes exceed the total of loans?**

Yes, for a short period of time. This occurs when banks, taken as a whole, refuse to lend money while insisting they be paid back. In this case, the money in circulation decreases, and soon a recession results. There is then less money to make purchases and pay wages. An economic crisis begins.

But the entire debt can never disappear. All debts cannot be paid back even if all the money that was put into circulation through loans were to be used. The reason is that the borrower goes into debt for an amount greater than the amount borrowed. This is due to the charging of interest on loans.

Since money enters circulation through loans, and since money disappears through repayments that are larger than the loans, this means that, as a whole, more money must be paid back than the money found in circulation. This is not mathematically possible.



## **The more a country is developed, The more indebted it is!**

This explains why the entire debt cannot be paid back and why people become increasingly indebted.

**If this is so, should the sum of all debts not be greater than it is?**

The amount of debt would be much greater if some of the debts were not cancelled rather than being repaid.

Some debts are extinguished because of bankruptcies. In such cases, debt is not paid back, or is only partially repaid, and the borrower's collateral is forfeited.

Other than bankruptcies, factories close and farms are abandoned. Misery follows for the dispossessed. This is the bitter fruit of a system that requires that more money be repaid than was created.

### **A burden that is passed onto the shoulders of others**

**Some businesses manage to pay back their loans and interest charges. Others manage to enlarge their businesses without having to borrow money from the banks. Some governments may at times decrease their public debt.**

All of this is true. Some will manage. But as a whole, they cannot. Those who succeed in finding \$106 where only \$100 was created, find the remaining \$6 in the circulation of other people's loans. The result is that the latter group of borrowers will have more trouble paying back their own loans.

The success of a few will make the cases of others more desperate.

Businessmen who finance their projects without borrowing do so with money obtained from the public by inflating prices to cover their expenses. This is called self-financing. But self-financing is not some type of automatic financing; it is financing at the expense of consumers. This results in buyers depriving themselves of necessities because inflated prices on some goods exhaust their purchasing power. This is another example of the bad fruit that results from an unnatural and unhealthy financial system.

As for governments who are able to reduce their public debt, it is because they too take from the public more money through taxes than they return into circulation through public spending. With government debt repayments, financed by taxes, the population's reduced volume of money cannot purchase available goods. The result is the same: fewer products are purchased, and goods remain unsold. There is total or temporary unemployment for many, and businesses close for failing to sell their inventory.

**The  
whole  
world is  
chained  
up in  
debts.**



A sick tree will only bear bad fruit. Shifting a burden from one shoulder to the other does not lighten the load; it only creates conflicts of which many exist today.

What occurs between indebted individuals is similar to what occurs between indebted countries. The sources of conflict between individuals are the same as those between nations, and the results are also similar.

**Can we not find a financial system that does not force us into debt at the rate at which wealth is created?**

Yes; one has been offered for several decades: Economic Democracy, or Douglas Social Credit.

Economic Democracy would not create unpayable debts since it would create money at the rate goods are produced, and remove it from circulation at the pace of consumption.

For a limited time, it is possible to consume more than is produced because of previous surpluses. It is generally impossible to do so as one cannot make a loaf of bread, a pair of boots, or a safety pin disappear unless it was first manufactured.

If money was issued according to production and cancelled following consumption, a system of perpetually increasing debt would be inconceivable.

An individual or a group of individuals could still go into debt; but as a whole, public debt would not exist. On the contrary, the increase in real wealth would be expressed by an increase in financial wealth; instead of taxes and inflated prices, individuals would receive dividends and discounts on prices.

The present system is based on a lie and on false accounting. Economic Democracy offers precise accounting: an exact financial representation of economic realities. The former can only bear bad and bitter fruit; the latter would yield an abundance of good fruit to be shared by everyone. ❖

**Louis Even**

# **Economic Democracy, or Social Credit is necessary for a healthy economy**

**Developed by Major Clifford Hugh Douglas  
and explained by Louis Even**

**by Louis Even**

Readers of this publication, MICHAEL, may be curious by the ideas expressed herein regarding economics and finance. The ideas are logical although novel. Their application to national economies would deliver hope to societies. Where did these theories originate? What is Social Credit<sup>1</sup>, a term not found in economics textbooks? Is it a fanciful concept developed by the editors of MICHAEL?

No! MICHAEL earnestly spread these ideas but did not conceive them. We believe a Social Credit monetary system would resolve most of the economic and social problems in the world today, but our publication is not the author of this system. The author and originator was a Scotsman, Clifford Hugh Douglas, born in 1879.

Major Douglas was an engineer commissioned with various projects during his career. He served as Chief Engineer and Manager for the British Westinghouse Company in India. He was the Deputy Chief Electrical Engineer for the Buenos Aires and Pacific Railway, and in England he was employed in 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. The British government had asked him to address “a certain amount of muddle” in the factory’s accounts.

Douglas never considered himself an economist, yet he proved himself to be a natural with his diagnosis of the major flaw he discovered at Farnborough, and realized it applied generally to today’s economic system. Douglas proceeded to develop a solution that became known as Economic Democracy,

and more popularly, Social Credit.

Philosophically, Douglas was a student of Aristotle, and as such considered the various functions of the economy in relation to their logical and natural ends. Means were subordinated to ends in his formulation. With an engineer’s ingenuity, he articulated elegant and efficient proposals. There is, he said, a “canon” that should not be violated; a natural law, as it were. Douglas was concerned that individual freedom and responsibility be preserved, and individual natural rights retained. Institutions of every nature, whether political, economic or social, must serve the individual and not dominate or control him, he believed; systems must not restrict freedom.

These principles are not considered in the current economic system which operates as a monopoly. Douglas’ Three Proposals would put financial credit at the service of the population. Ultimately, if gradually, free association would ensure the supply of goods and services to respond to a population’s needs. The individual would have restored to him or her the freedom to accept or

refuse each undertaking that was presented.

The money and credit monopolists immediately recognized in Douglas’ proposals a threat to their privileged position. Determined to maintain their control, even though it was harmful to society, the financial elite used their powerful influence over governments, institutions and the channels of communication to boycott and malign Douglas’ teachings. First, it was a conspiracy of silence followed by a misrepresentation of Douglas’ theories. After, they threw the public into confusion by denigrating the term Social Credit. Finally, they pushed ambitious people to launch a political party.

But Douglas had a written legacy and developed a following in several countries, including Canada. As a result, his teachings continue to be advanced. Governments have had to concede the veracity of



**Clifford Hugh Douglas  
1879-1952**

<sup>1</sup> Social Credit can also be called Social Money, or Economic Democracy to ensure there is no confusion with China’s ‘social credit’ system. China’s system is the opposite of Douglas’ and Louis Even’s formulation.



**Douglas found defects in the workings of the financial system. He developed principles to rehabilitate capitalism so that it would be a servant of the people and society alike. Marxism and Fabian Socialism are tyrannical forms of managing economies and populations, and cannot compete with Social Credit.**



several of his assertions. For instance, the gold standard as a basis for the volume of money is no longer considered viable. Another abandoned sacred cow is the “balanced budget”. Orthodox economists advanced this idea as if it was a matter of life and death, but if governments did not have recourse to deficit spending, economic life would be choked in the current system.

When governments are in trouble, they borrow from Douglas’ teaching but marinate the principles in the stew of the extant financial system, such as in the case of balanced budgets and the head chef, John Maynard Keynes. Consider that the creation of community assets, such as infrastructure and public projects, results in public debt: a distortion of reality as schools, hospitals and roads are public assets! Students of Douglas’ teachings must acknowledge reality, and not simply accept that a proposal for social security measures is a step toward a Social Credit economy.

**A tranquilizer may relieve suffering but it does not cure pain. This is true for the current financial system: there may be medicines to relieve an ache or strain in the system but the sickness remains. Instead, we must insist on a Social Credit economy.**

In 1917, at Farnborough Aircraft Factory, Douglas determined the problem with the economic system and established by his Three Proposals how the proper ends of an economy could be met. His first writings were published in 1918 in the form of articles in various journals and in the economic sections of newspapers. In 1919, his book, *Economic Democracy*, was published. Other books and pamphlets followed and he had lecture tours in England, Australia, Japan, Sweden, and Canada. Douglas died on September 29, 1952.

## Credit

Douglas exposed the defects of the present capitalist system and flaws inherent in the bookkeeping of the price system (even when the bookkeeping was accurate). He recognized that ends and means in the realm of economics were inverted, and illustrated that these various defects interfered with the good functioning of the economy and society. He indicated that capitalism could be rehabilitated to make it a servant of individuals and society alike in a system that would liberate all, as opposed to the popular models of Fabian and Marxist socialism. Social Credit would make these tyrannical schemes pathetic contenders.

This article will cite some of the discoveries that brought Douglas to the Social Credit proposals.

The first concerned credit. He had been routinely stymied from completing engineering projects due to a lack of financial credit. These projects were needed by the population and were physically possible to complete (i.e. manpower and materials were in ample supply) but were halted simply because money was lacking. Herein, money assumed magical proportions. Its absence or presence affected society and peoples’ lives, almost as if it were a natural phenomenon, like weather or gravity.

**Douglas soon realized that virtually all the money upon which economic life depended is only entries in bank ledgers credited to borrowers. These credits circulated via cheques and transfers with sums moving from one account to another. Why must society accept a restricted supply of these credits, when they are necessary to mobilize a productive capacity that exists to meet the population’s real needs?**

Not long afterwards, Douglas determined that the true basis of all money, whether coins, cash or

► cheques, is a nation's productive capacity. The gold standard, for instance, as the basis of the money supply, does not make sense. When someone wants to bake bread, he does not pan for gold but rather cultivates the earth and sows wheat.

**Today, productive capacity is almost limitless. Why should financial credit be restricted? It is repugnant that the populations' needs are unmet when everything exists to meet these needs except for the supply of money.**

### **A real social capital**

Modern productive capacity is huge largely because of mechanization rather than due to the efforts of human labour. Machines are the largest factor in production, especially during the last two centuries when steam power and the internal combustion engine replaced workers and animal power. We are now entering the era of automation. (Editor's note: Since Mr. Even wrote this article, we have entered the computer age, robotics, and so on.)

But this succession of inventions and technical improvements could never have occurred without what we can think of as life in an ordered society. In such a society, we have a division of labour, specialization, research and the transmission of knowledge. No one human being 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 of these assets, and they must all benefit equally from them. To limit financial benefits (wages, profits, dividends) only to investors and workers is an injustice to the rest of society.

### **A Social Dividend to all**

Douglas proposed that a financial Dividend be issued to every citizen, whether the person was employed in production or not. The Dividend would provide purchasing power to everyone, particularly because human labour is a small factor in production relative to the cultural inheritance of progress. Purchasing power must be made up of Dividends to all, and not only to salaries for the employed. Douglas explained in the 3rd of his proposals: "The distribution of consumer money to individuals shall be progressively less dependent upon employment. That is to say that the dividend shall progressively displace the wage and salary, as productive capacity increases per man-hour." How is this explained? The simple reason is that the increase is the fruit of progress rather than the fruit of greater efforts by workers.

**There is a logic that clashes head-on with the expectation that purchasing power must be reserved for workers. Nor is the answer in increased wages as a reward for human effort, since human effort diminishes in duration and intensity because of progress.**

**When financial credit is based on productive capacity, and productive capacity is due in large part to technological advances passed from one generation to the next, we can conclude that every member of society must be recognized as a capitalist.**

This publication frequently comments on issuing a Social Credit Dividend to all. Douglas was inspired by reality. He studied the economic situation, drew conclusions and developed solutions. The process was logical, and his conclusions respected the dignity of the human person. Even as a professed Anglican, Douglas respected Catholicism, and although his proposals do not refer to the Social Doctrine of the Church, it is apparent that establishing a Social Credit economy would best allow the embodiment of the Church's social teachings.



**Louis Even (1885-1974)  
founder of MICHAEL**

**Private property has a social function, particularly in economies in which ownership of the means of production is concentrated in fewer and fewer hands. Only 8 out of 20 people receive an income through employment. A Social Dividend,**

**distributed to each individual in the nation, would provide everyone a slice of the pie of private enterprise.**

A Social Credit economy would establish the bedrock for a just and humane economy and society based on Christian principles. Pope Pius XI explained in his encyclical letter, *Quadragesimo Anno*, that capitalism had been vitiated by an elite of international financiers.

### **A fundamental right**

Pius XII, in a radio broadcast on Pentecost Sunday, on June 1, 1941 said the following:

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

**"Every man indeed, as a reason-gifted being, has, from nature, the fundamental right to make use of the material goods of the earth, though it is reserved to human will and the juridical forms of the peoples to regulate, with more detail, the practical realization of that right."**

Douglas did not refer to papal sources, but his work brought him to similar conclusions. Each per-



*Most economists think in terms of money. Douglas, trained as an engineer, thought rather in terms of realities. Money is the symbol that should reflect reality. The human person comes before money.*



son is entitled to a share in the material goods that a nation's economy can provide. The Dividend, issued to each citizen to ensure the basic necessities of life, is an apt "juridical form".

The Dividend is not conditional. It harms no one. Consider the alternative to a Social Credit economy: governments imposing every manner of taxation on the population to cope with the festering wounds of the present system.

### Prices

Douglas wrote that any financial reform that ignored the issue of prices was doomed to fail. Would reforms that increased consumers' revenue be beneficial if prices also increased?

Purchasing power has two components: money in consumers' pockets and retailers' prices. The ratio between these two is important with 1 as the ideal, wherein Means of Payment and prices are equivalent. Douglas' 1st proposal reads: "The cash credits of the population of any country shall at any moment

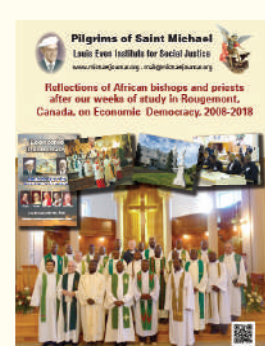
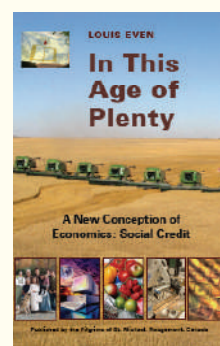
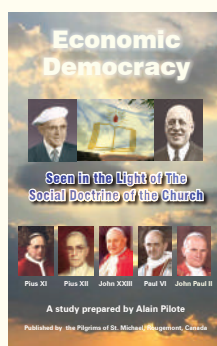
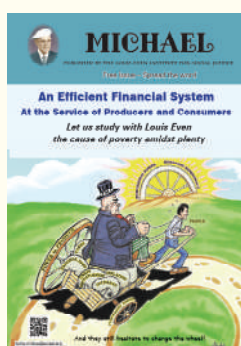
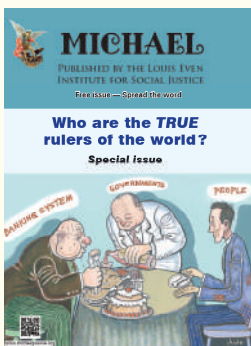
be collectively equal to the collective cash prices for consumable goods for sale in that country, and such cash credits shall be cancelled on the purchase of goods for consumption."

Before Douglas' formulation, orthodox economists, parroting Say's Law, said: "Sir, it is so, and it has always been the case; the price of any good is the sum of the money spent during its production, so the total amount of the money distributed to the consumers is always equal to the total of the prices." Economists have been saying that for over a century, but facts have shown the contrary for just as long.

Conventional economists do not bother with facts; they only repeat axioms. To the contrary, Douglas reviewed the facts and then applied reason to construct an explanation. He sought a way to correct what was correctable. Douglas conceived a technique to prevent inflation, which was caused by price increases called the Compensated Discount. This will be the topic of a future article.. ❖

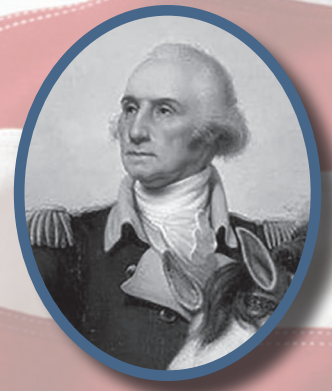
*Louis Even*

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# The extraordinary Vision given to George Washington



**What Happened that Winter at Valley Forge?** was first published in the last edition of the Michael magazine in 2020 and was written by Anne Marie Jacques. We've added some additional thoughts to the original article in the form of footnotes.

Considering historical events in the U.S. in the past centuries, this writer believes that George Washington's visions of a "Beautiful Lady" were indeed Our Blessed Mother and that she was predicting coming events in this country.

Balkanization is a very old and infamous ruse. The appearance of disunity can be engineered and differences among a harmonious but diverse people can be exaggerated. Such deliberate manipulation fosters a disingenuous sense of isolation, chaos and confusion necessary to pave the way for the institution of a totalitarian, atheistic, One World Government as planned by the United Nation's Agenda 2030 and the World Economic Forum's Great Reset.

There are two diametrically opposed groups in the U.S.: a small cadre of powerful, well-funded and well-organized globalists and the overwhelming majority who are American patriots. You will recall that America, united under one flag, one currency, and one language defeated the threat of worldwide totalitarianism in the 1930s and 1940s. The unelected Deep State and their minions in the radical left know very well that our United States can defeat tyranny again! Will we avoid God's wrath in His staying of the third peril? What needs to happen for Americans to realise we must reunite as a nation against the globalist forces that will be arrayed against the American way of life?

May we all now consecrate ourselves to the Immaculate Heart of Mary, repent and offer reparation for our personal sins, and be faithful to the Gospel.

Ann Marie Ziniti  
Stephen P. Ziniti, CFP

## What Happened that Winter at Valley Forge?

by Anne Marie Jacques

The winter at Valley Forge in 1777 was a brutal experience for General George Washington and his Continental army. The soldiers endured not only the bitter cold but also disease and hunger. Many deserted, and by the following March more than 2,500 had died. By this point, the Continental army had already suffered several significant defeats. The British army was encamped only 18 miles away, in relatively comfortable Philadelphia, preparing to wipe out the remaining Continentals as soon as the weather allowed them to mount an attack.

General Washington used that time at Valley Forge to plan his military strategies, get his troops back in order and ready for any impending enemy encounters



Valley Forge, 1777

and, of course, to pray. The American forces up until then had fought fiercely and bravely to gain independence from corrupt British rule. They now felt very much alone and increasingly desperate. It is said that at one point General Washington knelt in the snow before his weary, starving, pitiful army and, with tears streaming down his cheeks, prayed to God for blessings upon his dedicated and suffering men.

Recorded in the Library of Congress, and first published in 1861 (we find it again in the National Tribune, Washington, D. C., December 1880) is the eyewitness account by colleague Anthony Sherman of Washington's vision of a "Beautiful Lady".



From the Library of Congress  
The National Tribune, 1880





General Washington with his men at Valley Forge, 1777

## The Account of Washington's Vision

I want to tell you about an incident in Washington's life. From the opening of the American Revolution, we experienced all phases of fortune, now good, now ill, one time victorious and another time conquered. The darkest period we had, I think, was when Washington, after several reverses, retreated to Valley Forge where he resolved to pass the winter of 1777. Ah! I often saw tears course down our dear commander's care-worn cheeks as he would be conversing with confidential officers about the condition of his poor soldiers. You have doubtless heard the story of Washington going to the thicket to pray. It was not only true, but he often used to pray in secret for aid and comfort from God, the interposition of whose Divine Providence brought us safely through the darkest days of tribulation.

One day – I remember it well – the chilly wind whistled through the leafless trees, though the sky was cloudless, and the sun shone brightly. He remained in his quarters nearly all afternoon, alone. When he came out, I noticed that his face was a shade paler than usual, and there seemed to be something on his mind of more than ordinary importance. Returning just after dark, he dispatched an orderly to the quarters of another officer, who was presently in attendance.

After a preliminary conversation of about half an hour, Washington, gazing upon us with that strange look of dignity, which he alone could command, said, "I do not know whether it is owing to the anxiety of my mind, but this afternoon, as I was sitting at this table engaged in preparing a dispatch, something disturbed me. Looking up, I saw, standing opposite me, a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire

the purpose of her presence. A second, third, even a fourth time did I repeat my question but received no answer from my mysterious visitor – except a slight raising of her eyes. By this time, I felt strange sensations spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become useless. Even though it had become paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily at my unknown visitor. Gradually, the surrounding atmosphere filled with sensation, and grew luminous. Everything about me seemed to rarify, the mysterious visitor, herself, becoming more airy and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensation which I have sometimes imagined accompanies dissolution. I did not think, I did not reason, I did not move. All, alike, were impossible. I was conscious only of gazing fixedly at my companion. Presently, I heard a voice say: 'Son of the Republic, look and learn!'



Washington going to the thicket to pray

"At the same time, my visitor extended her arm eastward. I looked and beheld a heavy white vapor rising at some distance, fold upon fold. This gradually dissipated, and I watched before me lay spread out, in one vast plain, all the countries of the world: Europe, Asia, Africa, and America, the billows of the Atlantic Ocean, and between America and Asia lay the Pacific. 'Son of the Republic, look and learn.'<sup>1</sup>

<sup>1</sup> This initial picture is a very broad view of the world at that time, indicating that what follows will be a very wide scoped, prophetic vision of the birth, progress and destiny of America. Washington's vision was in Valley Forge Pennsylvania in 1777.

—Ann and Steve Ziniti ▶



*"Remember,  
ye are  
brethren."*

"At that moment I beheld a dark shadowy being, standing, or rather floating, in mid-air between Europe and America. Dipping water out of the ocean with his right hand, he cast it upon America, while that in his left hand went upon the European countries. Immediately, a cloud arose from these countries and joined in mid-ocean. For a while it remained stationary, and then it moved slowly westward until it enveloped America in its folds. Sharp flashes of lightning gleamed through at intervals, and I heard the smothered groans of the American people. A second time the angel dipped water from the ocean and sprinkled it as before. The dark cloud was then drawn back to the ocean in whose heaving bellows it sank from view. A third time I heard the mysterious voice say: '*Son of the Republic, look and learn.*'<sup>2</sup>

"I cast my eyes upon America and beheld villages, towns, and cities springing up, one after another, until the whole land from the Atlantic to the Pacific was dotted with them. Again, I heard the voice say: '*Son of the Republic, the end of the century comes. Look and learn.*'<sup>3</sup>

"And with this, the dark, shadowy angel turned its face southward, and from Africa an ill-omened specter approached our land. It flitted slowly over every town and city of the land. The inhabitants presently set themselves in battle array against each other. As I continued to look, I saw the bright angel – on whose brow rested a crown of light, on which was traced the word UNION place an American flag between the di-

2 This could mean from the discovery of America, the seeds of revolution of the American colonists were slowly being sowed, as resistance to corrupt British rule and its controlled currency, gradually increased until the Revolutionary War broke out.

—Ann and Steve Ziniti

3 After the Revolutionary War succeeded in freeing the Colonies from British rule, our country expanded from the Atlantic to the Pacific during the next 100 years.

—Ann and Steve Ziniti

vided nations and say, '*Remember, ye are brethren.*'

"Instantly, the inhabitants, casting from them weapons, became friends once more and united around the National Standard.<sup>4</sup>

Again, I heard the voice of my most beautiful and mysterious visitor say: '*Son of the Republic, look and learn.*'

"At this, the dark, shadowy angel placed a trumpet to his mouth and blew three distinct blasts. Taking water from the ocean, he sprinkled it upon Europe, Asia, and Africa. Then my eyes beheld a fearful scene. From each of these countries arose dark black clouds that were soon joined into one. Throughout this mass there gleamed a bright red light by which I saw hordes

4 The ill-omened specter from Africa could mean the capture and enslavement of Africans brought to America, affecting all towns and cities, pitting the southern slave states against the northern free states, eventually resulting in the Civil War. After the War ends, we reunite as American brethren, and our country comes together again under one flag, as the end of the century comes (1877). This was very likely the second, and worst, peril. The worst is behind us, and we've come through it with the resulting national social, political and cultural progress, realizing that in unity there is strength as a nation of united states—united in heart, mind, body, and national soul! This gives us renewed hope in facing and defeating the third peril. Did we delay the third peril as reluctant, but successful participants in WW I and WW II? We were one nation undivided after WW II, when Americans were relatively virtuous and God-fearing. We came close to WW III in the Cuban Missile Crisis (1962), but JFK was assassinated in 1963. There was an assassination attempt on then President Ronald Reagan in 1981, but the Berlin Wall came down in 1989 during his presidency. The worst is behind us, and we've come through it with national, social, political, spiritual, and cultural progress, realizing that in unity there is strength as a nation of interdependent states, united in heart, mind, body, and national soul.

—Ann and Steve Ziniti ▶



of armed men, who, moving with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of cloud. And I saw these vast armies devastate the whole country and burn the villages, towns, and cities that I saw springing up. As my ears listened to the thundering of the cannon, the clashing of the swords, and the shouts and cries of millions in mortal combat, I again heard the mysterious voice say: *'Son of the Republic, look and learn.'*<sup>5</sup>

"When the voice had ceased, the dark shadowy angel placed his trumpet once more to his mouth, and blew a long powerful blast. Instantly a light, as if a thousand suns, shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment I saw the angel upon whose head still shone the word, UNION, and who bore our national flag on one hand, and a sword in the other, descend from Heaven attended by legions of bright spirits. These immediately joined the inhabitants of America, who, I perceived, were well nigh overcome, but who, immediately taking courage again, closed up their broken ranks and renewed the battle. Again, amid the fearful noise of the conflict, I heard the mysterious voice saying, *'Son of the Republic, look and learn.'*<sup>6</sup>

5 From 1977? Europe, parts of Asia and now Africa, have been moving towards socialism, the necessary step preceding communism. Although not a third World War, three continents join forces (three distinct blasts) against America with China (a dark red light) in attacking America by land and sea. These armies devastate American cities, towns, and villages. How do they come by land? Through Canada and/or Mexico? Are these neighboring countries complicit with the invaders?

—Ann and Steve Ziniti

6 It seems that once our nation has been almost crushed by the third peril, God intervenes with legions of bright spirits who join our beleaguered inhabitants. We are renewed in courage, close our broken ranks, and continue to fight. Are these bright spirits angels in the form of humans, or angels that only we see? Do our enemies see them, too, as spirits, or as humans?

—Ann and Steve Ziniti



This image was designed by Bohdan Kozak at R. Graphics

"As the voice ceased, the bright angel, for the last time, dipped water from the ocean and sprinkled it upon America. Instantly, the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious. Once more, I beheld villages, towns, and cities springing up where I had seen them before — while the bright angel, planting the azure standard he had brought in the middle of them, cried in a loud voice: *'While the stars remain and the heavens send down dew upon the earth, so long shall the Union last.'* "And taking from her angelic brow the crown on which was blazoned the word UNION, she placed it upon the National Standard while people, kneeling down, said *'Amen'*.<sup>7</sup>

The scene instantly began to fade away, and I saw nothing but the rising, curling vapor I had first beheld. This also disappeared, and I found myself once more gazing upon the mysterious beautiful visitor, who said: *'Son of the Republic, what you have seen is thus: three great perils will come upon the Republic. The most fearful is the third, but the whole world united shall not prevail upon her. Let every child of the Republic learn to live for God,*

*His land, and the Union.'*<sup>8</sup>

7 Americans win the conflict, rebuild cities, towns, and villages again, under one flag, as the angel says, "While the stars remain and the heavens send down dew upon the earth, so long shall the Republic last." All Americans kneel, thanking God for His intervention in defeating the third peril, and return to worship the one true God. We know that America is protected by God through the intercession of His mother, Mary, and that our nation is a beacon of God's light, as we've always known.

—Ann and Steve Ziniti

8 The Blessed Virgin's last words to Washington very broadly and conceptually interprets the three significant perils to our country, in very broad time frames, with no time frame mentioned for the third peril. Can her words, "the end of the century cometh" be "the end of a century cometh," which makes historical sense? She reassures us that our country will prevail, but only after "every child of the Republic learns to live for his God, his land and the Union." Can we avoid the third peril by turning from the gods of money, material, power, and entertainment? Is Mary's foretelling of the third peril a foregone

"With those words the vision vanished, and I started from my seat and felt that I had seen a vision wherein had been shown to me the birth, progress and destiny of the United States. In union she will have her strength, in disunion her destruction."<sup>9</sup>

Such, my friend, were the very words I heard from Washington's own lips. America will do well to profit by them.

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*Were these visions of Our Lady? Was it her revealing to George Washington her love and intercession for America at different stages in the nation's development and history?*

*It is important to realize that from its very foundation, Our Lady has had a great love for America and its people and has been leading them. The first bishop of the original thirteen colonies and close friend of General Washington, Bishop John Carroll, consecrated the United States of America to the Immaculate Conception in 1792. Recently, this consecration was renewed by all the bishops of the United States on May 1, 2020.*

*May we have at heart the role we each need to play in asking for Our Lady's intercession for America. Through our own personal consecration to her, and in reparation for the sins of America, may she lead us to holiness. The Book of Genesis 3:15, speaks of Our Lady who will "crush the serpent's head". At Fatima, Our Lady promised that "at the end My Immaculate Heart will triumph." May we always live up to her desires for us, as Patroness of our land. ❖*

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conclusion? Is it God's final word? Has it been delayed? The town of Nineveh was spared God's wrath when "they proclaimed a fast, and all of them, great and small, put on sackcloth" (Jonah 3:5) to indicate the sincerity of their repentance. They also changed their way of living and "turned from their evil way," (Jonah 3:10) because of God's warning through Jonah. But that was not what happened when God did not spare the cities of Sodom and Gomorrah when He could not find in the cities at least ten good men (Genesis 18:16-33). It's noteworthy to remember that in the horrific years of the Civil War, President Lincoln not only spent time in fervent prayer, but also called the country to join him. In 1861, he proclaimed a "day of humiliation, prayer and fasting." And he did so again in 1863, stating "it is the duty of nations as well as of men to own their dependence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon." In 1865, he was also assassinated..

—Ann and Steve Ziniti

9 Washington's clarion conclusion was that we have strength in union, and destruction in disunion.

—Ann and Steve Ziniti

villages, towns, and cities that I saw springing up. As my ears listened to the thundering of the cannon, the



**MOST HOLY TRINITY, FATHER, SON, and HOLY SPIRIT**

*In union with the Blessed Virgin Mary, we adore Your majesty and acknowledge Your supreme eternal dominion and authority.*

*Most Holy Trinity, we place the United States of America into the hands of Mary Immaculate in order that she may present the country to You.*

*Through the intercession of Mary, have mercy on the Catholic Church in the United States of America.*

*Have mercy on our President and on all the officers of our government.*

*Protect family life in our nation.*

*Grant the precious gift of many vocations to the priesthood and religious life.*

*Have mercy on the sick, the poor, the tempted, and all who are in need.*

*Mary Immaculate Virgin, Our Mother, Patroness of our land, we honor you and ask your maternal protection and care for us.*

*Obtain for us the graces we need to live and die according to the Will of your Divine Son. Amen*

Act of Consecration for the United States, [www.nationalshrine.org](http://www.nationalshrine.org)



# Saint Marie of the Incarnation

## Mother of the Canadian Church

*Among the saints and blessed of Canada who helped found the Catholic Church in the country, two figures stand out: Most Rev. François de Laval, the first bishop of Quebec and North America, and Marie of the Incarnation, wife, housewife, entrepreneur and Ursuline nun. Both were beatified in 1980 by Saint John Paul II and canonised by Pope Francis in 2014.*

*If we think that conditions are difficult for the Catholic Church today, let's consider that circumstances were at least as difficult for the first founders of the Canadian colony arriving in Canada from France. They had everything to build but rose to the challenge, thanks to their courage and boundless trust in God's help. God did not fail them. The early Church can still be an example to us because God is always at work ready to help us if we pray and ask Him. Here is a summary of Saint Marie of the Incarnation's life whom French Bishop Bossuet called 'Thérèse of the New World' because of her mystical life, as published in the October, 2023 Saint Joseph de Clairval Abbey newsletter ([www.clairval.com](http://www.clairval.com)):*

### **by Dom Jean-Bernard Marie Borie, Abbot**

In the bleak and lonely wilds of French Canada, during the reign of Louis XIV, a nun shared this childhood memory dating back to her eighth year: "One night, while I was sleeping, it seemed to me that I was in a schoolyard... Suddenly, the heavens opened and Our Lord emerged from them, and came to me! When Jesus came close, I held out my arms to embrace Him... Then Jesus gave me an affectionate embrace and said to me: **'Will you be Mine?'**—'Yes!', I answered..." This "yes" to God was the key to her entire existence; it was a "yes" that Saint Marie of the Incarnation never ceased to repeat on every occasion, both in joy and in adversity. She has been called "the mother of the Catholic Church in Canada."

Marie was born on October 18, 1599 in Tours, to Florent Guyart, a master baker, and his wife Jeanne Michelet. She was the fourth of a family of seven. The Guyarts provided their children with a deeply Christian upbringing and a solid education. Marie used to help her father at his ovens, well enough to learn the rudiments of the trade and how to run a



*"Will you be Mine?"*

business; she also attended the local school.

Marie was drawn to the divine realities when she was still very young, devising her own form of "meditation": she would talk at length about her "little affairs" with the good Lord. From an early age, her rich personality revealed a remarkable balance, designed for both mystical experiences and practical accomplishments. When she was about fourteen, Marie expressed her attraction to the religious life. Judging by her cheerful and pleasant disposition, however, her parents thought she was destined for marriage: although very pious, the young girl read novels and put on a good face to the world. In 1617, Claude Martin, a master silk worker who ran a silk factory, asked her to marry him. Marie, who was about to

turn eighteen, dared not resist her parents, and allowed herself to be betrothed to the young man. But she promised God that if one day she became a widow, she would devote herself entirely to Him. In October, at the foot of the altar, she received from God's hands the husband she had been destined to marry.

Her son and first biographer, Dom Claude Martin, later wrote of his mother: "Seeing her husband as holding God's place, she paid him all the respect and service she could; she loved him not only because he had fine qualities of body and mind, but even more because God obliged her to do so." Marie was faced with domestic problems caused by a jealous mother-in-law and financial troubles that led to the bankruptcy of her husband's business: "God," she wrote, "wanted to prepare my soul for His graces and to purify it in tribulation." She had a strong desire for perfection. Despite being a model of devotion to her husband, she experienced the tension described by Saint Paul: An unmarried man is anxious about the things of the Lord, how he may please the Lord. But a married man is anxious about the things of the world, how he may please his wife, and he is divided (1 Cor 7:32-33).

According to her biographer, Marie had a burning zeal to spread the fear and love of God in her home and in the workshop, and "to close off all the channels through which sin could penetrate." Her charity and the thoughtfulness of her personal attentions en-

► deared her to her employees. She would discretely insist that they go to confession often. And because she possessed talent, discretion and ease of expression, what she said was understood and received. In her every act, the Word of God remained present in her mind: "Having meditated on the Psalms, I was constantly reminded of passages from them, which I used whenever I encountered others... As I went about my business, I commended myself to God with this aspiration that was so familiar to me: 'In You, O Lord, have I set my hope; may I never be put to shame' (Ps 30:2)."

In April 1619, at the age of nineteen, Marie gave birth to a son, named Claude after his father. Six months later, the latter died, no doubt because of the distress caused by the bankruptcy of his silk business. A widow at the age of twenty, it was up to Marie to wind up her husband's affairs. She must settle court cases, satisfy customers and debtors, and plan for the future. "All these crosses," she later said, "were naturally greater than a person of my age and sex, of my capabilities and limited experience, could have borne. But the excess of divine goodness put in my mind and in my heart a fortitude and a courage that allowed me to endure everything. My strength was founded on these holy words: 'I am with those who are in tribulation' (cf. Ps 90:15)... In this way, I was able to accomplish everything I undertook."

### An irresistible force

Marie withdrew to her father's house, and her desire to enter a convent resurfaced with a vengeance. But the pitiful state of her business affairs and her infant son prevented her from leaving the world. Many suitors came forward; she was urged to remarry to restore her finances. After some hesitation, however, she decided to follow her inclination towards solitude, and took a vow of chastity. She began to read spiritual books and to converse intimately with God. Suddenly, the Lord burst into her life. She herself recounts the mystical experience that led to what she calls her "conversion". One morning, as she was going to look after her affairs, an irresistible force swept over her and stopped her in the middle of the street. In an instant, the eyes of her mind were opened and all her faults and imperfections were shown to her with a "clarity more certain than any certainty." At the same moment, she saw herself immersed in the redeeming Blood of the Son of God. She confessed to the first priest she found in the chapel of the Feuillants, and returned, so powerfully transformed that she no longer recognized herself.

Marie yearned for a life of seclusion, but in 1621 her sister Claude, who was married to Paul Buisson, a merchant, invited her to live with her. She accepted the offer in order to support herself and her son, but was determined to lead a life of self-sacrifice and service. At first, she positioned herself as a "servant of



*The ecstasy of Marie of the Incarnation, by Mother Sainte-Ursule, according to Enrico Bottoni, circa 1890*

servants", taking on the most unrewarding and tiring tasks in the household. By turns cook, chambermaid and nurse, she took her meals with around thirty "rouliers" (laborers) to prevent them from blaspheming, and looked after them like a mother when they were unwell. However, that same year, mystical graces led her to a closer union with Christ. Already bound to God by the vow of chastity, she also took the vows of poverty and obedience.

However, her talents as an administrator became apparent; by 1625, Paul Buisson put her in charge of his river transport business. Marie was plunged into a "business hassle", having to speak to a large number of customers on the quays of the Loire. However, she was also experiencing "an interior paradise" and receiving ineffable revelations about the mystery of the Holy Trinity. She was twenty-seven and her son Claude was eight. He was a frail, shy little boy, whom his mother was gently preparing for their final separation. Under the guidance of Dom Raymond de Saint-Bernard, a "Feuillant" monk (a Cistercian), Marie Martin patiently waited for God's ways to become clearer. She chose the Ursulines because a secret voice told her that God wanted her there. The Order of Saint Ursula was founded in November 1535 in Brescia, Lombardy, by Saint Angela Merici (1474-1540). The Ursulines first arrived in France in 1608; as cloistered nuns, they devoted themselves



mainly to the education of girls, as well as caring for the sick and needy.

### **“Give me my mother back!”**

Marie Martin was to be admitted to the Ursulines in Tours on January 25, 1631. On January 11, her eleven-year-old son Claude ran away, aboard a boat sailing up the Loire. After three days of frantic searching, he was found wandering in the port of Blois. Marie entrusted him to the care of her sister, and entered the novitiate on the appointed day. She later confessed that hearing his cries and screams had made her feel as if her heart had been ripped out. Over the next few days, the poor child besieged the monastery, succeeding several times in breaking into the enclosure. One day, he arrived with a group of schoolchildren who shouted at the nuns. Amid all the noise, Marie heard her son’s voice crying out: “Give me my mother back!”

How could this loving, Christian mother “abandon” her child? In human terms, such an act seems impossible to explain. However, Marie’s decision had been endorsed, after careful consideration, by her spiritual director and by the Bishop of Tours, Bertrand d’Eschaux. The Lord Jesus is emphatic about the demanding nature of his call, as we read in Saint Luke: If any one comes to me without hating his father and mother, wife and children, brothers and sisters, and even his own life, he cannot be my disciple (Lk 14:26). The verb “to hate” here translates a Hebrewism that means “to put behind”. The call to follow Christ “first” is a direct consequence of the primacy of God and the kingdom of heaven over all other affections, even those that are the most legitimate. The Church, in her wisdom, has set just limits to this radicality by preventing those with “responsibility for souls” from abandoning those entrusted to them to enter a religious order. But in this case, Marie did not leave Claude without support: she had provided for everything he would need for his education and his future. Claude would go on to brilliant studies with the Jesuits and, one day, freely decide to give himself entirely to God in the monastic life.

Marie Martin, now Sister Marie of the Incarnation (not to be confused with Madame Acarie, a Carmelite nun who bore the same religious name), made her religious vows in 1633. She soon became submistress of novices and teacher of Christian doctrine, yet she was secretly convinced that the Tours monastery was for her no more than a stopping place. Little by little, her apostolic vocation took shape. In a dream, God led her through a vast country “full of thick fog”. Later, the Lord expressly told her: **“This is Canada that I showed you; I want you to go there and build a house for Jesus and Mary.”**

The Relations des Jésuites gave Sister Marie information about the missions in “New France”.

Father Poncet introduced her to Marie-Madeleine de La Peltrie, a wealthy widow who wanted to devote herself to evangelizing native Amerindian girls. In human terms, the undertaking sounded like sheer madness: how to imagine a group of feeble women setting sail on an ocean infested with pitfalls and pirates? There were many objections to the scheme. Bishop d’Eschaux initially turned a deaf ear, but in the end, he recognized that God’s will was at work in this undertaking. After resolving a thousand difficulties, Marie of the Incarnation, accompanied by Madame de La Peltrie, who was financing the foundation, and two Ursulines, set sail for the New World on May 4, 1639 on the Saint-Joseph. During the crossing, the ship almost collided with an iceberg. The travelers reached Quebec City on the 1st of August.



*Arrival of the first Ursulines in Quebec City*

### **An active mystic**

The French settlement of Canada had only really begun some thirty years earlier with the founding of Quebec by Champlain. Development was slow because of the lack of settlers—in 1640, there were fewer than 3,000—and general insecurity. The town was surrounded by fortifications, initially made of wood; non-hostile Indians, mainly the Hurons, were allowed to enter, in contrast to the English forts, and thus contacts and relations were established. Attacks by the Iroquois (another indigenous tribe in the region), at the instigation of the English, were relatively common, obliging the French to exercise great caution.

Mother Marie of the Incarnation soon felt fulfilled by the fervor she saw in the young Church in Canada. She was very happy to take part in the Mission, although she had to admit that daily life was extremely tough. As soon as she arrived, she proved her talents as a “businesswoman”. She settled into a makeshift house in the lower town, which she nicknamed her “Louvre”. To keep out the cold, bedding had to be arranged in trunks lined with serge. In 1642, the

▶ group moved into a beautiful stone monastery that was three storeys high, 30 meters long and 9 meters wide: truly a marvel by local standards. But on the night of December 31, 1650, a fire destroyed the residence, which had been the fruit of immense sacrifice.

Undaunted, the foundress once again began to build. She succeeded, relying on divine help, her own energy and ingenuity, and collected alms. Marie of the Incarnation was truly an “active mystic”. She grew a garden, ran a farm and ordered wells to be dug. Governors, stewards and leading figures in the colony consulted her about temporal affairs. She put her talents as a leader at the service of souls. The Jesuits were her spiritual directors; she accompanied them in spirit even on their expeditions to the Indians, during which eight of them, almost all of whom the Ursuline knew personally, died as martyrs between 1642 and 1649; they were canonized in 1930.

The Ursulines came to Canada mainly to educate girls. From the day after their arrival in Quebec City, they received all the young French girls to teach them piety and good morals. At first, the Ursulines took in eighteen to twenty paying boarders. Over the years, the number of boarders grew and the workload became heavy. “If it weren’t for the Ursulines,” Mother Marie wrote, “the young girls would be in constant danger for their salvation”: left to their own devices in the harsh world of the colonists, they were at risk of being perverted. Before she died, the foundress had the consolation of giving the religious habit to several Canadian-born girls who had come to continue her work.

But Marie of the Incarnation always reserved her best for the little Amerindian girls. She welcomed them with open arms, and did her utmost to understand them, catechize them and make them happy. To all the nuns, she recommended that they offer “greetings and little words of affection” to the native pupils. She often called them “my heart’s delight” and “the most beautiful jewels” in her crown. She admitted, however, that it was “almost impossible” to get them to adopt the French culture and way of life; you cannot go from the wild life of children in the woods to the polished customs of the Great Cen-

tury of Louis XIV in just a few months.

### “Courage, holy daughters!”

Mother Marie’s apostolate with the adult Amerindians was also very intense. She admired the simple faith of these neophytes, and being present at their Baptism in the Ursuline chapel was one of her greatest joys. When she was over forty, with the help of the Jesuits, she began to study the Indian languages, mastering them to the point of writing a French-Algonquin dictionary and an Iroquois dictionary and catechism. After the fire of 1650, the Hurons feared losing Marie of the Incarnation and her companions. Chief Taiearonk spoke to them in these moving words: “Courage, holy daughters, do not let

yourself be overcome by the love of your parents, and show today that the affection you have for the poor savages is a heavenly charity stronger than the bonds of nature!”

However, the hope of a harmonious merging of the peoples of Canada did not materialize. Generally speaking, the Indians had no taste for sedentary life or agriculture. They were vulnerable to the alcoholic beverages that unscrupulous settlers exchanged for furs; missionaries were obliged to keep them away from the centers of European settlement, which had become a source of scandal for them. The Iroquois ransacked the Ursuline mission’s farms, and killed its servants and many of its

dearest friends. In 1660, the monastery was placed under siege. Finally, in 1666, Governor Daniel de Courcelles made peace with the Iroquois.

In 1659, Most Rev. François de Montmorency-Laval, vicar apostolic and later the first bishop of Quebec (he was canonized in 2014), arrived in Quebec City. In 1660, the prelate visited the Ursulines and declared that he intended to make significant changes to the Constitutions of 1647, which had been carefully drafted by Mother Marie with the help of the Jesuit Father Jérôme Lalemant. With her twenty years’ experience in Canada behind her, the foundress felt that the proposed changes would be detrimental to the spiritual and temporal good of the Congregation. She therefore wrote to the bishop, who had suggested that she take some time to reflect: “The matter is already well thought out and our



*Portrait of Mother Mary of the Incarnation, attributed to Hugues Pommier, 1672*



minds are made up: we will not accept this, save at the extreme requirements of obedience." In the end, Bishop de Laval left the Constitutions of 1647 intact, with the exception of five articles dealing with minor points. Saints can differ on practical matters, without their mutual charity being affected.

### **"I go around the world in spirit"**

In May 1653, Marie of the Incarnation made an interior holocaust of herself to God for the spiritual good of all the inhabitants of Canada. On that occasion, she composed this prayer, which reveals the intensity of her missionary zeal: "It is through the Heart of my Jesus, my way, my truth and my life, that I approach You, O Eternal Father. Through this divine Heart I adore You for all those who do not adore You; I love You for all those who do not love You; I adore You for all the willfully blind who, out of contempt, do not know You. Through this divine Heart, I want to satisfy for all mortals... I go around the world in spirit to seek out all the souls redeemed by the most precious Blood of my divine Spouse, in order to satisfy You for all of them through this divine Heart; through It I embrace them to present them to You, and through It I ask You for their conversion... On this adorable Heart do I present to You all the workers of the Gospel so that You may fill them with Your Holy Spirit... I present to You all these souls. Make them one and the same with You."

Mother Marie had toiled much and long. Prolonged penances and ill-treated disease had exhausted her. She could no longer kneel, her eyesight was failing, and all food was repulsive to her. And yet she rejoiced at the thought that soon she would be able to see God face to face. Before she died, she looked back on the graces of her life: God had showered her with mystical favors, the work of the Ursulines was making excellent progress, and she was filled with joy with the reports from her son Claude: having joined the Benedictine congregation of Saint-Maur in 1641, he had been promoted to the office of prior in 1652 and then, in 1668, to that of assistant to the superior general. On the brink of death, Marie of the Incarnation sent her son, whom she had not seen for forty years, a tender message: "Tell him that I am taking him with me in my heart." Marie of the Incarnation died on April 30, 1672, at the age of seventy-two, having spent forty-three years in Canada. She was proclaimed a saint on April 3, 2014 by Pope Francis, through the process of equipollent canonization (based on a constant reputation for holiness, with the dispensation of a miracle). Her feast day is celebrated on April 30.

In an "Exclamation", the Ursuline named God in the way she experienced him: "No, my Love, You are not fire, You are not water, You are not what we say You are. You are what You are in Your glorious



*Monument to Marie of the Incarnation,  
in front of the entrance to the Ursulines monastery,  
by sculptor Emile Brunet*

eternity. You are: that is Your essence and Your name. You are life, divine life, living life, uniting life. You are all bliss. You are superadorable, ineffable, incomprehensible unity. In a word, You are Love, and my Love."

The Christian woman in Saint Marie of the Incarnation achieved her full accomplishment with remarkable balance in her various states of life: wife, mother, widow, company director, nun, mystic, missionary, always in fidelity to Christ and always in close union with God. On the strength of her experience, she wrote: "God never leaves those who call Him their friend and prefer Him to all things and to themselves." We can invoke her to obtain, through her intercession, the grace to do all things in God, with God and for God. ❖

### ***Dom Jean-Bernard Marie Borie, Abbot and the monks of the abbey***

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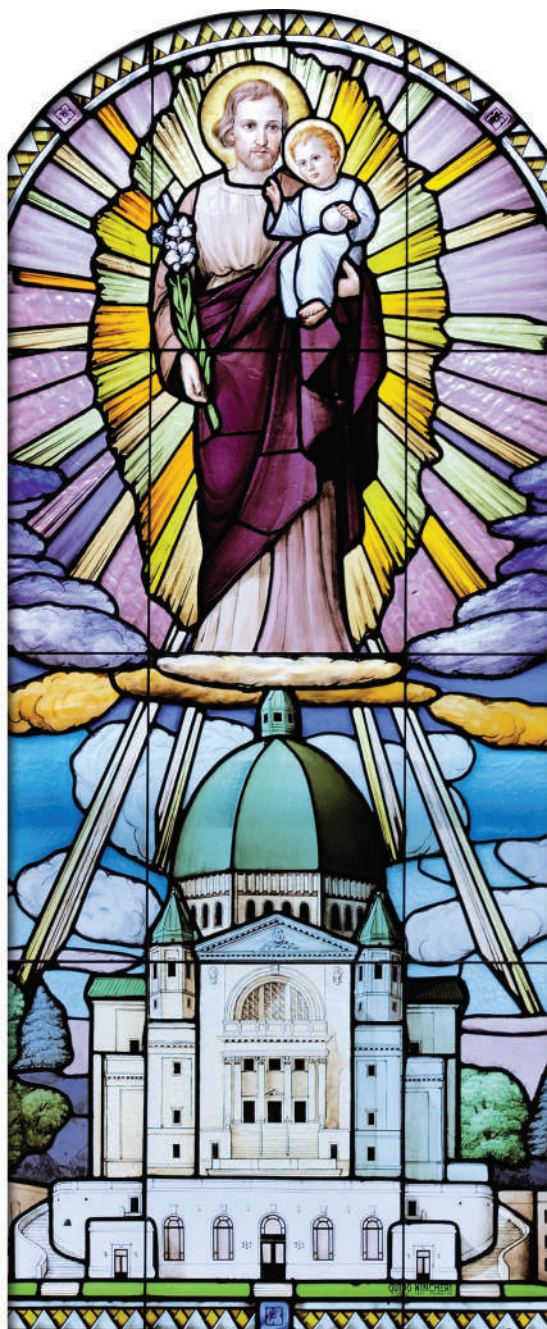
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Detail of the stained glass window "Centre mondial de dévotion à saint Joseph", Guido Nincheri, 1964. Collection SJO (2017)

## St. Joseph has been Patron Saint of Canada for 400 years

The Feast of St. Joseph is celebrated throughout the universal Church on March 19. Instituted in the 15th century, the feast day became obligatory throughout the Church in 1621 under the pontificate of Gregory XV.

Missionaries were first sent to the colony of New France in 1615. Samuel de Champlain, who founded Quebec City in 1608, wanted to send missionaries to the region, and in 1615, Franciscan Friar Denis Jamet was appointed Provincial Commissioner for the mission of the new colony. He came with three others, Fathers Joseph Le Caron and Jean Dolbeau, and Brother Pacifique Duplessis.

Father Joseph Le Caron celebrated the first Mass at Huronia on August 12, 1615. He named St. Joseph as the patron of the country in his memoir dated March 19, 1624: "We held a great solemnity where all the inhabitants and several Amerindians were present, by a vow we made to St. Joseph, whom we chose as our patron saint of the country and protector of this newborn church.

In 1637, the choice of St. Joseph as patron saint of the country was ratified in a slightly more official manner. "The Supreme Pontiff Urban VIII sanctioned this decision and granted a plenary indulgence for the day of the patronal feast."

Even before coming to Canada, St. Mary of the Incarnation saw St. Joseph and the "great country" that was shown to her. "He was the guardian of this place," she said. Blessed Catherine of St. Augustine herself confided that she had "... in different circumstances of her life, seen St. Joseph and heard from him the affirmation that God had constituted him father, guardian and defender of the country of Canada."

Pope Gregory XVI definitively approved Father Le Caron's vow made in 1624, and St. Joseph officially became the Patron Saint of Canada. St. Joseph was thus honoured as patron and protector of the Church in Canada, before being declared patron and protector of the universal Church by Pope Pius IX on December 8, 1870.

Photo source: [www.saint-joseph.org](http://www.saint-joseph.org)