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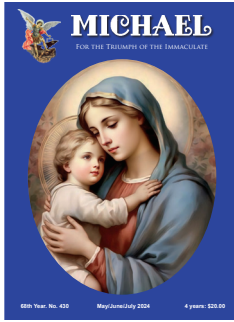
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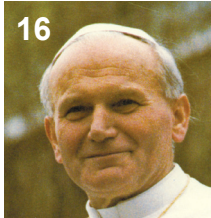
MICHAEL

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

MICHAEL: a work of education

MICHAEL is a very important work of education these days, both spiritually and economically. For example, confusion is so widespread in society today that we no longer distinguish between good and evil, and even go so far as to call good what is evil (see page 4). Saint Paul even speaks of a time to come “when men will no longer endure sound doctrine” (2 Tim 4:3). Speaking of the end of times, Sister Lucia of Fatima affirms that the two last remedies for the present times are the Holy Rosary and devotion to the Immaculate Heart of Mary (see page 32).

It is often said that we must act according to our conscience. This is indeed true, but only on condition that our conscience is well formed, in other words, subject to the truth (see page 4). And who can tell us what is right? It is God, who is truth itself, and whose Word—His Son—became flesh and came to earth to save us and teach us His Father’s will.

And who can convey to us this will of God, this message of Christ? It is His Church, His apostles, His ministers. As Saint Paul writes, “How can we believe unless we first hear? And how can we hear without a preacher?” (Rom 15:14) For the Faith to be passed on, it must first be taught. It is a great asset for a nation to still have Catholic schools (see page 20), whereas public schools have driven God away, forming generations of little unbelievers.

Still on the subject of knowing what is right or wrong, the Vatican has just published an important document, *Dignitas infinita*, which recalls everything that goes against human dignity and is unacceptable in the eyes of God (see page 6), even if sometimes these are things that are legalized by parliaments but cry out to Heaven for vengeance, like the horrible crime of abortion (see page 11).

In his recent Wednesday catecheses on the virtues, Pope Francis reminds us what the virtues of justice and strength are (see page 12). If, according to Saint Thomas Aquinas, justice is to render

to each what is due to him, then, according to Economic Democracy, as taught by C.H. Douglas and Louis Even, justice is to say that what is due to each is a social dividend, based on the inheritance of natural wealth and the inventions of past generations (see page 16).

Economic Democracy, or Social Credit, is a great light, which would put an end to today’s economic problems and guarantee economic security for every individual. One Australian Social Creditor goes so far as to say (and explain) that “the future of Christian civilization depends on those who understand Douglas’ idea” (see page 18).

To bring about this change in the financial system, we need to educate people about money. Everyone needs to understand that all the money in existence comes from loans from commercial banks, and must necessarily return to the bank with interest. In other words, if nobody borrowed from the banks, there would be no money in circulation at all. This gives people the unacceptable choice of going into debt or starving (see page 25).

Both the Quebec and Ottawa governments have just announced record deficits. Louis Even explains that what’s absurd in all this is to record as debt what the people themselves have done (see page 26).

For Economic Democracy to become a reality, there must be genuine political democracy, i.e. citizens must be able to obtain results from their elected representatives, so that the latter no longer give in to pressure from Financiers, but instead serve the interests of the people. This will be achieved by educating the people, to form a public opinion that is powerful enough to make the people listen to their elected representatives (see page 28). Enjoy your reading! ❖

Alain Pilote, Editor



The founders of MICHAEL — Gilberte Côté-Mercier, Gérard Mercier, Louis Even. Photo taken in 1969.

Saint John Paul II's Encyclical Letter *Veritatis Splendor*

To live in accordance with the truth of the Commandments of God

A genuine crisis

Pope St. John Paul II writes that theories that are contrary to the Church's moral teaching, which endanger the faith and the salvation of the faithful, circulate "even in seminaries and in faculties of theology." The Pope speaks about the existence of "a genuine crisis, since the difficulties which it engenders have most serious implications for the moral life of the faithful" and for social life. At one point, the Sovereign Pontiff even mentions these words of Saint Paul:

"For the time will come when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths..." (2 Timothy 4:3-4).

With this encyclical, St. John Paul II wants to put an end to the confusion that reigns in the minds of too many of the faithful who have for years been told lies, again and again, by false prophets – who call themselves Catholic but who are Catholic in name only – like, "there is no more sin; there is no hell; if you feel like it, do it; the Ten Commandments are outdated and no longer valid for today's society; one does not have to worry about what the Church teaches; one can be a good Catholic and be saved while going against the teachings of the Church; one has only to choose what one likes, and put the rest aside, etc."

Unfortunately, having heard such falsities for years, several Catholics have come to believe them, to the great satisfaction of the devil who wants the ruin of souls and the failure of God's plan. This magnificent document of the Holy Father (over 178 pages long) arrived at just the right moment. It is no wonder then that many so-called "theologians" were enraged by this encyclical, since in it the Pope denounces with clarity and logic the errors that these same theologians have been spreading in profusion for years. Here, therefore, is a summary of this encyclical; the words of the Pope are set in bold type and in quotes.

Keep the Commandments of God

Saint John Paul II based his encyclical on the dialogue of Jesus with the rich young man: **"Teacher, what good must I do to have eternal life? – "If you wish to enter into life, keep the Commandments"** (Matthew 19:16-21). The observance of the Ten Commandments is therefore the first condition of salvation. **"The power to decide what is good and what is evil does not belong to man, but to God alone."**

In that sense, the expression "one must act according to one's conscience" is valid only if our

conscience is submitted to the truth, to Divine Law, of which the Roman Catholic Church is, by the will of Christ, the faithful guardian and interpreter. For one can be sincere, and yet be mistaken. The Church therefore exists to help the faithful to form their consciences. That is why the Church teaches that whereas it is true that every man has a free will, there also exists **"a prior moral obligation, and a grave one at that, to seek the truth and to adhere to it once it is known."**

Some people, to justify their sins, could build up false arguments, but the word of God is quite clear: "Saint Paul declares that **'the immoral, idolaters, adulterers, sexual perverts, thieves, the greedy, drunkards, revilers, robbers'** are excluded from the Kingdom of God" (cf. 1 Corinthians 6:9).

"The negative precepts of the natural law (Thou shalt not kill, etc.) are universally valid. They oblige each and every individual, always and in every circumstance... It is prohibited — to everyone and in every case — to violate these precepts. They oblige everyone, regardless of the cost, never to offend in anyone, beginning with oneself, the personal dignity common to all."

The Pope reminds the faithful of the existence of mortal sin which, as its name implies, kills our soul and condemns us to the pains of hell:

"With every freely committed mortal sin, man offends God as the giver of the law and, as a result, becomes guilty with regard to the entire law; even if he perseveres in faith, he loses sanctifying grace, charity and eternal happiness... The 1983 Synod of Bishops not only reaffirmed the teaching of the Council of Trent concerning the existence and nature of mortal and venial sins, but it also recalled that mortal sin is sin whose object is grave matter and which is also committed with full knowledge and deliberate consent."

In a homily delivered at St. Catherine's Monastery on Mount Sinai in Egypt on February 26, 2000, Saint John Paul II declared:

"The Ten Commandments are not an arbitrary imposition of a tyrannical Lord. They were written in stone; but before that, they were written on the human heart as the universal moral law, valid in every time and place. Today as always, the Ten Words of the Law provide the only true basis for the lives of individuals, societies and nations. Today as always, they are the only future of the human family."

Martyrdom, a form of total love for God

“Love of God and love of neighbor cannot be separated from the observance of the Commandments of the Covenant, renewed in the blood of Jesus Christ and in the gift of the Spirit. It is an honor characteristic of Christians to obey God rather than men and accept even martyrdom as a consequence, like the holy men and women of the Old and New Testaments, who are considered such because they gave their lives rather than perform this or that particular act contrary to faith or virtue. (...)

“The Church proposes the example of numerous Saints who bore witness to and defended moral truth, even to the point of enduring martyrdom, or who preferred death to a single mortal sin. In raising them to the honor of the altars, the Church has canonized their witness and declared the truth of their judgment, according to which the love of God entails the obligation to respect His Commandments, even in the most dire of circumstances, and the refusal to betray those Commandments, even for the sake of saving one’s own life...

“When it is a matter of the moral norms prohibiting intrinsic evil, there are no privileges or exceptions for anyone. It makes no difference whether one is the master of the world or the ‘poorest of the poor’ on the face of the earth. Before the demands of morality, we are all absolutely equal... Civil authorities and particular individuals never have authority to violate the fundamental and inalienable rights of the human person.”

Even if one knows what is good, one does not always do it. Ever since the fall of our first parents, Adam and Eve, we bear on our souls the stain of original sin, and because of this we are tempted to do evil. That is why God offers to us the help of His grace in order to overcome temptations. And should it happen that we fall into sin, God gives us the grace to get up again through the Sacrament of Penance.

Not a democracy

Even if the majority of Catholics should be in favor of abortion or artificial birth control (the pill, etc.), it would not change a thing, because the fact remains

that abortion and artificial birth control will always be evil. As it was stated before, the power to decide what is good and what is evil does not belong to man, but to God alone.

Similarly, even if the majority of the faithful would put pressure on the Pope to have him decree that abortion and “the pill” are no longer sins, it would be completely useless. It is not the Pope who is the author of the Ten Commandments; it is God. And neither the Pope, nor any other man for that matter, has the power to change them. Whether or not it is accepted by the faithful, the duty of the Pope and of the Church is to tell the Truth, even on the most difficult points. The Pope explains it in his encyclical in this way:



Saint John Paul II

“The fact that some believers act without following the teachings of the Magisterium, or erroneously consider as morally correct a kind of behavior declared by their pastors as contrary to the law of God, cannot be a valid argument for rejecting the truth of the moral norms taught by the Church... Dissent, in the form of carefully orchestrated protests and polemics carried on in the media, is opposed to ecclesial communion and to a correct understanding of the hierarchical constitution of the people of God.”

At the Sunday Angelus on October 3, 1993, Pope Saint John Paul II spoke to the faithful about his new Encyclical, *Veritatis Splendor*:

“When the Church speaks, she does so because she feels she ‘owes’ it, on the one hand, to human beings who are often disoriented because of so many discordant voices, and on the other hand, to the truth, first addressed to the Church herself, before she comes to proclaim it. Placed at the service of God’s Word, it would not be all right for her to keep it hidden or to manipulate it in order to comply with passing trends. A Church who indulges in this logic would no longer be the ‘faithful bride’ of Christ!

“The Church speaks to consciences and appeals to the responsible freedom of believers. I am confident that this proper ecclesial service will be accepted by the faithful the world over, and that they will promptly and sincerely adhere to it...” ❖



Important Vatican document on violations of human dignity

Following approval by Pope Francis, the Vatican's Dicastery for the Doctrine of the Faith published a major statement on respect for human dignity on April 8, 2024, entitled *Dignitas infinita* ("Infinite Dignity"), signed by Cardinal Víctor Manuel Fernández, prefect of the dicastery. Announced several weeks ago, and the fruit of five years' work, some feared that this document would "dilute" or call into question the Church's traditional teaching in order to be more acceptable to today's society.

Thank God, the Church has refused to make this compromise, and has remained faithful to its mission of witnessing to the truth, and gives in this document a list of the various actions that gravely violate the dignity of the human person, including what the Church has traditionally called the four "sins that cry out to heaven" (*Catechism of the Catholic Church*, no. 1867): Murder or manslaughter (see Gen 4:10, Cain killing his brother Abel); the sin of the Sodomites (homosexual acts, see Gen 18:20 and Gen 19:13); oppression of the poor (see Ex 3:7-10 and Ex 22:20-22); injustice to the wage-earner (see Deut 24:14-15 and Jas 5:4).

The Church therefore always condemns abortion (the greatest crime of all, since it denies an innocent child the possibility of existence) and homosexual acts, which are a grave deviation. However, the Church also condemns economic crimes, which can also cause the loss of souls and the suffering of entire peoples. And it's on this point that this document brings an interesting novelty: whereas many groups today tend to oppose these two types of sin and focus on only one (either abortion or social justice): pro-life groups denouncing abortion, but not dealing with economic injustices and, similarly, groups dealing with social justice who will rather overlook moral crimes like abortion, or even accept them.

To this dichotomic vision of things, this document responds that a true Christian must not make this separation, but rather must deal with both types of attack on the dignity of the person. The document also condemns new types of sins against the human person that didn't exist just a few years ago: gender theory, which seeks to deny the difference between man and woman, surrogate motherhood (mothers who rent out their bodies to carry the babies of another couple), euthanasia and assisted suicide, and so on.

In this document, the Church recalls that what underpins the Universal Declaration of Human Rights, voted 75 years ago, on December 10, 1948, by the General Assembly of the United Nations, what gives every human being an undeniable dignity and primacy, is the fact that he or she was created in the image and likeness of God: "Created by God and redeemed by Christ, every human being must be recognized and treated with respect and love, precisely because of his or her inalienable dignity". Here are some extracts from this document:

by Cardinal Víctor Manuel Fernández

The Old Testament

In Exodus, at the heart of the Old Testament, God shows himself to be the one who hears the cry of the poor, sees the misery of his people, and cares for those who are least and for the oppressed (cf. Ex. 3:7; 22:20-26). The same teaching can be found in the Deuteronomic Code (cf. Dt. 12-26); here, the teaching on rights is transformed into a manifesto of human dignity, particularly in favor of the threefold category of the orphan, the widow, and the stranger (cf. Dt. 24:17). The ancient precepts of Exodus are recalled and applied to the moment in the preaching of the prophets, who represent the critical conscience of Israel.

The prophets Amos, Hosea, Isaiah, Micah, and Jeremiah have entire chapters denouncing injustice. Amos bitterly decries the oppression of the poor and his listeners' failure to recognize any fundamental human dignity in the destitute (cf. Am. 2:6-7; 4:1; 5:11-12). Isaiah pronounces a curse against those who trample on the rights of the poor, denying them all justice: "Woe to those who decree iniquitous decrees, and the writers who keep writing oppression, to turn aside the needy from justice" (Is. 10:1-2).

This prophetic teaching is echoed in Wisdom Literature. For example, Sirach equates the oppression of the poor with murder: "To take away a neighbor's living is to murder him; to deprive an employee of his wages is to shed blood" (Sir. 34:22). In the Psalms, the religious relationship with God comes through the defense of the weak and needy: "Do justice for the weak and the orphan; give justice to the poor and afflicted. Rescue the weak and the needy; set them free from the hand of the wicked" (Ps. 82:3-4).

The New Testament

Jesus identifies with the least of his brethren: "As you did it to one of the least of these my brethren, you did it to me" (Mt. 25:40). In biblical language, the "little ones" are not only the children, but are also the vulnerable, the most insignificant, the outcast, the oppressed, the discarded, the poor, the marginalized, the unlearned, the sick, and those who are downtrodden by the powerful. The glorious Christ will judge by the love of neighbor that consists in ministering to the hungry, the thirsty, the stranger, the naked, the sick, and the imprisoned, with whom he identifies (cf. Mt. 25:34-36).

For Jesus, the good done to every human being, regardless of the ties of blood or religion, is the single criterion of judgment. The apostle Paul affirms that every Christian must live according to the requirements of dignity and respect for the rights of all people (cf. Rom. 13:8-10) according to the new commandment of love (cf. 1 Cor. 13:1-13).

The present era

Today, the term "dignity" is mainly used to emphasize the uniqueness of the human person, incomparable to all other entities in the universe. From this perspective, we can understand how the word "dignity" was used in the 1948 United Nations Declaration, which speaks about "the inherent dignity and of the equal and inalienable rights of all members of the human family." Only this inalienable character of human dignity makes it possible to speak about human rights.

To clarify the concept of dignity even further, it is essential to point out that dignity is not something granted to the person by others based on their gifts or qualities, such that it could be withdrawn. Were it so bestowed, it would be given in a conditional and alienable way, and then the very meaning of dignity (however worthy of great respect) would remain exposed to the risk of being abolished. Instead, dignity is intrinsic to the person: it is not conferred subsequently (a posteriori), it is prior to any recognition, and it cannot be lost. All human beings possess this same intrinsic dignity, regardless of whether or not they can express it in a suitable manner.

After the Creation and the Incarnation, Christ's Resurrection reveals a further aspect of human dignity. Indeed, "the dignity of man rests above all on the fact that he is called to communion with God," (*Gaudium et spes*, no. 19) destined to last forever. Thus, "the dignity of this life is linked not only to its beginning, to the fact that it comes from God, but also to its final end, to its destiny of fellowship with God in knowledge and love of him. In the light of this truth, Saint Irenaeus qualifies and completes his praise of man: 'the glory of God' is indeed, 'man, living man,' but 'the life of man consists in the vision of

God.'" (Saint John Paul II, Encyclical Letter *Evangelium vitae*, no. 38.)



Pope Francis and Cardinal Fernández

Some serious violations of human dignity

In addressing some of the many grave violations of human dignity today, we can draw upon the teachings of the Second Vatican Council, which emphasized that "all offenses against life itself, such as murder, genocide, abortion, euthanasia, and willful suicide" must be recognized as contrary to human dignity. (*Gaudium et spes*, no. 27.) Furthermore, the Council affirmed that "all violations of the integrity of the human person, such as mutilation, physical and mental torture, undue psychological pressures," also infringe upon our dignity. (*Ibidem.*) Finally, it denounced "all offenses against human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children, degrading working conditions where individuals are treated as mere tools for profit rather than free and responsible persons." (*Ibidem.*) (...)

The Drama of Poverty

While not claiming to be exhaustive, the following paragraphs draw attention to some grave violations of human dignity that are particularly relevant. One of the phenomena that contributes significantly to denying the dignity of so many human beings is extreme poverty, linked as it is to the unequal distribution of wealth. As Pope St. John Paul II emphasized, "One of the greatest injustices in the contemporary world consists precisely in this: that the ones who possess much are relatively few and those who possess almost nothing are many. It is the injustice of the poor distribution of the goods and services originally intended for all." (*Sollicitudo rei socialis*, no. 28.) Moreover, it would be misleading to make a cursory distinction between "rich" and "poor" countries, ►

► for Benedict XVI recognized that “the world’s wealth is growing in absolute terms, but inequalities are on the increase. In rich countries, new sectors of society are succumbing to poverty and new forms of poverty are emerging. In poorer areas, some groups enjoy a sort of ‘super-development’ of a wasteful and consumerist kind, which forms an unacceptable contrast with the ongoing situations of dehumanizing deprivation.” The “scandal of glaring inequalities’ continues,” (*Caritas in veritate*, no. 22) where the dignity of the poor is doubly denied because of the lack of resources available to meet their basic needs and the indifference shown toward them by their neighbors.

War

Another tragedy that denies human dignity, both in the past and today, is war: “War, terrorist attacks, racial or religious persecution, and many other affronts to human dignity [...] ‘have become so common as to constitute a real ‘third world war’ fought piecemeal.” (Pope Francis, Message for the 2016 World Day of Peace):

“While reaffirming the inalienable right to self-defense and the responsibility to protect those whose lives are threatened, we must acknowledge that war is always a ‘defeat of humanity.’ No war is worth the tears of a mother who has seen her child mutilated or killed; no war is worth the loss of the life of even one human being, a sacred being created in the image and likeness of the Creator; no war is worth the poisoning of our common home; and no war is worth the despair of those who are forced to leave their homeland and are deprived, from one moment to the next, of their home and all the family, friendship, social and cultural ties that have been built up, sometimes over generations.”

Abortion

The Church consistently reminds us that “the dignity of every human being has an intrinsic character and is valid from the moment of conception until natural death. It is precisely the affirmation of such dignity that is the inalienable prerequisite for the protection of a personal and social existence, and also the necessary condition for fraternity and social friendship to be realized among all the peoples of the earth.” On account of the intangible value of human life, the Church’s magisterium has always spoken out against abortion. In this regard, Pope St. John Paul II writes:

“Among all the crimes which can be committed against life, procured abortion has characteristics making it particularly serious and deplorable. [...] But today, in many people’s consciences, the perception of its gravity has become progressively obscured. The acceptance of abortion in the popular mind, in behavior, and even in law itself is a telling

sign of an extremely dangerous crisis of the moral sense, which is becoming more and more incapable of distinguishing between good and evil, even when the fundamental right to life is at stake. Given such a grave situation, we need now more than ever to have the courage to look the truth in the eye and to call things by their proper name, without yielding to convenient compromises or to the temptation of self-deception. In this regard, the reproach of the Prophet is extremely straightforward: **‘Woe to those who call evil good and good evil, who put darkness for light and light for darkness’** (Is. 5:20).

Especially in the case of abortion, there is a widespread use of ambiguous terminology, such as ‘interruption of pregnancy,’ which tends to hide abortion’s true nature and to attenuate its seriousness in public opinion. Perhaps this linguistic phenomenon is itself a symptom of an uneasiness of conscience. But no word has the power to change the reality of things: **procured abortion is the deliberate and direct killing, by whatever means it is carried out, of a human being in the initial phase of his or her existence, extending from conception to birth.** (Saint John Paul II, *Evangelium vitae*, no. 58.)

Unborn children are, thus, “the most defenseless and innocent among us. Nowadays, efforts are made to deny them their human dignity and to do with them whatever one pleases, taking their lives and passing laws preventing anyone from standing in the way of this.” (Pope Francis, Apost. Exhortation *Evangelii gaudium*, no. 213.)

Surrogacy

The Church also takes a stand against the practice of surrogacy, through which the immensely worthy child becomes a mere object. On this point, Pope Francis’s words have a singular clarity: “The path to peace calls for respect for life, for every human life, starting with the life of the unborn child in the mother’s womb, which cannot be suppressed or turned into an object of trafficking. In this regard, I deem deplorable the practice of so-called surrogate motherhood, which represents a grave violation of the dignity of the woman and the child, based on the exploitation of situations of the mother’s material needs. A child is always a gift and never the basis of a commercial contract. Consequently, I express my hope for an effort by the international community to prohibit this practice universally. (Address to Members of the Diplomatic Corps Accredited to the Holy See, January 8, 2024.)

First and foremost, the practice of surrogacy violates the dignity of the child. Indeed, every child possesses an intangible dignity that is clearly expressed—albeit in a unique and differentiated way—at every stage of his or her life: from the moment of conception, at birth, growing up as a boy or girl,

and becoming an adult. Because of this unalienable dignity, the child has the right to have a fully human (and not artificially induced) origin and to receive the gift of a life that manifests both the dignity of the giver and that of the receiver. Moreover, acknowledging the dignity of the human person also entails recognizing every dimension of the dignity of the conjugal union and of human procreation. Considering this, the legitimate desire to have a child cannot be transformed into a “right to a child” that fails to respect the dignity of that child as the recipient of the gift of life.

Surrogacy also violates the dignity of the woman, whether she is coerced into it or chooses to subject herself to it freely. For, in this practice, the woman is detached from the child growing in her and becomes a mere means subservient to the arbitrary gain or desire of others. This contrasts in every way with the fundamental dignity of every human being and with each person’s right to be recognized always individually and never as an instrument for another.

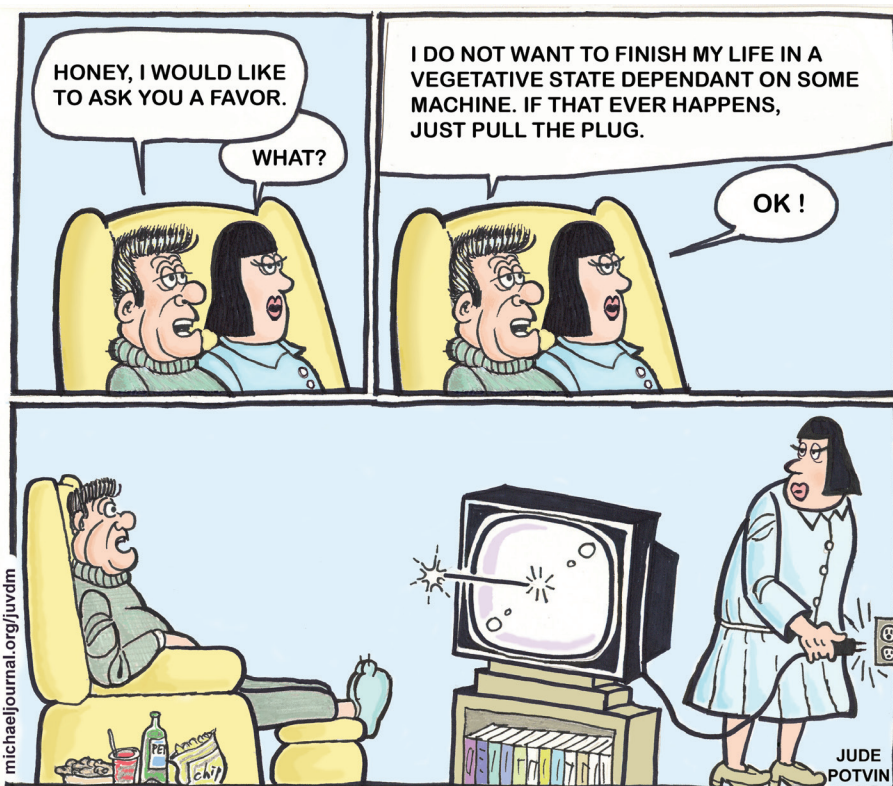
Euthanasia and assisted suicide

There is a special case of human dignity violation that is quieter but is swiftly gaining ground. It is unique in how it utilizes a mistaken understanding of human dignity to turn the concept of dignity against life itself. This confusion is particularly evident today in discussions surrounding euthanasia. For example, laws permitting euthanasia or assisted suicide are sometimes called “death with dignity acts.”

With this, there is a widespread notion that euthanasia or assisted suicide is somehow consistent with respect for the dignity of the human person. However, in response to this, it must be strongly reiterated that suffering does not cause the sick to lose their dignity, which is intrinsically and inalienably their own. Instead, suffering can become an opportunity to strengthen the bonds of mutual belonging and gain greater awareness of the precious value of each person to the whole human family.

Certainly, the dignity of those who are critically or terminally ill calls for all suitable and necessary efforts to alleviate their suffering through appropriate palliative care and by avoiding aggressive treatments or disproportionate medical procedures. This approach corresponds with the “enduring responsibility to appreciate the needs of the sick person: care needs, pain relief, and affective and spiritual needs.” However, an effort of this nature is entirely different from—and is indeed contrary to—a decision to end one’s own life or that of another person who is burdened by suffering. Even in its sorrowful state, human life carries a dignity that must always be upheld, that can never be lost, and that calls for unconditional respect.

Indeed, there are no circumstances under which human life would cease from being dignified and could, as a result, be put to an end: “Each life has the same value and dignity for everyone: the respect of the life of another is the same as the respect owed to one’s own life.” Therefore, helping the suicidal person to take his or her own life is an objective offense ▶



“Nothing and no one can in any way permit the killing of an innocent human being, whether a fetus or an embryo, an infant or an adult, an old person, or one suffering from an incurable disease, or a person who is dying. Furthermore, no one is permitted to ask for this act of killing, either for himself or herself or for another person entrusted to his or her care, nor can he or she consent to it, either explicitly or implicitly. Nor can any authority legitimately recommend or permit such an action”. (John Paul II, encyclical *Evangelium Vitae*, no. 57.)

▶ against the dignity of the person asking for it, even if one would be thereby fulfilling the person's wish: "We must accompany people towards death, but not provoke death or facilitate any form of suicide. Remember that the right to care and treatment for all must always be prioritized so that the weakest, particularly the elderly and the sick, are never rejected. Life is a right, not death, which must be welcomed, not administered. And this ethical principle concerns everyone, not just Christians or believers." (Pope Francis, General Audience, February 9, 2022.) As mentioned above, the dignity of each person, no matter how weak or burdened by suffering, implies the dignity of us all.

Gender theory

The Church highlights the definite critical issues present in gender theory. On this point, Pope Francis has reminded us that "the path to peace calls for respect for human rights, in accordance with the simple yet clear formulation contained in the Universal Declaration of Human Rights, whose seventy-fifth anniversary we recently celebrated. These principles are self-evident and commonly accepted. Regrettably, in recent decades, attempts have been made to introduce new rights that are neither fully consistent with those originally defined nor always acceptable. They have led to instances of ideological colonization, in which gender theory plays a central role; the latter is extremely dangerous since it cancels differences in its claim to make everyone equal." (Address to Members of the Diplomatic Corps Accredited to the Holy See, January 8, 2024.)

Regarding gender theory, whose scientific coherence is the subject of considerable debate among experts, the Church recalls that human life in all its dimensions, both physical and spiritual, is a gift from God. This gift is to be accepted with gratitude and placed at the service of the good. Desiring a personal self-determination, as gender theory prescribes, apart from this fundamental truth that human life is a gift, amounts to a concession to the age-old temptation to make oneself God, entering into competition with the true God of love revealed to us in the Gospel.

Another prominent aspect of gender theory is that it intends to deny the greatest possible difference that exists between living beings: sexual difference. This foundational difference is not only the greatest imaginable difference but is also the most beautiful and most powerful of them. In the male-female couple, this difference achieves the most marvelous of reciprocities. It thus becomes the source of that miracle that never ceases to surprise us: the arrival of new human beings in the world.

In this sense, respect for both one's own body

and that of others is crucial in light of the proliferation of claims to new rights advanced by gender theory. This ideology "envisages a society without sexual differences, thereby eliminating the anthropological basis of the family." (Pope Francis, Apost. Exhort. *Amoris laetitia*, no. 56.) It thus becomes unacceptable that "some ideologies of this sort, which seek to respond to what are at times understandable aspirations, manage to assert themselves as absolute and unquestionable, even dictating how children should be raised. (*Ibidem*)..."

Therefore, all attempts to obscure reference to the ineliminable sexual difference between man and woman are to be rejected: "We cannot separate the masculine and the feminine from God's work of creation, which is prior to all our decisions and experiences, and where biological elements exist which are impossible to ignore." Only by acknowledging and accepting this difference in reciprocity can each person fully discover themselves, their dignity, and their identity.

Sex change

Teaching about the need to respect the natural order of the human person, Pope Francis affirmed that "creation is prior to us and must be received as a gift. At the same time, we are called to protect our humanity, and this means, in the first place, accepting it and respecting it as it was created." It follows that any sex-change intervention, as a rule, risks threatening the unique dignity the person has received from the moment of conception. This is not to exclude the possibility that a person with genital abnormalities that are already evident at birth or that develop later may choose to receive the assistance of healthcare professionals to resolve these abnormalities. However, in this case, such a medical procedure would not constitute a sex change in the sense intended here.

Conclusion

With the present Declaration, ardently urges that respect for the dignity of the human person beyond all circumstances be placed at the center of the commitment to the common good and at the center of every legal system. Indeed, respect for the dignity of each person is the indispensable basis for the existence of any society that claims to be founded on just law and not on the force of power. Acknowledging human dignity forms the basis for upholding fundamental human rights, which precede and ground all civic coexistence. ❖

Víctor Manuel Cardinal Fernández, Préfet

"A nation that kills its own children has no future." – Pope Saint John Paul II, 1996

The horrible crime of abortion

On March 4, 2024, France became the first country in the world to explicitly enshrine in its Constitution the right to abortion—in other words, the right to kill a defenceless human being—after a vote of 780 parliamentarians (deputies and senators) in favour and 72 against. On this occasion, French President Emmanuel Macron declared: “France has today become the only country in the world whose Constitution explicitly protects abortion (or the ‘right to voluntary termination of pregnancy,’ as they say in France) in all circumstances, and we will not rest until this promise is fulfilled everywhere in the world.”

Today, abortion is trivialised, as if it were a simple, benign surgical operation. And yet... In the eyes of God, to declare the freedom to kill one’s child as a right is certainly a crime that cries out to Heaven for vengeance, and entails great punishments for countries that allow it.

For those who still have doubts about the violence and horrific crime that is abortion, here is the testimony of Abby Johnson, the former director of a Planned Parenthood clinic in Texas for eight years, who left her job in 2009 and became a pro-life activist after seeing how an abortion was carried out. Her memoir, *Unplanned*, has been adapted into a film in 2019:

On September 26, 2009, Abby was asked by a doctor to attend an ultrasound-monitored abortion. The procedure was performed on a woman who was 13 weeks pregnant. Abby watched the screen as the baby fought for its life and tried to move away from the instruments used by the doctor. At that moment, she knew she could no longer pretend that this was not a human life.

“When the doctor came in, he told me, to my great surprise, that it would be safer if he could see what he was doing when he performed an operation. He said he would show me what an ultrasound-guided abortion looked like. My job would be to hold the probe over the woman’s abdomen so that the doctor could, in his words, “visualize his target”.

“The doctor began the procedure. He inserted the suction tube, which had not yet been switched on. When he touched the baby, the baby gasped; it began to move and gesticulate its arms and legs, trying to move away from the suction. I stood there,

stunned and incredulous. I saw this child dismembered in its mother’s womb. I’ll never forget what the doctor said next, “Beam me up Scotty.” The last thing I saw was a spine twirling around in the mother’s womb before succumbing to the force of the suction.

“The screen went black, and I knew the abortion was over. I had just witnessed a death. I had just witnessed a human response, that survival reflex that exists in all of us. I realised at that moment that Planned Parenthood had lied to me (by letting me believe that the unborn child was not a human being, but just a mass of cells, and that abortion was therefore not the murder of an innocent child).”



Aborted babies are the new martyrs of our age

These were the words of Saint Teresa of Calcutta in Oslo, Norway, on December 10, 1979, when she accepted the Nobel Peace Prize:

“The greatest destroyer of peace today is the cry of the innocent unborn child. For if a mother can murder her own child in her womb, what is left for you and for me to kill each other? Even in the Scripture it is written: “Even if a mother could forget her child, I will not forget you, I have carved you in the palm of my hand.” (Isaiah 49:15-16.)

“But today millions of unborn children are being killed. And we say nothing. In the newspapers you read numbers of this one and that one being killed, this being destroyed, but nobody speaks of the millions of little ones who have been conceived to the same life as you and I, to the life of God, and we say nothing; we allow it...”

“And so today, let us here make a strong resolution: we are going to save every little child, every unborn child, give them a chance to be born. And what we are doing, we are fighting abortion by adoption, and the good God has blessed the work so beautifully that we have saved thousands of children, and thousands of children have found a home where they are loved, they are wanted, they are cared... Today, I ask His Majesties here before you, all who come from different countries, let us all pray that we have the courage to stand by the unborn child, and give the child an opportunity to love and to be loved, and I think with God’s grace we will be able to bring peace in the world.” ❖

The virtue of justice: to everyone what is due to them

Since the beginning of 2024, Pope Francis has been addressing the theme of vices and virtues at his Wednesday general audiences. In the March-April 2024 issue, we published his catechesis on the vice of anger. We are now publishing his catechesis on the virtue of justice, as delivered on April 3, 2024:

Here we are at the second of the cardinal virtues: today we will talk about justice. It is the quintessential social virtue. The Catechism of the Catholic Church defines it as “the moral virtue that consists in the constant and firm will to give their due to God and neighbour” (no. 1807). This is justice. Often, when justice is mentioned, the motto that represents it is also quoted: “unicuique suum” — that is, “to each his own”. It is the virtue of law, that seeks to regulate relations between people equitably.

It is represented allegorically by the scales, because it aims to “even the score” between people, especially when they risk being distorted by some imbalance. Its purpose is that everyone in society be treated in accordance with the dignity proper to them. But the ancient masters had already taught that in order for this to occur, other virtuous attitudes are also necessary, such as benevolence, respect, gratitude, affability, and honesty: virtues that contribute to a good coexistence between people. Justice is a virtue for the good coexistence of people.

We all understand that justice is fundamental for peaceful coexistence in society: a world without laws respecting rights would be a world in which it is impossible to live; it would resemble a jungle. Without justice, there is no peace. Indeed, if justice is not respected, conflicts arise. Without justice, the law of the prevalence of the strong over the weak becomes entrenched, and this is not just.

But justice is a virtue that acts on both a large and small scale. It has to do not only with the courtroom, but also with the ethics that characterize our daily lives. It establishes sincere relations with others: it realizes the precept of the Gospel, according to which Christian speech is “simply ‘Yes’ or ‘No’; anything more than this comes from evil” (Mt 5:37). Half-truths, double-talk intended to deceive one’s neighbour, the reticence that conceals true intentions, are not attitudes in keeping with justice. The righteous

person is upright, simple and straightforward. He does not wear masks, he presents himself for what he is and he speaks the truth. The words “thank you” are often on his lips. He knows that no matter how generous we strive to be, we always remain indebted to our neighbour. If we love, it is also because we were loved first.



In tradition we can find countless descriptions of the righteous person. Let us look at some of them. The righteous person reveres laws and respects them, knowing that they constitute a barrier protecting the defenceless from the tyranny of the powerful. The righteous person does not only think of his own individual well-being, but desires the good of society as a whole. Therefore, he does not give in to the temptation to think only of himself and of taking care of his own affairs, however legitimate they may be, as if they were the only thing that exists in the world. The virtue of justice makes it clear — and places this

need in the heart — that there can be no true good for oneself if there is not also the good of all.

Therefore, the righteous person keeps watch over his own behaviour, so that it is not harmful to others. If he makes a mistake, he apologizes. The righteous man always apologizes. In some situations, he goes so far as to sacrifice a personal good to make it available to the community. He desires an orderly society, where people give lustre to the office they hold, and not the office that gives lustre to people. He abhors special treatments and does not trade favours. He loves responsibility and is exemplary in promoting legality. That [legality] indeed, is the path of justice, the antidote to corruption: how important it is to educate people, especially the young, in the culture of legality! It is the way to prevent the cancer of corruption and to eradicate crime, pulling the rug from under its feet.

Furthermore, the righteous person shuns harmful behaviour such as slander, perjury, fraud, usury, mockery and dishonesty. The righteous person keeps his word, returns what he has borrowed, pays fair wages to all labourers: a man who does not pay fair wages to workers is not just; he is unjust. He is careful not to make reckless judgments of his neighbours, and defends the reputation and good name of others.

None of us knows if the righteous people in our world are numerous or if they are as rare as precious pearls. But they are people who draw grace and blessings both upon themselves and upon the world in which they live. They are not losers compared to those who are “cunning and shrewd”, for, as Scripture says, “He who pursues righteousness and kindness will find life and honour” (Pr 21:21). The

righteous are not moralists who don the robe of the censor, but upright people who “hunger and thirst for righteousness” (Mt 5:6), dreamers who yearn in their hearts for universal brotherhood. And, today especially, we are all in great need of this dream. We need to be righteous men and women, and this will make us happy. ❖

Pope Francis

The virtue of fortitude: the courage to say “no” to evil

We can know what is right, what is good, but not have the courage, the strength to say it, to do it, for fear of persecution, for example. That’s why we also need the virtue of strength, which was precisely the subject of Pope Francis’ catechesis on Wednesday, April 10, 2024. Like Louis Even, we need to have the courage to say to Financiers: “No, you don’t have the right to steal from us! And to governments: “No, you do not have the right to be the accomplices of these Financiers!”

Today’s catechesis is dedicated to the third of the cardinal virtues, namely fortitude. Let us begin with the description given in the Catechism of the Catholic Church: **“Fortitude is the moral virtue that ensures firmness in difficulties and constancy in the pursuit of the good. It strengthens the resolve to resist temptations and to overcome obstacles in the moral life. The virtue of fortitude enables one to conquer fear, even fear of death, and to face trials and persecutions”** (1808). This is what the Catechism of the Catholic Church says about the virtue of fortitude.

Here, then, is the most “combative” of the virtues. If the first of the cardinal virtues, that is, prudence, was primarily associated with man’s reason; and while justice found its in the will, this third virtue, fortitude, is often linked by scholastic authors to what the ancients called the “irascible appetite”. Ancient thought did not imagine a man without passions: he would be a stone. And passions...must be educated, they must be channelled, they must be purified with the water of Baptism, or better with the fire of the Holy Spirit. **A Christian without courage, who does not turn his own strength to good, who does not bother anyone, is a useless Christian. Let us think about this! (...)**

There are internal enemies we must defeat, which go by the name of anxiety, anguish, fear, guilt: all forces that stir in our innermost selves and in some situations paralyse us. How many

fighters succumb before they even begin the challenge! (...)

In addition to internal trials, there are external enemies, which are life’s trials, persecutions, difficulties that we did not expect and that surprise us. Indeed, we can try to predict what will happen to us, but to a large extent reality, is made up of imponderable events, and in this sea sometimes our boat is tossed about by the waves. Fortitude, then, makes us resilient sailors, who are not frightened or discouraged.

Fortitude is a fundamental virtue because it takes the challenge of evil in the world seriously. Some pretend it does not exist, that everything is going fine, that human will is not sometimes blind, that dark forces that bring death do not lurk in history. But it suffices to leaf through a history book, or unfortunately even the newspapers, to discover the nefarious deeds of which we are partly victims and partly perpetrators: wars, violence, slavery, oppression of the poor, wounds that have never healed and continue to bleed.

The virtue of fortitude makes us react and cry out “no”, an emphatic “no” to all of this. In our comfortable Western world, which has watered everything down somewhat, which has transformed the pursuit of perfection into a simple organic development, which has no need for struggle because everything looks the same, we sometimes feel a healthy nostalgia for prophets. But disruptive, visionary people are very rare. **There is a need for someone who can rouse us from the soft place in which we have lain down and make us resolutely repeat our “no” to evil and to everything that leads to indifference. “No” to evil and “no” to indifference; “yes” to progress, to the path that moves us forward, and for this we must fight.**

Let us therefore rediscover in the Gospel Jesus’ fortitude, and learn it from the witness of the saints. Thank you! ❖

Pope Francis

Justice means giving everyone their due

What is owed to everyone is a social dividend

by Alain Pilote

We have just read on page 12 of this issue of *MICHAEL* that according to Saint Thomas Aquinas—and according to the Catechism of the Catholic Church—the definition of justice is «to render to each his due». Well, according to the Economic Democracy taught by *MICHAEL*, it's a social dividend—a monthly sum of money—that is owed to each citizen.



C.H. Douglas

Louis Even

Louis Even (1885-1974) advocated the financial proposals of the Scottish engineer Clifford Hugh Douglas (1879-1952), first stated in 1918, and known as Economic Democracy (after Douglas' first book on the subject), or Social Credit. Louis Even founded a periodical to publicize these ideas, *Vers Demain* in French in 1939, and then *MICHAEL* in English in 1953. He also founded a movement dedicated to the advance of Social Credit, the Pilgrims of Saint Michael, with headquarters in Quebec, Canada.

Applying the monetary reform principles of Economic Democracy would ensure that the economy and society would effectively reach its goals, which are the satisfaction of human needs. The system would ensure that production of goods which correspond to needs, would be financed, AND that consumption would be financed, thereby ensuring that necessary goods and services reach the population in a concrete and logical manner.

The genius of Louis Even was to popularize Douglas' principles and place them within the reach of Mr. and Mrs. Everyone. Mr. Even further showed that these monetary reform principles are coherent with the Social Doctrine of the Catholic Church and the philosophy of Saint Thomas Aquinas.

One of the three principles of Economic Democracy, which is the subject of this essay, is the social dividend payable to each citizen from the cradle to

the grave. It can be considered a form of guaranteed income, furnished without conditions and regardless of employment status. This is not an egalitarian system, per se, as the employed people would receive their salary or wages in addition to the social dividend. This brings us back to a consideration of justice. According to Saint Thomas Aquinas, the guiding principle is *suum cuique*, which, translated from Latin, is to give everyone what is due them.

Social Credit is based on three principles (like a tripod)



1. Money issued without interest by society
2. A dividend to every citizen
3. A discount on prices compensated to retailers

In addition to the dividend, a just economy would be built on two other fundamental principles of Economic Democracy:

1. New money belongs to society, not to private companies (commercial banks), and must be issued by an institution created by society such as a National Credit Office. In truth, money belongs to society; it derives its value from the productive capacity of the country; from the fact that there are natural resources, a rich cultural heritage and workers willing and able to develop these capacities.

2. Another principle of Economic Democracy is called the Compensated Discount. This constitutes a price reduction to the consumer which is compensated to the retailer by the Monetary Agency. It is a mechanism which will prevent price increases, and therefore, inflation.

Why do we advocate for an income for all, and why call it a dividend?

Usually, we think of someone who receives dividends as a capitalist and shareholder in a company. The dividend paid to the shareholder represents a share of profits. In truth, every citizen of a nation and member of society should be recognized as a co-capitalist and owner of an immensely productive real capital, which we call Real Credit.

A country's productive capacity is the basis for

“Man, through his work, enters into two inheritances: the inheritance of what is given to the whole of humanity in the resources of nature, and the inheritance of what others have already developed on the basis of those resources...”

Saint John Paul II, *Laborem exercens*



Real Credit. We can consider money to be Financial Credit, remembering that, rightly, money has a relationship to Real Credit, which is owned by society as a whole. Consider the several components of Real Credit: the labour and competency of those engaged in work, and other elements, described below, which are the property of all.

First, there are natural resources, which are not produced by any man but are a gift created by God which must be at the service of all. There are also inventions, discoveries and innovations which have been made, developed and passed down from one generation to the next. This cultural heritage is the largest factor in production today. No man can claim, more than any other, ownership of this form of progress, which is the fruit of past generations.

It is today's workers who mobilized these resources, and these folks are entitled to remuneration in the form of wages, salaries, etc. But consider our earlier example of a capitalist who does not personally participate in the industry where he invested his capital and yet earned dividends. We consider that this person is entitled to a share of the profitable result of his invested capital.

The largest component of modern production is a form of capital which we earlier identified as the sum of discoveries, progressive inventions, etc. passed down from earlier generations. As a result of this form of capital, society enjoys a great volume of production with fewer labour inputs. Since all living beings are equal joint heirs of this immense capital, which is always increasing, all are entitled to a share of its fruits (just as was the capitalist shareholder earlier described).

We say that the employee is entitled to a social dividend and to his salary. The person who is not employed, and without a salary, is entitled to a dividend. We call it a social dividend because it is the fruit of a commonly owned social capital.

A double heritage

Karl Marx proposed that the work of the proletariat was the source of all wealth. Adam Smith said that capital, by the person investing money in a business, was the source. Both men developed economic theories but ignored the legacy that Douglas called the cultural heritage. This is the heritage of natural resources

and inventions, etc. responsible for more than 90% of the country's production today. In fact, when we speak of the poor, it is entirely correct to call this group deprived, because these are people who have been denied their inheritance. The Social Credit (or Economic Democracy) dividend is therefore based on two rationales: the inheritance of natural resources and the inventions of previous generations. This is precisely what Pope Saint John Paul II wrote in 1981 in his encyclical letter *Laborem exercens*, on human work (no. 13).

“Working at any workbench, whether a relatively primitive or an ultramodern one, a man can easily see that through his work, he enters into two inheritances: the inheritance of what is given to the whole of humanity in the resources of nature, and the inheritance of what others have already developed on the basis of those resources, primarily by developing technology, that is to say, by producing a whole collection of increasingly perfect instruments for work. In working, man also ‘enters into the labour of others’.”

Addressing the lack of purchasing power

Another reason to distribute a dividend to each citizen is a function of mathematics. The current financial system creates a gap; a chronic lack of purchasing power.

Today, goods are offered for sale at a given price. People who have money buy these goods by exchanging cash with a vendor. This method allows people who have money to choose and purchase what they want.

Social Credit would not change this system of disbursing goods. This method is both flexible and practical—provided, of course, that individuals have the purchasing power to buy the goods which will satisfy their needs.

Purchasing power in the hands of those who have needs is precisely where the present system is flawed, and it is this defect that Social Credit would correct.

Production runs smoothly when it is financed properly. Some of the money used to finance production will pay for labour costs and constitutes purchasing power for those who receive it. But bear in mind the following:

1. Industry does not distribute purchasing power at the same rate that it generates prices.

► **2. Production does not distribute purchasing power to everyone. It provides it only to those who are employed.**

Economists maintain that production automatically finances consumption, that is to say, that the wages and salaries distributed to the consumers during production are sufficient to buy all the available goods and services. But facts prove otherwise. Scottish engineer, Clifford Hugh Douglas, was the first to demonstrate this chronic shortage of purchasing power in the A+B theorem.

A Cannot Buy A+B

The producer must include all production costs in his prices if he is to stay in business. The wages and salaries paid to the employees, i.e. the “A payments”, account for a fraction of production costs. There are other costs that are not spent as wages and salaries that must nevertheless be included into prices, such as the payments for raw materials, taxes, bank charges, the maintenance and replacement of machinery, etc. Douglas calls these costs “B payments”.

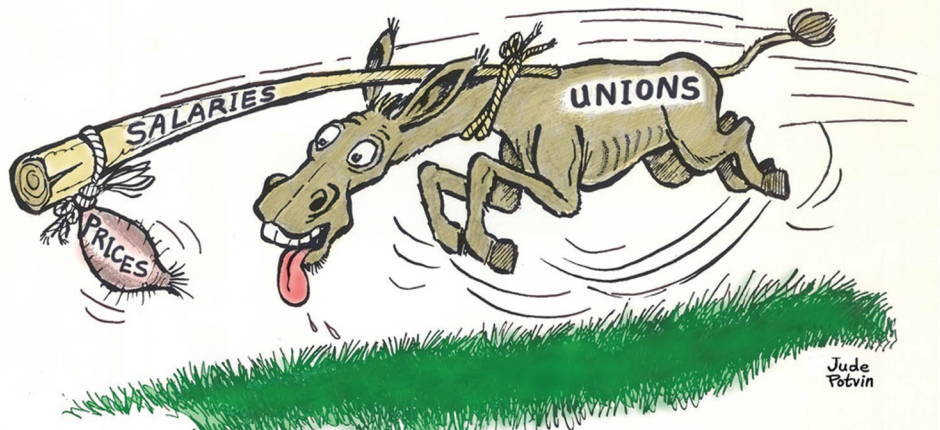
The retail price of products must include all costs: wages (A) and other payments (B). So, retail prices must total at least $A + B$. It becomes obvious that wages alone (A) cannot buy the sum of all the costs (A + B). There is therefore a chronic shortage of purchasing power in the present system.

If one attempts to increase wages and salaries in order to catch up to prices, the wage increases will automatically increase prices, and nothing will have been gained. (It’s like the donkey chasing the turnip in the cartoon at the top of this page.) In order that all production be purchased, an additional income is needed from a source other than wages and salaries which will be at least equivalent to B.

This is what the Social Credit dividend would accomplish. This monthly dividend, provided to every citizen, would be financed with new money created by the nation. Best of all, it would not be generated by taxation.

Without the dividend as another source of income, there should be, in theory, a growing mountain of unsold goods. If goods manage to get sold, it is because we are faced with a growing mountain of debt! Since there is not enough money in the system, retailers must encourage customers to use credit in order to sell their goods. “Buy now, pay later” is the byword. But to delay paying for goods will not solve the purchasing power gap.

Poor donkey! A longer pole won't bring the turnip closer!



The Social Credit dividend would increase incomes without increasing prices, salaries or taxes.

Progress replaces the need for human labour

The second defect with the present system is that production does not provide purchasing power to everyone. It distributes it only to those who are employed. As productive output is enhanced by technological innovation, fewer workers are required. Productivity increases while the need for workers is reduced. There is a conflict between the effects of technological advancement, which decreases the need for human labour, and the rule which says that purchasing power is only for the employed.

Yet, everyone has the right to live! Everyone is entitled to the basic necessities of life. Earthly goods were created by God for all men, and not only for those with jobs.

That is why Social Credit would do what the present system does not do. Without eliminating the reward for work, it would disperse to every individual a periodic income, called a social dividend — an income tied not to employment but to the individual.

Earthly goods were created for all men

This is the most direct and concrete means of guaranteeing the exercise of every person’s fundamental right to a share in the goods of the earth. Each person possesses this right — not as an employee in production, but simply as a human being.

The notion of the universal destination of goods has been advanced by the Magisterium of the Church, including in the conciliar document, *Gaudium et Spes* (paragraph 69), and the social encyclicals of Paul VI, John Paul II and Benedict XVI. Pope Pius XII delivered a radio message on June 1, 1941, on the occasion of the 50th anniversary of Leo XIII’s encyclical, *Rerum Novarum*):

“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.

“Such an individual right cannot, by any means, be suppressed, even by the exercise of other unquestionable and recognized rights over natural goods.”

Pope Pius XII clarified that it was up to nations, through their laws and regulations, to choose the methods that would allow each person to exercise their right to a share of the resources of the earth. The Social Credit dividend would achieve this objective. No formula proposed to date is as effective, not even the generous social security schemes provided by most western nations.

As the productive system can ensure the flow of goods, regardless of the input of workers, then too should the financial system distribute purchasing power by some means other than wages and salaries.

The replacement of men by machines in production is a positive development. If society provided an alternative source of purchasing power, such as the social dividend, material worries would end. More time to attend to other duties and interests beyond economics would enhance personal and social development. Indeed, the current financial system leads to privation.

Technology should benefit every man

Is technology evil? Should we destroy technology for taking our jobs? No, it is good that mechanization takes over routine and monotonous work, and thus allows men and women to invest their leisure time in freely chosen activities. This is as long as an income of sorts is provided to replace the salary lost when the machine takes over workers' jobs. Without another source of broadly available purchasing power, however, the machine is an enemy, not an ally.

In the beginning stages of industrialization, in the 19th century, men were responsible for 20% of production, animals 50%, and the use of machines accounted for 30% of production. By 1900, men were responsible for only 15% of outputs, animals 30% and machines 55%. By 1950, the figures had shifted significantly. Machines were responsible for 94% of production, and workers the remaining 6%. (Animals were finally liberated!) And we haven't seen anything yet, since we are now entering the age of computers and robotisation...

Environmental Implications

If we want to persist in keeping every adult employed in production, even if production to meet basic

needs is already accomplished by fewer workers than ever before, then the economy will have no choice but to create useless new jobs and cultivate pseudo needs, so that people will have jobs to purchase unnecessary products. This is today's 'consumer society'.

Additionally, goods will be made to function for a short time only. This is so that more goods will be manufactured and sold, and more money made. Such planned obsolescence leads to a waste of natural resources, and a degradation of the environment.

Workers are performing repetitive tasks that machines can perform. In such monotonous work, creative potential is stifled and personal development crushed. Work which offers no creative side, and which can be completed by machines, is dehumanizing and is a sad prerequisite for acquiring money, which is truly the 'permit to live'.

Freely chosen activities

Expecting men and women to dedicate most of their time providing for their material needs is rooted in materialism. It denies the spiritual dimension of the human person. If we are not kept busy with paid work, what will we do with our free time? We can spend our time on activities that are freely chosen that develop our God-given interests and creative talents.

Moreover, it is during leisure that men and women can attend to their religious, social, and family duties, such as raising children, practicing their faith and helping their neighbour. Raising children is surely the most important job in the world, yet the mother who stays at home raising children receives no salary and is viewed in society as unemployed and idle.

With leisure, individuals will be able to participate in activities that appeal to them. We can imagine that under a Social Credit system, there would be an explosion of creative activity. Indeed, the greatest inventions and works of art have been created during times of leisure. Douglas remarked:

“Most people prefer to be employed, but on things they like rather than on the things they don't like to be employed upon. The proposals of Social Credit are in no sense intended to produce a nation of idlers... Social Credit would allow people to allocate themselves to those jobs to which they are suited. A job you do well is a job you like, and a job you like is a job you do well.” ❖

Alain Pilote

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Social Credit and the Kingdom of God

“The future of Christian civilization depends on those who have grasped Douglas’ idea.”

Here are excerpts from Eric Butler’s book *“Releasing Reality”,* subtitled *“Social Credit and the Kingdom of God”,* which was produced in 1979 to commemorate the centenary of the birth of Clifford Hugh Douglas. It demonstrates how Social Credit brings a new relevance to every aspect of man’s affairs. The author concludes with the observation that the future of Christianity now depends upon those who have grasped the “glimpse of reality” provided by Douglas:



Eric Butler

by Eric D. Butler

Astronomical debt, crushing taxation and inflation produced in the Roman Empire the same disastrous economic, social and political results which are a feature of what is now clearly another disintegrating civilisation. The lessons of history are vital. Those who refuse to learn from the disasters of history are doomed to repeat those disasters.

Douglas’s vital contribution towards an understanding of real history was to show how the money system has, over centuries, been a major instrument through which power has been centralized.

The basic flaw in the system

Douglas described how when he first made his discovery about the basic flaw in the present finance-economic system, he thought that all he had to do was to tell those in control of the system about the flaw, that they would thank him, and then proceed to correct the flaw. But he soon discovered that so far from wanting to correct the flaw, those in control of financial policy were determined to resist any suggestion of correcting a flaw which made the progressive centralization of power appear inevitable.

The Marxists and other will-to-power groups also strongly resisted any corrective policy which would remove the conditions they require for revolution.

As Douglas said, he soon realised that he was embarking upon a project which would not only absorb the whole of his lifetime, but many lifetimes to come. In revealing the basic flaw in the finance-economic system, Douglas was brought face to face with the more basic question of the age-old power question.

If the present state of the world is not the result of policies fashioned by individuals who are organized to advance those policies, but is the result of blind forces and mere chance, then clearly there is nothing the individual can do about averting further disasters. This is the village idiot theory of history, and naturally it tends to produce a passive attitude towards events. It cripples individual initiative.

Christianity did not develop by chance

But the absurdity of the theory can be demonstrated by asking, “Did western Christian civilisation develop over nearly two thousand years by ‘mere chance’?”

The development took place because sufficient individuals strove, sacrificed, many died, to advance a concept of how individuals should live together in society. The retreat from that civilisation has taken place because individuals, with an anti-Christian view of how men should live, have used instruments of power and influence to strive to create a world in which their philosophy prevails. They must be described as conspirators, even though many of them are in competition with one another.

“Practical Christianity”

Douglas shed a blinding light on much of what had appeared obscure or irrelevant concerning Christianity. His presentation of the vital importance of the Doctrine of the Incarnation was a revelation to me, and I have long come to the conclusion that Social Credit is, as Douglas said, “practical Christianity”, and that the very future of genuine Christianity now depends upon Social Credit and the Douglas revelations.

It is relatively easy to criticize the alleged disastrous effects of Christianity on the human drama, but G. K. Chesterton was right when he said that so far from Christianity having failed, it had not yet been tried. To the extent that it had been tried, it has resulted in a tremendous advance for mankind.

Without the Christian influence, the highwater mark of western civilisation, reached before the First World War, would never have been possible. Since then, there has been a retreat from Christianity. That retreat can, however, be reversed if sufficient individuals will, with proper humility, search for what has gone wrong, and realistic repentance takes place.

Douglas has shown the way by advancing policies which can make the Word flesh.

Releasing reality

Large numbers of people who call themselves Christians — followers of Christ — support policies which increasingly crush the individual's freedom. The ultimate in blasphemy is the profession of "Christian-Marxism" and support for the World State — an International Caesar.

Many of those describing themselves as Social Crediters and Douglas supporters have perverted by describing Douglas as a "money reformer" and a "great idealist". It was the famous Jewish writer, Dr. Oscar Levy, who observed that the ideal is the enemy of the real. Idealism is a manifestation of man's false pride, and suggests that man can be his own God.

Douglas's approach was that of proper respect and humility, as expressed in his comment that "the rules of the universe transcend human thinking," and that if man desired the greatest satisfaction in human affairs, he should painstakingly attempt to discover what those truths are, and then obey them. Douglas was primarily a man concerned with discovering truth, reality.



Clifford Hugh Douglas

In another comment, he said that Social Credit provided "a glimpse of reality." Douglas modestly claimed that Social Credit provided only a "glimpse" of reality. A fuller understanding of reality requires a constant search for truth. In one of those profound statements which can be pondered upon indefinitely with increasing benefit, Douglas said Social Crediters were seeking "to release reality."

"I know from my own technical knowledge," said Douglas, "that there is no production problem in the world at all; that there is no single thing which, if you will put your money down on the table, you cannot get."

Man must follow God's Law

One of the most revealing word pictures we have of Douglas the man and his philosophy comes from Mr. L. D. Byrne:

"Notwithstanding a mental stature unusual in any society, Douglas's outstanding characteristic was a profound humility — a humility which was reflected in his writings and in his life... Where others viewed the world in terms of mankind's struggles and achievements, and society as the creature of man's brain and behaviour, with the realism of the engineer and the penetrating spirituality of a

medieval theologian, Douglas saw the universe as an integrated unity centered in its creation, and centered in its Creator and subject to His Law.

In a 1933 address, *The Pursuit of Truth*, Douglas stressed that his primary concern was with rightness in all things, that there was running through the universe something called a "canon", and that "genuine success only accompanies a consistent attempt to discover and conform to this canon in no matter what sphere our activities lie."

Money is a man-made symbol

While it is true that the world-wide Social Credit Movement which came into existence played the major role in publicizing how financial credit is created and destroyed by the banking system, long before Douglas appeared on the public scene, a number of authorities had explained to select audiences how money was created in the form of financial or bank credit.

And, of course, those who operated the credit-creating system over the centuries were well aware of the enormous power they exercised — so long as people generally believed that banks only loaned out money first deposited with them, and were generally ignorant about the realities of a money system.

Irrespective of what form it takes, money is but a man-made symbol of no value unless real wealth is created. Just so long as sufficient people can be mesmerized into believing that, for example, a credit symbol is more important than a pound of butter, they are at the mercy of those who create and control the symbols. The shadow is more important than the substance!

Subsequently every effort was made to suppress, or misrepresent and pervert, what Douglas was proposing. The hostile reaction of an unholy alliance of International Bankers, Marxists and various other groups, including those do-gooders who earnestly claim to know what is best for the individual, brought into clear relief the fact that it was the philosophical challenge of Social Credit which was seen as the major threat by all representatives of the will-to-power.

Douglas, the physical man, died in 1952. But the truths he revealed now belong to eternity. They are essential for the regeneration of civilisation, irrespective of how long that regeneration takes. Those who have grasped those truths have the responsibility of carrying the knowledge of them forward into the future. ❖

Eric Butler

Saint Elizabeth Ann Seton

Convert and founder of Catholic schools

Like Saint John Henry Newman, a bishop in Great Britain, Elizabeth Ann Seton (1774-1821) was born into the Anglican faith, but later converted to Catholicism, discovering it to be the only religion founded by Jesus Christ. Like Saint Mary of the Incarnation, a Canadian nun who founded a community of teaching sisters, she also founded the Sisters of Charity of Saint Joseph in Baltimore (which today has about 14,000 members in ninety countries), thus giving rise to the system of Catholic parochial schools in the United States.

It's a great asset for a nation to have Catholic schools, whereas the state schools have driven God away, producing generations of little unbelievers. The only choice left is to rely on parents to pass on the faith to their children, but now even most parents have received no religious training!

Canonized on September 14, 1975 by Pope Paul VI, Elizabeth Anne Seton became the first person born in the United States of America to be elevated to the rank of saint in the Catholic Church. Here is a summary of her life, as published in the August, 2021 Saint Joseph de Clairval Abbey newsletter (www.clairval.com):

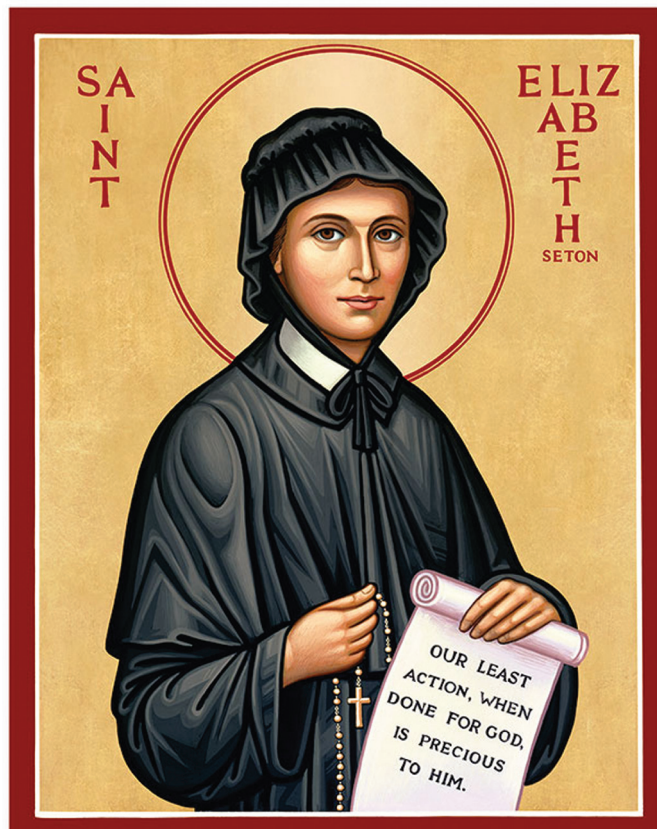
by Dom Jean-Bernard Marie Borie, Abbot

Feeding the poor

Elizabeth Ann Bayley was born in New York City on August 28, 1774, the second child of Dr. Richard Bayley, a surgeon, and Catherine Charlton. Both were descendants of families that were at the origin of the British settlement in the city. As the chief medical officer of New York Harbor, Dr. Richard cared for immigrants who passed medical screening and remained in quarantine on Staten Island. He also provided care to the townspeople, especially during epidemics such as yellow fever.

Elizabeth's maternal grandfather was rector of St. Andrew's Episcopal Church on Staten for thirty years. As a young girl, she was brought up in the Episcopal Church (the American form of Anglicanism) in the years following American independence. She was only three years old when she lost her mother in 1777. Some time later, her father married Charlotte Amelia Barclay as his second wife. His new spouse was involved in the charitable work of her church, and would sometimes take young Elizabeth with her to give food and clothing to the poor.

After the birth of their fifth child, the couple separated. Dr. Bayley decided to go to London to further his studies. Elizabeth and her sister were taken into the home of a maternal uncle where they went through



difficult times in the absence of a mother. In her diary, however, the young girl recorded her musings on the beauty of nature and music. Her reflections also revealed spiritual and religious aspirations. She enjoyed horse-riding and became a skilled pianist.

In 1794, Elizabeth married William Seton, a wealthy merchant ship-owner. Aged only twenty-five, he had traveled in Europe and had friends as far away as Italy because of his profession. Soon after their marriage, the young couple moved into a beautiful house on Wall Street, in one of the wealthiest neighborhoods of New York.

William's family professed the Episcopalian faith, and Elizabeth, along with her sister-in-law Rebecca, continued the charitable rounds upon which she had embarked long ago with her stepmother, even unto assisting the destitute at the moment of death. She became the treasurer of the church's charitable organization.

Five children were born to the Setons, and they also welcomed William's six younger brothers and sisters into their home. But the conflicts between France and England, and later between the United States and England, led to a bad change of fortune, and they lost their home. William, who had long suffered from tu-



The two newlyweds, Elizabeth and William

berculosis, saw his health deteriorate, and his doctors advised him to go to Italy. Elizabeth and her eldest daughter, Anne, age eight, accompanied him.

They arrived in where yellow fever was rampant, and were quarantined in a miserable Lazaretto. Elizabeth wrote in her diary: "Not only willing to take my cross, but to kiss it too, and while glorying Livorno on November 18, 1803 from New York, in our consolation, my William was taken with an ague which was almost too much." And further on: "After both were asleep, said our Little Office alone. William had not been able in the day." This Office consisted of morning and evening prayers that the couple had composed from the few Anglican books at their disposal.

Elizabeth lived through their quarantine in consoling prayer: "I find my present opportunity a treasure and my confinement of body a liberty of soul, which I may never again enjoy while they are still united." Little Ann herself seemed to be spiritually transported to regions beyond her years, but she understood very well that her father was dying. While reading the episode of the imprisonment of St. John the Baptist, she told him: "Yes, Papa, Herod imprisoned him, but Miss Herodias gave him his liberty. — No, dear, she had him beheaded. — Ah!, well, Papa, but released him from prison by sending him to God!"

A deep yearning for Christ

On December 17, the quarantine ended, but William was exhausted. The beauty of the landscape on the journey to Pisa, however, brought smiles back to his face. Friends, the Filicchi family, had prepared a comfortable house for them there. But soon William's sickness took the upper hand once more, and he asked to receive the "sacrament." The Setons had not the good fortune of being able to receive the sacraments of the Catholic Church, the Eucharist and the Anointing of the Sick, but they followed the practices established

by their own church: with great devotion, Elizabeth poured a little wine into a glass while reciting prayers, and they then drank from the cup of thanksgiving in turn, casting their gaze toward eternity. This gesture evokes the first cup of thanksgiving that JESUS gave to his apostles (Lk 22:17-18).

A deep yearning for Christ sprang from the hearts of Elizabeth and her husband. The captain of the ship who had brought them visited them on Christmas Day, and William entrusted his wife to him, asking him to take her back to the United States. This solicitude of her dying husband moved Elizabeth deeply. On December 27, William committed his soul to God with these words: "My Christ Jesus, have mercy! And receive me! My Christ Jesus..."



Elizabeth with her daughter, Ann

The Filicchi brothers, Philip and Anthony, William's business associates, were true friends: without being asked, they looked after all the formalities for the funeral, and took Elizabeth and her daughter into their home. This first contact with Catholic families made a deep impression on the young widow. The Filicchis took them to Florence, a city of incomparable art in its unique natural setting in Tuscany.

Surrounded with nature and art's treasures, Elizabeth regained her zest for life, yet without forgetting her beloved husband. At the same time, she found herself deeply attracted to the contemplation of a Catholic assembly: "I sunk down to my knees in the first place I found vacant and shed a torrent of tears." Too intelligent and truthful with herself to stifle these new feelings, she asked the Filicchis about the differ- ▶



“I seek but God and his Church, and expect to find my peace in them, not in the people.”

Saint Elizabeth Seton

ence between the Catholic and Episcopalian confessions. Antonio answered her in all simplicity: “Only one is true, and without it one cannot be acceptable to God.”

This clear affirmation made a long journey in Elizabeth’s soul in a short time. One Lord, one faith, one baptism, says St. Paul (Eph 4:5). In fact, “The Lord JESUS, the only Savior, did not only establish a simple community of disciples, but constituted the Church as a salvific mystery: ... The Catholic faithful are required to profess that there is an historical continuity—rooted in the apostolic succession—between the Church founded by Christ and the Catholic Church: This is the single Church of Christ” (Congregation for the Doctrine of the Faith, Declaration *Dominus Iesus*, August 6, 2000). Antonio had fulfilled the duty of the Christian laity: to be cooperators of the truth (3 John 8). As St. Thomas Aquinas declares, “To teach in order to lead others to faith is the task of each believer,” who thus performs a work of spiritual mercy (cf. *Catechism of the Catholic Church*, nos. 904 and 2447).

Making the sign of the Cross

On February 18, 1804, the young widow and her daughter embarked on their return trip to America. Elizabeth wore the habit of the Tuscan widows, which later became that of the nuns she would found. The Filicchis accompanied them to the dock; with most delicate tact, they made her accept the money she would need in the near future. But Ann, and shortly afterwards her mother, were struck down by scarlet fever and had to postpone their departure.

The Filicchis took advantage of this delay to talk about religion with the young woman, who was becoming increasingly aware of the soundness of the Catholic faith: “They possess God in the Sacrament, she said to herself... He remains in their churches. The other day, in a moment of excessive distress, I fell on my knees... when the Blessed Sacrament passed by... and cried in an agony to God to bless me, if He were really there.” She also experienced the maternity of the Blessed Virgin: “May we find Him more surely through His Mother!”

The brothers accompanied her, marveling at the graces God gave her: “Antonio,” she later said, “showed me how to make the sign of the cross and with what spirit to use it.”

When they arrived in New York on June 4, the whole family was there except for sister-in-law Rebecca, who was dying of tuberculosis. Elizabeth told her of her faith in the Catholic Church, which Rebecca fully embraced before dying, filled with joy, on July 18. By contrast, Elizabeth set off a storm in her Episcopalian environment in which faith was linked to a kind of religious patriotism. In this painful phase,

Elizabeth was helped by Father Cheverus, a priest attached to the Boston mission. On his return from a trip to Ireland, he found a note from Elizabeth saying she was ready for the big step: “I seek but God and his Church, and expect to find my peace in them, not in the people.”

In February 1805, Elizabeth for the first time entered the modest Catholic church in New York, then the only one in that city, dedicated to St. Peter. The anti-Catholic laws, inherited from the Church of England, had been abolished only a few years earlier, and the Catholic community was very small, composed mainly of Irish emigrants. In front of the tabernacle, the young woman poured out her heart: “Ah! my God, here let me rest.”

She made her formal adherence to Catholicism on March 14 in the hands of Father Matthew O’Brien, an Irish Dominican; immediately she received the Eucharist, which became her daily nourishment. She who had felt the bitter regret of not being able to receive Communion in Italy, rejoiced: “How bright is the sun these morning walks to the church for preparation for Holy Communion!” A year later, she received the sacrament of Confirmation from the hands of Bishop John Carroll, the first bishop of the first diocese erected in the United States, in Baltimore in 1798. On this occasion, the young widow confided to the bishop her desire for a life completely dedicated to the Lord.

How to teach others?

Little by little, Elizabeth separated herself from her former Episcopalian friends, who did not accept her conversion; however, a few did convert, among them several children of her family-in-law. One young girl even had to leave her parents’ home and take refuge with Elizabeth when she converted. Elizabeth had founded an academy for girls, but her conversion to Catholicism caused her to lose all her students.

She considered emigrating to Canada where Catholics were more numerous. However, Bishop Carroll and Father Cheverus, who wanted to found Catholic institutions, did not forget her. In 1807, the Pope erected four new dioceses in the United States,

making Baltimore the metropolis. Archbishop Carroll decided to establish the first American seminary at Mont Sainte Marie. Father Louis Du Bourg, a French Sulpician priest who was founding a Catholic school near the new seminary, talked with the young widow about establishing a school for girls that she could direct. After some thought and consultation, Elizabeth accepted and went to Baltimore.

The school opened by September 1808, with Mrs. Seton's daughters and four boarders. In January 1809, other children were entrusted to her to prepare for their First Communion. Father Du Bourg, however, had a more far-reaching view; responding to Elizabeth's desire, he initiated her into the religious life. Young girls joined the nascent congregation, and a regular life was established. They even began to call Elizabeth "Mother". Kneeling before the small group of her new daughters, Mother Seton said to them, "How can I teach others, I who know so little myself, who am so wretched and imperfect?" But trusting in the power of God's grace, she said, "We know certainly that our God calls us to a holy life. We know that He gives us every grace, every abundant grace; and though we are so weak of ourselves, this grace is able to carry us through every obstacle and difficulty."

The Sisters adopted a uniform habit, the one the foundress had worn since her return from Italy. Father Du Bourg was named ecclesiastical superior. On June 2, 1809, four Sisters appeared for the first time in public in habit, with Mother Seton who had made her first vows of obedience, chastity and poverty alone in the hands of Archbishop Carroll. The first female congregation on American soil was born. Its motto combines three phrases from the New Testament: The charity of Christ urges us (2 Cor 5:14) — The good news is proclaimed to the poor (Mt 11:5) — One heart, one soul (Acts 4:32).

Having also converted to Catholicism, Elizabeth's young sister-in-law, Cecilia Seton, presented herself to enter the community. She was welcomed with joy, despite her failing health. Her arrival hastened the realization of the project to move the community to a property acquired in the mountains, where the air was healthier, in Emmitsburg, Maryland, forty-five miles (75 km) from Baltimore. The move took place in 1809. However, the house was not ready to welcome the Sisters who temporarily crowded into the lodging of Father Dubois, another Sulpician in charge of the local mission.

In these early days, they had to go down to the river to do the laundry. But for the Mother, the important thing was to accomplish God's will: "The first end I propose in our daily work is to do the will of God; secondly, to do it in the manner He wills it; and thirdly to do it because it is His will." Indeed, God, who loves us infinitely, directs all events by his Providence and makes everything work together for the good of those who love him (Rom 8:28).

Mother Elizabeth worked actively for the construction of a school, with a boarding school and lodging for the Sisters. From Italy, the Filicchis generously subsidized her works; she often wrote to them and even asked them one day, in all simplicity, how much money she could count on. She also received help from a wealthy convert, Mr. Samuel Cooper, who later entered the seminary of Mont Sainte Marie and became a priest. A year later, the little school became St. Joseph's Academy, dedicated to the education of Catholic girls.

The low gate

Throughout her religious life, Mother Elizabeth enjoyed the support of her successive confessors, Sulpician priests. This help was

particularly valuable to her when, in 1810, a new ecclesiastical superior, Father David, also a Sulpician, was given to her Institute. For several months, the foundress was confronted with the incomprehension of this priest, who came to seek to provoke her departure from the motherhouse. But he was soon replaced by Father Dubois, to the great relief of the Sisters.

In 1811, the community took the name of Sisters of Charity of St. Joseph and adopted the rule of St. Vincent de Paul and St. Louise de Marillac. Like the daughters of St. Vincent, the Sisters had "for enclosure, obedience; for grille (grid), the fear of God." Mother encouraged them to pray: "We must pray without ceasing, in every occurrence and employment of our lives—that prayer which is rather a habit of lifting up the heart to God, as in a constant communication with Him." She also encouraged them in humility: "The gate of heaven is very low; only the humble can enter it."

The foundress had to bear many crosses, due to internal misunderstandings, the death of two of her daughters and of several young nuns. In the face of these trials, she acknowledged: "Faith lifts the soul, hope supports it, experience says it must, and love says... let it be!" Having been ill herself for a long time, she said: "I am going toward dear eternity so gently and almost imperceptibly... I feel the general



*Portrait of Elizabeth Ann Seton
by Amabilia Filicchi*

► decay of poor sinking nature enough to shorten my perspective of every scene beyond the present moment... I do what I can to stand on the narrow path that leads to God alone."

Deep inside, Mother Seton was going through a profound crisis of aridity, desolation, and even anguish. Nothing appeared on the outside, but her letters to her spiritual director revealed her trial. This suffering did not prevent her from writing: "I try to make my very breathing a continual thanksgiving." Remembering her friends, she wrote: "The accidents of life separate us from our dearest friends, but let us not despair. God is like a looking glass in which souls see each other. The more we are united to Him by love, the nearer we are to those who belong to Him."

Children of the Church

Mother Seton also worked to catechize the children of the neighborhood. Some poor girls came to the school, but in 1812, the majority of the students were from the wealthy classes who paid for their boarding and tuition. Soon, the proportions were reversed and up to forty poor girls received free lessons, books and meals.

Other works, such as caring for the poor and sick, were occasionally undertaken by the Daughters of Charity. But soon the Archbishop of Baltimore called for a foundation in his episcopal city. In 1814, Mother Seton sent a swarm of sisters to Philadelphia. In 1817, the Diocese of New York also welcomed Sisters, whose first task was to care for the city's many orphans.

At the beginning of the summer of 1820, the Mother's health deteriorated: she suffered from coughing, migraines and fever. At the insistence of Father Dubois, the construction of a new building at the convent-school began, and Mother Seton had to endure the fatigue of supervising the building site. Soon she was forced to stay in bed, but she was faithful to the rule as best she could, and continued to encourage the Sisters. In mid-September, she received the Sacrament of Extreme Unction. However, she showed improvement. The feast of Christmas was celebrated with anxiety because everyone knew that Mother Superior was dying.

On January 1, she received Communion for the last time. After thanking all the Sisters present, she said: "Be children of the Church! Be children of the Church!" One night, a sister who was watching over her, heard her say the words of a prayer that Pope Pius VII had just composed: "May the most just, the most high and the most amiable will of God be in all things fulfilled, praised, and exalted above all forever!"

Shortly before dawn on January 4, 1821, at the age of forty-six, she gave up her soul to God. She was buried in the community's cemetery. The National Shrine of St. Elizabeth Ann Seton is now located there. At Mother Seton's side was her youngest



Tomb of Saint Elizabeth Ann Seton at the National Shrine of Emmitsburg, Maryland

daughter, Catherine Seton (1800-1891), who became a nun in the Irish Congregation of the Sisters of Mercy. By 1821, twenty houses existed in the United States. Later, several of them, including the one in New York, would become separate institutes.

St. Elizabeth Seton suffered in her search for the truth, and to remain faithful to that truth, once recognized. Belonging to the Church of Christ was of special importance to her. May she obtain for us also a great fidelity to the Church, the Bride of Christ, and an ever more intense dedication to its service!

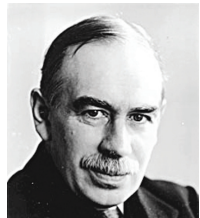
***Dom Jean-Bernard Marie Borie, Abbot
and the monks of the abbey***

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Going into debt or balancing the budget?

Two main schools of thought in economics

Going into debt or balancing the budget? That is the eternal question.



J.M. Keynes

There are two main economic schools of thought in political and academic circles today: the vision of the British economist John Maynard Keynes (1883-1946), who essentially said that the government should intervene in times of crisis to stimulate the economy, even if it meant going into debt, and what appears to be its counterpart, the vision of the economist Ludwig von Mises (1881-1973), founder of what is known as the "Austrian school of economics," who preached instead that the state should not intervene, that debts should be repaid even if it meant making cuts in the services provided by the state and helping those in need—in other words, austerity.



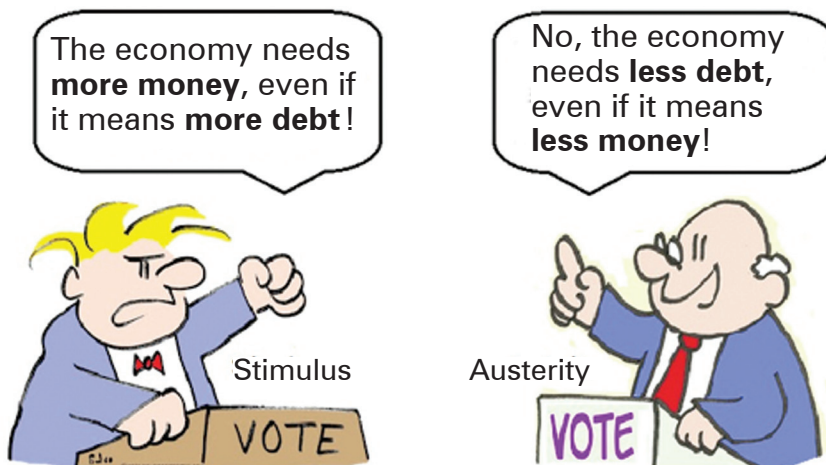
L. von Mises

Two current examples of these two policies: in terms of Keynes's school of thought, we can cite Canadian Prime Minister Justin Trudeau who, since coming to power in 2015, has not stopped increasing spending (an 8% increase for the year 2024) and increasing deficits year after year, with a \$40 billion deficit for the year 2024. In fact, Trudeau has almost doubled the country's debt since coming to power, with the Canadian government's debt now standing at \$1255 billion, with \$54 billion in interest to be paid on the debt for 2024.



Justin Trudeau

And as for the other school of thought, that of von Mises, which



Source: www.positivemoney.org

says that we should avoid deficits and cut spending instead, we can cite the new president of Argentina, Javier Milei, who openly claims to follow this school of thought, and has campaigned with a chainsaw in hand, promising to make drastic cuts in state spending (up to 40%), including in aid to the most disadvantaged, blaming previous governments for having driven the country into debt. In every country in the world, it's one or the other of these situations.



Javier Milei

Going into debt simply means additional taxes for the future, but as you can see from the cartoon above, even if the two discourses (debt and austerity) seem to be opposed, both are based on the same system of money created in the form of debt. If you don't go into debt, there's simply no money in circulation. It's a dead-end system: either you go into debt forever, or you starve to death trying to pay it off. For example, when Pierre Poilievre, the Canadian leader of the Opposition, accuses Prime Minister Justin Trudeau of overspending and running huge deficits, Trudeau replies: "And you, Mr Poilievre, if you become Prime Minister, what spending cuts will you make?"

The solution of Economic Democracy (also known as Social Credit), taught by the Scottish engineer Clifford Hugh Douglas (1879-1952), and taken up by Louis Even (1885-1974), stands above these two solutions, and is far superior to them, since it allows both the development of the country without going into debt, and also allows consumers to choose from the production offered what they need, thanks to sufficient purchasing power. More money and less debt: that's what the current financial system can't achieve, but what Economic Democracy could (see article on next page). ❖

Alain Pilote

Is a \$40-billion deficit good for the Canadian economy?

The absurdity lies in counting as debt wealth the population has itself produced.

Record deficits keep coming, both for the Canadian provinces—a record deficit of \$11 billion in 2024 for the province of Quebec, and the highest deficit in ten years in Ontario for 2024-2025—and for the Canadian government—a \$40 billion deficit in 2024, with \$54 billion in interest payments on the debt (up 15% on the previous year), with no return to balanced budgets in sight for years to come.

Here are excerpts from a talk given by Louis Even in the early part of the 1960s, when the Quebec Government ran a \$200 million deficit despite strong criticism by the opposition. Replace the words “Quebec Government” by “Canadian Government” and the amount of \$200 million by \$40 billion, and his words can be applied to today’s situation in Canada:

by Louis Even

A few weeks ago, the Quebec Government announced that it ended its financial year with a \$200-million deficit. This means that during the last year, the Government has spent 200 million dollars more than the Government has received through taxes. Of course, to be able to pay out more than it received through taxes, the Government had to borrow. The Opposition seized the occasion to admonish Jean Lesage’s Liberal Government for spending more than it has collected, and for driving the Province into debt.

There appears to be a double accusation made, two blames addressed to the Government: first, for having spent more than it received; second, for driving the Province into debt.

Must we condemn the Premier and his Government for having spent more than they received through taxes? No, we say, they did the right thing. Had they not spent this \$200 million, there would have been \$200 million less in services and works done for the population; therefore, there would have been more unemployment. And if the Government had drawn an extra \$200 million in taxes to balance the budget, the population would have had \$200 million less for its own use.

So, we can only congratulate the Government for having spent \$200 million in goods for the Province without having taken these \$200 million out of the taxpayers’ pockets.

— But, might it be argued, the Government has indebted the Province by as much, and taxes will have to be raised in the future, and these taxes will be great-

er since interests will be added; the loans will have to be paid back plus the interests.

— That is another matter. If we cannot, and if we must not blame the Lesage Government for having spent this \$200 million, we can certainly blame it for having entered this amount as a provincial debt.

— Why blame it for having entered this amount as a provincial debt? It had no other choice, some will say.

— Why say they had no choice? What’s with this debt? What is it we owe? To whom do we owe it? Who owes this? What was this \$200 million used for?

For many things. Let us say it was used to build roads, bridges, hospitals, and some other things. Who built these roads, these bridges, the hospitals, and all these other things? Who built all of this?

They are people who were hired by the Government, who have received wages. They spent these wages; they bought food, clothing, they paid for their rent, etc.

Who made this food? Who made these clothes? Who built the houses? Again, the population of Quebec did, either one group of individuals, or another.

Yet, when all is said and done, it is the whole of the population that is considered to be in debt for \$200 million, while it is the population as a whole who has made, who has produced goods to the amount of \$200 million. Since when do we need to be indebted for something we ourselves have made?

This may sound odd since, as some would say, money had to be used to pay these people. Surely, they made the products but there was no money within the population to pay for these. What does this mean? Does it mean to say that the system of payment is not in tune with the production system? Is this normal?

We work, we make things, and we have no money to pay? Who does the work? Who makes the products? The people do. Who makes, who creates money? Neither the people nor the Government. Who makes money then? The financiers do, the bankers do. And we owe our roads to these people? They had no part in building the roads! And those who have built the roads, and everything else, it is they who owe the road to those who had no part in building it? Isn’t that absurd? Yes, supremely absurd.



In the present financial system, deficits simply mean more taxes for the future.

What is even more absurd, is to demand that the price of these things be reimbursed, and that interest be added on top of it.

The \$200 million was issued as credit, as money written in the banker's ledger, or through a similar channel.

What is money? Money are figures that are used to buy and to sell: Figures, whether they be written on paper bills, on metallic coins, in bankbooks; nothing more than figures. Figures had to be made, figures had to be found—\$200 million in this case—to allow the people to produce.

These figures are the permission given, granted to the population to accomplish \$200 million worth of public works. Isn't it strange that the Government and the population should have to ask permission to make things that are useful to the Province, and that they should have to pay for this permission, and to pay interests upon this permission, and return all of this to the banker.

Such a system is not worth much; worse yet, it is an absurdity. And for the Government to admit such a system, such a state of affairs, is to forfeit its power to a power that has given itself, that has granted itself by this means the right to control the country's population and its Government.

Much was said about the construction of the Montreal subway in the 1960s. Montreal's mayor and his deputy mayor had to make several trips to Europe. What for? Undoubtedly to see different blueprints, on

different ways to build a subway. But they also went to Europe looking for ways to finance their subway, to see whether they would borrow money from Paris, Brussels or London, rather than from New York, Montreal or Toronto, to build the metro.

This is not to say that if money is brought in from France, Belgium or England to build the Metro, the Metro will be built by Brits, or by Belgians, or by Frenchmen; it will still be built by Canadians. It will be built by Canadian workers, by Canadian engineers I gather—I doubt whether many will be invited from so far away for this purpose. And those who will be paid for this construction will be fed with food from our stores, with Canadian products, or with foreign products that have been exchanged for Canadian

products. Therefore a subway will be built in Montreal using goods that belong to Canadians, and afterwards, to whom shall we pay this subway? To the British? To Belgians? To the French? Where is the logic in all of this?

Some will answer: "That's the way the financial system works." Yes, we know of course it is the financial system, but there is something wrong with all of this that needs to be changed, to be corrected. Instead of allowing ourselves to be the slaves of the financial system, let us put the financial system at the service of reality.

Social Crediters have been saying this for years. They have gone so far as to ask the Federal Government: "Since we have a Bank of Canada—a bank said to be for Canadians, a bank which, according to its charter, must see to it that money, credit, be at the service of the country's industry, of the country's production—why force us then to indebt ourselves towards financiers who profit from the people's production, and who indebt the population for a production it has itself made?"

Why not ask the Bank of Canada to issue, free of interest, all the money, all the financial credits needed to proceed to the performance of public works that can easily be executed and which are asked by the population. This applies to public financing and public production, but could also be applied to the production of private goods. ❖

Louis Even

Economic Democracy Not Through Politicians

But Humble Apostles Who Bring About God's Action

One of the obstacles that MICHAEL has been facing for a year or two is the emergence of a system of control and espionage in Communist China called "social credit", which is confusing, since it is under this same name that the financial proposals of the Scottish engineer Clifford Hugh Douglas, conceived in 1917, and taught since 1935 by Louis Even and MICHAEL, were propagated to fight poverty and correct the vices of the current financial system. It is to avoid this confusion that MICHAEL increasingly uses the words "economic democracy" to refer to the financial proposals of Douglas. As a matter of fact, his first book on the subject, in 1918, was entitled *Economic Democracy*.

The "social credit" taught by MICHAEL is the complete opposite of Communism, because it respects private property and individual freedom, and wants to make each citizen a true "capitalist", that is to say, the owner of a capital coming from the double-fold common heritage of natural resources and inventions of previous generations.

However, until recently, another obstacle was also confusing, namely, the existence of political parties called "social credit": such a party existed in Canada on the federal scene until 1980, and was even in power in two provinces, Alberta (from 1935 to 1971) and British Columbia (from 1952 to 1991, except for the years 1972 to 1975), but without applying any principles of the financial reform of Douglas. (*We will discuss the Alberta experiment of 1935 at the end of this article.*)

This is what led some people to believe that MICHAEL, when talking about "social credit", is promoting this former political party called "social credit". In reality, MICHAEL does not promote any political party, old or new, and its ideas can be applied by any political party already in power. As Douglas and Louis Even always explained, we will not obtain the application of Social Credit by promoting political parties, whether they are called "social credit" or otherwise, but by educating the people and doing apostolate work, giving of oneself.

If it is not by a political party, then what is the formula for applying Social Credit? **The formula advocated by MICHAEL is to educate the population on the solution to be brought to the current financial system, to allow the government, regardless of what party or allegiance, to apply this financial reform. Without this strength in the people, the pressures of Financiers on governments win the day.**

In his encyclical letter *Sollicitudo rei socialis* (the social concern of the Church), Pope Saint John Paul II wrote (n. 37):

"Among the actions and attitudes opposed to the will of God, the good of neighbor and the 'structures' created by them, two are very typical: on the one hand, the all-consuming desire for profit, and on the other, the thirst for power, with the intention of imposing one's will upon others."

These two "attitudes opposed to the will of God" describe the behavior of International Bankers quite well: first, the thirst to accumulate billions of dollars, and second — once they have more billions of dollars than they will ever be able to spend on themselves — the desire to impose by force their will on the nations and peoples of the whole world.

As the Catechism of the Catholic Church teaches, one fights a vice with the virtue opposed to it. In this case, we must therefore fight the selfishness of the bankers with our own gift of self, our self-dedication. This is precisely what Saint John Paul II wrote a few paragraphs later in the same encyclical mentioned above:

"These attitudes and 'structures of sin' are only conquered — presupposing the help of divine grace — by a diametrically opposed attitude: a commitment to the good of one's neighbor with the readiness, in the Gospel sense, to "lose oneself" for the sake of the other..."

No change in society can be achieved without the gift of self. And a great cause like Social Credit, or economic democracy, is no exception.

Alain Pilote

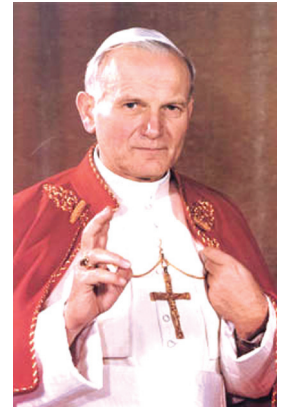
by Louis Even

Two contradictory terms

Question — Could Social Credit (or Economic Democracy) be used as a platform for a political party?

The first obvious answer is: "This question does not make sense." It doesn't for whoever really knows, on the one hand, what Social Credit is all about, and on the other hand, what a political-party platform is.

Would you ask: "Could the multiplication table be used as a platform for a political party?" or "Could the existence of the St. Lawrence River in Canada, the Mississippi River in the United States, the Alps in Europe, be used as a platform for a political party?"



Saint John Paul II

Social Credit, as Douglas presented it, as MICHAEL strives to present it better and better to its readers, cannot be linked to a political party, and even less be used as a label for a political party, without prostituting the meaning of words.

“Social Credit” and “party” are two contradictory terms. The first term implies an association that includes every member of society; the latter implies a division, a group that fights against other groups for power. The aim of a party is to come to power to run the country, whereas the aim of Social Credit is to distribute to each individual a power that will free him more and more from state interventions.

As for the platforms of political parties, after all that has been seen in less than a generation, more than blind faith is needed to attach importance to them. Only one point in their platforms is sincere: to try to win the election, in order to come or remain in office. A truth like Social Credit cannot be subjected to the criterion of a majority of votes.

Nothing of course can prevent politicians — whether in office or not, and whatever their political allegiance — from being personally convinced of the excellence of Social Credit, of proclaiming it objectively, and not out of political self-interest. But to make of Social Credit a party’s platform, and to promote the idea that bringing this party to power is enough to implement the Social Credit principles, is to lie and hinder the progress of the Social Credit Cause.

Social Credit is a living idea; it lives in the minds of the people who welcome it and who become its apostles. To make of it a simple question of vote in favour of a man or a party is to reduce the meaning of the words “Social Credit” to a lifeless thing that implies no personal responsibility whatsoever.

Human powerlessness

Question — Supposing a government in office would wish the well-being of the people, could it adopt and implement Social Credit, or would a referendum be needed?

This question implies that until now, no government has ever wished the well-being of the people, but that such a well-meaning government can come out of a future election. This is quite a severe judgment for the present and past governments, and one must be quite optimistic to suppose that, from the same tree, a completely different fruit could be picked. But let us admit that supposition: a perfect government is now in office. Can it adopt and implement a Social Credit economic system?

The answer is NO. With or without a referendum: NO. It is humanly impossible in front of the present power of the financial monster. (*Please note the word “humanly”.*)

The financial monster, the super-power of the global controllers of money and credit, is more powerful than all the governments in the world; it dominates them all!

This subjection of governments to the lords of Finance is no secret. More than a century ago, Disraeli, who was several times Minister of Finance and even Prime Minister of mighty Great Britain, publicly complained about this state of affairs, but could not free himself from it. Other statesmen spoke alike. Besides, one just has to look at the situations that follow one another in our times: a ten-year money shortage (the 1929-1939 Depression), followed by six years of war with plenty of money, then cyclic credit squeezes, perpetual and ever-increasing public debts, concerted austerity measures, whereas nothing diminished in the production capacity of the countries in question.

These plain facts show that the controllers of money and credit “hold our lives in their hands” (Pope Pius XI), and that with banks at their service, they “direct the policy of governments, and hold in the hollow of their hands the destiny of the people” (Reginald McKenna, one-time Chancellor of the Exchequer, and for a long time Chairman of the Midland Bank, England’s largest commercial bank). Governments, reduced to the state of lackeys of this super-power, are unable to free themselves from this bondage — even if they wanted to!

Does it mean that any hope is in vain, and that any effort to promote the Social Credit Cause is useless?

Oh, no, not at all! But it means that one must not rely on governments, on changes of parties in office to overcome a power that is superior to all the governments in the world: to do so would be a waste of energy; it would be like wanting to knock down a fortress with cotton balls.

Books on Economic Democracy



We encourage our readers to visit our website (www.michaeljournal.org) to read the full text of our various books and brochures in order to better understand the principles of Economic Democracy. If you prefer a print version of these resources, visit our website and follow the links to order copies from our Rougemont, Canada office. We especially recommend new editions of two of our classics, Economic Democracy (in 14 lessons) \$13; and In this Age of Plenty: \$15.

The Lord's anointed

Oh! One day it happened that a young man (David), a simple shepherd without military training, and with no other weapon but a staff, a sling, and five smooth stones in his shepherd's wallet, faced and slew, with a single stone, a nine-foot tall (three metres) giant (Goliath), trained to arms from his youth, clothed with brass from top to toe. David had put all his confidence in God, knowing well that "with the strength of His arm, God drives the proud astray in the conceit of their hearts."

Quite a lesson is being taught to us here. The Social Crediters of MICHAEL are often reminded of this lesson, and they endeavour to take it into account. Only a celestial power can triumph over the most powerful terrestrial powers. Heaven wants us to do our part, and do it the best we can, just the same, but we must not rely on our action only. Young David did not say: "I will do nothing! What would be the use of facing a powerful warrior who laughs at my weakness?" No, he did his little part. He used the weapons he had — a staff, a sling, and five stones — doubtlessly held up to ridicule and called a fool — and God did the rest, the bigger part.

The Social Crediters of MICHAEL do not stop, even despite their own weakness, in front of an enemy power that is humanly invincible, despite years that succeed each other without noticeable successes, despite mockery, criticisms, or betrayals. They know that every step made for a just cause, every testimony

borne to a truth, every ray of hope communicated to demoralized people, every elevation of a soul, or every conversion brought about by their example and by the message they carry, is a benefit. They are convinced that an economic organism that adopted it would favour distributive justice for the welfare of everybody, every family. But, without diminishing their own efforts, they rely above all on God, just like David.

In the years that followed this second world war, Douglas expected nothing from any state action to bring the necessary reform in the financial system. He rather predicted that the present system would eventually become unbearable, and would bring about its own collapse. He wrote that the action to be taken by the supporters of the Social Credit light was to spread it, so that when that situation would occur (the collapse of the present financial system), the minds of the people would be prepared, and it would be just as easy to inaugurate right away a financial system in keeping with modern civilization as to try to do it with partial reforms.

The Social Crediters of MICHAEL maintain, along with Douglas, that as regards Social Credit, the efficient work to do is to enlighten the population on the monopoly of financial credit, attributing to it the bad fruits of which it is the cause in the lives of people, of families, of institutions, and, in front of these bad fruits, to expose the doctrine of genuine Social Credit, which is so brilliant and in keeping with common sense. ❖

Louis Even

The 1935 Alberta Experiment

by Alain Pilote

Some people may have thought — and others may still think it today — that promoting a "Social Credit party" is the best way to promote Social Credit, but C.H. Douglas and Louis Even thought the exact opposite.

As Douglas and Louis Even pointed out, the creation of a "Social Credit Party" was even a nuisance, and only prevented the establishment of genuine Social Credit. For example, as soon as one uses the words "Social Credit" to label a political party, the minds of people from other parties become closed and cease studying Social Credit principles, since they will consider it only as another of the opposing political parties.

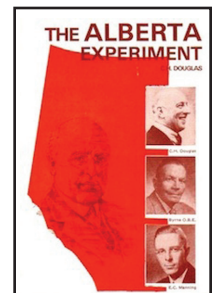
Real democracy requires that elected representatives express the will of their constituents. In that case, the aim is not to create new parties, and divide people further, but to unite the people with common objectives, and then pressure the government to implement these objectives. MICHAEL advocates this method of applying pressure to the political process.

In a speech given to Social Crediters on March 7, 1936, Clifford Hugh Douglas stated that a Social

Credit party should not exist as it was a "profound misconception." Douglas added:

"If you elect a Social Credit party... it would be to elect a set of amateurs to direct a set of very competent professionals. The professionals, I may tell you, would see that the amateurs got the blame for everything that was done."

This is what happened in Alberta in the 1930s. Douglas wrote in 1937 an interesting book on that subject entitled *The Alberta Experiment*, from which the following information is taken.



The Alberta Experiment

William Aberhart was the principal of a Calgary high school who commanded a province wide audience with a book on Social Credit, and impressed by this new "light", preached the "gospel" of Social Credit on his radio program and mobilized support for its principles. Hundreds of study groups soon emerged across the province, and a majority of Albertans supported Social Credit.

The “United Farmers” party, in political power at the time in Alberta, were interested in Social Credit but believed it could only be implemented on a national, rather than on a provincial, level.

Notice, as long as Aberhart’s movement was limited to educating the people, all was well, much like the education movement launched by Louis Even around the same time in Quebec. Even, just like Aberhart, had come across a book explaining Douglas Social Credit, and stated, “It’s a light on my path, everyone needs to know it.” Unfortunately, things turned sour in Alberta when Aberhart’s education movement morphed into a political party.

Aberhart disagreed with the United Farmers, and presented Social Credit candidates in the 1935 election, and won 56 of the 63 seats in the provincial legislature. In the 1935 election, Aberhart did not even run as a candidate. The newly-elected “social credit” members, claiming the presence of their teacher, one of them resigned to make way for him, and Aberhart had to take the office of prime minister, with the state coffers empty and civil servants awaiting their pay, not to mention the creditors of the public debt.

All these 56 “social credit” MLAs were new to politics, and formed, to use Douglas’ expression, a “group of amateurs” who were no match for the Financiers, falling into their trap and committing several errors which could have been avoided, had they followed Douglas’s advice.

For example, when Aberhart took office, rather than listening to Douglas’ advice, he went to Ottawa seeking financial credits to implement Social Credit. The federal government provided instead an economic adviser, Mr. Robert Magor, whose apparent objective was to undermine Social Credit. Measures were adopted that were the opposite of Social Credit principles. Douglas described what occurred as **“a policy of capitulation to orthodox finance. Almost every mistake of strategy which could be made in Alberta had been made.”**

It must be noted that although Aberhart was sincere, he had little knowledge of Social Credit and did not understand its technical basis. This often led him to simplify and thus distort Douglas’ ideas. In the following years, fifteen Social Credit bills were successfully passed by the Alberta government, but were all vetoed by the federal government or ruled unconstitutional by Canada’s Supreme Court.

The problem was that money and banking are under federal jurisdiction, according to the Canadian Constitution. Douglas explained to Aberhart that Al-

berta could overcome this difficulty by establishing a provincial credit system of its own, as the Constitution granted the right to “raise loans upon the sole credit of the province.” As Louis Even explained, money is based on the country’s production, made by labor and natural resources, both under provincial jurisdiction, according to the same Canadian constitution.

Douglas wrote in *The Social Creditor* on September 11, 1948: **“When Mr. Aberhart won his first electoral victory in 1935, all he did was to recruit an army for a war [against the monopoly of credit]. That war has never been fought.”**



William Aberhart

Aberhart had learned from his mistakes during his first years in office and was ready, after World War II, to take up the fight again, but he died in May of 1943 (under suspicious circumstances; several spoke of poisoning following an official dinner).

His successor, Ernest Manning, declared, in 1947, that his government would no longer attempt to implement Social Credit in Alberta. Incidentally, after retiring from politics, Ernest Man-

ning accepted a position on the Board of Directors of a bank, and was appointed a senator by Canadian Prime Minister Pierre Elliott Trudeau.

So those who say that “Social Credit is that failed ‘funny money’ scheme tried in Alberta” are incorrect. Social Credit did not fail in Alberta, for the simple reason that it was never tried. All attempts to implement Social Credit policies were opposed and defeated by a centralized power. Douglas said that if Social Credit was absurd and without value as an effective answer to the Great Depression, that the best way to have this demonstrated would have been allowing the government of Alberta to implement Social Credit policy. But it seemed that the credit monopolists feared that even a partial implementation of Social Credit would prove so successful that every effort had to be made to prevent it.

We firmly believe that the Social Credit principles will be, when implemented, a very efficient way to eliminate poverty. However, the only effective way to have the Social Credit proposals applied by governments is not to promote new parties, especially those called “social credit”, but to make the Social Credit principles known among the population, in order to create public pressure that will be strong enough to get the government — of any party in power — to issue its own currency, without debt, and to implement the principles of real Douglas social credit ... and thus fight the false

Alain Pilote

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The last two remedies: the Holy Rosary and devotion to the Immaculate Heart of Mary

Here are extracts from an interview Sister Lucia of Fatima (one of the three children to whom the Virgin Mary appeared in Portugal in 1917) gave to Father Augustin Fuentes in 1957:

"Father, the Blessed Virgin did not tell me that we are in the last times of the world, but I understood this for three reasons:

"The first is because she told me that the Devil is engaging in a battle with the Virgin, a decisive battle. It is a final battle where one party will be victorious and the other will suffer defeat. So, from now on, we are either with God or we are with the Devil; there is no middle ground.

"The second reason is because she told me, as well as my cousins, that God is giving two last remedies to the world: the Holy Rosary and devotion to the Immaculate Heart of Mary. And, being the last remedies, that is to say, they are the final ones, means that there will be no others.

"And the third, because in the plans of the Divine Providence, when God is going to chastise the world, He always first exhausts all other remedies. When He sees that the world pays no attention whatsoever, then, as we say in our imperfect way of talking, with a certain fear He presents us the last means of salvation: His Blessed Mother.

"If we despise and reject this last means, Heaven will no longer pardon us, because we will have committed a sin that the Gospel calls a sin against the Holy Spirit. This sin consists in openly rejecting—

with full knowledge and will—the salvation that is put in our hands.

"Also, since Our Lord is a very good Son, He will not permit that we offend and despise His Blessed Mother. We have, as obvious testimony, the history of different centuries where Our Lord has shown us, with terrible examples, how He has always defended the honor of His Blessed Mother.

"Prayer and sacrifice are the two means to save the world. As for the Holy Rosary, Father, in these last times in which we are living, the Blessed Virgin has given a new efficacy to the praying of the Holy Rosary. This in such a way that there is no problem that cannot be resolved by praying the Rosary, no matter how difficult it is—be it temporal or above all spiritual—in the spiritual life of each of us or the lives of our families, be they our families in the world or Religious Communities, or even in the lives of peoples and nations.

"I repeat, there is no problem, as difficult as it may be, that we cannot resolve at this time by praying the Holy Rosary. With the Holy Rosary, we will save ourselves, sanctify ourselves, console Our Lord, and obtain the salvation of many souls.

"Then, there is devotion to the Immaculate Heart of Mary, our Most Holy Mother, holding her as the seat of mercy, goodness and pardon, and the sure door to enter Heaven." ❖

