



MICHAEL

For the Triumph of The Immaculate

A Journal of Catholic Patriots
For the Kingship of Christ and Mary
In the souls, families and countries

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Through the Vigilant Action of Heads of Families
And not through Political Parties

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St. Joseph, patron of Canada And patron of the universal Church



Prayer to St. Joseph by Pope Leo XIII

To thee, O blessed Joseph, do we have recourse in our tribulation, and having implored the help of thy thrice-holy Spouse, we confidently implore thy patronage too. By that charity wherewith thou wast united to the Immaculate Virgin Mother of God, and by that fatherly affection with which thou didst embrace the Child Jesus, we beseech thee and we humbly pray that thou wouldst look graciously upon the inheritance which Jesus has purchased by His blood, and assist us in our needs by thy power and strength.

Most watchful Guardian of the Holy Family, protect the chosen people of Jesus Christ. Keep far from us, most loving Father, all blight of error and corruption. Mercifully assist us from Heaven, most mighty defender, in this our conflict with the powers of darkness; and even as of old thou didst rescue the Child Jesus from the supreme peril of His life, so now defend God's holy Church from the snares of the enemy and from all adversity. Keep us one and all under thy continual protection, that, supported by thine example and thine assistance, we may be enabled to live a holy life, die a happy death, and come at last to the possession of everlasting blessedness in Heaven. Amen.

Blessings from the Vatican

On January 26, 2002, the Secretary of State of the Vatican sent the following message to the editors of the Polish edition of the "Michael" Journal:

"In the context of this message full of hope, His Holiness Pope John Paul II, thankful for these words of spiritual communion, requests peace for the world in all prayers, consecrates all of his fellow citizens to Christ, and wishes all the members of the "Michael" staff plenty of God's gifts, the blessed fruits of peace, hope and joy, the courage to conquer all difficulties, mutual understanding and love in everyday life.

Truly yours,
Msgr. Pedro Lopez Quintana
Assessor

**Keep our country united
Save the Church from its enemies
And bring prosperity to every family**

A warm welcome for our Pilgrims in Australia

The great charity of Mrs. Therese Rowanski, of Toronto, who gave us airplane tickets, allowed us, Pierre Marchildon and Jacek Morawa, to bring to Australia the message of the Pilgrims of St. Michael on social justice.

Mrs. Rowanski had offered us these tickets on December 28, 2001, and we left the next day for Australia. We had nothing prepared in advance for this tour; we set off on an adventure! Yet, our tour was successful beyond all our expectations!

The Australian people gave us a warm welcome. People organized for us themselves thirty-four meetings throughout Australia. Imagine, 34 meetings in 28 days, and you have to include into this the travelling between each place.

A nun in Australia loved so much the message we brought that she asked a good lady who had cancer to finance our travels by plane throughout Australia, in order to cover as many places as possible, like Sydney, Melbourne, Adelaide, Perth, Brisbane, Canberra, Hobart (see map).



This good nun knew groups of people in all of these cities, and she asked them to organize meetings for us. These meetings were very successful, with attendances of 20, 30, 40, 70, and even 80 people. We held twelve meetings in Polish (presided over by Jacek Morawa). Many helped us to take subscriptions to "Michael" at the meetings.

We also attended a pilgrimage of 4,000 people at the Divine Mercy Shrine of Penrose Park, under the care of Polish Fathers, who asked Jacek to speak to the pilgrims and to distribute our leaflets in Polish and in English.

We met several prayer groups who still recite the Rosary and who are loyal to the Pope. They liked our stand against globalization and on the control of the United Nations which, according to Msgr. Schooyans, wants to invert human rights to such an extent that all vices will now be recognized as rights to be respected, and those who do not accept this fact will be tried and condemned by an international court.



Pierre Marchildon giving his speech at a meeting in Sydney, Australia

In Australia, they are talking about introducing the American Express smart card (with the chip), and they even began to make propaganda in favor of the microchip under the skin as a means of identification.

We met over 1,200 people in our meetings. Many gave their names to distribute our leaflets, and many also subscribed to our "Michael" Journal to know more about the coming changes that will lead us towards a world government with absolute control over the human person.

We also met in Australia groups of Social Crediters loyal to the teachings of Clifford Hugh Douglas. One could read the following in the Nov. 1940 issue of the "Vers Demain" Journal (the French-language version of "Michael"):

"The Social Credit Movement began in Australia in 1930, through the impetus of a small group of Sydney. This group expanded a lot after the visit of Douglas in Australia in 1934. In 1935, about a hundred Social Credit meetings were held every week in Australia. Millions of Social Credit flyers have been distributed in that country. The New Era, a Social Credit journal published by Colin Barclay-Smith (see article pages 4-5) had a circulation of over 30,000."

It is certainly because of all this Social Credit seed that the standard of living in Australia was higher than anywhere else. Without giving up their monopoly of money creation, the Financiers had to let more money circulate within the country, in front of Social Crediters on the move to educate the population. Since then, the Financiers have put all their might silencing the Social Credit voice in Australia, but the

last word has not been said. We will light up the flame again!

Many people, also in Canada, prayed for the success of our tour. We could feel the protection of our mighty patron, St. Michael the Archangel, and of the patron of Australia, Our Lady, Help of Christians (see picture page 3), whose feast is on May 24.

We thank from the bottom of our hearts all those who received and accommodated us, those who organized meetings, all those who helped us in any way. The Good Lord will bless and reward them for their efforts and charity. We wish to see a multitude of Pilgrims of St. Michael rise up in Australia to have social justice prevail in that beautiful nation.

The Australian people have hearts of gold, and are very charitable. The welcome they gave us was as warm as their beautiful tropical weather. Long live the Australians! We say to them: See you soon!

Pierre Marchildon
Jacek Morawa

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Our two Pilgrims embark on a plane to travel across Australia.

Australia's loss of sovereignty to globalism

The plan of the Financiers for Global Governance

On November 19, 1993, at a meeting of the Asia Pacific Economic Community (APEC) in Seattle, WA, under the chairmanship of U.S. President Bill Clinton, Australia lost the final remnants of its sovereignty, bringing to an end a nearly 50-year process which began when Australia's governing cabinet agreed to sign the November 19, 1946 Bretton Woods International banking agreement after World War II.

Now Australia is rapidly sliding into Third (or Fourth) World economic status. Since the acceleration of "free trade" agreements in the 1970's, pushed by a succession of socialist governments according to prearranged plans cooked up in London, Moscow, New York, Washington, and other power centers, Australia's moral, social, political, and economic life has been ruined. If you want to see what the New World Order looks like - or means for your children - look at Australia.

In 1972, the national debt of Australia was \$23 billion, with a manageable 9.8% GDP in 1982. But to keep up its high standard of living, the Australian Government borrowed billions of dollars from private banks at high rates of interest, which plunged it into a debt of \$225 billion. The interest payments on this huge debt deprived the Government of the money it needed for many of its social programs. This is why the country has now fallen from one of the world's highest standards of living to practically a Third World standard of living.

"The last half of the '80's and the first half of the '90's," writes Jeremy Lee in *Upon the Millennium*, "carried Australia through an escalating crisis which saw tens of thousands of domestic enterprises either close down, move offshore, or be swallowed up by foreign multinationals. The latter, given full rein by the Labour Party, cut through the Australian economy like sharks. Satiated by a limitless choice

of targets, they simply toyed with disintegrating Australia. They kept the names of the 'icons' they had swallowed where it suited them. As Australian-made goods disappeared from the retail shelves, they were replaced with foreign-owned goods - either from overseas or from foreign-owned productive units in Australia.



*May Our Lady, Help of Christians
- deliver and protect us*

"Hardworking Australians stood bewildered in fields of unmarketable fruits and vegetables, while overseas produce was shipped in to fill market space which once carried Australian goods; orange juice from Latin America, while Australian citrus rotted on the trees; fresh and frozen vegetables from Southeast Asia, while Australians ploughed their unsaleable produce back into the soil; pork from Canada, jams and bottled preserves from Poland, fish products from China and Scandinavia... The importation of steel-based items... and electrical products were legion."

Meanwhile, "it is said that there are 56 taxes on a loaf of bread by the time it reaches the consumer."

Oh, the glories of free trade! Australia had emerged from World War II with one of the strongest economies in the world, the highest standard of living, and it was totally self-sufficient with its broad base of small farms. Now sixty percent of the Australian-owned farming sector has been wiped out. In 1960, there were 300,000 farms; now there are not even 100,000. In 1997, the remaining farmers were quitting the land at the rate of 35 per week. Of the remainder, 80% were in debt, owing \$18 billion to banks in mid-1996, an average of \$133,000 per farm.

Australia is now a debtor nation, almost entirely foreign-owned, a cog in the New World Order. Its once-proud steel industry is now Chinese owned... though Australians were required to borrow the money from the international bankers to pay for the Chinese purchases. The standard of living is in a free-fall; real wages are declining; unemployment is rising, as is homelessness, suicide, mental illness, and environmental disasters, as the countryside empties out into overburdened urban areas. The politicians, of course, say things never looked rosier. Australia is now "multicultural" and a "partner" in the international order.

Jeremy Lee tells the story of what happened to Australia, but also of what is happening to the U.K., Canada, the United States,

and the rest of the so-called First World as a result of 75 years of international banking agreements and post-World War II trade agreements.

Because of the acceptance of the Multilateral Agreement on Investment (MAI) that was recently negotiated in secret in Australia, a great deal of economic sovereignty in the country has been demised. Already 80% of the economic activity in the country is managed by international corporations. This process has been assisted by the Government's entry into other agreements, such as the Financial Services Industry Agreement (FSIA) on December 12, 1997, by which it signed away its right to prevent foreign takeovers of Australian banks and insurance companies. Already the largest shareholder of the ANZ Bank was Chase Manhattan Nominees (Rockefeller, 11.6%).

Briefly, the strong economies of the once-sovereign nations of the once-Christian West have been sacrificed on the altar of socialism. In painstaking, meticulous, chronological detail, Lee shows how NAFTA and GATT, the WTO, the IMF, and the thousands of other international bureaucracies fulfill Joseph Stalin's 1936 Com-intern conference agenda to establish "regional groupings" that would eventually amalgamate into a one-world order.

On the heels of economic controls come the so-called social legislation, the anti-hate laws, the affirmative action laws, the cultural-diversity requirements, and the thousands of pages of laws issued from United Nation bureaucracies, and rubber-stamped in parliaments by legislators who haven't a clue on what they are voting on.

All of this is bringing an end to sovereignty and democracy in the country. Globalism has resulted from the apparent union of capitalists and socialists as something new, a compromise, a third way between capitalism and socialism.

And what is globalism? Globalism is Global Governance to bring in the One-World Government.

There are literally dozens of books written on the subject of global governance. But none of these books were written by conspiracy theorists. They were all commissioned by the United Nations or groups associated with it, like the Club of Rome Non-Government Organizations (NGOs), which are now regarded as legitimate institutions of Global Governance, even though their power has no democratic basis. All of those books concern the establishment of a new world order in which the sovereign nation state is replaced with a global order of interdependent member states under a new form of Global Governance.

The real third way would be the application of the Social Credit doctrine of C.H. Douglas, which would give back to the country its power to create its own debt-free money. Then every Australian would be able to live according to the progress of their self-sufficient country with all of its natural resources and capacity to produce.

The people of Australia should make those around them aware of the errors of globalization and of the United Nation's world laws to bring about a total control on each nation and individual. Let us pray to God for the grace and courage to stand up against this world takeover.

Pierre Marchildon

Extracts of this article were taken from the book "What will we tell our children?" by Jeremy Lee, P.O. Box 1234, Toowoomba, QL 4350 Australia.

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It's time people knew the money trick

Banks hold the power of life and death over the economy

Colin Barclay-Smith is an Australian journalist who started studying Douglas's Social Credit proposals during the first years of the Depression. He was so convinced of the value of this doctrine that he founded, in 1932, a journal to diffuse it, the *New Era*, which had at one time over 30,000 subscribers. In 1934, Barclay-Smith accompanied Douglas in his tour of Australia and New Zealand. Barclay-Smith died on May 19, 1957 in Sydney, at the age of 64. A brilliant writer, Barclay-Smith wrote several booklets on various aspects of Social Credit. The last one, *It's time they knew*, was published a few months before his death. This booklet was republished and updated several times under the title *The Money Trick*. (This book is available from our office, in English or in Polish, for \$9, postage included.) Here are excerpts from this booklet:



by Colin Barclay-Smith

It's time the people of Australia knew the alarming facts. Test your own knowledge of these facts by the following questions:

Do you know that no bank lends money deposited with it?

Do you know that when a bank lends money it **CREATES** it out of nothing?

Do you know that bank loans are merely pen and ink entries in the credit columns of a bank's ledger? They have no other existence.

Do you know that practically all the money in the community comes into circulation as a debt to the banks?

Do you know that money loaned by a Government bank is just as much a debt to the people as if it were loaned from a private bank?

Do you know that "fixed deposits" are a plausible screen to hide the creation of credit?

Did it ever occur to you that the banks enjoy this unique facility of creating credit and putting the nation progressively into debt-bondage because they create **FINANCIAL** credit against the **REAL** credit created by the people?

Do you realize that every time a Government borrows money for a public work, the people are debited with the liability (in perpetuity), but are never credited with the value of the asset?

Do you know that every repayment of a bank loan cancels the amount of the loan out of existence?

Do you know that Treasury Notes are Government I.O.U.'s — national pawn tickets for pledging the assets of the country to the banks for the loan of **OUR OWN** financial credit?

Do you know that banks purchase bank sites, build premises, and acquire assets at no real cost whatever to themselves — by the simple process of honoring their own checks?

You may dismiss these affirmations as "incredible", or "absurd", but if you will read on, each one will be proved beyond all shadow of doubt.

Most of us have grown up with only the vaguest notions of money. We are fairly certain that it is the Government's right to print

notes and mint coins. For the rest, our knowledge is distinctly foggy.

Most people, for example, labor under the impression that the only money in the community is notes, silver, and copper. But this is a very, very small part of the community's money.

In fact, notes, silver, and copper — legal tender — is used for less than five per cent of the total purchases made. Over 95 per cent of all business is done by checks.

This check currency is really bank-created money — bank credit — but it functions exactly the same as legal tender money. Banking authorities of world-wide repute state that banks can and do create credit up to nine or ten times their cash resources.

Banks go to great pains to perpetuate the fiction that they are merely "the custodians of their customers' deposits" — that they lend these deposits, and that their profit consists of the difference in the rate of interest which they pay to depositors, and the interest they receive from borrowers. Such an idea is quite wrong, and it is the popular acceptance of this major monetary fallacy which gives rise to most of the false notions upon the subject of money.

The facts about money are as follows: —

(1) Banks do not lend money deposited with them.

(2) Every bank loan or overdraft is a creation of entirely new money (credit), and is a clear addition to the amount of money in the community.

(3) No depositor's money is used when a bank lends money.

(4) Practically all the money in the community begins its life as an interest-bearing debt to the banks.



The technique of a bank loan

All that a bank does in lending anybody, say \$1,000, is to open an account in the borrower's name — if he hasn't already got an account — and write Limit: \$1,000, across the top of the ledger. The borrower is now free to operate and overdraw on this account to the limit indicated.

When the account is drawn on the check, and in turn the check is lodged in another account at the same or another bank, a "deposit" is thus created, and the supply of money increased. Thus bank loans create "deposits", which plainly are not the source of loan money but, rather, the other way around, they are the outcome of loans.

Now for the authorities

Now for the unassailable authorities on this matter of the creation of credit by the banks.

Governor Eccles, a one-time head of the Federal Reserve Bank Board of the United States, said: "The banks can create and destroy money. Bank credit is money. It's the money we do most of our business with, not with that currency which we usually think of as money." (Given in evidence before a Congressional Committee)

Mr. R.G. Hawtrey, previously Assistant Under-Secretary to the British Treasury, in his *Trade Depression and the Way Out*, says: "When a bank lends, it create money out of nothing."

In his book, *The Art of Central Banking*, Hawtrey also wrote: "When a bank lends, it creates credit. Against the advance which it enters amongst its assets, there is a deposit entered in its liabilities. But other lenders have not this mystical power of creating the means of payment out of nothing. What they lend must be money that they have acquired through their economic activities."

Lord Keynes, the economist and one-time Board Member of the Bank of England, states: "There can be no doubt that all deposits are created by the banks."

Professor Frederick Soddy, the eminent physicist of Oxford University, wrote: "Is it possible in these days of disbelief in physical miracles really to caricature institutions which pretend to lend money, and do not lend it but create it? And when it is repaid them, de-create it? And who have achieved the physically impossible miracle thereby, not only of getting something for nothing, but also of getting perennial interest from it?"

The community's life blood

The business world cannot function without bank credit, and every person in the community is equally dependent upon it.

Stop, or even restrict, bank overdrafts for one week, and there would be a nation-wide crisis. Continue the restriction for three months, and this nation would be plunged into a depression, with unemployment and bankruptcy for thousands.

Such a crisis happened in the early thirties, as millions of the older generation remember with sorrow and bitterness. You may remember that during the Depression, there was no shortage of goods. The shops and stores were full. But credit had been restricted by the banks. The life blood did not flow freely, and industry died, and unemployment was staggering.

Bank credit is the life blood of the community, and if the flow of blood is restricted, the patient's life is jeopardized.

How money begins

Now let us look at this credit business a little more closely. How does it come about?

There is an old economic tag that money originates in production, and is cancelled in consumption. Practically all the community's money has its roots in production. Most money sees the light of day as a "producer credit". In other words, it begins its life as a debt to a bank, and from the moment it is released as a book entry in a bank's ledger, the credit created by the bank and loaned to a company or individual travels through the production system, much of it being used for consumption, and is finally cancelled when the debt is repaid to the bank by the borrower.

That industry — both primary and secondary — cannot function on its own resources which is proven by the universal need it has

(continued on page 5)

The money trick

(continued from page 4)

of bank overdraft accommodation (i.e., bank loans).

A nation in pawn

In other words, this huge total of assets is in pawn to the banks, and in the event of any individual or company defaulting in its loan obligations, the individual or the firm would probably be put into liquidation in satisfaction of the banks' claims.

That's fair enough, you might say. But wait. The banks lend money against the assets of the community. These assets were created by the total efforts of the community. They were created by the resources of enterprising individuals, skilled executives, and adventurous management, in producing articles or services to satisfy a public need.

The banks made no contribution whatever to the development of a farm, a business, or a manufacturing company in its early formative years. The bank comes into the picture when most of the hard pioneering work is done, and by granting a loan — a costless and effortless procedure — it merely monetizes the REAL CREDIT created by a functioning industry and a consuming public.

In other words, the banks merely create — by the stroke of a pen, mark you, or figures in a bank ledger — the financial credit which is backed by the real credit created by the joint operations of producers and consumers. The people do all the work and run all the risks. The bank does nothing — nothing to create the assets — and runs no risk whatever with the credit it lends.

Real credit may be defined as the faith or belief (*credo, I believe*) that a free community has the knowledge, energy, and capacity to co-operate in satisfying its needs. This is its power in association, and the end product is the sum total of the community's real credit.

We see, therefore, that the real credit of a nation is created by the people through their abundant and many-sided energies — what economic textbooks refer to as "the increment of association".

Now, the financial credit of a nation should be a reasonably correct reflection of its real credit. Since money is merely a convenient token system to enable the people to purchase goods and services, it should be issued at the same rate that goods and services are produced, neither more nor less.

Cuckoos in the nest

But even more important is this point: Since the community creates all real credit, the ownership of the financial credit which should reflect the real credit — the goods and services — also belongs to the people. But it doesn't! It belongs to the banks! Or rather, it has been appropriated by the banks.

The banks are really financial cuckoos in the community's nest. The banks issue and cancel money without any regard to the total production of goods and services. They cancel financial credit arbitrarily, unscientifically, sometimes causing deflation and depression.

As we go on, we shall see that the ownership of the real credit of the community is the great issue that must be solved if Australia — and all nations which work under the same monetary system — is to survive as a free democracy or as a slave state.

Today, the banks enjoy a monopoly of the public credit. They create and cancel (destroy) money as though the real credit was created by them. Whereas they haven't lifted a little

finger in its creation.

But by usurping the nation's sovereign prerogative to issue all its monetary requirements — not merely the small change (the legal tender) — the banks have established a powerful monopoly of credit by which they wield the greatest power without any responsibility whatsoever.

This monopoly of credit by the banks is not new. It has been going on for over 100 years, and during that time, the banks have consolidated their position to one of almost unassailable power.



The power of life and death

It charges interest upon this credit creation, and when the loan is repaid, both the debt and the money used in payment of the debt are automatically cancelled. (Their cancellation, of course, does not apply to any cash or legal tender used in the repayment of the bank's loan, but legal tender usually represents no more than a very small percentage of bank transactions.)

The banks have the power to call up the overdraft partly or wholly at any time they decide. The fate of companies and individuals — and governments — is entirely at their mercy. Their power is stupendous, both in the creating and granting of loans, and in their arbitrary recall, with or without notice!

The banks give, and the banks take away. They hold the power of life and death over the whole economy.

Man creates a Frankenstein: taxation

The lengthened shadow of debt is taxation. As debt waxes fat with every loan, so taxation casts a larger shadow and a deeper gloom over the lives and liberties of the people. Debt is what governments sow. Taxation is the bitter harvest the people reap.

Taxation reduces the living standard of every man, woman and child, and is therefore a frontal attack, backed by all the sanctions of the State, on the personal freedom of the individual.

As practically all money issued has its origin in interest-bearing debt, it follows that all forms of taxation must increase, inevitably, mathematically, and remorselessly. As taxation increases, so individual security decreases.

It is not so very long ago since taxation was a pining infant. But what an alarming change twenty or thirty years has wrought! The child has grown to a man, and the man has become a conscienceless thug who forces his way into every home, grabs what he can with impunity, and waylays rich and poor alike.

The taxation tug is the terror of the neighbourhood, holding the whole community to ransom. And the irony of the situation is it is no use calling the police, for the police, and

all the sanctions of the State, are his aiders and abettors.

What if water was issued as a debt?

Does it not occur to you as preposterous that private institutions — as private as a butcher's shop or a chain store — should have the sole right to create and issue money as a debt, thus making tax bondage inevitable?

Just imagine if the Water Board issued all water for human requirement as an interest-bearing debt, and that, in order to meet our interest obligations on the water we used, we had to go back to the Water Board to borrow more water to pay the Board for the water we had already used. What a fantastic situation! And yet, that is precisely what the banks do with money. They monopolize its creation, issue it only as a debt, and oblige us to go back to the same polluted source — the only source — to borrow the money to pay interest on the debt already incurred!

Social evils of the system

It is the most tragic irony of our civilization today that although man has solved the age-old problem of dire poverty and scarcity, although his inventive genius has given the world an age of plenty, we have become individually more and more enmeshed in the heavy chains of

debt. Progress has been purchased by tax bondage — and quite needlessly.

Instead of being more free, man is enfeebled. Instead of enjoying better health with shorter hours, labor-saving devices, and social services, many diseases, and especially diseases of the nervous system, are more widespread than ever before.

Automation will cripple taxpayers

We have dwelt at some length on confiscatory taxation and the social evils it spawns. But worse is to come. There is on the horizon a dark cloud slowly but surely assuming menacing proportions. We refer to automation.

Don't misunderstand us. Automation is inevitable. It will quicken the tempo of change in lifting the burden of monotonous types of work from the backs of men to the backs of electronic, manless machines. Automation will put the coping stone on this age of plenty by increasing the plenty, and do it with less and less human effort.

But let us be under no illusions. Where labor-saving inventions in the past have meant a steady reduction of working hours, automation will mean a steady reduction of working men — and women.

By that time — the next five or ten years — the taxation load will have grown very much heavier, and the number of taxpayers to carry the onerous burden will have grown fewer. If now taxpayers are at the staggering point, automation will bring the declining number of taxpayers to the point of complete collapse.

If the people displaced by automation are to live, and live as this age of plenty entitles them to live, whether employed or not, then it becomes even more imperative for the Government to assert and exercise its sovereign prerogative to create its monetary requirements instead of borrowing them. It must become master in its own house if all the stupendous problems that are now taking grotesque and frightening shape are to be resolved in sanity and common sense.

The money-creation and debt story is the same all over. Nations are now wallowing in crisis, through a sea of debt and usury.

Colin Barclay-Smith

A social dividend to all

Here is the fifth part of Louis Even's brochure, "A Sound and Effective Financial System", which explains how the Social Credit financial proposals could be implemented in everyday life. This brochure is available from our office in Rougemont (\$3.00 each, postage included).

by Louis Even

— A social dividend to all? But a dividend presupposes a productive-invested capital!

Precisely. It is because all members of society are co-capitalists of a real and immensely productive capital.

We said above, and we could never repeat it enough, that financial credit is, at birth, a property of all of society. It is so because it is based on the real credit, on the country's production capacity. This production capacity is made up, certainly in part, of work, of the competence of those who take part in production. But it is mainly made up, in an ever-increasing part, of other elements which are the property of all.

There are, first of all, natural resources, which are not the production of any man; they are a gift from God, a free gift that must be at the service of all. There are also all the inventions made, developed, and transmitted from one generation to the next. It is the biggest production factor today. And no man can claim to be the only owner of this progress, which is the fruit of many generations.

No doubt that one needs men of our present times to make use of this progress — and they are entitled to a reward: they get it in remuneration: wages, salaries, etc. But a capitalist who does not personally take part in the industry where he invested his capital is entitled, just the same, to a share of the result, because of his capital.

Well, the biggest real capital of modern production is really the sum total of the discoveries, progressive inventions, which today give us more goods with less work. And since, all human beings are, on an equal basis, coheirs of this immense capital which is ever increasing, all are entitled to a share in the fruits of production.

The employee is entitled to this dividend and to his wage or salary. The unemployed person has no wage or salary, but is entitled to this dividend, which we call social, because it is the income from a social capital.

— This is something new. But it seems logical.

Yes indeed! And it is the most direct and concrete means to guarantee to every human being the exercise of his fundamental right to a share in the goods of the earth. Every person possesses this right — not as an employee in production, but simply as a human being.

"Every man, as a reason-gifted being, has from nature the fundamental right to make use of the material goods of the earth." — Pius XII (Broadcast of June 1, 1941)

And it is an indefeasible right:

"Such an individual right can in no way be suppressed, not even by the exercise of other certain and recognized rights over material goods." — Pius XII (*Ibid*)

The other rights, the right of property, the right of the wage earner, the right of the shareholder, etc., do in no way suppress the right of each one to use material goods.

The Pope duly added:

"It is left to human will and to juridical forms of peoples to regulate more in detail the practical realization of this right." (*Ibid*)

That is to say, it is up to the peoples themselves, through their laws and regula-

tions, to choose the methods capable of allowing each man to exercise his right to a share in the earthly goods.

The dividend to all would achieve this. No other proposed system has been, by far, so effective, not even our present social security laws.

It is a good thing to recognize — and no one dares deny it — the right of each person to at least the basic necessities of life. But just try to exercise this right in the present world, when you have neither money nor the means of production — these means being more and more concentrated among fewer hands.

In our modern world, it is impossible for an individual to exercise his right to material goods without presenting money. Money has become a conventional, essential licence for the exercise of a natural right.

The social dividend, a periodical dividend to all, a basic income guaranteed to each one as a birth right, an income sufficient to cover at least the basic necessities of life, is the most social demand of the Social Credit economy. Moreover, as we have mentioned above, it is also the recognition of the undeniable fact that all human beings are co-heirs of the past generations.

— But would not this be giving something for nothing to individuals?

Well, just go and tell a capitalist that he is getting something for nothing, when he is paid a dividend on his invested capital! On the contrary, he will call it an injustice, if he is refused his dividend.

The same is true for each member of society, who is a co-capitalist, a co-heir of a real capital, as we have just explained above — a capital which is more essential than dollars or other monetary signs which have only a representative value.

Then, a strict exchange economy cannot be a human economy, given that more than half of the population has nothing to exchange: it is the case for children, for women and girls at home, the disabled, the sick, the unemployed, the old people turned away by industry, the able-bodied men replaced by machines, etc. A strict exchange economy, an economy of "nothing for nothing" can only be a barbarous economy today. Such an economy sacrifices the individual to regulations set up for money, instead of being set up for the individual.

Treating of the distribution of goods in a socio-economic system which would set up according to the priority due to the individual, French Thomist philosopher Jacques Maritain reaches similar conclusions:

"It is an axiom for the «bourgeois» economy and the mercenary civilization that one has nothing for nothing; an axiom linked to the individualistic conception of ownership. We think that in a system where the conception of ownership outlined here above (with its social function) would be in force, this axiom could not survive. On the contrary, the law of *usus communis* would lead to lay down that, at least and above all for what concerns the basic, material and spiritual needs of the human being, it is right to get for nothing as many things as possible..."

"For the human person to be thus served in his basic necessities is, after all, only the first condition of an economy that does not deserve to be labelled barbarous. The principles of such an economy would lead to a better grasp of the profound sense and the essentially human roots of the idea of heritage in such a way that every human, upon coming into the world, may be able to effectively enjoy, in some way, the condition of being a heir of the past generations." (*Humanisme integral*, pp. 205-206)

— But could one not get the same result by wage increases for workers?

No, no, absolutely not, since wage increases reach only wage earners, and give nothing to the unemployed. Moreover, all wage increases go into prices, therefore not correcting the gap between prices and the purchasing power.

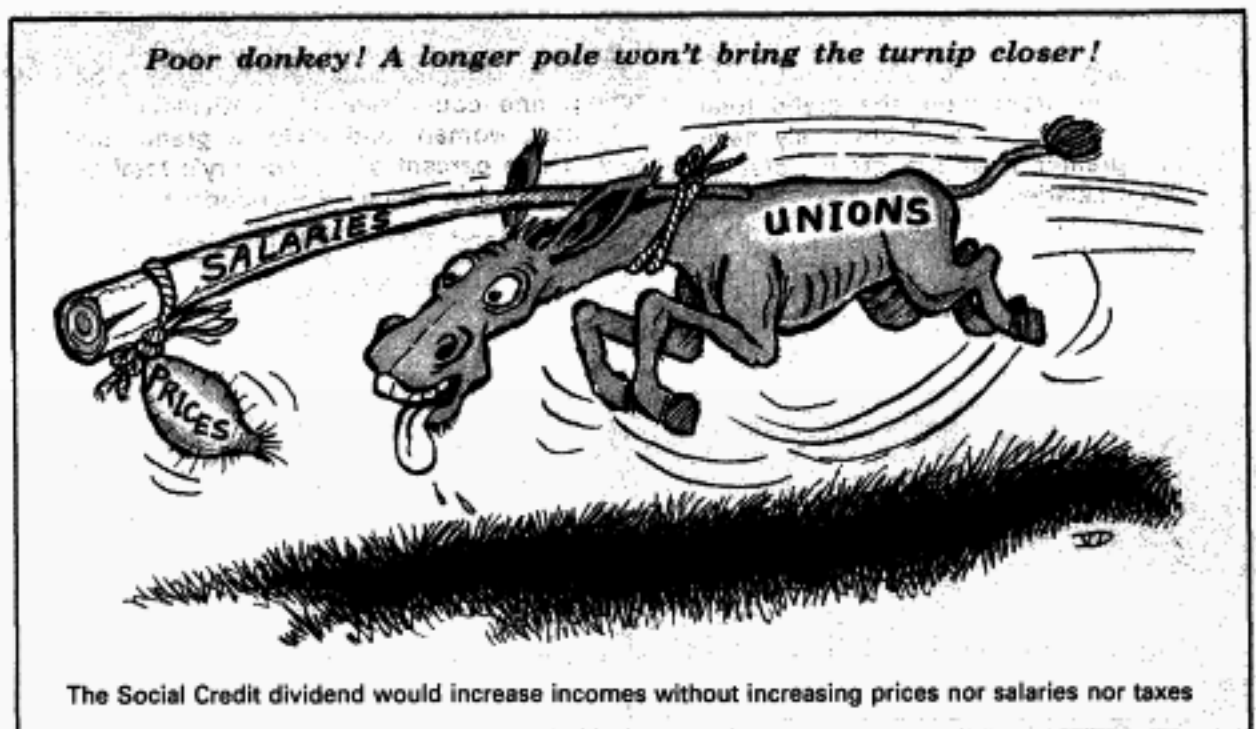
An individual income not linked to employment — like the social dividend to all — is something which is more and more imperative as productivity increases: more production with less workers. With complete automation, how would the supporters of employment as a condition to get an income manage to distribute production when there would be no more employees? Without having reached this stage, we have, all the same, reached a point where goods come out more plentifully with less employment. The distribution of purchasing power must reflect this situation.

Wage increases, to increase the total of purchasing power, is not a solution in conformity with justice. If wage is the reward of work, it must, on the contrary, decrease when work decreases. These wage increases are a theft of the dividends which should be given to all.

There would be much to write about on this question of the dividend to all, which stuns so much those who have never made the effort of rethinking notions accepted without examination.

And what is worth the objection of those who persist obstinately in seeing immorality in "non-earned" money? Do they see immorality in the inheritance bequeathed by a father

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A social dividend

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to his child who has never contributed to creating this inheritance? Do they see immorality in the dividends paid to millionaires who most certainly have not *earned* their millions? Do they see any in the copious salaries given to civil servants who do absolutely nothing for the people who pay these salaries by their taxes? And how many other questions of this kind could we fling at those who are against dividends?

— So, in the financial system advocated by Social Credit, which you say is sound and effective, purchasing power would reach the consumers in two ways: one through wages, salaries, and other forms of remuneration linked to employment in production; the other, through dividends not linked to employment.

Yes. Besides, this is just the case today. Those employed by production are paid, but capitalists receive dividends on their capital, even if they are not at all employed in producing. If the capitalist is employed, he gets his income in two ways: through money linked to his job, and through money linked only to his dollar-capital.

It would be the same thing under a Social Credit financial system, with this difference: that all citizens being, simply as members of society, the co-owners of the biggest production factor, all would receive a periodical dividend on the production due to this real common capital.

— But if the total sum of both, rewards to employment and dividends to all, draw together on the total of goods, what share must go to wages, and what share must go to dividends?

It is the same question which causes frictions today between the share due to the capitalists, and the share due to the workers. The capitalists say: "Without our money, there would be no jobs, and therefore, no production." The workers say: "Without work, there would be no goods." Both, capital and labour, are actually production factors, and, in general, it is admitted that the biggest share of distributed money must go to the workers who, besides, are more numerous.

Under a Social Credit financial system, it is the capitalists (all members of society) who would be more numerous. In Canada, there are about 12 million wage earners — out of 30 million Canadians. Therefore, 12 million workers and 30 million capitalists.

Moreover, production is due more and more to real capital, which belongs to the 30 million people, than to the work that comes from the 12 million employees. For a purchasing power strictly planned on the proportion of the production resulting from progress — which is a common capital — and the proportion resulting from the efforts of those who take part in production, the grand total of the social dividends would obviously have to be much greater than the grand total of the wages and salaries.

— But it would mean giving more to those who do not work than to those who work. It would encourage laziness!

Do not jump to conclusions which, besides, are unfounded.

First, it is wrong to say that the individual not required by production to work would get more money than he who is employed in production: both would have the same dividend, but the employee would have his wage or salary on top of the dividend.

Therefore, there would still be the same difference as before between the both of them: the amount of the wage or salary. But instead of being a difference between zero

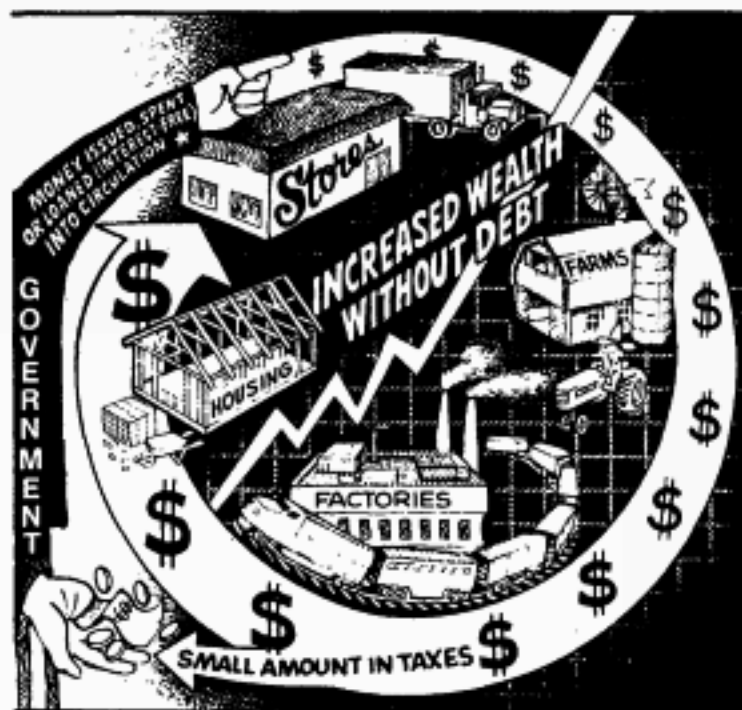
and the wage or salary, it would be the difference between the dividend, on the one hand, and the dividend plus the wage or salary, on the other hand. The stimulation of a wage or salary would therefore still be there. And in addition to this, there would be the stimulation of a dividend to all, of which the importance would increase as the social sense of the wage earners would develop.

A dividend based on the dominant part that the real community capital occupies as a modern production factor, would therefore be a generous amount.

One can understand that the transition from a diet of exhaustion to a vigorous diet requires a certain measuring out. One does not go from an unhealthy diet to a healthy diet without going through a recovery diet.

Therefore, wisdom can recommend a graduation in the amount of the periodical dividend to all.

However, from the outset, the principle must be put into application. One must come straight to the spirit of a plentiful economy and dividends to all, instead of the spirit of a rationing economy and income restricted to employment.



— What did Douglas say on this subject?

Douglas expounds, as follows, the third of three principles of which he says the application would allow a system in conformity with the facts:

The distribution of consumer money (cash credits) to individuals shall be progressively less dependent upon employment. That is to say that the dividend shall progressively displace the wage and salary, as productive capacity increases per man-hour.

Therefore, it would be a question of an increasing proportion of purchasing power coming from dividends, and of a decreasing proportion coming from employment.

In the main lines of an outlined and proposed plan for an application of his principles in Scotland, Douglas considered that, as a beginning, one could allocate in dividends, to each man, woman, and child, a grand total equal to one percent of the country's total assets, evaluated in money. He added:

The dividend thus obtained might be expected to exceed three hundred pounds per annum per family.

Douglas wrote this in 1933, when the price of the pound was at par — which would mean in dollars, an annual amount of \$1,450 per family, that is to say, \$121.50 a month; or (with an average close to a family of 5), a \$25.00 monthly dividend to every man, woman, and child of Scotland.

If this amount could be judged reasonable in 1933, it certainly ought to be at least \$800 a month today, seeing that the cost of living has increased more than ten times since, and also seeing the increase which has taken place in the production capacity, which gives

more goods to distribute per person.

This was, in Douglas's mind, an initial dividend, a dividend which ought to increase afterwards as the production capacity would increase per man-hour.

In any case, with Canada's present productive capacity, the periodical social dividend ought to guarantee immediately to each citizen of the country at least something to satisfy his normal needs. This would simplify and debureaucratize considerably, while making more effective, all of our social security system. Social sense and personal responsibility would find a better climate for their development.

— What is the meaning of "increase in the productive capacity per man-hour"?

A hypothetical example will make you understand:

Let us suppose that, in a year's time, a productive workforce of 100,000 men gives an output of 100,000 production units. Then, the following year, twice the workers, 200,000 men, give a twofold output, that is to say, 200,000 production units. The productive capacity per man-hour is exactly the same in both cases.

But if, in the second year, one gets this two-fold output, 200,000 production units, with the same workforce as the first year (100,000 men), then the productive capacity per man-hour has doubled.

Or if the second year gets the same output as the first year (100,000 production units), but with a workforce reduced by half (with only 50,000 men), there again, the productive capacity per man-hour has doubled.

In practice, the productive capacity per man-hour increases each year in all industrialized countries. One can reduce the number of employees, reduce the number of working hours, without reducing the total production; or, while keeping the same number of workers and working hours, get a more considerable production.

It is obvious that this increase does not come from the workers putting in more efforts, but comes from the advanced machines and techniques — all in all, from progress — of which everybody is a co-inheritor, a co-owner, as we have just explained. Therefore, it is only fair that it be these owners, these inheritors, all the citizens, who benefit from this increase by a larger monthly dividend.

— But this would mean a reduction in the workers' current wages!

Not necessarily (although it would be justifiable for several reasons with the coming of a Social Credit financial system). But even in leaving wages at their present figures, an increase in the monthly dividends to all, as the country's productive capacity increases, would reduce the proportional share of the total wages in the total purchasing power.

It is quite necessary, in any case, in a system which wants to be in keeping with the realities of the economy, to take this similarity into account in the distribution of the purchasing power.

Here is, for example, a factory employing 100 men, 40 hours a week: This makes 4,000 man-hours a week. If the output of this factory is 8,000 production units, this gives an output of 2 production units per man-hour.

Let us say that, by the introduction of more advanced machines, through certain automation measures, this factory now only needs 70 men, working shorter hours, only 30 hours a week, while producing more: 10,500 production units during the week.

This now makes 70 x 30 = 2,100 man-hours (instead of 4,000). And since the pro-

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A social dividend

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duction of these 2,100 man-hours has gone up to 10,500 production units, this gives an output of 5 production units per man-hour (instead of 2 units as before).

The productivity that went from 2 units to 5 units per man-hour is certainly not the fruit of more labour, since, on the contrary, the working week is shortened. It is due to advanced techniques and to progress, which are the work of several generations, and a community capital that is more and more considerable, more and more productive.

To whom ought the fruit of this increase in productivity go, if not to the owners of this community capital, namely, to all? To this social capital must be associated a social dividend.

3 production units out of 5 are due to the application of progress in the modernization of the factory. If it can be fair to leave to the producers (employers and employees) a reward corresponding to 2/5 of the production, all the community (producers and non-producers) ought to share out a dividend corresponding to 3/5 of the production.

This is only a hypothetical case to make one understand Douglas's proposition: progressively, as the output increases per man-hour, the percentage of purchasing power distributed in dividends must increase, and the percentage in wages and salaries must decrease.

If this proposition of Douglas had been adopted 40 years ago, the development of the economic situation would have been quite different from what we have seen. Instead of wage and salary increases to employees who are less and less engaged in work, one would have seen bigger and bigger dividends to all, including the workers, their wives, and their children.

We would have seen less inflation. All being provided with purchasing power, production would have answered better the needs of all.

Similarly, in other respects, the purely financial hindrances would have been eliminated, the volume of realized and distributed production would have been more considerable, the limit being imposed only by the limit of the physical production capacity, or only by the limit of orders from a saturated consumption.

The wage earners would not have lost anything; they would have become like the capitalists, people getting more in dividends than in wages.

— How would this monthly social dividend be distributed to each and every one of the members of society?

In the way which would be considered more practical: the one requiring the least bureaucracy, the one which would necessitate the least addition to the present transfer mechanisms of the means of payment.

For example, Old Age Security pensions and the various allowances (for the blind, disabled, etc.) are paid by a cheque sent monthly to each eligible party. The same thing can be done for the monthly dividend to all.

We can also, there again, use the channel of the commercial banks, each citizen having to register with a bank in one's locality. Each month, the commercial bank would simply credit each of these accounts with the amount decreed for the monthly dividend. In this case, as in the case of the operations which we spoke about to cover the production costs by interest-free credits, the commercial bank would get from the Central Bank, upon request and without costs, the necessary amounts for the monthly dividends that it thus would have put into the accounts within its jurisdiction. And for the costs of these services, the commercial bank would be paid by the Central Bank in accordance with suitable agreements.

The monthly dividend could also very well be an accounting operation using the service of the post office. It is even the method that Douglas advocated in his scheme for Scotland: "The dividend shall be paid monthly by a draft on the Scottish Government credit, through the post office."

With the electronic computers and other ultramodern techniques which are introduced more and more into the large accounting offices, it would not be difficult to choose a method that is fast, sure, accurate, and effective as well, for the distribution of a monthly dividend to each person. It is something all the more easy, as the collaboration of the fellow capitalist would be much more eager than that of the fellow taxpayer.

— Would not this distribution of money to the consumers, through the dividends, be inflation, which everybody fears?

It would be an increase of money in the consumers' wallets, and I do not think that such a thing ever made the one who benefits by it complain. It is not when your income is raised that it hurts you. Have you ever heard one complain about a raise in one's income? It is when prices rise that everybody complains.

— But would not this distribution of money

through the dividends make, in fact, prices to go up?

Cost prices would not be affected by one cent. As the social dividends are not being paid by the producers, they would not go through industry, like the wages, salaries, and dividends to the greedy capitalists; therefore, they would not go into the cost price. They would come directly from the source of the financial credit, which is a good of the people.

In the present system, which puts restrictions where none are needed, and which do not put any where some are needed, the increase of consumer money could give rise to an unwarranted increase in the retail price. But in a Social Credit system, the cost price remains in keeping with the accounting expenses during production, and the retail price is kept in check by the methods of the adjusted and compensated price, established in keeping with the first of the three principles expressed by Douglas.

— Would the dividend subsist, even during the years when the country's production would not increase?

Most certainly! Whatever may be the production volume, there is always a percentage of this production which is due to the real community capital. It is only in the case where production would fall to zero that the base of the dividend would disappear, and then the base of wages and salaries would also disappear, since there would be no production made.

Obviously, when production is low, the total purchasing power must be low to be in keeping with reality, and in such a case, the three parts — dividends, wages, and salaries — can understandably be lower than during a plentiful production. One can only distribute what exists.

But, in their writings or speeches, some Social Crediters have wrongly presented the dividend as being only the distribution of the growth of the annual production. This growth can justify an increase in the dividend, as we have said before. But, whatever may be the volume of production, let us repeat it, there is always in this production a part due to the use of the social capital — therefore, a part of production that always justifies a social dividend to all.

Others said that the dividend would be the distribution of the amount of money missing in the purchasing power to be equal to the prices level. This is not correct either. The dividend certainly contributes to filling the gap between prices and the purchasing power, but its base is not there. And even if there were no gap between prices and the purchasing power, each citizen would yet be entitled to his dividend, for the reason we have just recalled in the preceding paragraphs.

To ensure the dividend to all is one of the functions of a sound financial system (Douglas's Third Principle). To establish or keep the equilibrium between the total sum of the prices and the global purchasing power is another function (Douglas's First Principle). The Social Credit technique fulfills both, without one being harmful to the other, through simple accounting operations applied to a social financial credit in relation with the country's real credit.

Louis Even

KEEPING THEM BARKING UP THE WRONG TREE



Moving?
Make sure the "Michael" Journal Moves with you

It is very important to send your change of address directly to our office, since the post office does not always send it to us. When we send the journal to a wrong address, the post office returns it to our office with the notation "moved, address unknown", and charges us 50 cents for each paper thus returned.

Attend Sunday Mass if you want to go to Heaven

And also to stop war, and to bring down God's blessings

God gave us six days to work for ourselves, and required only one for Himself, Sunday. Yet, we refuse to devote this one day to Him. Then, we are surprised that God removes His protection, and leaves us alone, struggling with our misfortunes. Why did God permit things like the 9-11 attacks to happen? Because we have abandoned Him. We profane His day; we no longer attend Sunday Mass.

If we knew about the wonders of the Mass, we would not only hear Mass on Sundays, but every day. Participating in the Mass is the best way to obtain graces, mercies, and favors from God – and never did we need these so much as today! Here are excerpts from the excellent booklet "The Wonders of the Mass", written in 1963 by Fr. Paul O'Sullivan, O.P., reprinted with the permission of Saint Martin de Porres Apostolate, 42 Parnell Square, Dublin 1, Ireland.

The wonders of the Mass by Fr. Paul O'Sullivan, O.P.

The saints never speak so eloquently as when they speak of the Mass. They can never say enough on this sublime subject, for St. Bonaventure says that the wonders of the Mass are as many as there are stars in the heavens and grains of sand on the seashores of the world.

The graces, blessings, and favors granted to those who assist at this Divine Sacrifice are beyond all comprehension. The Mass is the greatest wonder in the world. There is nothing on earth equal to it, and there is nothing in Heaven greater than it.

The next greatest wonder is the indifference and ignorance of Catholics regarding Holy Mass. How is it that so many Catholics do not go to Mass?

The great Sacrifice of Calvary is offered near their homes, almost at their very doors, and they are too slothful to assist at it. The Sacrifice of Calvary? Yes, for the Mass is really and truly the very same as the Death of Jesus on the Cross.

Why do not mothers, why do not catechists, why do not teachers instill into the minds and hearts of those in their charge the wonders of the Mass? Priests are bound by the Council of Trent to do so.

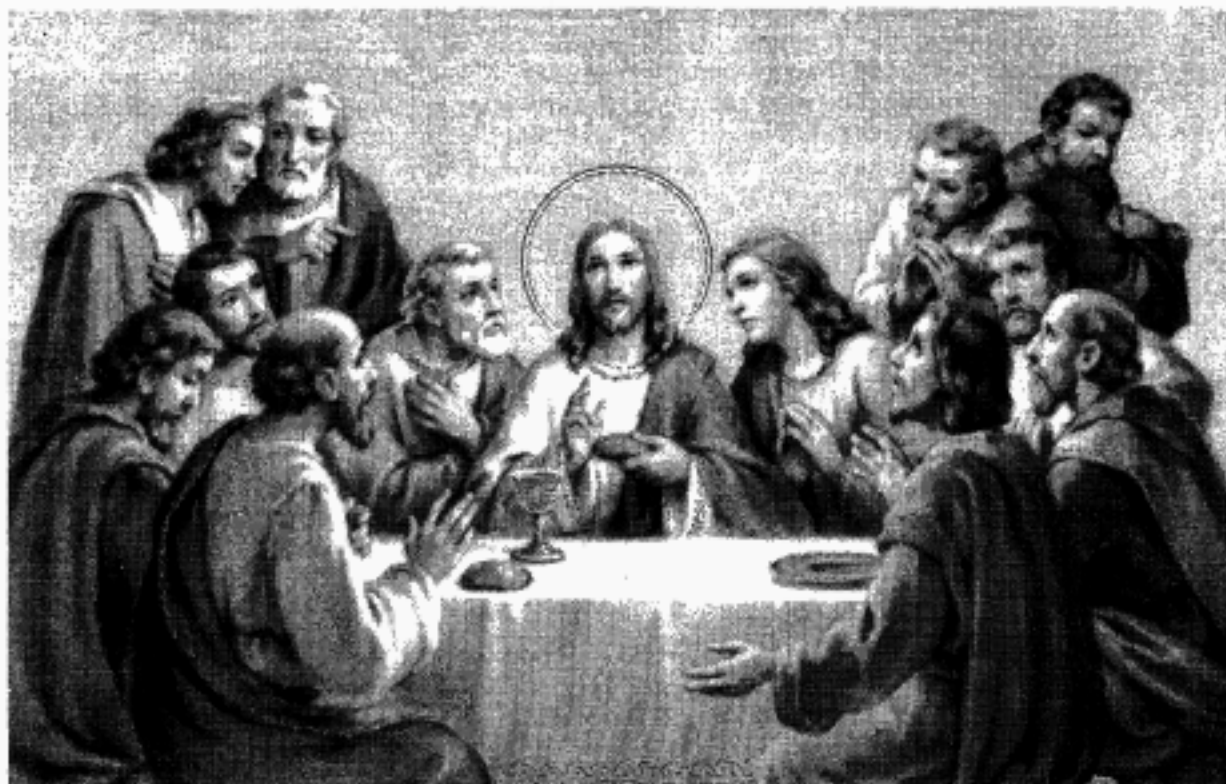
Protestants may well ask those Catholics who neglect hearing daily Mass if they do really believe that God is born on the altar, and that God dies on the altar as He did on Calvary? If they do believe, why do they not assist at Mass?

St. Augustine tells us that pagans and Gentiles of his time asked tepid and indifferent Christians with bitter irony, if they sincerely believed that the God of all mercy and goodness descended on their altars. You Christians, they continued, accuse us of adoring false gods, but at least we believe they are gods, and we honor them; whereas, you despise Him whom you call the True God!

No intelligent, no enlightened Christian would fail to hear Mass if he only knew what it was.

St. Louis and the Mass

King Louis IX of France, who labored perhaps more strenuously than any man in his kingdom, and who was one of the best and most glorious sovereigns who ever ruled over France, found time to hear two or three Masses every day. Some of his courtiers suggested that he was overtaxing himself with so many Masses. The King replied: "If I spent



much more time in following the pleasures of the chase, or in entertaining my friends at rich banquets, or in frequenting for several hours each day theaters and places of amusement, you would not complain that I was devoting too much time to pleasure. You forget, my good friends, that by hearing Mass I not only secure for myself innumerable blessings, but I confer the most important benefits on my kingdom, many more than I could possibly do in any other way."

This reply of St. Louis may be addressed to those thousands of apathetic and indifferent Christians who could easily hear daily Mass, and do not do so. Even were they to make a great sacrifice, they would receive blessings and favors above their highest hopes. But, as a matter of fact, many could hear Mass without any sacrifice, or at so trifling a cost that their guilt in neglecting this Divine Sacrifice is, indeed, incomprehensible. Nothing but lamentable ignorance can explain the reason why so many Catholics neglect to hear daily Mass.

By hearing Mass, the day would become worth a thousand days to them, so wonderful would be the graces and benefits they should receive. Far from losing time, their business would prosper more, and they would reach a degree of happiness that they could never otherwise hope to attain.

What is the Mass?

1. In the Mass, the Son of God becomes man again, so that in every Mass the stupendous Mystery of the Incarnation, with all its infinite merits, is repeated as truly as when the Son of God first took flesh in the womb of the Virgin Mary.

St. Augustine: "What a sublime dignity is that of the priest, in whose hands Christ once more becomes man!"

2. The Mass is the birth of Jesus Christ. He is really born on the altar each time that Mass is said, as He was born in Bethlehem.

St. John Damascene: "If anyone wishes to know how the bread is changed into the Body of Jesus Christ, I will tell him. The Holy Ghost over-shadows the priest, and acts on him as He acted on the Blessed Virgin Mary."

St. Bonaventure: "God, when He descends upon the altar, does no less than He did when He became man the first time in the womb of the Virgin Mary."

3. The Mass is the same as the sacrifice of Calvary. In it, God dies as He died on the

first Good Friday. It has the same infinite value of Calvary, and brings down on men the same priceless graces. The Mass is not an imitation nor a memory of Calvary; it is identically the same sacrifice, and differs only from Calvary in appearance. In every Mass, the Blood of Jesus is shed for us again.

St. Augustine: "In the Mass, the Blood of Christ flows anew for sinners."

4. Nothing on this earth, nothing in Heaven itself gives more glory to God and obtains more benefits for us than a single Mass.

5. By the Mass, we offer to God the greatest praise, the greatest glory He could possibly desire. We give Him most perfect thanks for all the benefits He has bestowed on us. We make more reparation for our faults than by the severest penances.

6. We can do nothing better for the conversion of sinners than offer for them the Holy Sacrifice of the Mass. If mothers would only hear and get Masses said for their erring children, and wives for their husbands, how happy their families would be!

7. No prayers, no suffrages, no matter how fervent, can help the Holy Souls as the Mass. Oh, let us think of the Souls in Purgatory. Among them may be our dear father and mother and friends. We can help them most easily, we can relieve their awful pains most efficaciously, by hearing Mass for them.

What the saints say of the Mass

To make still more manifest what we have just stated, we shall quote the very words of the saints and holy doctors.

St. Lawrence Justinian: "There is no prayer or good work so great, so pleasing to God, so useful to us as the Mass."

St. Alphonsus: "Even God Himself could do nothing holier, better, nor greater than the Mass."

St. Thomas teaches that the Mass is nothing less than the Sacrifice of Calvary renewed on the altar, and that every Mass brings to men the same benefits as the Sacrifice of the Cross.

St. John Chrysostom: "The Mass has just the same value as Calvary."

St. Bonaventure: "The Mass is a compendium of all God's love, of all His benefits to men, and each Mass bestows on the world a benefit not less than what was conferred on it by the Incarnation."

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Attend Sunday Mass

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The benefits of the Mass

St. Thomas, the prince of theologians, write wonderfully of the Mass. "The Mass," he says, "obtains for sinners in mortal sin the grace of repentance. For the just, it obtains the remission of venial sins and the pardon of the pain due to sin. It obtains an increase of habitual (sanctifying) grace, as well as all the graces necessary for their special needs."

St. Paul the Hermit stood once at the church door as the people entered. He saw the soul of one man, a great sinner, in such a state of horrible corruption that it appalled him. Moreover, he saw a devil standing by his side who seemed to have complete control of him. On leaving the church, he saw the same man so completely changed that he called him aside and asked him confidentially if he was sorry for his sins. The poor man at once confessed that he had committed many and very grave sins, but during the Mass he had read in his prayer book, "If your sins are as red as scarlet, I will make them as white as snow." "I began at once to ask God to pardon and forgive me, and I am very sorry for my sins, and I wish to go to Confession at once."

St. Paul saw that by his act of sincere sorrow, the man was, by the infinite merits of the Mass, pardoned of all his sins.

Our Lord said to St. Mechtilde: "In Mass I come with such humility that there is no sinner, no matter how depraved he be, that I am not ready to receive, if only he desires it. I come with such sweetness and mercy that I will pardon my greatest enemies, if they ask for pardon. I come with such generosity that there is no one so poor that I will not fill him with the riches of my love. I come with such heavenly food as will strengthen the weakest, with such light as will illumine the blindest, with such a plenitude of graces as will remove all miseries, overcome all obstinacy, and dissipate all fears."

What words of divine comfort — words of God Himself. If we heard nothing else about the Holy Sacrifice of the Mass, are not these words alone sufficient to fill us with faith and confidence in the Divine Mysteries.

It obtains for us a happy death

The crowning grace of our life is a holy and happy death. What avails it to have had a long and happy life, to have enjoyed all the comforts which riches can give, all the honors the world can bestow, if in the end we die a bad death? An unhappy death means a never-ending eternity of misery and woe.

We can only die once, and if we die badly, there is no possibility of remedying the mistake. A bad death plunges a man into the fires of hell forever and forever. It is consequently of the utmost importance that we do all in our power, that we use every means possible, to secure a happy death.

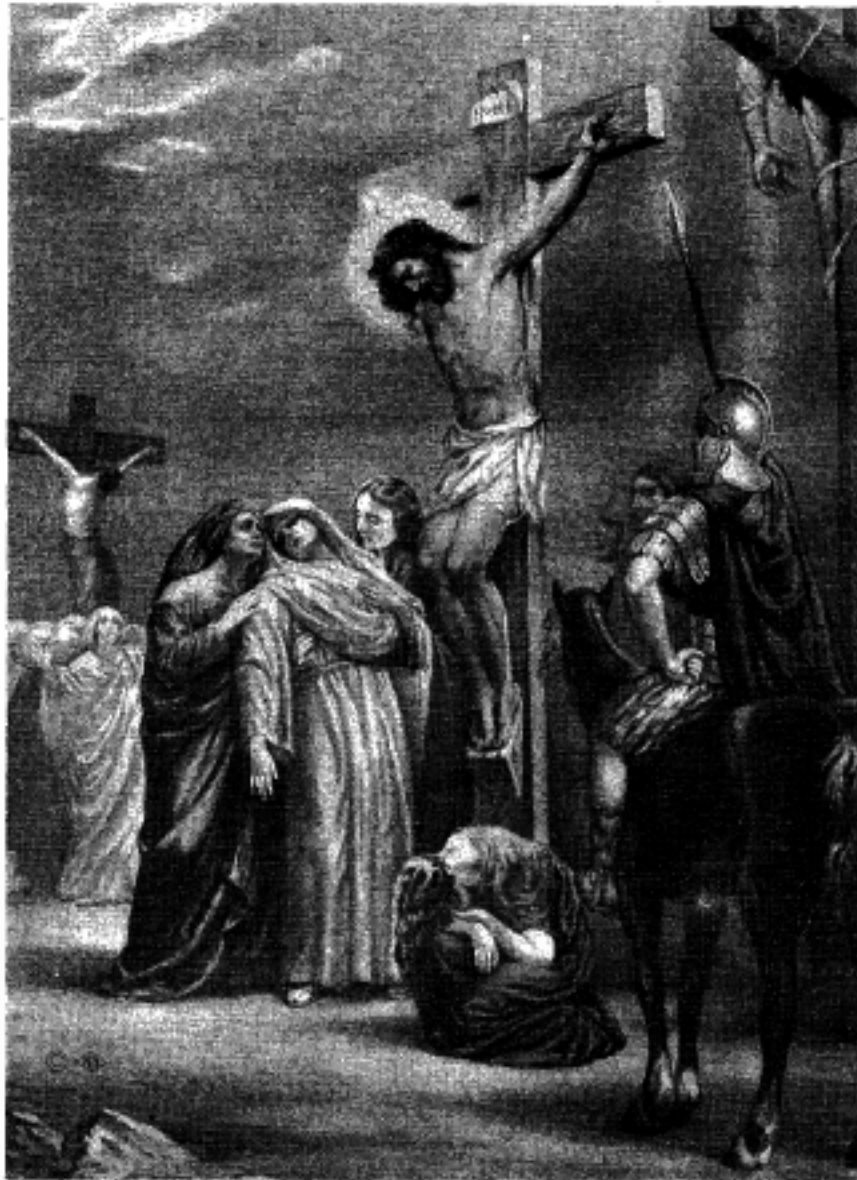
Holy writers recommend various excellent methods thereby we may make our salvation certain, and all these we should use to the best of our ability. All agree, however, that the best and easiest of these means is the frequent assistance at Holy Mass.

Do not miss Mass

The obligation to hear Mass on Sundays and holy days is very grave, and to fail in the fulfillment of this duty on these days, without sufficient reason, is a mortal sin. Not only

does the sinner thereby lose important graces, which he may never again receive, but God may also punish him severely, as has frequently happened.

The following fact happened near Rome. Three businessmen went to a fair at Cisterno, and after having transacted satisfactorily their business, two of them prepared to return home on Sunday morning. The third pointed out to them that they could not thus hear Mass. They laughed at his words, and replied that they could go to Mass some other day. So saying, they mounted their horses, and set out on their return journey.



Their companion heard Mass, and then proceeded to follow them. What was not his consternation on learning that both his friends had been killed on the road, victims of a dreadful accident!

How to hear Mass with profit

1. The first condition for hearing Mass well is to understand thoroughly the infinite sanctity of the Holy Sacrifice and the graces it obtains. To this end, we must read, not once, but many times, this article on the Mass.

The Mass is a stupendous mystery. Our minds, on the other hand, are weak and slow to understand. Therefore, we must read frequently and ponder seriously on the wonders of the Mass. One Mass heard with understanding and devotion obtains for us more graces than a hundred, than a thousand Masses heard carelessly and in ignorance of what the Mass is.

2. We should make it an inviolable rule to arrive at church some minutes before Mass commences, firstly, in order to be prepared and recollected when the priest comes on the altar, and, secondly, to avoid causing distraction to others.

3. We should not only hear Mass, but we should offer it with the priest. Moreover, we should have the intention of hearing and offering all the Masses being said at the same time all over the world. In this way, we receive a share in these innumerable Masses!

The cross

We at once notice that the crucifix is on every altar, that the priest's vestments are all marked with the Sign of the Cross, that the

priest commences the Mass with the Sign of the Cross, that he makes this holy sign very many times during the Mass. Why? To make clear to us that the Mass is really and truly the Sacrifice of the Cross, that in the Mass Christ is crucified, sheds His Precious Blood, and dies for us. We must have no doubt that we are really assisting at the Sacrifice of the Cross.

Prayers at Mass

We may use any prayers that we wish and that help us most, but it is generally admitted that it is best to use a prayer book, and follow, as closely as we can, the Mass with the priest.

The Confiteor. When the priest bends down at the beginning of the Mass and says the Confiteor, we, too, should unite ourselves with Jesus in His Agony, should humbly confess our faults, and ask pardon for them through the merits of Christ's agony.

We then follow the various prayers with the celebrant.

At the Sanctus, we should remember that the Angels come down to assist at Mass in multitudes, and that we are in the midst of them, and we should join our voices with theirs in adoring and praising God. They present our prayers to God.

At the Consecration, we should be filled with the deepest reverence and love, for Jesus is really born in the hands of the priest, as He was born in Bethlehem. When the priest lifts up the Sacred Host, we should look on our God in an ecstasy of joy, as the Angels look on Him in Heaven, and say, "My Lord and my God."

At the Consecration of the Precious Blood, we must remember that all the Precious Blood that Jesus shed on Calvary is in the chalice, and we should offer it to God with the priest for God's glory and for our own intentions. It is well to place ourselves, our

sins, all our intentions, our dear ones, the souls in Purgatory in all the chalices being, at this moment, offered to God in every part of the world.

We must be full of holy awe and love from the Consecration to the Communion. We are in the midst of countless adoring Angels.

It is indeed a sign of woeful ignorance to manifest irreverence, to look around or speak during this most sacred time. It is much worse to leave the church, to abandon God dying on the altar for us. Nothing but the gravest necessity should induce one to go away until, at least, the Communion of the Priest.

Remember: the day you hear Mass is worth a thousand days to you, that all the labors and work of a day, or a week, or a whole year, are nothing in comparison with the value of one Mass.

Fr. Paul O'Sullivan

On pages 6-7 of the previous issue of "Michael", in the article "Mary and the Moslems", the signature at the end gave the wrong impression that the whole article was written by Alain Pilote, while in fact, half of the article (beginning from the middle of the 3rd column of page 6 up to the end) was taken directly from Father Cizik's article in SOUL Magazine. We apologize to this excellent Marian periodical. This article was reprinted from SOUL Magazine, September-October 2001: Our Lady and Islam: Heaven's Peace Plan, by Father Ladis J. Cizik, editor. To subscribe, send money order in U.S. currency (Canada 1 yr. \$10.95) to: SOUL MAGAZINE, PO Box 976, Washington, NJ 97882-0976. Toll-free: 866-523-1917. Website: www.bluearmy.com

Let us remain loyal to the truth

It is Jesus who speaks through Peter and his successors

A late vocation, Fr. John Corapi's life experiences prior to his ordination were simply astounding, and truly show the great work of God through the Virgin Mary. From athletics to soldiering to a millionaire businessman, his life became a string of successes that always left him flat and empty. But after a series of trials, he soon felt the unmistakable call to become a priest. Eleven years of life as a religious and four university degrees later, Fr. Corapi was ordained in St. Peter's Basilica in Rome by Pope John Paul II. Fr. Corapi currently resides in the diocese of Sacramento, California, and gives conferences across the U.S.A. and even Canada. Here are excerpts from a conference he gave at Winnipeg, Manitoba, on Sept. 1, 2001:



by Father John Corapi

The truth is a two-edged sword

Jesus then said to the Jews who had believed in Him, "If you continue in My Word, you are truly My disciples, and you will know the truth, and the truth will make you free." (John 8:31-32)

They answered Him, "We are descendants of Abraham, and have never been in bondage to anyone. How is it that you say 'You will be made free?'"

Jesus answered them, "Truly, truly I say to you, everyone who commits sin is a slave to sin... I know that you are descendants of Abraham, yet you seek to kill Me because My Word finds no place in you. I speak of what I have seen with My Father, and you do what you have heard from your father... Why do you not understand what I say? It is because you cannot bear to hear My Word. You are of your father, the devil, and your will is to do your father's desire. He was a murderer from the beginning, and has nothing to do with the truth because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies. But because I tell you the truth, you do not believe Me."

That is Jesus Christ speaking. Jesus is saying to the religious leaders of His time, "You are the spawn of Satan. You are the children of the devil. You don't accept what I have to say, which is the truth, because you follow your father, a liar, the father of lies, and a murderer from the beginning."

Nowadays, those of us who try to be faithful in teaching and preaching the fullness of truth are often criticized and condemned for being divisive, for being inflammatory, for being problems in the Church. I assure you with 100% certainty that they would not allow Jesus Christ to preach in the Church in many places today; in fact, they would send Him off to sensitivity training.

It is Jesus who is speaking, the Lord of lords and the King of kings, the Prince of Peace who said, "You think I have come to bring peace? I tell you, I have not come to bring peace but a sword, division that will separate a household of five, three against two, and two against three, father against son, and son against father, mother against daughter, and daughter against mother." The Prince of Peace said that. If you do not believe it, look it up; it is right there in the Gospel. (Matthew 10:34-35)

What is the sword that Jesus speaks of? It is the truth; the truth is a two-edged sword. Start to live the truth and teach the truth and preach the truth with fidelity and power, then fasten your seatbelt. You are in for it! Your family will reject you, your friends will reject you. You will become the vocal point of a battle, that primordial quintessential battle between good and evil, truth and lies, light and darkness, life and death. We are at war, and our battle is not against flesh and blood.

The first lie of Lucifer

In order to understand these things, you have to go back to the beginning. Saint Thomas Aquinas rightly taught many times, "An error in the beginning is an error indeed." Don't make an error at the level of principle; you make an error at the level of principle, and the repercussions of that fundamental error will reverberate throughout your life and throughout history.

So we go back to the beginning, The Book of Genesis. Now in the beginning, God created everything that is, out of nothing, ex nihilo. That's creation by definition. God does not require pre-existent matter to bring things into existence. He's the Creator. He does not need anything. He wills it into being. God created everything out of nothing, and when He finished the job, He called it good, very good. All of creation is good. Everything God created is good. He had to be good for it came from the One who is goodness itself. That is Genesis, Chapters 1 and 2.

In the third chapter of Genesis, something goes wrong. The Garden of Eden. The serpent approaches Eve, the mother of all the living, as the Bible calls her. "Eve, woman, did God tell you, you can't partake of the trees in the garden?" "Well, no!" Eve said. "God said we may partake of the fruits of all the trees in the garden. Human freedom is very broad. However, God said we may not partake of the fruit of the tree in the center of the garden, the tree of the knowledge of good and evil. We may not partake of that fruit or even touch it, lest we die."

Human freedom has limits. And those limits are laid down by God Almighty. Saint Thomas Aquinas teaches that the original sin must have been pride. Eve considered it, and the devil went on; the liar and the father of lies, the murderer from the beginning, and he went to say: "Well, surely you don't believe God!" The father of lies is calling God a liar. "Oh no! God knows very well that if you partake of that forbidden fruit, you'll become like gods yourselves."

Knowing good and evil, subjectively and arbitrarily. Pride: "I can be a god! I can decide for myself what is good and what is evil." That's a pretty powerful incentive: I can be God; if only I will disobey God, I can be like God. That's the original sin, that's pride. What did it result in? Disobedience! Partaking the forbidden fruit. What was the result of that? Death! At that very moment, pain, suffering, and death entered creation. The gates of Heaven slammed shut.

Nothing has changed! It goes like this today, and I realize where I am speaking. I realize 100% consciously and wilfully where I am: in Winnipeg, Manitoba, Canada. It goes like this today, "Surely you don't accept that teaching of that Polish Pope! Nor the ones who went before. Surely you don't accept and believe the teaching contained in the encyclical *Humanae Vitae* on the sanctity of human life! Surely you don't accept that! No, no! You're too intelligent and educated for that! You can decide for yourself what's

good for you, what's not good for you; you can play God! You can engage into artificial contraception — the ultimate form of which is abortion, as Pope Paul VI so rightly prophesied in his encyclical. You can play God!"

What happened? Eve succumbed to the temptation; she bit into the forbidden fruit. The lie ushered in a reign of darkness and death. That's why the Saviour came: to bring light into that darkness.

What is the truth?

I am going to talk to you about three things: truth, conscience, and freedom. And the absolutely essential indissoluble union among those three.

Truth! Conscience! Freedom! What is the truth? We live in a very confused era in history. A lot of people think truth is relative. A lot of people would take the position that, well, if it's good for you, fine, but there is another truth good for me, but there is no absolute truth. There is no objective moral good and evil. In other words, truth becomes a subjective construct. Whatever is convenient, whatever fits in with your contemporary lifestyle, however disordered and degenerated it may be.

Well, the truth is not a subjective construct. And the truth is not determined by a democratic vote, for a democratic vote is only as good as the individuals voting. And if those individuals are perverse in their understanding, then a majority of those perverse individuals will arrive at something far from the truth, far from that which is good. The truth is something absolute and objective. If I ask you what is the truth, and you try to describe it, you say: "Well, the truth is this and the truth is that." And you may be right about many things.

I say to you, the truth is not merely something. In the end, you are better understanding the truth is somebody. And His name is Jesus Christ. And that's why the truth cannot be trifled with. Don't trifle with Jesus. Don't play games with the Lord of lords and the King of kings. There is an absolute and objective character to truth. Jesus said, "I am the Way, the Truth, and the Life."

All truth that truly is, subsists in Him who is the Truth. Jesus is who He is. God said to Moses, "I am who I am." He could have gone on to say, "I am not whoever you think I am; I am not subjected to your whims and fancies. I am who I am! My absolute essence is to exist."

People try to distort the truth

People have tried to distort, diminish, and destroy the truth from the very beginning. Jesus said to the religious leaders of the times, "You are the unholy spawns of Satan in so many words." He said, "Your father isn't God; your father is the devil! And your desire is to do your father's will. And your father is a liar. And the father of lies is a murderer from the beginning."

Why did Jesus say that? Because of Genesis, because of what happened. A liar: "You can become like gods if only you'll disobey God." That's a lie, and a big lie. What happened? Our first parents bought into that lie: the original sin — which, by the way, is a doctrine of the Faith. And anyone who denies the existence and reality of original sin is a plain-out heretic.

What is the truth? Well, the truth fundamentally is God Himself... God so loved the world that He sent His only Son, by the way,

(continued on page 12)

The truth

(continued from page 11)

His only Word. The "Word" of God is not merely something. The Word of God is somebody — Jesus. A divine somebody. In the eternal silence of the Trinity, God our Father spoke but one word. He has no more to say. The great Doctor of the Church, Saint John of the Cross, said, and the Church has quoted that in the Catechism: "The Word of God, the one and only Word of God, Jesus, all truth subsists in Him."

What did Jesus teach? Now Jesus is a teacher; we know that. Right? They called Him "rabbi". There are probably some teachers in the audience here... The teacher learns a subject matter which is extrinsic to himself, and then he teaches it to his students. Jesus was an essentially different kind of teacher, for Jesus didn't teach something extrinsic to Himself; Jesus taught Himself. Jesus taught the truth, and the truth is not something outside of Him; the truth is essentially God Himself.

Peter is the Rock

Now, how do we know what the truth is? Well, I am going to point you again to the Gospel, this time Matthew, 16th Chapter. Jesus posed a question, a question which reverberates throughout the ages: "Who do the people say that I am?"... Then one voice spoke out, with all of the resonance and power of eternal truth: "Thou art the Christ, the Son of the living God." "Ah, Simon, son of John, no mere man has revealed this to you, but My Father in Heaven. And I, for My part, declare that you are Rock, and upon this rock I shall build My Church, and the gates of hell will not prevail against it."

Please note the divine institution of the Church. Jesus, a divine person, the second person of the Blessed Trinity, speaking through His human nature, declares that He changes Simon's name to Rock. Take a concordance book of the Bible, look at the word "rock", and you will see it listed dozens of times. Every place in the Bible, the word "rock" is used, usually it is in the conventional sense of the term (the rocks roll down the mountain), but a couple of times, here and there, the word is capitalized, rock with a capital "R", in which case it refers to God; it is a name given to God. He is the Rock, "the Rock of my salvation". "I declare that you are Rock."

Now you have to understand that in Antiquity, a name meant a lot more than it means today. In Antiquity, a name, in a sense, represented the very being of the person who held that name. I will give you an example: Smith. You know "blacksmith". A man named "Smith" was a blacksmith. The perfect example, Jesus: "God saves". You see the name perfectly, powerfully, makes present the reality underlying that name. Jesus = God our Saviour, God who saves. And so He changes Simon's name to Peter, Rock.

Now we know Peter isn't God. What is happening here? A mystical marriage is happening here: Jesus and Peter become one; the two become one. Such that when Peter speaks in Faith and morals, it is Christ Jesus speaking through him. And when the successors of Peter, the Popes, speak definitely in Faith and morals, that is Christ in the power of the Holy Spirit speaking through them.

The first dissenter

Our business is to obey, not to disobey. Who was the original dissident? Lucifer was the original dissenter. Look it up in the Catechism of the Catholic Church, "The Fall of the Angels" (n.391). God gave the angels a test. Some of the Fathers and Doctors of the Church say that He presented to them the reality of the Incarnation and Redemption.

Now Lucifer — the word means "morning star" or "light of the morning", once again a

Priests are under attack!

Scandals involving priests recently made the headlines, especially in the U.S. media. This is a very sad situation indeed, for even though these cases involve less than one percent of all the clergy, they cast doubt on all the good priests who are above reproach, throw confusion among the faithful, and bring more fuel to those who want to discredit the Catholic Church altogether. (To be honest, one must add that many of these accusations against priests are later proven to be false, and in many cases, the abusers are leftist agents who infiltrated the clergy in order to destroy religion from within.) In his letter to the priests for Holy Thursday 2002, Pope John Paul II wrote:

"At this time too, as priests we are personally and profoundly afflicted by the sins of some of our brothers who have betrayed the grace of Ordination in succumbing even to the most grievous forms of the *mysterium iniquitatis* (mystery of iniquity) at work in the world. Grave scandal is caused, with the result that a dark

shadow of suspicion is cast over all the other fine priests who perform their ministry with honesty and integrity, and often with heroic self-sacrifice. As the Church shows her concern for the victims, and strives to respond in truth and justice to each of these painful situations, all of us — conscious of human weakness, but trusting in the healing power of divine grace — are called to embrace the '*mysterium Crucis*' (mystery of the Cross), and to commit ourselves more fully to the search for holiness. We must beg God in His Providence to prompt a whole-hearted reawakening of those ideals of total self-giving to Christ which are the very foundation of the priestly ministry."

Priests are under attack. This should not be surprising. The devil would like nothing more than to discredit Christianity and rid the world of the potent force of celibacy. To be a good priest today is to be the strongest of souls, and they need our prayers — urgently!

A.P.

name is important — a very bright angel, brightness is analogous to intelligence; a very intelligent angel, blinded by his own light, chose darkness. When he heard the plan, he said, "Oh no! I don't like that idea of God. Non serviam. I will not serve! I will not accept Your plan. If You are going to assume a created nature, it will be mine, not that human dust. I am higher, I am better, I am more intelligent!"

Jesus said, "I watched Satan fall from Heaven like a lightning." And a third of the angels with him. That was the first sin, the fall of the angels: arrogance, disobedience, death, that then played out in the Garden of Eden. At the instigation of the serpent, what happened? Arrogance: I can be like God! Disobedience: taking the forbidden fruit. The result: death, as God said it would be. How does it play out today? How is it relevant for us?

The truth is not something we make up as we go along. The truth is something we have received from God. It is a pearl of great price. The truth is a gift beyond the wildest dreams, for truth in its essence is God Himself. The teaching of the Church is the teaching of the Lord. It is in fact the Lord Himself.

The infamous Winnipeg Statement

There has been a battle going on ever since darkness had entered Eden. That battle rages all about us. Sometimes it is discouraging. One of the blackest days in the history of the Church and the world took place right in this city (Winnipeg, Manitoba). The infamous, treacherous, insidious Winnipeg Statement. A curse and a pox on the House of God. Why? Why? Why is it so bad? The truth was taught faithfully by a successor of Saint Peter, Pope Paul VI. All of the Popes in recent times have been great men, saintly men, highly educated men, more than anything, holy men. That is what is important! At a time in history when it was not easy to do so, a courageous successor of Saint Peter asserted boldly and clearly the immutable truth that has been taught always and everywhere in the history of the Church. And never once was it ever knocked off. Never once has the Church ever, anywhere, taught that oral contraception and its unholy offspring, abortion, is acceptable. And the cursed reasoning that you can just follow your conscience is absurd, because they do not say what conscience!

There is no such thing as conscience in a vacuum. Conscience is not an independent entity. Conscience must be formed. Conscience must be formed. Formed to what? Formed to the objective norm of Church teaching to the truth, which is not whatever you or I want it to be, which is not a subjective construct. The

Holy Father taught that truth in the encyclical *Humanae Vitae*. And in this city, in this country, something like 100 out of whatever it was — I do not know the exact number. I think there were only six Bishops that went against the dissenter. Better to repent of their sin, because I am going to tell you something straight out. A rapist or a murderer has a higher place in hell than someone who leads little ones astray to false teaching, especially to false moral teaching, for the one defiles the body, and the other defiles the soul. God help us! (...)

The Church's definitive teaching

Now I am going to tell you in no uncertain terms, and I will tell the world, and I will shout it from the rooftops: the teaching is not doubtful. The teaching is not unclear. The teaching of the Catholic Church is absolutely clear. It is immutable, unchangeable; it rings out throughout the ages: respect for life in all of its forms. Artificial contraception is, always was, and always will be intrinsically evil.

That is the Church's definitive teaching! That is not something you can take nor leave, and that is something which you must use to form your conscience, and then that well-formed conscience will set you free, for there is a relationship between truth, conscience, and freedom. Jesus said, "If you are truly My disciples, you will abide in My Word." You have to abide in His Word first, and then you will know the truth. And that truth will set you free with the glorious freedom of the children of God. (...)

Those who have been given the authority and the commensurate responsibility to care for the flock, do it, and don't be timid about it. Don't be indifferent about it. Don't be cowardly about it. God's flock has been entrusted to you, and woe to you if the wolves come and ravage and pillage God's little lambs. Woe to the shepherds!

I am afraid in recent years, many there are in the Church and in the secular order who go about their business as though there were no war going on; as if there are no casualties. Souls fall into hell like snowflakes, and we seem to take it quite nicely.

My brothers and sisters, get very serious about the truth, for the deterioration of the proclamation and defence of the truth in the Church has weakened the entire world... May God protect, bless, and strengthen His Church, the beautiful mystical body and bride.

Father John Corapi

The planned destruction of Canada

Through the separation of Quebec

U.S.-Canadian continental union by 2005

The following astounding interview was extracted from "New World Order: Corruption in Canada", published in December, 1994, but now out of print. George Kralik, who conducts the interview, is an eleven-year veteran of the Canadian Armed Forces. Glen Kealey is a former Hull, Quebec, commercial developer who exposed the system of organized crime and corruption, run by ex-Prime Minister Mulroney's Government, and the complicity of the RCMP and the justice system. He successfully charged 16 people, including members of the Government and RCMP, with criminal conspiracy. He is co-chair of the Canadian Institute for Political Integrity in Ottawa. According to him, transnationals are controlling our politicians to dismember and demolish Canada, first by Quebec's separation, and then by Continental Union in 2005.

The control of water

Kealey: We know we cannot control the sun, nor can we control the air. But we can control water. On the scale of things that are required for human life, it is the most important element that can be controlled.

Kralik: What do you mean when you say "control"?

Kealey: In GATT, the General Agreement on Trades and Tariffs, it says that free-flowing water is not a "good". The key wording is "free-flowing". If you construct a dam, it is no longer free-flowing, and therefore it becomes private property, owned by somebody, capable of being sold to others, or mortgaged.

Kralik: If it is dammed?

Kealey: If it is dammed. Any time the free-flowing water has been obstructed. Of course in GATT, there is much talk about bottled water.

Kralik: It's a side trick?

Kealey: It's a side trick. The biggest scam ever to be pulled on the entire world is Free Trade, and I'll tell you why.

There is a lady in Ottawa by the name of Shelley Ann Clark. She was the executive secretary to the third highest negotiator during the Free Trade Deal. His name was Germain Denis. His two visible superiors were Gordon Ritchie and Simon Reisman. Before he became Free Trade negotiator, Simon Reisman had a difficult job. He was the director of a project called the Grand Canal, which is to be built from James Bay.

James Bay is five-hundred miles from north to south, is a hundred and twenty miles across at the mouth, with salt water, on the average, thirty-five to forty-five feet deep. If a dam were to be constructed at the mouth of James Bay and Hudson's Bay, and a second one, one third down, and a third, a third down again - therefore three dams - it would allow, over a period of ten years, for water to flow from the fresh water rivers, and would push the salt water back beyond the dams and create the largest fresh water reservoir known to man.

So much so that a canal could be built leading out of the southeast corner of James Bay, south over the mountain ranges with dykes and locks and whatever you need to lift water for eight-hundred miles. Then at Rouyn-Noranda in Northern Quebec, nature's gravity would take over, and the water would start going down the other side of the mountain range. In Ontario, it would go to the Ottawa River and the French River systems, past Kirkland Lake, and eventually it would end up in Georgian Bay (in Lake Superior). The amount

of water that would be brought back - fresh water from that Canal - could double the flow of water that now enters the Great Lakes. Of course, if you can double the water entering the Great Lakes you can take half of the total water out without changing anything in the Great Lake System.

Kralik: Do you see any possible ecological disasters as a result of this?

Kealey: Of course. You cannot flood the areas that we are talking about without changing the configuration of the soil and landscape. But trans-nationals don't think in those terms; they think in terms of money. In 1985-86, it was stated that the project would cost two-hundred billion dollars (U.S.). It was also stated that the money was available.

American Express wants to be the banker, and do you think that it is by coincidence that American Express was allowed, by Order of Council, to become a Bank in Canada, with Brian Mulroney breaking fourteen banking regulations just to allow them to achieve this status? As well, Alcan Aluminum needs dams for their mines, and Barrick, for their gold-owning concerns. Mulroney also signed Orders in Council breaking the law that made it illegal for foreigners to own more than fifty percent of a mine in Canada. Now foreigners can own mines outright in Canada: there are no restrictions.

None of these changes in the rules were made through Parliament, but by a stroke of Brian Mulroney's pen. Most people in Canada live with the illusion that laws are written by Parliament, but most regulations are changed by politicians in power. For every law that passes through Parliament, there are three thousand laws that are changed unilaterally behind the scenes.

Free trade: back-room manipulations

I know what was negotiated in the Free Trade Deal and how the deal was done because my executive secretary (NOTE: now his wife) is Shelley Ann Clark, who worked as the executive secretary to Germain Denis, the third highest-ranking negotiator. This is how the deal was done - Simon Reisman and Gordon Ritchie went to Washington, and gave away Canada, and as they were giving away Canada, they were at the time preparing a briefing book on a computer which appeared simultaneously on a computer in Ottawa. Mulroney and Denis worked together, and Shelley Ann Clark was the secretary working between the two of them.

How was this done? Since there were a bunch of Premiers who would have disagreed fundamentally if they knew what was really happening, and you knew what their bottom lines were, Premiers' briefings were always given at 50 O'Connor on the seventeenth floor. At midnight, the night before a briefing, Shelley Ann Clark would be told to come into Denis' office - only he and she would be in the office - and call up the briefing books on the computer. She would then be ordered to re-name a copy of the entire briefing book negotiated that day to The Provincial Briefing Book. Denis would then take the notes he had got from the Premiers about the bottom lines, and go through the main document, paragraph by paragraph.

Here are some examples. He would come to the section on "Water" - build a Grand Canal, build dams, move water to the U.S. - and he would say, "Delete that paragraph, and insert a line that says 'free-flowing water is not included in this deal'." Textiles? "If it

said we have given up sixty percent, change it to twelve." Ms. Clark would change it to twelve.

And they would go through the entire book like that. At the end - at about three o'clock in the morning - they would produce ten copies. Every page of each new copy was numbered so that if a page went missing or was copied in any way, they would know which Premier would have done it.

Kralik: What they were negotiating, with relation to textiles, turkeys, or whatever, was a kind of smoke-screen cover for the big Grand Canal?

Kealey: Everything in there was doctored. There were two key issues that we didn't hear anything about: the integration of Canada into the United States, and the movement of water through the Grand Canal. Those are the two key issues. How do you do that without anybody knowing? On October 3, 1987, the Free Trade Agreement was signed in Washington. A thirty-three page summary was delivered to Parliament. The original text has never been seen by the public.

A year later, a legal document of some fifteen-hundred pages, detailing the ramifications of certain items, was made public, and is used by lawyers today. But what is not known, what has not been seen, is the original Free Trade Deal which is at least two-hundred and some odd pages long. Because Shelley Ann Clark knows what she knows, and because of the contacts that she now has, she is a threat to the Government (i.e. the previous Mulroney Government). Last December (1992), they sent her home on full pay.

Kralik: Laid off.

Kealey: No, not laid off. She has her full pay. She was told, "Go home. We don't want you talking to people." What they didn't know then was that home for her meant, in July 1993, becoming my executive secretary.

They haven't touched her in any way because they are afraid. She still has her top security clearance; but when she went to the archives and asked to see the Free Trade Documents, she was told, "In any event, the Free Trade Deal is in canisters 16 miles outside of Ottawa and is not to be seen by Canadians for thirty years." Thirty years from now it is going to be too late. The implementation schedule ends at 2005. The Grand Canal must be in place and Quebec must be separated."

Integrating Canada and the USA

Kealey: The date is the early 1960's. Dag Hammarskjold, the Secretary General of the United Nations, is flying between countries on the Lower African continent. He has been trouble-shooting border disputes which are being caused by the competition for access to mineral deposits. Suddenly, two fighter planes pull up alongside the UN plane and, without warning, shoot it down with missiles. The next day, the world media report it as an 'accident'. Fade to secret rendez-vous: Two mercenaries (the pilots of the fighter planes) are paid by an undercover agent employed by the TRANSNATIONAL MINING CABAL (funded by Rothschild-Rockefeller).

Fade to the New York (or Philadelphia) boardroom of Hanna Mining. It is now the late 1970's. The same undercover agent, an employee of Hanna Mining, quietly admits his role in the assassination to the Board of Directors. The admission bothers no one. Attention then turns to another internal problem. A Canadian-branch operation company president, Brian Mulroney of The Iron Ore Company of Canada, is being asked to shut down the Schefferville mine in Quebec. This is a very profitable mine, but one which competes successfully against the less profitable U.S. mines the Cabal also own. Mulroney is not-so-subtly reminded (blackmailed) by other directors, who threaten to expose the way he

(continued on page 14)

The planned destruction of Canada

(continued from page 13)

once looted the company pension fund in order to start the construction of his grand pet project, the Lord's Inn, which is to be built in Labrador (the hotel is an exact replica of Montreal's Ritz Carleton Hotel). Mulroney wisely agrees.

Fade to Oval office. It is January 21, 1981: Trans-national corporate leaders and bankers tell Reagan, "The US is broke. If it were a corporation, it would be shut down. The answer lies in a political merger with Canada. But first, the two countries must be 'HARMONIZED.'" The plan evolves on the spot (between 1985 and 2005):

1. Back Mulroney with cash and spin-doctors.
2. Once elected, link Mulroney with Simon Reisman, the former Deputy Minister of Finance. Reisman is presently the Director of the Grand Canal fresh water diversion scheme.
3. Appoint Reisman to lead a negotiating team which arrives from Canada begging for a Free Trade Deal. Let them pretend to be negotiating, while they actually just follow a given pre-set IMPLEMENTATION SCHEME designed to harmonize Canada's laws to the USA.
4. Write into the Free Trade Deal the secret arrangements made to change Canada's foreign ownership laws by ORDERS IN COUNCIL, at once.
5. Replace the Canadian Government with the Bankers' second division team, the Liberals (TORY II). This will help allay most peoples' fears, and continue the illusion of existing democracy and independence.
6. Manage the separation of Quebec by placing the trans-national bankers' man, Lucien Bouchard, at the head of the separatist movement.

Borrow 100 billion dollars for the construction of water diversion projects across the North. When the project is at its midpoint, try to borrow a further 100 billion dollars. This second loan will be denied. When the International Monetary Fund declares that Canada is clearly insolvent, a general panic sets in. The Prime Minister runs down to Washington to plead for more credit. He is told loans are available on the condition Canada merges with the USA. This new deal would create a new country - the **United States of North America**.

The PM returns to Canada and informs Canadians about the American offer. He states, "there is no other choice", and civil war breaks out in Quebec. Natives of Ungava (Northern Quebec) declare unilateral independence. The Quebec Police Force attack native reserves from helicopters. The PM calls upon the UN for military assistance - on the pretext of defending the CREE (from the attacking Quebec forces).

Military from Fort Drum, New York, all wearing the UN Blue Berets, cross the border at Kingston. Within two hours, they surround Parliament in Ottawa. Others move north by air and take charge of the power plant at James Bay. Later, Quebec is partitioned by the UN, and the World Bank takes control of the water projects. Quebec is placed under a UN-sponsored economic blockade until they finally agree to use English as the working language. **Quebec becomes the 55th State of the USNA.**

What we have today (this was written in 1994) is Mulroney's plan: one truly National Party, the Liberals, with the most hated politician in Quebec as its head, Jean Chretien. Next you have Lucien Bouchard leading the Official Opposition with the biggest block of Separatists ever, and last you have Preston Manning, leading a Reform Party - one gang that says, "We're leaving," and the other one that says, "Go to hell."

Kralik: To facilitate the split?

Kealey: To facilitate the split, because this is what is required. You cannot integrate Can-

ada and the United States as long as Quebec is there. Step number one is the separation of Quebec by 1995. Step number two is, sadly, to merge the rest of Canada with the United States. Shelley Ann Clark says the material she saw in the Trade Negotiations Office cited Canada as a fifty-first state. Other CIA agents I know have stated fifty-first, fifty-second, fifty-third, and fifty-fourth states: the Maritimes, Ontario, the Prairies, British Columbia with the Northern territories - four states. The third step is a revolution by the Cree of Northern Quebec against a separate Quebec - saying we're not going!

(Note of "Michael": A referendum on the separation of Quebec did take place on October 30, 1995, and to the surprise of all those who organized it, 50.6% of the Quebecers voted "no" (against the separation). Quebec Premier Jacques Parizeau was so upset with this close defeat (a difference of 54,000 votes out of 4.7 million) that he resigned the next day, leaving the place for Lucien Bouchard, who himself resigned from the office of Premier in January, 2001, lamenting that Quebecers remained indifferent to his call for independence. One thing that the Financiers did not expect to counter their plans were the millions of leaflets distributed by the "Michael" Journal in Quebec against the separation from Canada.)



According to Kealey, Bouchard (left) and Mulroney sold Quebec and Canada to transnational interests.

For now, the Financiers' plan has failed, but they won't give up. Even though the idea of separation is losing ground in Quebec, you will notice that the separatist leaders are the strongest advocates for the abandonment of the Canadian currency for the U.S. dollar. Where is "sovereignty" in all of this?

A One-World Government

In this Free Trade Agreement, the US gets the clean profitable business. Canada is the attic - the warehouse of all the raw materials. Mexico is the boiler room, the basement where all the dirty work is done. That's the plan.

Kralik: Do you see this as a stepping-stone toward the building of a New World Order and its consolidation into a single global economy?

Kealey: Of course. 95% of receipts goes toward the maintenance of power and control. What control? The International Monetary Fund, The World Bank, and The Security Council, GATT.

Kralik: Who runs the International Monetary Fund?

Kealey: The bankers. There are some fifteen or sixteen different families, but by far the two most influential are the Rothschilds and the Rockefellers. Up to the end of the last century, the Rothschilds operated strictly in Europe, but they were anxious to synthesize the American operation with their own. Investigators were sent out, and it was agreed that a railroad family, the Rockefellers, were prepared to play the game, and so they became the western arm of this operation.

The Federal Reserve

Then in 1913, we have the biggest scam of all: the denationalizing of the making of money, and the creation of the Federal Reserve (Bank), a deal between the bankers and the politicians whereby the bankers promised some politicians backing and almost certain re-election in the elections they contended; in return, the politicians handed over to the bankers the right to do nothing less than print the money for the country. "We'll do that for you," the bankers said, "and you can borrow from us." It was passed on a Friday afternoon with no warning and with Congress pretty well empty. So much for democracy when the invisible bankers really want something.

Let us examine the implications of that. Before you give away the power to create money, there is no need for consumer or income taxes: you can manufacture an amount of money based on the resources of the country, including its capacity for labour. The value is constantly changing as new minerals are found and the labour force becomes more and more productive. In a situation where the National Government prints money, for every dollar sold to banks, two percent remains with the Government: that two percent pays the bills.

Some countries in the world can't survive on their own because they don't have the resources. There is nothing in Canada that we do not have. In fact, we could make a decision tomorrow that the critical mass of all consumer products needed in Canada would be made in Canada, from Canadian raw materials, by Canadian labour: the result would be that everybody would be employed.

We have the raw materials, the labour force, but we don't have the plants. The raison d'être of the Free Trade Agreements being concluded throughout the world is to consolidate international control over a country by making sure that all of the parts needed for the manufacturing of everything are not made in any one country.

Kralik: So that a country cannot be self-sufficient?

Kealey: The carburetors are built in one place, the exhaust pipes in another, as are the tuners for your VCR. All the parts have been disbursed in different countries, all over the world. No one country can manufacture the parts for everything produced within their own borders. That is, with three notable exceptions: Germany, Japan, and the United States - the European Community, the Pacific Community, and the Atlantic Community. A One-World Government begins by eliminating boundaries, ending up with three regions.

Kralik: Initially?

Kealey: Initially, and then merging them into a One-World Government under the United Nations. The Free Trade Agreement between Canada, the US, and Mexico is only the first step of an agreement that will encompass both the Americas, North and South.

Kralik: Exactly. The South American dimension was only mentioned during the last week.

Kealey: But it has been planned all the way through. You must remember too that the Free Trade Deal was not a negotiation: it was trans-national bankers saying to the Governments involved: "This is what you are going to do, and here is an implementation schedule." Everything in the Free Trade Deal had to fit the implementation schedule. The final time slot is 2005.

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Polish farmers fear liquidation by the European Union

All farms under ten acres must disappear

As in every other country, the Financiers have decreed the death of small farms in Poland, for they are the "pet hate" of globalism. The Polish farmers did not let the Communists seize their land in the 1950. Now they won't let the Financiers do the same thing. The following information is taken from the Jan. 10, 2002 issue of the U.S. Catholic weekly "The Wanderer":

WARSAW - As Poland moves toward "full membership" in the European Union, its strong peasantry may be headed for the dustbin of history. A casualty of Brussels' bureaucratic efficiency, reported the *Christian Science Monitor* January 2.

Reporting from Stryszow, Poland, Aric Farnam revealed that European Union agricultural policies call for the liquidation of all farms under ten acres - a death sentence that will affect 1.6 million of the country's two million farms.

"Smallholders are running up against the big-is-beautiful agricultural policies of the European Union, which Poland hopes to join by 2004," wrote Farnam.

For years, Poland's farmers have suffered under EU agriculture policies, leading to strikes, road blockades and demonstrations, and anti-European Union sentiment resulted in a surprisingly strong showing at the polls last September, when an unexpected 10.2% of the vote was given to anti-EU parties.

One of the major fear factors leading to surprisingly strong showings by the League of Polish Families, a hard-line Catholic party, was suspicion that large chunks of Western Poland - the heart of Poland's peasantry - would fall into the hands of wealthy foreigners, looking for cheap land and well-maintained farms and estates.

Farnam reported that Brussels' bureaucrats claim the small Polish farms are "inefficient, unsanitary, and perpetuate poverty. EU agricultural policy requires that Poland modernize and restructure its farming sector over the next eight months. That means instituting regulations that would keep small farmers from selling their produce, and push more than a million farmers off their land.

"But most Polish farmers are saying no, fearful that they will end up as an even

poorer class of urban unemployed."

Farnam quoted one smallholder as saying: "The Communists tried to force us off of our land in the 1950s, and they failed. We are staying. This is the only life we know, and it suits us fine. Who are those politicians to say our farm is too poor.

"The average farmer here in Southern Poland owns just 10 acres, but most have snug homes, a car, and even a few other luxuries," Farnam wrote, even though their produce sells for next to nothing: Wheat is five cents a pound, and five gallons of milk goes for \$4.00.

"In its annual report on candidate states issued last month, the EU ranked the great number of small inefficient farms in Poland among the country's most serious barriers to accession. Agriculture accounts for 25% of employment in Poland, as opposed to 4% in the EU.

"The European Commission," Farnam continued, "maintains that Polish farmers will not be eligible for the same EU subsidies as old members, yet must still comply with standards designed for larger and more modern farms, leaving many Poles wondering if joining the EU is worth the trouble. Since 1996, preliminary restructuring and the implementation of EU standards have contributed to a drop in farm incomes of more than 30% in Poland, a problem compounded by a massive influx of subsidized, factory-farm products from Western Europe to Polish markets...

"Prominent British activist and sometimes adviser to the British Government Sir Julian Rose spoke to the Polish Parliament last spring, begging the Polish Government not to abide by dated EU regulations.

"According to Rose, the same policies devastated his country, putting 1.2 million British farmers out of business and cutting remaining farm incomes by 70%. The results, he says, were pollution, loss of biodiversity, stock epidemics, unhealthy food, and shattered communities.

"I am in Poland to urge you to fight for the future of your beautiful, diverse, small-scale farms," he said. "Say no to the intensive farming ethic that has destroyed my country." (End of *The Wanderer's* article.)

Comments of "Michael"

Unfortunately, this campaign to reduce the number of farms is global, and Canada is no exception. An article of the *Canadian Press* released on Feb. 23, 2002, reported that "the Canadian farming industry has been hit with the largest decline in employment in almost 35 years, according to a Statistics Canada report released Feb. 22. Numbers, compiled from 1998 to 2001, showed a decrease of 26% in Canadian farming employment, leaving only 313,000 in the industry at the end of 2001.

"The report also states the number of farmers approaching retirement is also high, with 15% expected to retire within the next five years. Farming profits have remained almost stagnant since 1996 and have steadily declined over the past 25 years. In 1975, net profits for farming across the country stood at \$2.6-billion, significantly more attractive than last year's rate of \$1.1-billion."

The Polish farmers, who have seen the example of farmers ruined in other nations, are absolutely right to defend their small farms. Pope John XXIII wrote in his encyclical letter *Mater et Magistra* (n. 115): "It is necessary to modify economic and social life so that the way is made easier for widespread private possession of such things as durable goods, homes, gardens, tools requisite for artisan enterprises and family-type farms."

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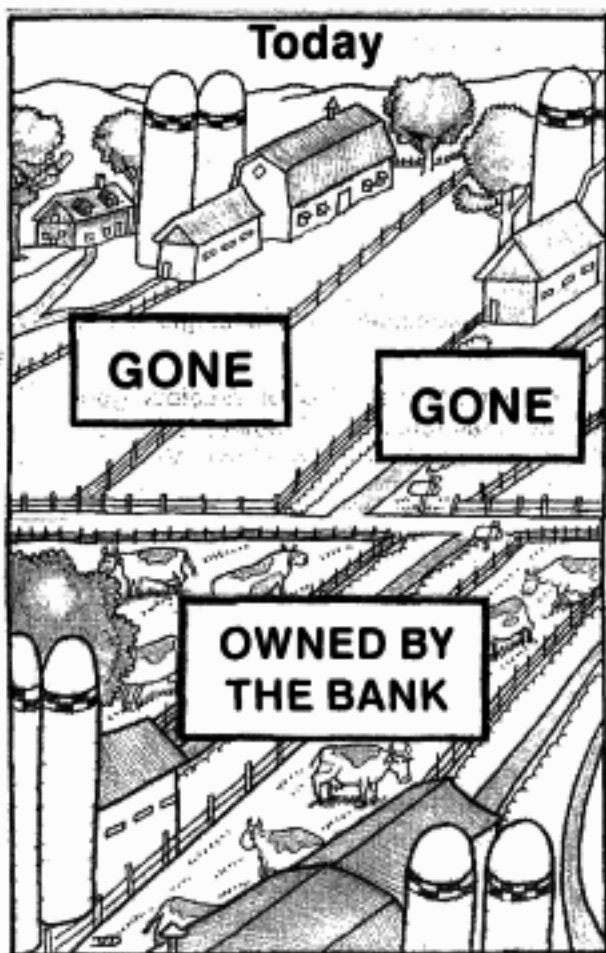
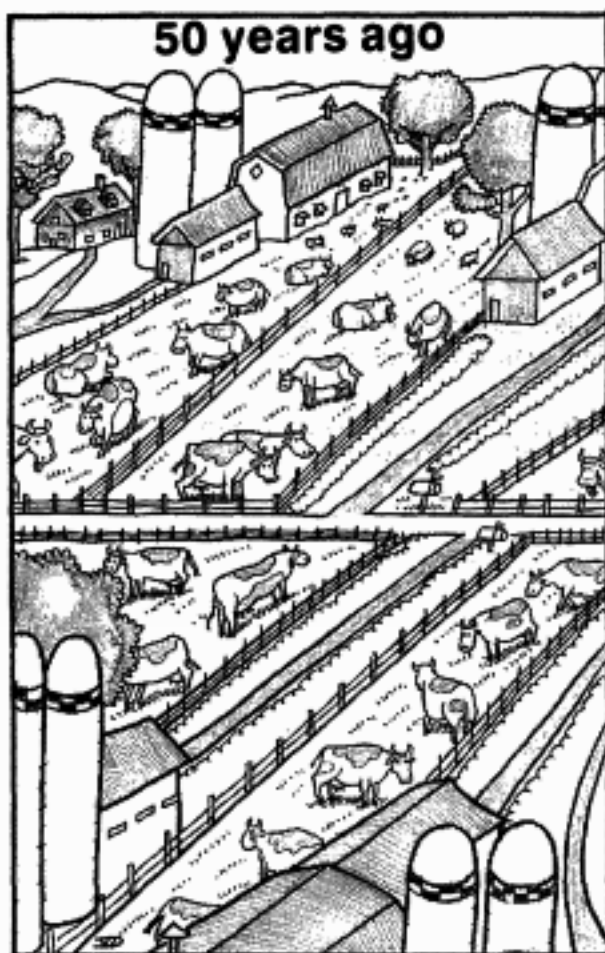
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You won't be able to buy nor sell cattle If they are not identified with a chip

by Thérèse Tardif

For several years, the "Michael" Journal has been warning its readers on the possibility that soon a world government will exercise complete control over every inhabitant of the globe through microchips implanted under the skin. In the province of Quebec, a system is already in place to know the pedigree, and to keep track of every animal, from birth to the slaughterhouse. The farmers who do not want to install the microchip in the ear of their livestock won't be able to sell them, and small butchers won't be able to buy them. What is left now of the small farmers and butchers will disappear, for the benefit of large industrialized farms and supermarkets that belong to the Financiers.

Next step: every human chipped

Moreover, this same identification system with a chip could soon be imposed upon every individual on earth, to watch their every move from the cradle to the grave. And then, you can say goodbye to freedom, this great gift that even God respects.



Applied Digital Solutions, a Florida-based company, has received the go-ahead from the Food and Drug Administration to sell in the U.S.A. its "VeriChip", a chip the size of a grain of rice (see picture) that can be injected into your body and give detailed information about you to anyone with the right scanning equipment. The company would like every new-born baby to be injected with this chip in order to "prevent kidnapping", and is planning to soon sell a chip that can be tracked by satellites, so they can know at any time where you are.

The "Mark of the Beast" ?

We really wonder if we are now living the times foretold by St. John in the Apocalypse (Book of Revelations, 13:16-18), where it is written that no one will be able to buy nor sell without the "Mark of the Beast". This very question was recently asked (Feb. 28, 2002) to Father John Echert, a specialist on Scripture, on Mother Angelica's website, EWTN. Here is Fr. Echert's answer:

"There has been much debate about the detail of the 'Mark of the Beast' and how such a thing might be physically manifested. Regardless of a specific application, what we can affirm is that it represents alliance with the power of Satan, rather than of God. It is a parody upon the mark which Christians bear by reason of their baptism and the Sign of the Cross which we invoke upon ourselves. The Mark of the Beast may have its origins as early as the mark placed upon Cain, as described in the Book of Genesis: This mark placed by the Lord was not likely a sign of divine favor, but a warning that this man was a son of his father, the devil, who was a murderer himself from the beginning. Similarly, as at the beginning of our race, so near the end, those who ally themselves with Satan are marked for him, and not for God.

MICROCHIP

A tiny sliver of silicon can store up to 128 characters

CAPACITOR

A tuner keeps the implant transmitting on the right frequency

ANTENNA

A tight coil of fine copper wire. The longer the wire, the stronger the signal

CASING

A plastic sheath protects the electronics from bodily fluids



Pictures taken from Time "Meet the chipsons", March 11, 2002

"Recently there have been indications of micro-technology currently available to place a locator/processor underneath the skin of a human being, which provides tracking identification of the one who bears it. And while I generally exercise caution when it comes to matters that may manifest aspects of the Apocalypse, I will state this definitively: I will not submit to such a procedure nor allow such a chip or device to be planted on my person, regardless of the consequences. Such is an invasion of privacy, represents excessive government control upon the individual, and corresponds too closely to a possible fulfillment of the 'Mark of the Beast' of the Apocalypse.

"No doubt the argument will be that we need such chips implanted for security purposes, and to many people this seems reasonable or preferable to stolen identities or violence by unknown perpetrators. But I would prefer to take my chances with the uncertainty of terrorism than to the absolute control of a government over us by such devices. None of us can know with absolute certitude whether or not we are approaching the enigmatic warnings of Revelation regarding the rise of the Antichrist and the Mark of the Beast, but I view a microchip under the skin as sufficient evidence along such lines to refuse it. So, do not overreact for now, but simply resolve to live faithful to Christ, and if the day does come that something so terrible is attempted as this chip, I recommend its refusal. God has marked His own, and He will spiritually protect them."

Tracking livestock

Regarding the implantation of chips for livestock, read the following excerpts from letters received by Gaby Bédard, a small farmer of St. Theophile de Beauce, Quebec, and by every cattle breeder:

"The Quebec Department of Agriculture announced, on October 18, 2001, the creation of 'Agri-Tracabilité Québec'. Thanks to this new tracking system, each animal will be identified by two tags on their ears: one an electronic tag, and the other with a visual panel with bar codes, both with the same number. This system will facilitate the reading of the number on the livestock, and allow to keep track of all of their moves, from their birth to the slaughterhouse. The pedigree of the animals will also be recorded. Other participants (auction sales, slaughterhouses, etc.) will also have to register the animals that pass through their premises."

The first step of this huge identification of the province's livestock was done in March, 2002, and the costs were covered by the Government. After, the costs will have to be paid by the producers.

According to the information given to us by Mr. Bedard, the cattle that are not identified with the chip won't be allowed to be sold off by auction. There will be only one auction room for the whole province, located at St. Isidore de Beauce. All other auction rooms will disappear. Buyers won't have to be present at the auction room to buy the cattle. They will sit in front of their computers, and

through the Internet, they will be able to see the animals and buy those they want. The electronic tag on the ear of the animals will give them their whole pedigree.

Why such a tracking system ?

The reasons given by the Quebec Government to install such a tracking system is the recent mad-cow disease in Europe, which was caused by meat-based animal feed, invented by government experts in agriculture, in order to fatten cattle more rapidly, and make more profits... Cows are not carnivorous, but herbivorous. Every farmer knows that. Yet, it is this kind of government experts who want to control and dictate to the farmers. Farmers never made their cows mad; they always knew how

to feed them properly. This science was handed down from generation to generation, and people did not go to the university to learn how to feed animals.

One wonders if this contaminated animal feed that brought about the slaughter of hundreds of thousands of cows in Europe and Japan was willingly created in order to create a scarcity of meat, and to keep the prices higher for some cattle breeders. Or else, was it simply to have an excuse to make farmers accept all of these controls and tracking systems ?

Eliminating small farms

Gaby Bedard told us that thirty-four years ago, there were 144 farmers in St. Theophile. Now, there are only two left. The same thing is happening in every village in Canada, the U.S.A., France, etc. In the sixties, so-called specialists decided to make people believe that small farms were not profitable, despite the fact that people, from generation to generation, were living happily on these family farms, raising many children, the true wealth of a nation.

These farmers were told by the Marxist-minded specialists: "You must modernize your farms, enlarge them, and buy new expensive equipment. Don't worry, the banks are there to lend you all the money you need, provided your farm is big enough."

A majority of small farms have disappeared because of that. Those who became bigger became so deep in debt that their incomes were not sufficient to pay term-and-interest charges. They too filed bankruptcy, and disappeared, to increase the amount of unemployed people in our large cities. The few farmers who held out are now forced to work like slaves, because all the money they earn goes to the bank to pay the interest. They are owners by name, but the actual owners are the bankers, for they are the ones who collect all the money.

Gaby Bedard of St. Theophile had managed to hold out until now, but he is now forced to sell his cattle, because of the laws of the Government. And how many farmers are in the same situation! Besides forcing him to identify his cattle, the Government obliges him to build a tank for liquid manure, which will cost between \$50,000 and \$70,000. The Government is offering subsidies, but only for farms with over 65 animals. Mr. Bedard has only 29 animals. He would have to go into debt to purchase 36 others, and work twice as much to take care of the cattle. If he wants to stay with 29 animals, he still has to build the tank, without subsidies, and get into debt, to finally work full-time for the banker.

All the small farmers should join together to fight these restricting laws that deprive them of their freedoms and belongings. Together with us, they should demand the implementation of a honest and sound money system which would allow us to exchange our goods freely, without the controls of the one-worlders. God must be praised, loved and served in our homes, schools and governments, so that truth, justice and peace will prevail on earth!