

"All that is necessary
for the triumph of
evil is that good
men do nothing . . ."
— EDMUND BURKE.



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WHAT IS DOUGLAS SOCIAL CREDIT? by M. Oliver Heydorn

[Douglas Social Credit is, of course, the original Social Credit and is the very opposite in intent to the faux CCP totalitarian reward and punishment system which goes by the name 'social credit'. - editor]

1. The term 'social credit' refers, in the first place, to the power of human beings, working in association, to achieve intended results. It is a power that is operative in all human societies. When capitalized, 'Social Credit' may refer either to the study of this social power (i.e., an investigation of its general nature, including how it may be maximized, what weakens it, and what its limits are, etc.) or else to any individual action or organized movement which aims to safeguard and increase the social credit of a given society as a fixed policy.
2. Since it is centred, above all, on how the general society functions in view of the fundamental purposes of human association, Social Credit is chiefly concerned with the nature and functionality of association for the sake of economic ends and with the nature and functionality of association for the sake of political ends. Such a study presupposes specific philosophical views regarding the general characteristics of reality, of knowledge, of scientific methodology, and of human nature, as well as a particular type of social philosophy. It also gives rise to a distinctive manner of understanding history and of interpreting historical events.
3. Although the basic philosophy and policy of Social Credit were not predetermined to satisfy the tenets of Christian belief, that philosophy and policy turned out, retrospectively, to be an organic expression of the Christian worldview. Christianity, correctly understood and practised, is the primary metaphysical inspiration supporting Social Credit.
4. As far as its underlying social philosophy is concerned, Social Credit holds that associations, of whatever kind, exist for the purpose of making it as easy as possible for human beings to achieve the fundamental purposes of the respective associations in an effective and equitable manner. That is, the group exists for the sake of the well-being of each and every individual and not as an end in itself, nor as a means of advancing the anti-social interests of any oligarchic elite who may have gained control of the group and its activities. Each common member of a particular association is best served when the intended results of the association in question can be properly actualized with the least amount of trouble to everyone.
5. With regard to economic association, the economic system which governs a society should allow for the fulfillment of the true purpose of economic association, i.e., the delivery of goods and service as, when, and where required with the least amount of trouble to anyone, to be achieved to the extent that this is physically or realistically possible.
6. Social Credit notes that it is chiefly on account of the nature of the present financial system that economic associations fail to deliver the intended results. It is also chiefly on account of the financial system that economic associations typically yield a number of undesired outcomes, some of which go beyond the realm of economics proper. In sober truth, there is, in the modern, industrialized world, no good reason for poverty, or for a policy of full employment (with its consequent lack of leisure), or for inflation, or for alternating cycles of boom and bust, or for economic waste and sabotage, or for inhuman financial pressures, or for personal indebtedness, or for chronic public debts, or for high levels and/or unjustifiable forms of taxation, or for social turmoil, or for cultural decay, or for the forced (economically induced) migration of persons from their native lands, or for environmental degradation, or for international economic and political conflict culminating in that form of collective insanity otherwise known as war, etc.

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7. The faulty nature of the financial system has two fundamental and complementary aspects. On the one hand, the financial system, as it presently operates, generates an ever-increasing gap between the rate at which the prices of ultimate goods and services are produced and the consumer incomes that are simultaneously liberated in the course of their production. This is primarily, though not exclusively, due to the way in which real capital (machines and equipment) are financed and their costs accounted for under existing financial and industrial cost accountancy conventions and the concomitant displacement of human labour. On the other hand, a particular monopoly, i.e. the monopoly of credit-creation currently exercised by banking institutions, makes use of this artificial scarcity of consumer credit to enforce a self-serving policy on the members of economic associations. They relieve the lack of consumer credit (chiefly by issuing loans) but only on asymmetrical terms that transfer purchasing power, property, and control over the economic policy of governments, businesses, and individuals to themselves.

8. The solution to these problems is to create and issue a sufficient volume of debt-free money in the form of the compensated price and the National Dividend to equate the rate of flow of final prices with the rate of flow of consumer purchasing power. This would restore balance or financial equilibrium to the circular flow while simultaneously ensuring that all prices are fully liquidated as they come on to the consumer market. A sufficiency in the rate at which consumer credit is injected into the economy would also provide adequate support for the issuance of additional producer credit up to the physical capacity of the economy or the psychological satiety of the consumer. The rate of flow of producer credit would be released so as to finally correspond isomorphically to the real demand of consumers. Whatever production is physically possible and desired by the population could be made financially possible.

9. In its purely economic dimension, Social Credit may therefore be described as a radical type of monetary reform that is specifically designed to subordinate the activities of the group to the well-being of each individual member of economic association (thus liberating the individual from the domination of the group – and from the domination of the elite who control the group – that currently characterizes economic life). The delivery of goods and services as, when, and where required to the extent that this is physically possible, and this with the least amount of trouble to everyone, may be expected as the natural consequence of such a reform.

10. With regard to political association, the political system that governs a society should allow for the

fulfillment of the true purpose of political association, i.e., the maximization of each individual's effective sovereignty over his own affairs with the least amount of trouble to everyone, to be achieved to the extent that this is physically or realistically possible.

11. The conventional financial system and the result economic order have profound political implications. On the one hand, the existing system generates a great deal of economic conflict which often translates into political and even military conflict between nations and within nations. To take just one example, it is impossible for all nations to have 'favourable balances of trade' and yet each of them strives very hard to achieve such a result in order to compensate for their internal lack of consumer purchasing power (or at least seek to minimize their unfavourable trade balances). The transformation of this clash of objectives into economic and even military warfare is only a matter of time and opportunity. On the other hand, the same system concentrates a great deal of financial wealth, privilege, and power at the apex of the socio-economic pyramid. This centralization of financial and economic clout puts the chief beneficiaries of the disordered financial system in such an advantageous position that they are capable, by various means, of obliging or at least heavily pressuring (under various guises) political associations to adopt those policies that are most congenial to this elite: i.e., the policies that will transform their credit monopoly into a total social monopoly: economic, political, and cultural. Social Credit notes that the failure of political associations to achieve their intended results in modern 'democratic' countries is chiefly due to a poorly designed political system which is harnessed, by the power of money, to serve an end which is alien to the true purpose of political association.

12. In the first place, conventional 'democracy' does not allow individual citizens to establish a political association which would permit and support the maximum decentralization of effective sovereignty to each individual over his own affairs simply because it does not even aim at this objective and, in consequence, is not designed to achieve it. According to liberal democratic theory, the true objective of government is to adjudicate or strike a balance between competing group interests in the state who have incompatible ends: 'politics is the art of compromise'. On the basis of this conception it is inconceivable that there should be a unanimous general or common will in favour of an overriding general objective such as the maximization of effective, individual sovereignty over one's own affairs to the extent that this is objectively possible and with the least amount of trouble to everyone. The possibility of there being a truly common policy is discounted from the very beginning. As a result, such 'democracies' do not even aim at fulfilling the true

purpose of political association even though many ordinary citizens take for granted that in a democracy the policies of the government should reflect the general will of the common people. In the second place, and as a consequence of this first point, the mechanisms of conventional democracy (its voting systems and its multi-party systems) do not deliver to individuals real, i.e., effective, control over their governments.

13. To further complicate matters, the monopolistic financial system, especially at the levels of 'High Finance' and 'International Finance' in conjunction with 'Big Business' make use of the flaws in the conventional democratic system to impose their own self-serving policy on individuals: the increasing centralization of political power in their own hands. Control of the creation and issuance of money is the power to reward and punish; it is the power to control or at least exert pressure on state institutions, governments, political parties, and individual politicians. It is also the power to control or at least heavily influence public opinion by funding news media, education, and entertainment industries. High finance is thus in a position to push society from above and pull it from below to embrace those intermediate policies which will further centralize political control in the hands of those who are interested in monopolizing power. The logical endpoint of a policy of political centralization, the greatest degree of centralization possible, would be the establishment by International Finance of a one-world totalitarian dictatorship: 'The New World Order'.

14. The solution to these failures of conventional democracy is to rehabilitate democracy by introducing a political system which is explicitly aimed at the true purpose of political association and is then judged and regulated by the individual citizens themselves in terms of its capacity to decentralize effective sovereignty of the individual over his own affairs.

15. Such a system would need to have a tripartite structure. Effective democracy does not mean the right of the people to dispose over other people's affairs or over the objective functional necessities of political association (which are grounded in natural law and can only be disregarded at a very high price); it means the right and the real power of individuals to ensure that all activities of a public nature will deliver the maximum benefit to the individuals who comprise the public. In order to achieve this end, there must be an effective constitutional framework, in the care of a Guardian Chamber or Upper House, which limits the power of the state and governments in order to protect as sacrosanct those legitimate individual rights that are God-given and are thus prior to the state.

There must also be a series of civil service administrative hierarchies that are fully and personally responsible to the citizens for carrying out (not determining) policy-decisions. Finally, there must be a set of mechanisms put in place by means of which individual citizens either directly or via their parliamentary representatives can initiate policies and sanction the administrative hierarchies in terms of results. Such mechanisms may include voting for independent as opposed to partisan candidates (the end of the political party system), the right to recall MP's, citizen's initiatives and referenda, the responsible vote (the end of the secret ballot), and most importantly, the widest possible latitude to contract out or opt out of government services/programmes.

16. The Social Credit philosophy and policy regarding the nature and proper orientation of economic, political, and cultural associations constitutes an Archimedean point against which the history of civilization can be analyzed and evaluated and by means of which the future of civilization can be re-oriented towards the common good and the general satisfaction.

17. In the first place, it must be recognized that much of what has occurred in the history of civilization was caused or at least conditioned by the specific policies that were adopted by various human associations. History is correctly described, therefore, as crystallized politics rather than as a series of disconnected episodes.

18. In the second place, it must be recognized that the history of policy is a history of conflict between two diametrically opposed social policies: the policy of domination which animates despotic associations (and which most often is, in practice, an oligarchic policy) and the policy of freedom which lies at the foundation of the authentically democratic association. In the case of the despotic associations, the history of civilization is also the chronicle of an internecine war between ideologically similar if not identical individuals and groups who are competing with each other for the power to administer the policy of domination and to enjoy its ill-gotten fruits.

19. It would seem that the first conflict of history, the struggle between oligarchy and the mass of common individuals, is reaching its culmination point in the contemporary world. The almost exclusive vehicle by means of which the policy of domination and hence of despotic association is presently being imposed on the world is that of finance and finance, improperly regulated, is the most powerful instrument the mind of man has ever conceived for imposing policy on his fellows.

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20. Accordingly, it is important for people to be aware that the way in which history is conceived by the general population has powerful political implications and that those who would wish to usurp the unearned increment of an association have a compelling incentive to ensure that the telling of history in the public forum is conducive to the maintenance and augmentation of their societal hegemony. The representation of history can, like the practice of empirical science, be easily

ABP. VIGANÒ: THE VATICAN MUST WITHDRAW ITS SUPPORT OF THE 'DISASTROUS' COVID SHOTS by Archbishop Viganò

Editor's Note: *Below follows the text of a letter sent by Archbishop Carlo Maria Viganò to Cardinal Luis Ladaria Ferrer, Prefect of the Congregation for the Doctrine of the Faith, on the moral character and physical dangers of COVID-19 inoculations and the Church's instructions to the faithful on their use.*

This letter was also addressed to members of the Holy See, including Cardinal Pietro Parolin, Secretary of State of His Holiness; Cardinal Peter Turkson, Chancellor of the Pontifical Academy of the Sciences and the Pontifical Academy of the Social Sciences; and Archbishop Vincenzo Paglia, President of the Pontifical Academy for Life.

Your Eminence,

Last year, on October 23, 2021, I wrote a letter to the president of the United States Bishops' Conference, which was also sent to you, in which I expressed – as I have already done publicly – my very strong reservations on various extremely controversial aspects regarding the moral legitimacy of the use of experimental gene serums produced using mRNA technology.

In that letter, which was written with the help of eminent scientists and virologists, I highlighted the need to update the "Note on the morality of using some anti-COVID-19 vaccines," due to the scientific evidence that had emerged even then and moreover had been declared by the pharmaceutical manufacturers themselves.

Permit me, Your Eminence, to renew my appeal in the light of recent declarations made by Pfizer to the European Parliament and the publication of official data by the world health agencies.

First of all, I remind you that the document from the Dicastery over which you preside was promulgated on December 21, 2020, in the absence of complete data about the nature of the gene serum and its components, and also without any results from the efficacy and safety trials. The subject of the *Note* was limited to the "moral aspects of the use of the vaccines against COVID-19 that have been developed from cell lines derived from tissues obtained from two fetuses that were not spontaneously aborted." The Congregation further reiterated: "We

politicized, i.e., employed to promote beliefs which, although they are at odds with objective reality, are nevertheless useful in the attainment of certain political ends. As George Orwell noted in his novel 1984: "Who controls the past ... controls the future: who controls the present controls the past."^[1] ***

References:

[1] George Orwell, *1984* (New York: Plume, 1983), 30. This principle was actually one of the slogans of the totalitarian Party which was in almost total control of the fictional super-state of Oceania.

do not intend to judge the safety and efficacy of these vaccines, although ethically relevant and necessary, as this evaluation is the responsibility of biomedical researchers and drug agencies." Safety and efficacy were thus not the subject of the *Note*, which in expressing an opinion about the "moral aspects of the use" did not deem it appropriate to comment on the "morality of the production" of these drugs.

The safety and efficacy of the individual vaccines should have been established after a period of experimentation, which normally takes several years. But in this case the health authorities have decided to carry out the experimentation on the entire population, departing from the normal practice of the scientific community, international regulations, and the laws of individual nations.

The results that are now emerging from the official data published in all the countries that adopted the mass vaccine campaign are incontestably disastrous: it is emerging that people who have been subjected to inoculation with the experimental serum not only have never been protected from contagion by the virus, nor from grave forms of illness, but they have actually been made more vulnerable to COVID-19 and its variants due to the irreversible compromising of their immune systems caused by mRNA technology. The data also highlights serious short- and long-term effects, such as sterility, the inducement of miscarriages in pregnant women, the transmission of the virus to children through breastfeeding, the development of serious heart conditions including myocarditis and pericarditis, the return of cancerous tumors that had previously been cured, and a whole series of other debilitating diseases. The many cases of sudden deaths – which until recently were stubbornly considered as having no relation to inoculation with the serum – are revealing the consequence of repeated doses, even in people who are young, healthy, and physically fit."

Members of the military, who are rigorously controlled by health personnel for safety reasons, are showing the same incidence of adverse effects

after receiving the serum. Countless studies are now confirming that the serum may cause forms of acquired immunodeficiency in those who receive it. Worldwide, the number of deaths and grave pathologies following vaccination is increasing exponentially. These vaccines have caused more deaths than all other vaccines combined in the last thirty years. And not only this: in many nations the number of those who have died after vaccination is significantly higher than the number of those who died from COVID.

The Congregation for the Doctrine of the Faith (now Dicastery), although not expressing an opinion on the efficacy and safety of the serums, nevertheless defined them as “vaccines,” taking for granted that they would give immunity and protect people against active and passive contagion. But this element has now been disavowed by the declarations that are coming from all of the world health authorities and the World Health Organization (WHO), who now say that those who are vaccinated may become infected themselves and infect other people more seriously than people who are not vaccinated, and also that their immune systems have been drastically reduced if not actually cancelled.

The drugs that have been called “vaccines” thus do not correspond to the official definition of a vaccine, to which the *Note* presumably refers. A “vaccine” is defined as a preparation which induces the production of protective antibodies by an organism, conferring a specific resistance against a determined infective illness (either viral, bacterial, or protozoal). This definition has now been modified by the WHO, because otherwise it would not have been able to include anti-COVID drugs within the definition of a vaccine, since these drugs do not induce the production of protective antibodies and do not confer a specific resistance against the infectious disease caused by Sars-CoV-2.

It should be pointed out that the presence of graphene oxide both in the batches of the “vaccine” as well as in the blood of those who have been inoculated has now been proven beyond any reasonable doubt, despite the fact that there is no scientific justification for its presence nor for its pharmaceutical use on human beings due to its toxicity. The devastating effects of graphene oxide on the organs of people who have been subjected to inoculation are now evident, and it is likely that pharmaceutical companies will soon be held accountable.

Your Eminence surely already knows that the use of these technologies with self-assembling graphene oxide nanostructures has also been patented in order to allow for the tracking and remote control of subjects, in particular in order to monitor the vital parameters of each patient in a way that is connected to the cloud via the Bluetooth signal emitted by these nanostructures. As proof that this information is not the result of the ruminations of some conspiracy theorists, Your Eminence

perhaps knows that the European Union has chosen as winners of a competition two projects dedicated to technological innovation: “The Human Brain and Graphene.” These two projects will each receive one billion euros in funding over the next ten years.

The “vaccines” against COVID-19 have been presented as the only possible alternative to a deadly disease. This was false from the very beginning, and with the perspective of two years it has also been confirmed as false: there were and are alternative treatments, but they have been methodically boycotted by the pharmaceutical companies – because they are inexpensive and not profitable for them – and discredited by scientific publications financed by Big Pharma with articles that were later withdrawn because they were clearly based on falsified data.

Furthermore, COVID-19 has been revealed to be – as was known and as was scientifically evident – a seasonal form of the coronavirus that is treatable and not deadly, a form of flu that causes only a minimal number of deaths among people who already have some other underlying condition. The multi-year monitoring of the coronavirus leaves no doubt in this regard and also eliminates the element of a “health emergency” that was used as a pretext to impose the vaccines.

International norms specify that an experimental drug cannot be authorized for distribution except in the absence of another effective alternative treatment. This is why drug agencies around the world have prevented the use of ivermectin, hyperimmune plasma, and other treatments whose effectiveness has been demonstrated. There is no need to remind Your Eminence that all of these agencies, along with the WHO, are almost entirely financed by pharmaceutical companies and foundations linked to them and that there is a grave conflict of interest at the highest levels.

In the past few days the president of the European Commission, Ursula von der Leyen, had to answer to the Parliament about the PNRR (The National Recovery and Resilience Plan) funding that was obtained for the laboratories in Italy and Greece where her husband works, without forgetting that the same president refused to provide the European Court of Auditors with the text messages she exchanged with the CEO of Pfizer, Albert Bourla, about supply contracts, messages which still have not been revealed.

The imposition of the experimental serum took place through a coordinated employment of methods that was unprecedented in recent history, using mass manipulation techniques that are well known to psychology experts. In this operation of media terrorism and the violation of the natural rights of individuals, accompanied by intolerable blackmail and discrimination, the Catholic hierarchy chose to take sides with the system, making itself the promoter of “vaccines,” ...*(continued next page)*

(continued from previous page) ...even reaching the point of recommending them as a “moral duty.” The media skillfully used the spiritual authority of the Roman Pontiff and his media influence to confirm the mainstream narrative, and this was an essential element in the success of the entire vaccination campaign, convincing many of the faithful to undergo inoculation because of the trust they have placed in the Pope and his global role.

The vaccination obligations imposed on employees of the Holy See, following the lines of protocols imposed in other nations, have confirmed the Vatican’s absolute alignment with extremely careless and reckless positions that are completely void of any scientific validity. This has exposed the Vatican City State to possible liability on the part of its officials, with a further burden on its treasury; and the possibility should not be excluded that the faithful may bring collective lawsuits against their own pastors, who have been converted into salesmen of dangerous medicines.

After more than two years, the Church has not considered it necessary to make any statement to correct the *Note*, which in the light of new scientific evidence is now outdated and substantially contradicted by the harsh reality of the facts. Limiting itself strictly to an evaluation of the morality of the use of the vaccines, the Congregation for the Doctrine of the Faith has not taken account of the proportionality between the benefits of the gene serum – which have been completely absent – and the short- and long-term adverse side-effects which are now before everyone’s eyes.

Since it is now evident that the drugs sold as vaccines do not give any significant benefit and on the contrary may cause a very high percentage of death or serious diseases even in people for whom COVID is not a serious threat, it is no longer possible to consider valid any attempt to demonstrate a proportionality between risks and benefits, thus eliminating one of the assumptions on which the *Note* was based: “The morality of vaccination depends not only on the duty to protect one’s own health, but also on the duty to pursue the common good. In the absence of other means to stop or even prevent the epidemic, the common good may recommend vaccination, especially to protect the weakest and most exposed” (n. 5).

We know well that there is no “absence of other means,” and that the serum neither stops nor prevents the epidemic: this makes the mRNA “vaccine” produced with aborted cell lines not only morally unacceptable but also absolutely dangerous for one’s health, and in the case of pregnant women also for the health of their children.

The Church, in expressing a moral evaluation of the vaccines, cannot fail to take into consideration the many elements that contribute to formulating an overall

judgment. The Congregation cannot limit itself to the general theory of the moral lawfulness of the drug in itself – a lawfulness that is completely questionable given its ineffectiveness, the absence of tests of its genotoxicity and carcinogenicity, and the evidence of side-effects. Instead, the Congregation must speak out about this fact as soon as possible: now that the complete uselessness of the serums “to stop or even prevent the epidemic” has been demonstrated, it can no longer be administered, and indeed there is a moral obligation for health authorities and drug companies to recall it as something dangerous and harmful, and for the individual faithful to refuse inoculation.

I further believe, Most Reverend Eminence, that the time has come for the Holy See to definitively distance itself from those private entities and multinational corporations that have believed that they can use the authority of the Catholic Church to endorse the neo-Malthusian project of the United Nations’ Agenda 2030 and the World Economic Forum’s Great Reset. It is not tolerable that the voice of the Church of Christ continues to be complicit in a plan to reduce the global population based on the chronic pathologizing of humanity and the induction of sterility; and this is even more necessary in the face of the scandalous conflict of interests to which the Holy See is exposed by accepting sponsorship and funding from the architects of these criminal plans.

It will not escape Your Eminence that there are very serious implications for the Holy Church as a result of her reckless support for the “psychopandemic” narrative. Taking advantage of Francis’ words and addresses to lead the faithful to submit themselves to a serum that has not only proven to be useless but actually gravely harmful has seriously compromised the authority of the Vatican, prompting it to propagate a treatment based on data that has proven to be partial and counterfeited.

This reckless and less-than-transparent behavior involved an interference by the supreme ecclesiastical authority in a field of strictly scientific concern which is instead “the responsibility of biomedical researchers and drug agencies.” After this betrayal, how will faithful Catholics and those who look to the Church as a sure guide be able to consider the Church’s positions as reliable and credible with any amount of serenity or confidence? And how will it be possible to remedy the damage that has been caused to those who, having neither medical training nor competence, have undergone a treatment that has actually compromised their health or led to premature death, for the sole reason that it was recommended to them by the Pope, or their bishop, or their parish priest, who told them that unless they were vaccinated they could not come to church, serve Mass, or sing in the choir?

The Catholic hierarchy has experienced a decline in recent years that is directly proportional to the support

it has given to the globalist ideology: its commitment to support the vaccine campaign is not an isolated case, judging by the participation of the Holy See in climate initiatives – which are also based on false assumptions that have nothing scientific about them – and trans-humanistic endeavors.

But this is not the purpose for which Our Lord placed the Church on earth: she must first and foremost proclaim the Truth, keeping herself far away from dangerous involvements with the powerful of the earth, and even more so with those among them who are notoriously hostile to the teaching of Christ and Catholic morality. If the hierarchy does not shake itself away from this obsequious enslavement, if it does not rediscover the courage and dignity to stand up against the mentality of the world, it will be overwhelmed and will fall victim to

its own inability to be a stumbling block and a sign of contradiction. I am certain, Your Eminence, that you will want to consider the particular gravity of these themes, as well as the urgency of an enlightened intervention that is faithful to the teaching of the Gospel and the *salus animarum* which is and remains the *suprema lex* of the Church.

In Christo Rege,

+ Carlo Maria Viganò, Archbishop

Former Apostolic Nuncio to the United States of America

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HOW TO BREAK UP WITH YOUR CELL PHONE by Kathleen Burke

Know that I have cried at least once about this. I don't adore my cell phone. The honeymoon ended long ago. Yes, I am fed up with the whole update, upgrade, planned obsolescence cycle. I questioned the cell phone craze from its inception, worrying that the effects on humans might be something less than healthy. I have been skeptical about 5G and for that matter 4G, 3G, etc. I know people who have developed suspicious brain tumors.

I never loved a single cell phone I ever owned. Most of my phones have been hand-me-downs... from friends who were sick of archaic flip phones getting in the way of my social life. Yet I was an early cell phone user, carrying around one of those cellular bricks in the mid-1990s. I carried phone books in the truck, a white pages and a yellow pages. Phone books don't last long jostling around in the cab of a busy contractor's pickup.

Fast forward 30 years. Phones have come and gone in my life. Most of them are stacked up on my mantle, next to a circa 1980 Onkyo stereo receiver. I feel ambivalence toward the phones ... not the receiver.

So here we are, 2022. Species are disappearing from Earth faster than ever before in history. Insect and bird species, even pigeon racing, are becoming extinct. Few people understand why these things are happening. Even fewer have been willing to talk about it.

I am turning off my cell service in 3 days. "What!?" -- the reactions of my friends. Precisely. I have over 2,500 personal contacts in this current phone, which, by this point, appears indispensable. I use this mini-brick for a few dozen or more purposes, like most people. I travel internationally sometimes. Will I be able to even do that without a phone? Puzzling.

Allow me to explain: I am one of those aforementioned people, two paragraphs up, who understands. Science explains why creation as we know

it, i.e. life on this planet, cannot sustain billions of cell phones and millions of cell phone towers operating around the globe. Humans (note: humans), birds, insects, and plants are dying due to short wave electromagnetic frequencies coming at us (note: us), from every aboveground direction. Entire species are frying.

Monarch butterflies are almost gone (from the planet, that is) accompanied by dozens more of some of the most delicate creatures among us; the ones who pollinate the flowers which create the food we eat. Bees and others.

Birds are dropping dead out of the sky by the millions. It happened in my state last summer with no definitive explanation of why. Lots of hand-wringing and maybes. Hmmm, we know insects and birds are dying from bombardment with short wave EMF frequencies. Those millions of dead birds were found emaciated, with empty stomachs. Insects are perishing. Insectivore birds, as a result, are facing famine.

You may not want to question whether your cell phone (and its incumbent blight on the landscape: cell towers) is killing these creatures. *Your cell phone is destroying creation.*

Maybe you don't believe me. "But... global warming, but... deforestation." "But, but, but..." my mother would say. Global warming, deforestation, and pollution of all varieties may be the cause of some extinctions. Some. Allow me to refer you to the 4 experts: Alfonso Balmori, Daniel Favre, Mark Broomhall, Diana Kordas, Ulrich Warnke, Neelima Kumar, some of whose studies you can find here:

<https://www.cellphonetaskforce.org/birds/>

<https://www.cellphonetaskforce.org/bees/>

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I'll not drag you through example upon example of wildlife studies proving death by electromagnetic fields (EMFs), i.e. cell phones/cell towers, but let me share with you the example that finally brought me to tears after stoically reading, in Arthur Firstenberg's *The Invisible Rainbow*, case upon case of what EMFs are doing to nature. Bear in mind that putting a radio tracking device on an animal is like forcing the animal to wear a cell phone, 24/7, sometimes until its death:

"In another study, involving water voles at England's Bure Marshes National Nature Reserve, colonies that contained radio tagged females gave birth to more than four times as many males as females. The researchers concluded that likely none of the radio tagged female voles gave birth to any female offspring."

Firstenberg goes on to say:

"In some cases radio tagging endangered species may drive them further toward extinction. In 1998, the first Siberian snow tiger ever to go through her pregnancy and give birth while wearing a radio collar delivered a litter of four, of which two died from genetic abnormalities."

That, dear reader, is why when I take my next overseas trip I may look a bit awkward stumbling around with a fifteen-year-old Lonely Planet travel guide looking for a decent place to stay the night, or trying to find out when the next local bus heading south arrives. I might need to stop and ask humans for help. Do humans still know how to relay directions to another human? There will be small inconveniences. At times it may be annoying, however not without good reason.

Yes, breaking up is hard to do. As I considered this split a few weeks ago I even felt the beginnings of a panic attack. I searched myself for the reason for the emotional reaction. The explanation may be anxiety, but also a fear of abandonment. It's not the phone, of course, it is the random caring text messages, last-minute invitations, group texts with long-standing time-tested real friends. It is the fear of missing a random love note, of losing dear friends.

Fortunately, my contact list is backed up and downloaded to my computer. Thousands of relationships will not perish. Friends may become annoyed, but the closest ones will not be deterred. Most text messages will still reach me on my wired laptop via an alternate identification address. Some will have to reach me via social media. Some will call my landline.

I need to purchase some gadgets to replace my cell phone functions: a flashlight, a small memo pad, a camera that can take photos downloadable to my laptop, a battery-operated alarm clock -- all relatively inexpensive. A decent pocket camera (remember that

term?) is available for \$40 and purportedly performs comparably to any high-end smart phone.

I have spent two months considering this break-up and soon it will be complete. There are ways to do this. It takes some effort. I have even made practice runs, leaving the phone at home some of the time and on short trips.

My health and vitality have improved already from having my cell phone off most of the time and my computers wired to Ethernet. My health and happiness are much enhanced. I am more energetic than I recall ever being.

I am no longer weathered from intense EMF exposure all day long from wireless devices at my home office. I don't reach for a cocktail now to assuage weariness and exhaustion. Instead, I have productive evening time at home. Life is improving as a result of reducing my EMF exposure. My cat even sits on my lap again, now that he doesn't have to compete with an EMF-emitting device in his way.

Sometimes breaking up is the only way out, from heartbreak and other burdensome circumstances. In this case, it is a little more far-reaching than all that. I am becoming less culpable for the die-off of species; birds, butterflies and others. Unburdening myself from that while doing what is best for my health and for creation around me means more than, well, almost anything else I can come up with. ***

THE LEAGUE'S FREEDOM CAMPAIGN

No political or social movement can exist in a moral vacuum, and Australians have traditionally accepted that it is the Christian Faith that generated our rich heritage of representative government. While the League maintains a small full-time staff primarily motivated by Christian service, it is the extensive network of volunteers from all walks of life who form the backbone of this Movement.

The League of Rights seeks to help create a body of dedicated men and women who serve not for their own material gain, but as custodians of those truths and values which must form the basis of all successful efforts to defeat the enemies of human dignity and freedom.

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