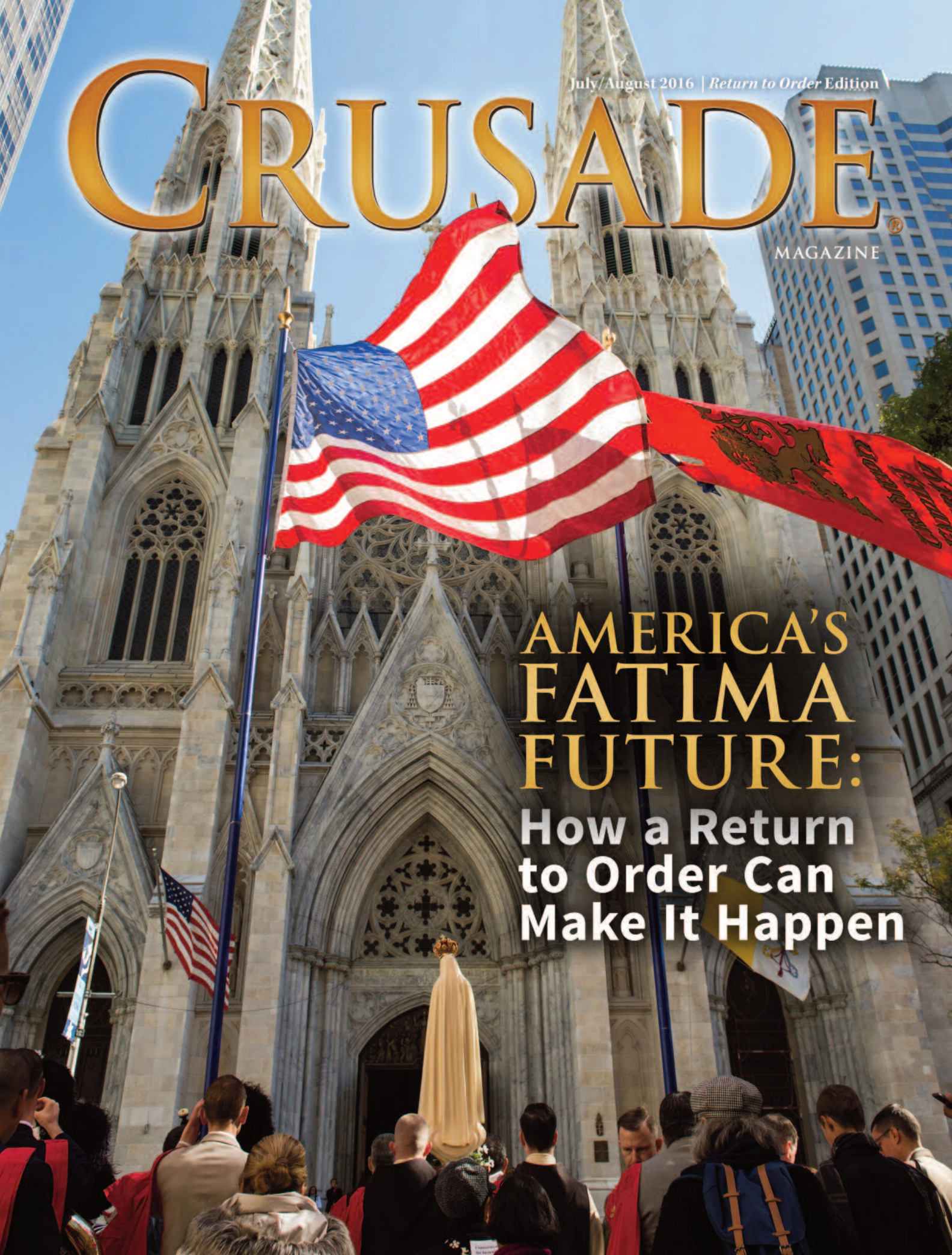


July/August 2016 | *Return to Order Edition*

CRUSADE[®]

MAGAZINE

AMERICA'S
FATIMA
FUTURE:
How a Return
to Order Can
Make It Happen



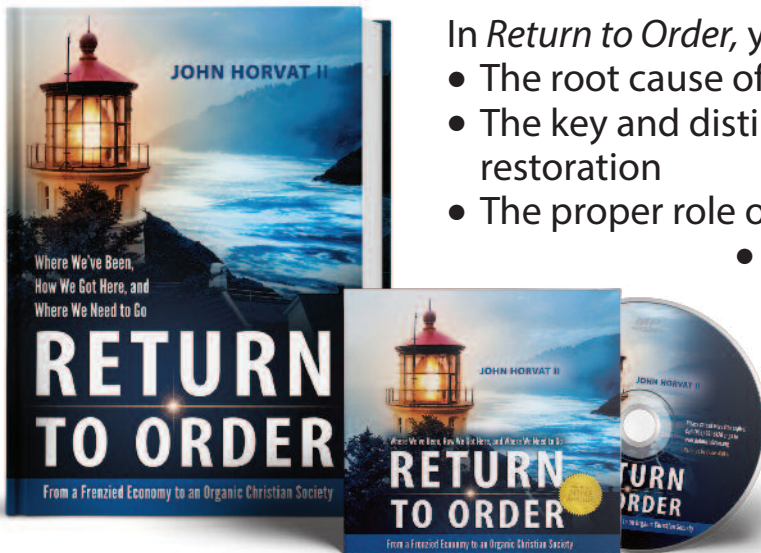
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Crusade Magazine is a publication of The American Society for the Defense of Tradition, Family and Property (TFP). Direct all requests and inquiries to: *Crusade Magazine*, P.O. Box 341, Hanover, PA 17331 or e-mail to: crusade@TFP.org. Web: www.TFP.org, Tel.: (888) 317-5571, Fax: (570) 450-6352. © 2016 by The Foundation for a Christian Civilization, Inc. This publication may include images from iStockphoto™ which are protected by copyright laws of the U.S. and elsewhere. ISSN 1096-3782 LCCN 98-641433 M-142

Cover:

Rosary Rally across from Saint Patrick's Cathedral in New York City.



Introducing a Special Issue About *Return to Order*

For some time now, *Crusade* has been featuring and promoting the award-winning book, *Return to Order: From a Frenzied Economy to an Organic Christian Society—Where We've Been, How We Got Here and Where We Need to Go*. The book was written by John Horvat II, a frequent contributor to our magazine.

This book is a very important tool in describing the kind of society we need if we are to return America to order. It helps people understand better where we went wrong. That is why we are dedicating this special issue of *Crusade* to *Return to Order*. We have asked Mr. Horvat to write several articles that apply the principles of his book to the present circumstances. We are mailing out this issue with a special CD with the book's audio-recording.

The cover article, "Our Fatima Future," is especially timely since it helps us visualize America's future in light of the Fatima message. Other articles deal with the present political crisis. We have also included a charming article by Norman Fulkerson that will help readers understand better what an organic Christian society is.

We hope you enjoy this special issue, and pray that you will help spread the much-needed principles of *Return to Order* far and wide.

The Editor



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THE AMERICAN TFP

The American Society for the Defense of Tradition, Family and Property (TFP) is an organization of lay Catholic Americans concerned about the moral crisis shaking the remnants of Christian civilization. Its earliest origins date back to January 1971, when the first TFP members started to group around the publication *Crusade for a Christian Civilization*. It is a civic, cultural and nonpartisan organization which, inspired by the traditional teachings of the Supreme Magisterium of the Roman Catholic Church, works in a legal and peaceful manner in the realm of ideas to

defend and promote the principles of private ownership, family and perennial Christian values with their twofold function: individual and social. The TFP's words and efforts have always been faithfully at the service of Christian civilization. The first TFP was founded in Brazil by the famous intellectual and Catholic leader Prof. Plinio Corrêa de Oliveira in 1960. His work inspired the formation of other autonomous TFP sister organizations across the globe, thus constituting the world's largest anticommunist and antisocialist network of Catholic inspiration.



IN BRIEF

Public Prayer Perseveres on the Football Field

In an incredible show of non-conformity to political correctness, the United States Air Force Academy Football team, the Falcons, kneels to pray before competing in its college division football games. The Colorado-based college team has kept this custom for at least a decade and has been at the center of controversy for just as long. Hazarding attacks and criticism from celebrities,



attorneys and high-ranking Air Force officials, the Falcons have persevered in their public prayer. In response to official complaints, the Air Force Academy athletic department released a statement saying, "The players may confidently practice their own beliefs without pressure to participate in the practices of others."

Kansas and Missouri State Legislatures Advance Pro-Life Bills

The Kansas state house and senate recently voted to prevent Planned Parenthood from receiving federal funding administered by the state. Another bill would make it illegal for midwives to perform, induce or prescribe drugs for an abortion. Governor Sam Brownback is expected to sign both measures. In Missouri, a house committee passed a resolution that would recognize unborn babies as human beings in the state's constitution. It seeks to grant the right to life to "unborn human children at every stage of biological development." The resolution is expected to be taken up by the whole legislature before a vote in November.

Over 300,000 Rally in Rome in Defense of the Family

On January 30, 2016, over 300,000 Italians from across the country gathered in Rome to demonstrate their opposition to a proposed law that would legalize homosexual unions and adoptions. Those present represented all strata of Italian so-

ciety. Citing the need to protect the welfare of Italian children, event organizer Simone Pollon said, "We want the whole law to be withdrawn, no 'ifs' and no 'buts'... We cannot let children pay for the desires or caprices of adults. Children need to have a father and a mother." Unlike its American counterpart, the country of some 61 million inhabitants largely rejects homosexual "marriage," as well as homosexual adoptions.

Our Lady's Statue Untouched by 7.8 Earthquake in Ecuador

As buildings and structures around it collapsed and were reduced to rubble on April 16, 2016, a statue of the Blessed Virgin Mary, named "Our Lady of Light," remained intact, including its glass enclosure. This incidence gave great hope and consolation to the people of Ecuador after a strong earthquake left hundreds dead and thousands injured. The earthquake was declared Ecuador's worst tragedy in 60 years. It will take the country years to recover. The

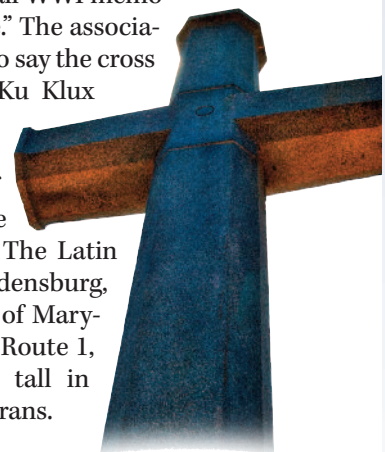


Oblates of St. Francis de Sales

statue was located at the Leonie Aviat School, run by the Oblates of Saint Francis de Sales Community which had 900 students enrolled for this school year.

"Offensive" Cross Honors Veterans; Lawsuit Dismissed

Maryland judge Deborah Chasanow threw out a lawsuit filed by the American Humanist Association, who found a forty-foot-tall WWI memorial cross to be "offensive." The association even went so far as to say the cross was connected to the Ku Klux Klan. However, Judge Chasanow stated that the "[p]laintiffs' suggestion of some connection [to the KKK] is simply wrong." The Latin cross that stands in Bladensburg, MD, at the intersection of Maryland Route 450 and U.S. Route 1, will continue to stand tall in honor of fallen WWI veterans.





What it Means for America to Be Great Again

BY JOHN HORVAT II

One thing I ardently desire is that America continue to be great. This natural and wholesome sentiment is born of a patriotism of which I am not ashamed. I am proud to be an American and so I desire the best for my country.

Contrary to the prevailing conventional wisdom, I do not believe America has lost its greatness. However, like everyone, I realize that this greatness is seriously threatened by the course we have set for ourselves. Its survival hinges on the decisions that we will now make.

The key question before us is determining what we mean by “greatness.” There are those who associate greatness with bigness, power, or quantity. Thus, America is great because of her vast size, massive economic production or unmatched military might. These can truly be characteristics of great nations, but they are not what make a nation great.

There are others who believe the foundation of our greatness is based on the many opportunities to enjoy life in America. They point to our American way of life in which people are encouraged to enjoy life to its fullest. Still others interpret greatness as the freedom to do whatever one pleases. All these goals often reflect legitimate self-interest, but do not necessarily confer greatness upon a nation.

If our greatness is measured by money, pleasure or self-aggrandizement, then our striving for greatness, no matter how vigorous, will inevitably fall short. For the greatness of nations is not found in things, quantities or delights, but in

*For the greatness of nations
is not found in things,
quantities or delights, but in
the character of its people.*

the character of its people.

Indeed, true greatness—that which endures the test of time—is born of a willingness to go beyond the common and ordinary. It calls us to excel, to take heroic action and to serve causes that take us beyond ourselves. It asks us to resist the temptation to sink into soft mediocrity.

America is great because there have always been, and still are, those who are willing to take up the challenges of going beyond the easy and comfortable. As long as such Americans may be found at all levels in society, we will continue to be great.

And so I believe America is great because there still exists dedicated fathers and loving mothers who sacrifice together to give their children strong character and instill in them the difference between right and wrong.

That quintessentially American “can-do” attitude still exists, propelling society to strive toward excellence. Scratch the surface of the towns and cities across our nation, and one will find those Americans who overcome obstacles, take risks and set our standards high.

America will be great as long as there are those generous, self-sacrificing Americans who step up to the plate, assume responsibility and become leaders in their communities, businesses and institutions.

As long as honor holds a place in our hearts, we will produce heroes with the courage to fight for what we know to be true and right. We will even have those who will make the sublime sacrifice of offering their lives for their country.

America will be great as long as we strive

When disaster strikes, America's heroes will put their lives in danger without any hope of personal reward.



to be truly good. True goodness means placing God in the center of society, holding to His commandments as the rule of life and defending this higher law in the public square. We can be great—and expect God’s blessing—only if we remain faithful to a God that is almighty and great.

Such Americans are what make the nation great. For them words like courage, honor, justice and duty still resonate in their hearts. They still hold dear their ties to God and His law. They grieve over the course the nation has taken.

However, the number of these Americans is fast dwindling as everything is being swept away by the frenetic intemperance of a society that thrives on instant gratification and spectacle. They are replaced by gaggles of shallow people, devoid of honor and character, who seek only to turn life into a huge carnival of fun and delights.

In these perilous times, many caricatures of greatness appear. The rule of honor is usurped by the rule of money. Greatness comes to signify vulgar displays of wealth, pleasure and power. A “great” person is one who does whatever it takes to keep the grand party going. Tragically, it can even mean severing our link with God when it obstructs the easy pursuit of whatever.

I ardently yearn for America to be great, but if that greatness be not true, and comes at the price of virtue, duty and honor, I prefer that we as a people say “no.” And if our “no” brings upon us the fury of those who promise the false great-

ness of the world, then so be it. For in that act of collectively saying “no,” America will have achieved a true greatness.

The questions that need to be addressed today are not those of taxes, jobs, economy or benefits. Although they are all important issues, they can more easily be resolved when sanity returns to the nation. We now enter a critical time when we must choose the path of true greatness over false; honor over money; God over the world. If we ardently desire a return to order, then we must be convinced that America can only be great if she is good and Godly. What will decide America’s future will be what has always decided her future—the character of her people. ■



Top: Arlington National Cemetery is the final resting place of thousands of Americans who gave the greatest sacrifice of all. **Above:** The Iwo Jima memorial is a monument to the greatness of the true American spirit.

ONE WORD MISSING

in the Election Debates

BY JOHN HORVAT II

Listening to the rhetoric in the present political cycle, there seems to be a missing word.

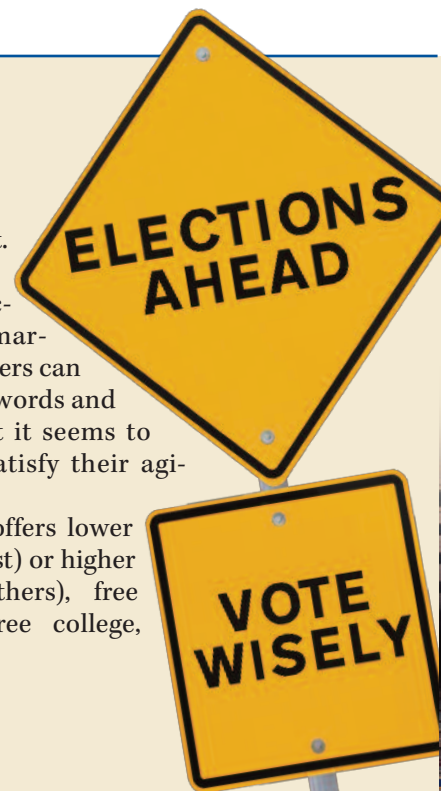
It is not “angst” or “frustration,” neither “equality” nor “jobs” or even the latest buzzword, “establishment.”

All these words are thrown around in the present debate. Being true politicians, candidates pepper their speeches with them, while promising everything to maximize voters’ benefits and placate their concerns. The word “anti-establishment” is now all the rage, even among those who actually benefited from

being part of it.

The race is like an electoral supermarket, where voters can find all these words and promises, but it seems to do little to satisfy their agitated mood.

One aisle offers lower taxes (for most) or higher taxes (on others), free healthcare, free college,



and jobs of every size and shape. Down another aisle, one can find less bureaucracy, fewer government programs, or increased military spending. There are special displays for classic socialism or socialism lite. Everything can be found save the missing word, so necessary to fix our nation's problems at its very core.

Two factors help explain voter discontent and the need for this missing word in the present debates.

The first is an internal factor: America's institutions are crumbling. They no longer provide the solutions they once did. High on the list are government institutions that burden society with the weight of their cost and the rigidity of their regulations. To this can also be added declining schools, communities and churches.

Behind these crumbling institutions are the ruins of broken lives and relationships. One can also see the effects of hurried and stressful lives lived in what might be called the frenetic intemperance of the times where everyone must have everything instantly and effortlessly. And when one is not given everything, there are resentful cries of "unfairness" and "injustice" against a broken "establishment."

That is why there are desperate calls for replacements or solutions that harken back to better times. Behind the anti-establishment angst is a desire for a quick fix to reconstruct the old establishment the way it used to be before it went awry, or to try new alternatives that offer an easy way out. Anything, that is, save one based on the key missing word, which no one dares to mention.

There is a second factor behind the discontent. This one is external. The old world order is breaking down. America is threatened by Islamic terrorism, global economic downturns, and disastrous foreign policy decisions. The world is a mess. People feel the uncertainty and insecurity of new world disorder.

America's institutions are crumbling. They no longer provide the solutions they once did. High on the list are government institutions that burden society with the weight of their cost and the rigidity of their regulations.

Both factors are causing an immense anxiety that nothing in the electoral supermarket of benefits, free stuff and jobs can assuage. What is needed, and needed now, is the missing word lacking amid so much rhetoric. That word is sacrifice.

The crisis that the nation now faces is so huge that it will not be resolved without a spirit of sacrifice on the part of all Americans. Candidates need to have the courage to make this call that so contradicts a frenetically intemperate world. Such a call also presupposes higher ideals and causes that inspire people to selfless action.

Some might object that a call to sacrifice is political suicide in today's climate. The supermarket is the safer course. But the nation's history testifies to the contrary.

Whenever the call to sacrifice sounds, Americans rise to the occasion with great valor. Americans have always responded with touching dedication and generous hearts as they defend others and aid nations in distress. The sacrifices of American soldiers hold a special place in the hearts of most Americans who are deeply moved by their devoted service and selflessness, especially those who paid the ultimate sacrifice and did not return.

Sacrifice. A noble word. And one missing in the debates. It's not the only word needed, but it is a good start. ■

The Cross at Ground Zero stands as a stark reminder of the sacrifices of thousands of Americans during and after the attacks on September 11, 2001.

As seen on americanthinker.com

When Government Became Intemperate: An Historic Perspective of the Progressive Era

BY EDWIN BENSON

In his book, Return to Order, author John Horvat II described a spirit of unrestraint that dominated culture and economy, which he called “frenetic intemperance.” The following article is part of a series of articles written by history teacher Edwin Benson that explains some stages by which America adopted this spirit of frenetic intemperance and its consequence in society. His first article deals with the Progressive Era at the beginning of the twentieth century and focuses on how government became intemperate.

If one had to put a date on the birth of frenetic intemperance in the United States government, that date would likely be September 14, 1901. On that dark day, William McKinley, twenty-fifth President of the United States, succumbed to the after-effects of a pair of assassin's bullets.

Much more than an amiable and courtly man passed from the scene that day. With McKinley passed the structure of government as envisioned by the founding fathers and described in the Constitution.

At 2:15 that morning, Theodore Roosevelt became president.

Even at the distance of over a century, it is difficult to dislike Theodore Roosevelt. Scholar, naturalist, rancher, author, explorer, athlete, historian, statesman, and an involved father of six beautiful children—Roosevelt was a truly impressive man. With all his attainments, he took a childlike delight

in life's adventures. British diplomat and long-time friend Cecil Spring-Rice famously said, “You must always remember that the president is about six.”¹

Around Roosevelt formed the first American cult of personality since that of George Washington. That cult of personality made it possible for Roosevelt to accumulate power that went far beyond traditional Constitutional restraints.

Of course, Roosevelt could not have done it all by himself, no matter how gifted he was. The atmosphere was ready for him. Citizens in many walks of life resisted the increasing power of gigantic



COMMENTARY

corporations. Workers, farmers, cities, and many state legislatures were (or at least believed themselves to be) under the control of “captains of industry” who became fabulously wealthy.²

A new political ideology, called “progressivism,” taught that only the national government had the power to put limits on the “malefactors of great wealth,” as well as corrupt political machines. Progressives especially targeted railroads and banks, often arguing that the national government should heavily regulate

—if not actually own—those industries. The idea that took hold was that a giant could only be controlled by an even bigger giant.

Just as they do today, progressives had allies in the press. A new type of journalist, dubbed “muckrakers,” specialized in seeking out and publicizing abuses in business and corruption in big city governments. By using highly descriptive prose, they were able to attract the interest of the general public to issues that had always been decided behind closed doors—or ignored altogether.

An important example concerned the meatpacking industry. In a traditional world, those who did not raise their own meat purchased it from local butchers who had in turn purchased the animals from local farmers. It was possible for the consumer to actually know the farmer who raised and the butcher who processed the steak on his dinner table. Meatpacking was one of the first businesses to be industrialized. Within a few years, that same consumer would eat meat that was raised near Dallas, sold in Abilene, and processed in Chicago, even if he lived in Buffalo.

The traditional system was highly regulated, even though the government had nothing to do with it. A farmer who sold a diseased cow to the butcher would never be trusted again. A butcher

President Theodore Roosevelt promoted many progressive ideas which still influence daily life in America.



who sold his customer rancid meat would soon find himself without customers. It was a simple idea, regulate yourself or go out of business.

Under the new system, there was little effective regulation. The owner of a huge meatpacking house barely knew his employees, much less the suppliers or consumers. If a sick cow got into the pens, the packing house had a significant incentive to pass it on to a consumer who would probably never know the difference—and would not be missed by the company if he did. It was a situation tailor-made for abuse.

Enter the muckraker Upton Sinclair. Wanting to write about the plight of industrial workers, his book, *The Jungle*, horrified readers with graphic descriptions of the way the ham on their table got there. Famously, Sinclair quipped, “I aimed at the public’s heart, and by accident I hit it in the stomach.”

A horrified public turned to Roosevelt, who was only too happy to expand government power into this most intimate part of the American home. To meet public demand, Roosevelt played a major role in passing the Meat Inspection Act and the Pure Food and Drug Act of 1906. These laws, in turn, became the nucleus of the Food and Drug Administration.

This was not Roosevelt’s only victory. Railroad freight rates, the wages of coal miners, the number of competitors in the steel industry, and many others felt the new weight of federal government regulation. In a frenetic burst of energy, Roosevelt’s Department of the Interior took over control of 230 million acres of land, mostly in the west.³ The adverse effect on landowners and on those who legally used those acres went unnoticed.

Those who denounced Roosevelt’s extra-constitutional actions were likely to be seen as the stooges of big business. The general public found these issues far less interesting than Roosevelt’s latest hunting trip, frolics with his children, or plunge in the Navy’s experimental submarine. To many, “Teddy” was the government, and they liked and trusted him.

Finally, the calendar ran out on Roosevelt. On March 4, 1909, he turned over power to a new president. The new man, William Howard Taft, had been handpicked by Roosevelt. All the public did was to ratify Roosevelt’s choice. No president since Andrew Jackson had been so popular at the end of his presidency as to be able to do that.



Above: Progressive Era politicians began controlling all aspects of big and small business alike. *Left:* Author Upton Sinclair, whose exposé on the meatpacking industry led to increased government oversight of food production.



Taft was no Roosevelt, but there are historians who argue that Taft actually accomplished more progressive action than Roosevelt did.

Eventually, Roosevelt turned on Taft, citing his supposed abandonment of progressive values. Roosevelt wanted to be

in control of the presidency again, and the facts didn’t matter. When Taft didn’t retreat, the two of them split the Republican Party. This cleared the way for the election of the Democrat, Woodrow Wilson.

Wilson, with the look and speech of the cool academic that he was, didn’t have Roosevelt’s hold on the affections of the public, either. It didn’t matter. After Roosevelt, personality was no longer necessary to move the country in a progressive direction. Roosevelt helped the nation buy into the basic idea that frenetic government action was more trustworthy than frenetic big business. Ignored was the fact that the frenetic intemperance of big government could also come to control small businesses, small towns, and individuals.

It was a mistake that the public would make again—over and over again—for the rest of the century. Later incarnations of the progressives are still making it, and are trying to force the public to make it, too. ■

Notes:

1. Edmond Morris, *The Rise of Theodore Roosevelt* (New York, Random House, 1979), page xxii.
2. See Chapter 4 of *Return to Order* for a more complete discussion of the effects of gigantism in business.
3. Almanac of Theodore Roosevelt at www.theodore-roosevelt.com/trenv.html.



AMERICA'S FATIMA FUTURE: How a Return to Order Can Make It Happen

BY JOHN HORVAT II

Crusade Magazine asked author John Horvat II to make a connection between the Fatima message and the principles set forth in his book, *Return to Order*. We are pleased to provide you with his reply.



In making a connection between Our Lady of Fatima and an urgent need for a return to order, we need to look at the Fatima record.

Almost one hundred years have passed since the apparitions of Our Lady at Fatima in 1917. For those of us who are familiar with them, we cannot help but be impressed.

Everything Our Lady said would happen has indeed happened. We have seen world wars, conflicts, persecutions and the spreading of the errors of Russia throughout the world.

We can also look at the present and easily see how the Fatima message is relevant for our times, especially in describing the immoral fashions, blasphemies, and lack of Faith that are evident everywhere.

What About Our Fatima Future?

Past and present are easy to see. However, it is hard to envision the future foreseen at Fatima, which consists of the world's conversion and the triumph of Our Lady's Immaculate Heart—our Fatima future. This grand return to order is left to our imagination.

Given the Fatima record, there is no reason

to doubt that there will be this great conversion and triumph. The question is not *if*, but *when and how* it will take place.

Indeed, such a triumph appears so far removed from the present world situation that it seems like a dream. We live in a world that is divorced from the supernatural. Our hi-tech secular society is insulated from the very idea of a Divine intervention—everything can be explained by science and technology. Governments are becoming increasingly hostile to Christianity and show no signs of changing. Worst of all, so many people, including family and friends, have left the Faith, live hardened in their ways and show no signs of conversion. All the world conspires against Our Lady and our Fatima future.

Imagining Our Fatima Future

The Fatima message itself is very vague and general when speaking about our Fatima future. It merely mentions Russia's conversion and a "certain period of peace" as characteristics of Our Lady's triumph. We are given very few concrete details to help us visualize this future.

...the Fatima message is relevant for our times, especially in describing the immoral fashions, blasphemies, and lack of Faith that are evident everywhere.

However, this visualization is precisely what is needed to help us reach our goal. When a person wishes to obtain any goal in life, the best thing to do is to visualize this goal and develop a passion for it.

Such a visualization is difficult because our modern society has strayed so far from the path of being truly Christian. In fact, our hostile society seems to glory in everything opposed to this order. The immorality of fashions and customs, for example, make it difficult to envision a moral society. Moreover, we have forgotten and neglected the core principles of a Christian society. Today's generations have no connection and, thus, cannot readily identify with a Christian order.

A Book Pointing in the Right Direction

To reach our goal, we must overcome these obstacles and develop a vision of what we seek. A guiding vision of a truly Christian order is found in the book, *Return to Order: From a Frenzied Economy to an Organic Christian Society—Where We've Been, How We Got Here, and Where We Need to Go*.

The book is not specifically about Fatima, but it does provide insight into America's Fatima future. It points us in the right direction by helping us understand better where we went wrong in our culture. It helps us better envision where we need to go—which is precisely our Fatima future.

The book recalls forgotten truths and principles found in the vast treasury of Church teachings. It shows that the path to Our Lady's triumph is not only necessary but possible given the Church's long history of dealing with sin and societies in crisis. More importantly, it encourages the faithful to work toward this goal in a practical and organic manner.

What We Want

We need to ask ourselves what we want for America's future. So often, we know what we don't want. We don't want sin, abortion, same-sex "marriage," socialism and so many other things the modern world offers.

However, we spend so much time fighting the things we don't want that we often neglect to imagine what we do want. We do not take the time to map out those guiding Christian principles that will show us the way forward.

Our situation is more or less like a doctor who fights diseases to such an extent that he loses a notion of what makes up a healthy body. Such a doctor will find it difficult to cure patients since he does not know the healthy end he and his patients seek.

Return to Order frames the Fatima message so that we might understand better our healthy Fatima future. It helps us visualize an organic Christian society as our goal. It serves to illuminate our way much like a lighthouse that in dark and stormy seas can help bring us to safe harbor.

There are three steps to reach any goal. To use the analogy of an illness, the first step is to be convinced of our state of grave illness and the need to look for solutions beyond the present measures. The second is to visualize what we must ardently desire—our healthy Fatima future. The final step is to summon up the courage to move with energy and purpose from our present state towards our goal. If we do this, we will make our Fatima future happen.

The Urgency of the Fatima Message

The first step, then, is to be convinced that we are ill. We need to be convinced that our society is not working as it once did. We urgently need to find other means of dealing with the present-day crisis.

Urgency has always been part of the Fatima message. Our Lady pointed out the sins and errors of the world in 1917. At that time, she asked that people urgently repent and amend their lives so as to avoid disaster. Her words were not heeded, and the world paid the consequences with more wars, persecution of the Church and calamities that made the twentieth century the bloodiest of all times.

This crisis is far from over. Our Lady's urgent warnings apply to our days of terrorism, uncertainty and murder of the innocent and unborn. If



America's Fatima future must begin with a return to our guiding Christian principles.

our problems are great today, it is largely because we have not heeded her message. With each passing year, the urgency of the message and volume of sins increase.

The situation takes on a special urgency because we are entering a new and radical stage in the breakdown of the structures of family, community and faith that is fast becoming self-destructive.

In addition to the obvious disasters, wars and calamities that ravage our times, there is also the promotion of frenzied lifestyles that lead us away from God. The book, *Return to Order*, refers to a spirit of “frenetic intemperance,” in which everyone insists upon having everything now, instantly and effortlessly. This intemperance is tearing our society and its economy apart, and eroding the faith of millions.

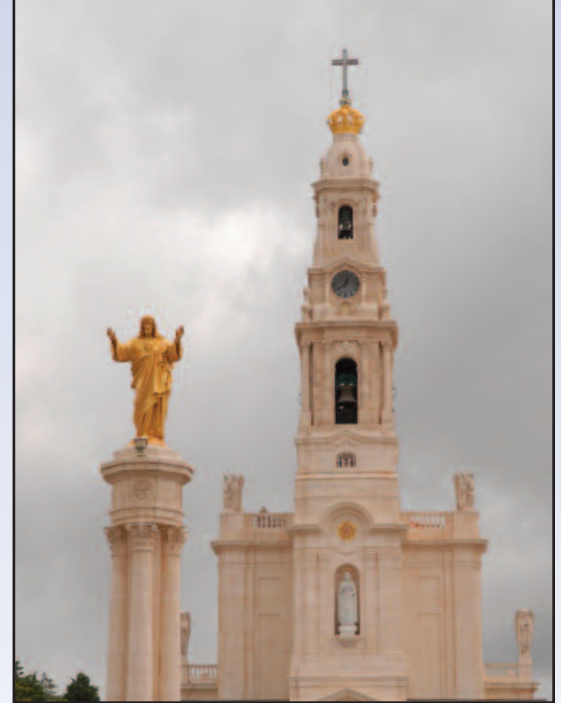
Reasons for Heeding the Fatima Message

As we approach the centennial of the Fatima apparitions, the urgency of the situation becomes increasingly evident as well as the need to move in the direction of Our Lady’s triumph. We need only consider these major evils:

- The proliferation of promiscuity, same-sex “marriage,” abortion and euthanasia is destroying the family and shredding the moral fiber of society.
- The hostility of governments toward Christian morals and beliefs is growing. Governments will soon be forcing people to take actions opposed to their beliefs and well-informed consciences.
- Civility, honor and respect are breaking down, making it increasingly difficult for people to live together in peace.

The great crisis inside the Church is reaching a point that leaves so many disoriented and confused. The salvation of the souls of millions is put in jeopardy.

Most importantly, the sins of humanity are



At Fatima, Our Lady offered a heavenly solution for today’s crisis.

overwhelming and legion. They weigh heavily upon us and offend God gravely. As Our Lady asked at Fatima, let us offend God no more.

All these ills should serve to compel us to move and look elsewhere for solutions. However, there are also more personal urgent reasons for moving in the direction of our Fatima future.

A General Unhappiness

Return to Order likens modern society to a cruise ship on a never-ending cruise. There are all sorts of entertainments and parties aboard. However, as time goes on, the constant festivities wear down upon those on board. Despite the outward appearance of great fun, pleasure and laughter, there is a terrible emptiness in people’s lives that haunts them.

This cruise ship metaphor helps one understand the emptiness in our society that manifests itself in a thousand ways. It is expressed in very

Return to Order frames the Fatima message so that we might understand better our healthy Fatima future. It helps us visualize an organic Christian society as our goal. It serves to illuminate our way much like a lighthouse that in dark and stormy seas can help bring us to safe harbor.



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cold, hard statistics of depression, addictions, suicides and sexually transmitted diseases. It is found in the abortions, divorces, same-sex “marriages,” pornography and all those lifestyles that gnaw at the very depths of people’s souls and create unhappiness.

Each one of these statistics represents a personal tragedy. These tragedies afflict and consume people’s lives and the lives of those around them. These statistics represent sins that gravely offend God.

All this should move us to desire that the sins and moral outrages stop. First of all because they offend God, but also because they destroy the lives of people—our children, our friends and our neighbors.

Return to Order seeks to prove beyond the shadow of a doubt that this situation is not only serious, but untenable. The crisis is entering an urgent phase where things are irreparably breaking down. Unless people amend their lives and return to order, we are not going to see any kind of regeneration of our society. The only real solution lies with Our Lady’s promises.

Our Lady’s Solutions

The triumph of the Immaculate Heart of Mary cannot be just a private religious rebirth. There must also be a social dimension to this triumph that will change families, communities, societies and nations.

At the same time, we cannot assume it is going to be a complete change, since God usually does not work in ways that completely change the nature of things or situations. He more often builds upon and perfects nature.

Thus, we must imagine the path to our Fatima future like that of a driver of a car who has taken the wrong road and now is headed toward disaster. As we travel down the road of our history, we must now question the course we have taken and ask if we need to turn back and find another road that we should have taken.

The Road Not Taken

Our Fatima future involves the road we should have taken. Getting there requires a return. This future calls us to be those Americans that God has always wanted us to be. It asks us to correspond to God’s designs upon us.

To find this Fatima future requires that we look back in our history to discern and reconnect with those qualities and virtues that have always served to unite and call us to God. Based on our past religiosity, for example, we might imagine a

return which would put God back into the center of our lives.

We might return to be a covenant people strongly attached to a clear notion of the Ten Commandments and a renewed desire to practice them. Based on our past generosity, we might become again a courageous people, willing to serve and defend God and Our Lady with courage and dedication whenever called, wherever needed and whatever the cost.

Return to Order provides tools and elements to look to our past and discern our Fatima future. It invites us to imagine a society that might have been had we chosen the road not taken.

Making It Happen—Organically

It remains for us to look at the final part of the process, which is to discover the practical means that will make our Fatima future happen. The modern tendency is to look for instant “push-button” solutions to our crisis. Such proposals are imposed upon people as if they were machines.

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Fatima has always represented a solution outside social, political or economic machine-like boxes. Its message is unconventional and refreshingly original. Our Lady appeared not to politicians or even churchmen but to three innocent children who were tending their sheep.

The Fatima message is what can be called an organic solution, not a push-button proposal. It respects the nature of man, full of vivacity, spontaneity, and unpredictability. In times of crisis, organic solutions unexpectedly open the way for unimagined answers that surpass all expectations.

Organic solutions usually happen when a person or group of people have a problem and then collaborate together on a vision of where they need to go. From this perception, they start stumbling upon the means to reach that goal.



Just as the Prodigal Son in the Gospel, America desperately needs to return to the Father's house.

A Great Conversion

Conversions to the Faith, for example, usually are organic solutions that happen when a person is consumed by a love of God and the Church, touched by God's grace, and inspired to take the practical steps to become Catholic. The end calls forth the means, which are different for each person.

In the same way, we must realize that our Fatima future will be a conversion process—a great return to a society with God and Our Lady at the center. If we are consumed by the idea of our Fatima future, then touched by God's grace, we can find the means to carry out our great designs. If we are ardent souls inflamed by the love of Our Lady and a desire to see her triumph, we can, like the Fatima children, overcome obstacles that would have been deemed impossible before.

Organic Solutions Needed for Our Times

We are entering a period when exclusively human solutions have failed repeatedly. Humanity in its pride sought to build a world without God. Science, technology and massive government programs were supposed to have solved everything with rigid planning and machine-like precision. Instead of making things better, it has created a world of chaos, conflict and sin.

It is precisely in times like these that organic solutions give rise to leaders, institutions and societies to meet the needs of the day. Nothing was more improbable than the rise of the Church from the ruins of the powerful Roman Empire.

The history of the Church is one of improbable saints and impossible situations that organically developed and gave rise to institutions, nations and civilizations that exceeded all expectations.

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Return to Order describes the characteristics of organic solutions and why they are so much a part of a true return to order. The book explains how organic society is something that conforms to the nature of man and part of our natural dynamism. Organic solutions are the natural result of people living in virtue and sensitive to Divine Providence. They are the means that will help make our Fatima future happen.

Yearnings for a Return to Order

A return to order is aided by the fact that many people are actually searching for something beyond the present system of things. A significant minority of people, for example, crave authenticity, honor and heroism. Amid the emptiness of the modern world, souls desire to fill the void with meaning and purpose of life. Others are searching directly for God amid our materialistic wasteland. Still others are already looking for and imagining a Christian order they sense once existed and may yet return.

Our role is to help prepare the ground for Our Lady's triumph by: favoring every initiative that promotes a return to Christian order; making known the framework of principles undergirding this order; and fanning all yearning for it. We must further employ all organic solutions that arise out of our great desire for our Fatima future. This is all the more urgent as hard times are fast coming upon us.

As we approach the one hundredth anniversary of the Fatima apparitions, America is searching for her Fatima future. That future is found in Our Lady's Immaculate Heart. We must do everything possible to prepare and hasten the hour of Our Lady's triumph. With her help, we can then hope, pray and act for a return to order to make our Fatima future happen. ■



Five Things That Have Turned Us into a Nation of Whiners

BY JOHN HORVAT II

On campuses nationwide, students have whined about what they call “micro-aggressions.”

People suffering from “micro-aggressions” are offended by tiny acts that might, in some slight way, point to politically incorrect behavior. The offended student then feels free to demand changes from college administrators in a very macro-aggressive way. Such an attitude is an example of what has turned the country into a nation of whiners.

To understand the problem of how society has come to this point, a well-known philosopher wrote a commentary some time ago that describes five things that lead people to become so hypersensitive. The list is very helpful to see where society has gone wrong and where it needs to go.

1. Treat Your Children as Equals and Fear Them

The list begins with the father who “accustoms himself to become like his child and to fear his sons.” This refers to parents who not only pamper but also put themselves in a position of equality with their children. It creates a situation where parents fear doing anything that might offend the children, who become very sensitive to being refused anything.

2. Teachers, Flatter Your Pupils

The second item on the list is that of the school teacher “who fears and flatters his pupils.” Like the pampered son or daughter, this pupil is helped along and saved every effort lest the child feel overshadowed by the better students or made to feel the shame of failure. In schools with these teachers, there should be no winners



in games or honor roll for studies as they safeguard tender sensibilities, now made ever more sensitive.

3. Elders and Youth Dress and Act Like Each Other

The next attitude involves the differences of age. This happens when “the young act like their seniors, and compete with them in speech [or] in action.” On their part, the old “condescend to the young and become triumphs of versatility and wit, imitating their juniors in order to avoid the appearance of being sour or despotic.” This also describes the modern illness of living out fantasies especially that of eternal youth. Everyone is encouraged to appear, act and dress like youth, even when one is old. Moreover, it includes any other disorder and fantasy that



The child looks up to the parent as his guiding light and direction for his own life. If the parent begins treating the child as equal, the child is left without direction and issues of insecurity and worse will eventually follow.

people live out, becoming extremely sensitive when others do not play along.

4. Make Laws to Equalize Everything

And then there is the “wonderful equality of law” that seeks to equalize all that are not equal. Such laws reward the indolent and penalize those who make more effort as might be seen, for example, in punitive taxation.

5. Equalize All Difference Between Men and Women

Finally, there is that liberty, which “prevails in the mutual relations of men and women.” This can be seen in the sexual revolution that makes all promiscuous relationships equal to those of marriage and family. This attitude leads to bitter complaints against those who would be so insensitive as to prevent them from total free love or oppose abortion, its natural consequence.

Result: A Nation of Whiners

The conclusion rings so true for the present times. It reads: “The main result of all these things, taken together, is that it makes the soul of the citizens so sensitive that they take offense and will not put up with the faintest suspicion” of a strong authority which is likened to “slavery.”

In this way, so many have become part of a nation of whiners who cannot bear the burden of contradiction from those around them. To those who whine, freedom consists only in the absence of opposition to whatever one wants to do. When



The current bathroom wars are but a symptom of the continued transformation of our country into a nation of whiners.

opposition appears, it must be exterminated or silenced. They especially target the restraining influence of Christian morality, which they see as a strong authority similar to slavery.

Little do such people realize that they are the least free of men since they are tyrannized by their shifting passions and appetites. In a similar way, a society of whiners is hardly free because when one does not exercise interior restraint, an exterior restraint becomes even more necessary to keep order.

Actually, no modern scholar wrote this commentary. The school of human behavior changes little over the ages. This ancient observer shares wisdom valid for all times and places. His name is Plato and this particular passage can be found in his famous work, *The Republic*. ■

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ONLY IN
AMERICA

“The Ham Lady” AND THE Art of Ham Curing

BY NORMAN FULKERSON

Spain is a country that is world renowned for its pork products. Everything from air-dried cured ham, to mouth-watering Prosciutto, have delighted travelers for ages.

One need not travel to the Iberian Peninsula, however, to enjoy such culinary masterpieces. The age-old and time-tested art of ham curing is alive and well, but can only be found if you get off the beaten path in Princeton, Kentucky.

A Family Recipe Discovered in a Seventeenth Century Will

This tiny town, in the western part of the Blue Grass State, is most commonly known for a little country shop called Col. Bill Newsom's Old Mill Store. It was originally called H.C. Newsom's Store in 1917, the year Col. Newsom's grandfather Hosea first opened its doors to the public.

It was the typical country grocery store that carried everything from broomsticks and glassware to pickles... and of course crackers in barrels. At that time, however, aged hams were not part of their inventory because most people cured their own at home.

With changing times and a faster pace of life, the family custom of ham curing fell by the wayside. This was not the case with Hosea, who clung to the tradition passed on to him by his ancestors, namely William Newsom, who came to America from Newsham Hall, England in 1642.

Hosea passed away in 1933 and left the store and the accumulated wisdom of ham curing to his son, Bill Newsom. The young lad cultivated an interest in preserving this lost art. One can only imagine his enthusiasm when he fortuitously uncovered the seventeenth century ancestral will of William Newsom with the family recipe for ham curing. Bill Newsom, who later became a Kentucky Colonel, incorporated the wisdom of the past with what he had learned through his father by word of mouth. This in-

valuable knowledge was slowly imbibed by his daughter, Nancy, who would go on to take over the family business in 1987.

The quality of her product has earned her the moniker “the Ham Lady,” by *The Wall Street Journal* which has featured her in several articles.

The secret to the mouth-watering ham produced by Newsom is a three-step process and a certain innate sense that goes into each one.

Ham Curing Process

It all begins with the hand rubbing of a salt and brown sugar mixture deep into the meat. This old-fashioned method requires repeated rubs allowing this mixture to eventually seep through to the bone. There are absolutely no nitrates used and this is one of the main differences between a Newsom ham and the mass-produced, store-bought versions. Besides killing unwanted bacteria, nitrates give ham that healthy, even if a



Nancy Newsom, “the Ham Lady,” proudly carries on the tradition of producing some of the world’s best salt-cured hams.

bit artificial, red color. Newsom hams, on the contrary, acquire their deep, rich, wine color through a natural aging process, while the salt kills any unhealthy organisms.

Once the meat has absorbed these two ingredients each ham is hand washed and placed in the smokehouse, but only after the skin is just right: not too dry but, more importantly, not too moist. This is decided by “the touch” of “the Ham Lady.” This “touch” she explains was not something she was taught, but is rather the decades-long experience of working in a smokehouse since she was a little girl.

The hams only begin to be slow or “cold smoked” when the natural warmth of spring sets in. That is when Mrs. Newsom starts a fire in an iron kettle, with a mixture of hickory wood and sawdust.

“Before I Die I am Going to Make a Pilgrimage to Princeton”

Then comes the most important part of the ham curing process: the July sweats. The humid Kentucky summers produce an assortment of mold on the outer edge of the ham, giving the final product its own unique flavor, much like a good cheese.

Smokehouses are different, Mrs. Newsom

kindly explained, and they have two. The older one, she affirms, has a better mold which gives the meat more personality. She knows this by a sense of taste equal to that of her sense of touch.

Since the Newsoms do not use climate control—as do large producers—their hams are partially subjected to fluctuating weather conditions that only improve the final product. During particularly wet days the ham takes on moisture and expands into the outer mold-covered skin. During dryer periods it contracts and brings with it accumulated flavors.

This process is similar to Kentucky Bourbon. The moonshine that originally goes into virgin white oak barrels takes on a marvelous amber color and wood-tinged flavor through the expanding and extracting that takes place during the change of seasons.

The Newsoms understand, as do Bourbon producers, that excellence takes time. It is for this reason that Nancy, just as her ancestors before her, is not in a rush. They won’t sell a ham that is not aged for at least ten months, whereas some will continue perfecting for twenty-two months.

Staying true to tradition has earned the Newsoms faithful customers like Randy Oehmig from faraway Crystal River, Florida. In the early sixties, his father went on a “ham hunt... searching the nation for the best salt-cured country ham.” Their quest for the holy grail of ham led them to Col. Bill Newsom. The Oehmigs have been serving Newsom hams at holiday meals ever since. Mr. Oehmig, at seventy years of age, describes them as “one of the finest things I’ve ever laid on my tongue. The combination of the smoky flavor and saltiness is almost indescribable.” During a phone interview he said he has three Newsom hams in his cooler. One of them is four years old. His devotion to the Newsoms is such that he swears “before I die I am going to make a pilgrimage to Princeton.”

Right: The original H. C. Newsom store, opened in Princeton, Kentucky in 1917. *Below:* Hams are aged in the same manner as they have been for generations, giving them a superior flavor.



Glowing Accolades from Coast to Coast

The Oehmigs are not alone in their praise. Staying true to the family tradition, Nancy Newsom has earned a reputation among connoisseurs and acclaim in restaurants from California to New York. She has been featured in numerous journals like *Gourmet*, *Southern Living* and *Esquire*. *New York Magazine* had a 2005 article about the restaurant Egg which had just opened in Brooklyn. They declared Nancy’s ham the “undisputed star” and “undersung American treasure.” Jonathan Gold with the *LA Weekly* dubbed the hams “astonishing.”



Far left: "The Ham Lady" produced the only American ham to win a place in Spain's Museo del Jamón. Left: Even in Spain where the art of ham-curing thrives, culinary experts praised "the Ham Lady" for her dedication to excellence.

One of her most prized endorsements came from Peter Kaminsky, cook, author and renowned barbeque chef. He is considered by some to be a specialist in all things pork which has earned him the nickname "hamthrologist." He has tasted hams from all over the world, but the most glowing accolades in his book, *Pig Perfect*, are served up for Nancy Newsom.

He gave further testimony to the quality of her product during a blindfolded taste test at a Fancy Food Show in New York City's Jacob Javits Convention Center. This event was put on by David Arnold, founder of the Museum of Food and Drink. The purpose of the tasting was not so much to rank the ham, as it was to see if "American hams could stand up to their European cousins." Mr. Kaminsky was given thirteen hams to sample and immediately picked Nancy's as the undisputed best.

Peter Kaminsky happened to be with "the Ham Lady" when she was given the greatest honor an American ham producer could ever dream of receiving.

Only American Ham in Spain's Museo del Jamón

In May of 2009 Nancy Newsom was invited to participate in the 5th World Congress of Dry Cured Hams in Aracena, Spain. Just to be invited was an honor in itself when one considers how Spain is known for having the best hams in the world. "The Ham Lady" was utterly astounded when one of her two-year-old hams was given a place of honor in the Museo del Jamón in Aracena, Spain. It was the only ham from the United

States of America to be "invited," much less kept for ham lovers across the world to admire.

Through it all Nancy remains humble with all the attention and continues to relish the fact that she is preserving a "lost art." She is also content to be just "the Ham Lady" from Princeton.

"As the daughter of a man who was quite 'homespun' himself," she writes on her website, "I tend to hold to the methods of our forefathers, folklore and history itself." She sees the yearly ham curing process as "a reenactment of a historic tradition" and is perfectly at ease with the limited number of hams she is able to produce.

If you call to place an order you will not get an answering machine—so common in our mechanized world. The phone might even ring off the hook, but there will always be a human being to answer. More often than not the reward for patience will be the lilting Southern accent of Nancy Newsom herself. She won't rush you off the phone either, because customer service clearly brings her joy as does her time writing poetry, down by "the cove."

One particularly interesting composition, *Gnarled Trees are the Best*, reads like a self-portrait of the Newsom family. She describes such knotty specimens, which defy the test of time, as feats of nature.

"No matter the storms and gales of life," she writes, "the old tree's roots are deep," and so it is with the remarkable history of Newsom hams. To find them one only needs to get off the beaten path... and look for the gnarled tree. Or you can call and speak personally to "the Ham Lady" from Princeton. ■

**For more information on Newsom Hams, visit
www.NewsomsCountryHam.com**



Playing Games with Our Wars and War with Our Games

BY JOHN HORVAT II

The object of war is very simple: victory. The combatants engage in a very physical struggle to resolve a crisis that generally has failed by other more diplomatic means. It is a battle where the stakes are high and the life or death of men and the future of nations is in play.

The means employed to secure this victory are many. Nations make use of big assets such as tanks, aircraft and battleships. They make use of technology, which includes all sorts of radar, drones, smart bombs and other devices.

However, when push comes to shove, what really decides the outcome of battle is the man on the field. Modern warfare has yet to find a substitute for the infantry soldier who slugs it out with the enemy and is disposed to make the ultimate sacrifice of his life.

In normal times, everyone recognizes that the task of hand-to-hand combat is best done by fighting men trained in the art of war. It is a biological fact that men have the stamina, strength and mindset needed and, if victory is

the goal, men should be employed. That is all there is to it.

But these are not normal times. What everyone used to take for granted is now up for grabs. There is a concerted push by liberals who decree in the name of “equality” that women and men are equal in combat. These same liberals, many of whom will never experience a bullet fired in anger, are rushing to push women into the line of fire. They are demanding that women be thrust into combat, and anyone who dares oppose such a decree is labeled hopelessly sexist. And if the chances of victory be diminished (and soldiers die unnecessarily), so be it!

While the military is wrung through the sexist ringer, there is another game in town that is left unscathed by the left and liberal media. The screams for “equality” are curiously absent.

That game is sports. The object of sports should be very simple: healthy competition. It is a very physical contest to distract and entertain. There are no high stakes involved beyond mere commercial interest or personal prestige.

And yet, as the Olympics are played, no one dares to point out that these international games, enjoying all kinds of prestige and praise, are absolutely “sexist.” The whole affair is divided right down the middle into the categories of men and women. No one has suggested that nations field non-sexist teams where men and women compete together in any field.

Modern warfare has yet to find a substitute for the infantry soldier who slugs it out with the enemy and is disposed to make the ultimate sacrifice of his life.

Liberals are willing to put lives at risk to push the “equality” of men and women in combat roles.



The reason why is obvious. The biological fact is that men and women are physically different and if the competition were left to all comers, save some exceptional Amazon, men would win all the competitions where stamina and physical strength are needed. Indeed, one can go over the lists of Olympic records and verify that in these categories the men's records are all well above those of women.

Olympians know this biological reality. They don't play sexist games with their games. In fact, they employ all the seriousness of war to gain victory. They train unceasingly. They study every possible advantage. Unfortunately, some



The object of sports should be very simple: healthy competition. It is a very physical contest to distract and entertain. There are no high stakes involved beyond mere commercial interest or personal prestige.

even resort to steroids and other performance enhancers to gain the victory—and commercial endorsements. These latter athletes have turned what should be a source of entertainment and healthy sportsmanship into a savage and commercial enterprise.

It seems the world is upside down. War is war and sports is sports. Why must the double standard of sexist politics get in-between? Isn't it time we stopped playing games with our wars and stopped playing war with our games? ■

Why Do So Many SMART PEOPLE Use DUMB PHONES?

BY JOHN HORVAT II



Wherever you go, people are on their “smartphones.” In airports, restaurants or on the street, people are almost permanently glued to their devices, obsessed with the idea that they cannot exist without being connected to the cyber world. Thus, they text and tweet, email and Google, follow and like in an effort to be constantly present online. It has become part of a “normal” existence in today's post-

modern world.

However, not everyone is connected. A growing number of smartphone dissenters are trading in their passport to the digital world. They are buying dumb phones that actually do only what phones used to do: take and make calls.

These rebels are not postmodern luddites or technologically challenged people. They are smart people using dumb phones. They see their decision to disconnect as a liberating experience that allows them to live their lives free of the mediation of electronic devices.

Dumb phones are a small but robust part of the phone market. By buying the cheap \$30 headsets, owners can join the one percent who make up this elite group. In fact, many smartphone refuseniks are professionals, some even come from Silicon Valley where they help design the offending smartphone devices and apps. Executives can easily respond to ads for the simple flip-phone Jitterbug in *The Wall Street Journal*.

Spending hours each day on a smartphone no longer appeals to a growing sector of the public.



The one percenters give many reasons for their free choice. These durable phones never need to be upgraded to a later and greater model. They have a standby battery life of weeks (as long as 38 days) and require no expensive data plan. They can be given to children or elderly to use for calling in case of emergency or need without major investment.

There is no constant urge to check e-mails or status updates or notifications. It's just the phone. The bare basics trigger a feeling of huge relief at not having to respond and be distracted at every moment.

There are other more compelling reasons to pull the plug that go beyond mere personal convenience. Sociologists and other scholars are concerned about what chronic smartphone use is doing to minds and relationships.

In his excellent book, *Deep Work*, author Cal Newport claims smartphones and other devices accustom the brain to be constantly distracted. The user lives in a state of divided attention and cannot focus on getting real work done. He finds the devices deteriorate a person's ability to think and work profoundly.

Smartphones are supposed to be great connectors to the world, but they are themselves devices that inhibit deep connection with others. Recourse to constant texting, for example, takes away the facial expressions, tone and voice inflection that help bond relationships and give nuance. The mere presence of a smartphone in a conversation is an invitation to pay less attention since it can lead to frequent interruptions.

Someone might say that such reasons are really nothing to lose sleep over. Actually, smartphones are also the cause of loss of sleep. Many people (44 percent of those 18-24 years of age) actually fall asleep with their smartphone in their hand. When notifications sound, people interrupt their sleep patterns by answering it. The screen light

also interrupts the circadian rhythms that help people sleep well. Moreover, the first thing many do is check their phones upon awakening.

Finally, there is the sheer amount of time people spend glued to their machines. Many spend an average of eight hours a day on all their devices. They are constantly checking their e-mails, tweets and messages literally hundreds of times a day. They lose awareness of what is happening around them, neglect family affections and easily live outside reality.

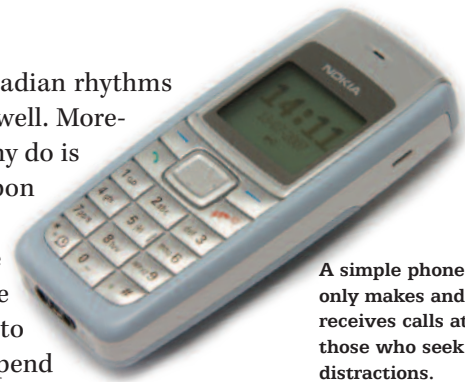
With so many reasons to quit, is it any wonder that many have joined the one percent who has declared their digital independence? Many of these go all the way and buy dumb phones. Others dumb down their smart phones. Still others use apps to control their smartphone use. It is all part of a reaction against a very real problem that is much more profound.

The abuse of smartphones is the product of a society that is frenzied and out of balance. It's not just the phone, but what might be called a frenetic intemperance where everyone must have everything instantly and without effort. Now is the time for a return to those things like family, community and faith—those permanent things that really matter and should not be interrupted.

It is truly time for a return to order. Perhaps the first step is to stop smartphones from making people dumb. ■

As seen on theblaze.com

The mere presence of a smartphone in a conversation is an invitation to pay less attention since it can lead to frequent interruptions.



A simple phone that only makes and receives calls attracts those who seek fewer distractions.



Devices that constantly distract make it difficult to focus on getting real work done.



Fourth Printing of Return to Order Contributes to the Debate Over Nation's Future

BY GARY ISBELL

A fourth printing of the book, *Return to Order: From a Frenzied Economy to an Organic Christian Society*, has just come off the press as its message continues to spread far and wide. The new printing of 10,000 softcover books joins the more than 90,000 copies now in circulation. The highly lauded book that deals with organic solutions for the nation's social and economic problems has earned nine awards and is now contributing to the debate about the nation's future.

"The confusing dilemmas of the present election cycle only highlight the timeliness of *Return to Order*," says author John Horvat II. "People are disoriented and are searching for insights to help them understand better where we went wrong and where we need to go."

Return to Order has received dozens of endorsements from leading academic, political, military and religious leaders. Former Attorney General Edwin Meese III claims *Return to Order* "sets forth valuable recommendations for restoring our society to its foundation of ordered liberty and traditional values." Bishop Emeritus Rene Gracida of Corpus Christi calls the book "a catechism of principles to guide all our efforts to restore economic and social peace to America." Joseph Scheidler, director of Pro-Life Action League, says the book is "worthy of becoming the bedside book of those who believe America is worth fighting for!"

Return to Order is the fruit of over twenty years of research and observation. Horvat draws from abundant sources to craft a work that seamlessly makes the connections between the economy, faith and moral values. He shows how society's obsession for a frenzied, materialistic culture is causing social and psychological emptiness



The real work begins of getting thousands of copies of *Return to Order* into the hands of Americans looking for solutions to the present crisis.

and economic ruin. "Most people know where we don't want to go, but are unsure toward what kind of society we need to go. *Return to Order* lays out all the principles needed to return to an order with those dynamic elements—church, community, family and private property—that keep society and economies in balance," writes Horvat.

Return to Order ranked number one on Amazon/Kindle in four countries and also has a 4.5 star rating on Amazon. "I'm giving it 5 stars and recommending it for everyone who cares about our society going down the tubes, both financially and morally," wrote Lantana Al, an Amazon top 500 reviewer.

Horvat, who is also vice-president of the American Society for the Defense of Tradition, Family and Property (TFP), is heavily engaged in spreading his message in 2016, by speaking to groups across the country. He has given presentations in more than sixty American cities as well as in Europe and South America. He has participated in nearly 300 media interviews since *Return to Order* was first released in 2013. Horvat has also published hundreds of articles that have appeared worldwide, including in *The Wall Street Journal*, *FOX News*, *The Christian Post*, *The Washington Times*, *Crisis Magazine*, *C-SPAN*, *American Thinker*, and *TheBlaze.com*. ■



Mr. John Horvat II, author of the award-winning *Return to Order*, is grateful the ideas in his work are resonating in today's America.

Return to Order: From a Frenzied Economy to an Organic Christian Society—Where We've Been, How We Got Here, and Where We Need to Go is available in hardcover, softcover and eBook. An audio edition of the book was also released in June 2015. Details about acquiring all these editions can be found at www.ReturnToOrder.org.



Mont SAINT MICHEL

BY EVAN OLWELL

An Angelic Island on Earth

The incredible island of Mont Saint Michel is a sublime example of an angelic influence in Christian Civilization.

The small patch of land lies in a bay off the coast of Normandy, France, and has had a Catholic presence since the eighth century. This presence began in a most marvelous way when Saint Michael the Archangel himself appeared and requested that a church be erected there in his honor.

Over the centuries, the small church was expanded to include an abbey hosting a community of Benedictine monks, then a monastery with crypts and cloisters, and eventually, a strategic military position with defensive fortifications and a medieval village.

The mount's surreal beauty provokes great joy and awe. From the coast, the tower is visible miles away, and at that hazy distance appears

like a fantastic mirage more than a solid stronghold. This idyllic view invites marveling souls to turn beyond worldly considerations, and contemplate higher ideals.

The harmony of the military fortifications and the religious abbey perfectly honor Saint Michael in his varied attributes. He is the one who rallied the angelic hosts with the cry of, "Who is like unto God?" and cast the rebellious angels along with Satan out of heaven. According to tradition, he is also one of the angels who stands before the throne of God singing eternal praise.

In a word, Mont Saint Michel's transcendent beauty is an example of divine grace. Grace is the created participation in the uncreated life of God. When men correspond to the grace of God, the great marvels of history are worked and angelic edifices such as Mont Saint Michel are built. ■