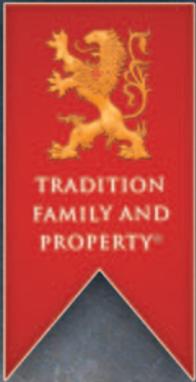


March/April 2020 | *Return to Order* Edition

# CRUSADE<sup>®</sup>

MAGAZINE



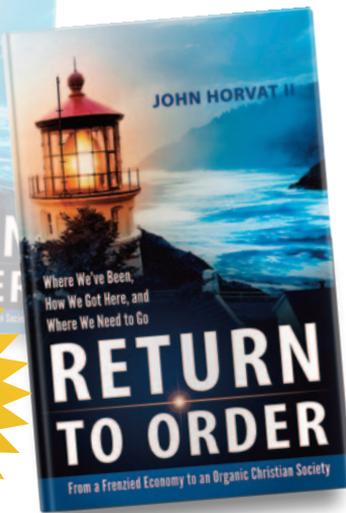
## Making the Case for America's Return to Order



# A Book That Could *Help Save America*

The economy is on a course of self-destruction as a result of ignoring our God-given moral compass, which ultimately keeps everything in balance, according to John Horvat II, author of *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*. In his book, John Horvat draws from his rich Christian past as well as twenty years of study to explain the correlation between the economy, faith and moral values.

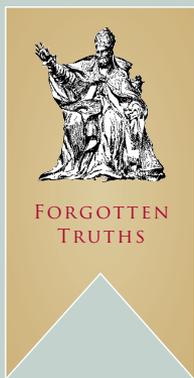
Without relying solely on statistics, formulas and economic indicators, he shows how society's obsession for a secular, materialistic culture is causing social and psychological emptiness and economic ruin. *Return to Order* not only analyzes the problem, but also offers solutions that correspond to the longings many Americans now have for timeless traditions, family and authenticity.



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## The Indissolubility of Marriage



The Church teaches that a valid marriage bond is indissoluble, that is, it's unable to be broken: "The love of the spouses requires, of its very nature, the unity and indissolubility of the spouses' community of persons, which embraces their entire life: 'so they are no longer two, but one flesh'" (*Catechism of the Catholic Church*, no. 1644). Pope Pius XII gives a beautiful word-picture of what indissolubility does and why it is a gift and a blessing.

"In the face of such a law of indissolubility, human passion in every age, chained and repressed in the free satisfaction of its inordinate appetites, has sought in every way to throw off its yoke. Passion sees in this law only a hard tyranny, arbitrarily weighing down conscience with an unsupportable burden, with a slavery repugnant to the sacred rights of the human person. It is true; a bond can at times constitute a burden, a slavery, like the chains which bind the prisoner. But **it can also be a powerful aid and a sure guarantee, like the rope which binds the alpine climber to his companion during the ascent**, or the ligaments which unite the parts of the human body, making its movements

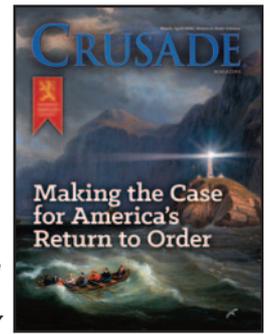
free and easy. This is clearly the case with the indissoluble bond of marriage" (emphasis added). —*Audience with newlywed couples on April 22, 1942, from Dear Newlyweds: Pope Pius XII Speaks to Married Couples*, trans. James F. Murray Jr. and Bianca M. Murray (Kansas City, MO: Sarto House, 1961), p. 88. ■

Taken from: <http://www.marriageuniqueforareason.org/2012/03/25/pope-pius-xii-on-marriages-indissolubility/>



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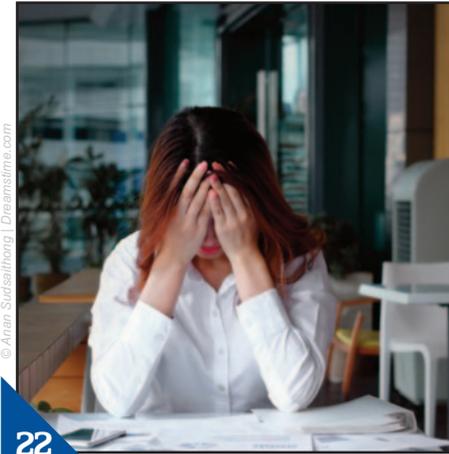
**Cover:**  
Taken from the  
cover of the book,  
*Lighting the Way*

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## CRUSADE

**Editor:** Antonio Fragelli

**Associate Editors:** John Horvat II, Michael Drake,  
Norman Fulkerson, Kenneth Murphy, Vincent Gorre

**Photography:** Gary Isbell, Michael Gorre, Joshua Long

**Foreign Correspondents:** José Carlos Sepulveda, Brazil;  
Philip Moran, United Kingdom; Benoit Bemelmans, France;  
Beno Hofschulte, Germany; Juan M. Montes, Italy;  
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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

### Traditional Parishes Continue to Grow

A recent article published in *The Washington Examiner* noted that while mainstream Catholicism is declining in the United States, traditional Catholic parishes are growing at a steady rate. This is based on figures obtained from the Priestly Fraternity of St. Peter (FSSP), a society of priests, approved by Pope Saint John Paul II, dedicated to celebrating the Tridentine form of the Catholic Mass. According

to the article, parishes run by the FSSP have reported large increases in Mass attendance and membership. The FSSP is also growing as it continues to receive new vocations in their seminaries each year. The growing popularity



of traditional churches contrasts with the general decline of the Catholic Church in the United States. According to a 2018 Gallup poll, from 2005 to 2017, weekly Mass attendance in the United States declined by six percent.

### College Students Ditch Smartphones for a Week

On November 7, 2019, Professor Donna Freitas of Adelphi University in Long Island decided to tackle the growing problem of technology addiction by challenging her students to go for a week without their smartphones. “I’ve become more and more concerned by my students’ inability to sustain attention,” Freitas explained. “I’m interested in them just experiencing life and conversation and relationships without constantly grabbing for their phones.” Nearly two dozen students volunteered to turn in their phones to faculty for safekeeping. While many students were initially anxious about parting from their phones, they reported by the end of the week that the decision had a positive effect on their lives. As one student put it: “Everything is perfect right now. I’m having better relationships... It’s a stress-free environment, no worries about social media.”

### Transgenders Regret Their “Sex Change”

A growing number of “transgender” people are regretting “swapping” their sex and are seeking to transition back to the sex of their birth, according to a recent article published in *Sky News*. The author of the article interviewed 28-year-old Charlie Evans, a British woman who lived as a man for a decade before deciding to de-transition in

2018. Since then, Evans claims that she has been contacted by “hundreds” of “transgender” people who regret “changing” their sex and are seeking to undo their surgeries and hormonal treatments. “I’m in communication with 19- and 20-year-olds who have had full gender reassignment surgery who wish they hadn’t, and their dys-

phoria hasn’t been relieved, they don’t feel better for it,” she explained. Seeing the lack of support available for such people, Evans has started a charity called the “De-transition Advocacy Network,” which seeks to help “transgender” people return to their biological sex.



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### Anti-Birth Mentality Goes Mainstream

According to multiple news sources, more and more people on the left are subscribing to the belief that human life is not a gift and miracle, but a curse and burden. This disturbing mentality, known as “anti-natalism,” argues that life is ultimately meaningless and that human procreation is an evil since it perpetuates injustice in society and the destruction of the environment. Anti-natalists further contend that it is better not to have been born than to live a life of suffering and inevitable death. Once considered a fringe ideology, anti-natalism is becoming increasingly fashionable, thanks to calls by environmental activists to reduce the population in order to combat “climate change.”

### Amazon Tribal Leader Decries Liberation Theology, Pan-Amazon Synod

Speaking at the October 5, 2019 “Amazon: the Stakes” conference in Rome hosted by the Plinio Corrêa de Oliveira Institute, Jonas Marcolino Macuxí, chief of the Macuxí tribe in Brazil, stated that “I see liberation theology as a doctrine that does not liberate people from sin, from stealing, from lying, but liberating them from technology and other things that can promote their lives and take them away from barbarism.” Marcolino, who was illiterate for the first eighteen years of his life before becoming a lawyer and mathematician, revealed that missionary workers teaching liberation theology have “dismantled” the work of the first missionaries and in their place, “preached conflict” and prevented development in the region. As a result, indigenous people are kept in poverty and misery, living in filthy homes and suffering from insect-infested feet. Marcolino further added that, in his view, the indigenous people who participated in the Pachamama adoration ceremony in the Vatican Gardens a day earlier were “completely dominated by liberation theology people who want to take advantage of them.”



# ADULTING —It Can Be Done!

BY TONIA LONG

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When raising children one of the main battles is getting your child to step out of his or her fantasy world, a pseudo reality created by us, into the reality of life created for our good by our Creator. When a child is young, he lives in the stories and games he grows up surrounded by and this is good. The child's mind is not yet ready to face the hard realities of life, so one must help him to get to love what is good and true and beautiful in these things. But, once the child begins getting older, he must be gently pushed little by little to know how to deal with reality.

In our current culture this process has been labeled as “adulthood” and is being pushed further and further into a “child’s” 20s and 30s. Experts say millennials are behind because many haven’t left childhood homes. The U.S. Census Bureau said in 2015, 34 percent of Americans between 18 and 34 still lived with a parent. That’s compared to just 26 percent in 2005.

“It’s more common than living with roommates and more common than living with a spouse,” demographer Jonathan Vespa said.<sup>1</sup>

A popular meme, “adulthood is hard,” provides a humorous take on the challenges faced by young adults. Like a lot of good comedy, the phrase has a tinge of cruelty. For today’s young adults, adulthood is hard, because the economic environment has been tough in recent years; wage growth has been weak and housing costs have risen rapidly. On top of that, education and health care costs have skyrocketed. Compared to 2000, average annual expenditures for young adults in 2016 increased 36 percent, while average annual expenditures on health care and education have more than doubled.<sup>2</sup>

So, with all those statistics in mind, whose responsibility is it to begin the mystifying process of becoming an adult, a contributing member of society? The individual’s or the parents’? Well, both, actually. Much finger pointing attempts to place blame for a lack of adulthood in either direction. But, as the saying goes, when you point a finger at someone else, that leaves three fingers pointing back at you.

As in all things worthwhile, this pursuit must be a cooperative effort, devoid of blaming, anger, frustration and all those other toxic emotions that spoil an authentic relationship. What is needed is organization, sagacity and intrepidity. The parent must not fear the child’s reaction; likewise, the

child must not fear that whatever the parent is asking of him will be harmful.

Now, these sentiments all seem well and good. But how do they play out in real life? The following true story is an excellent example of this balance and the mutual respect needed to do as Scripture encourages us—“to train up our child in the way he should go.” (Proverbs 22:6) The names have been changed to protect the innocent, and the slightly embarrassed, but all other details are true.

One sunny day in August, Nancy, the seasoned mother of several teenagers, was enjoying a glass of iced tea on her front porch. Suddenly, she heard a terrible crash and it seemed to be coming from next door... or was it the back yard? Getting up to investigate, her fears were confirmed; it was the back yard. Where a fence had once been, she could see her 18-year-old daughter’s black Pontiac G6, its nose firmly lodged in the neighbor’s now crumpled storage shed. Two of her daughters were climbing out of it. “Oh, good, they’re safe,” was Nancy’s first thought and it brought a sense of relief. But a second thought slowly took form and it left anger in its wake: why was the 13-year-old getting out of the DRIVER’S seat, while Becky, the owner of the car, was exiting the passenger door?

As the story unfolded, Nancy could feel her blood pressure rising as so many worst case scenarios rose in her mind. What was Becky thinking? Or was she thinking at all? The girl was 18, certainly old enough to know better. She seemed truly penitent and aware of her poor judgement; but how to solidify in her adulthood brain that choices have consequences? How to use this as a teaching moment that will impress on her the responsibility that comes along with owning a car? All the old forms of “punishment” had long since been outgrown. And then there was the hassle of calling the police and the insurance company... and the neighbor. And the landlord will have to be informed....

Then an odd thing happened. A smile came to Nancy’s lips and a confident twinkle to her eye. Now she knew what to do. And the anger was gone. She turned to Becky with a calmness that sent a twinge of concern down Becky’s spine; this is not how she expected her mother to react.

Nancy began to lay out her plan. “Becky, dear, I appreciate the fact that you admitted the error of

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your judgement; that is a good start toward accepting responsibility for your actions. Now you will need to do what any car owner must do in these circumstances. You can begin by opening the glove compartment and getting out your insurance card. On it you will find instructions on what to do in case of an accident. Follow those steps and let me know how it goes.” With that, she calmly turned on her heel and headed back to the porch and her *Magnolia* magazine.

The rest of the afternoon was spent with the two women working together to take care of the details; the older woman giving prompts and supporting advice, while the young lady followed through, doing all the hard work. Without complaint, Becky and her little sister, Tina, walked to the neighbor’s house and explained why there was a Pontiac where his shed’s wall used to be. Fortunately, he was a kind and understanding man! Becky then called the landlord, likewise a gentle soul. The insurance company required a police report, so Becky also had to explain her actions to a law enforcement officer. Nancy saw Becky mature a good five years in a single afternoon.

Becky and Tina even baked a big batch of



chocolate chip cookies and delivered them to the neighbor and the landlord with an apology for all the inconvenience caused by their actions. Mission accomplished.

As Nancy crawled into bed that night she said a prayer of thanksgiving to God for keeping the girls safe and for giving her the ideal situation in which to help Becky become an adult. Not an easy thing to do, but... it can be done! ■

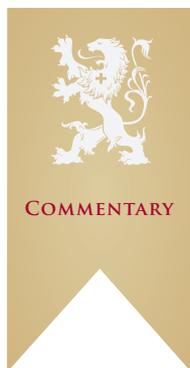
**Tragedy or a “teachable moment?” It’s up to the parent to decide.**

**Notes:**

1. <https://newyork.cbslocal.com/2018/12/12/adulting-classes-millennials/>
2. [http://www.freddiemac.com/research/insight/20180316\\_adulting.page](http://www.freddiemac.com/research/insight/20180316_adulting.page)

# A Mission That Baptized No One in Fifty-Three Years: The Flawed Evangelization Model of the Pan-Amazonian Synod

BY JOSÉ ANTONIO URETA



Since 1965, the Institute of the Consolata for Foreign Missions, originally from Turin and present in 28 countries, has had a mission among the Yanomamis in Brazil. The mission is currently led by the Italian priest Fr. Corrado Dalmolego, assisted by three women religious of the Institute’s female branch.

In a recent interview to the Internet portal Religión Digital,<sup>1</sup> the Consolata missionary provided interesting details about his conception of a mission and his missionary activities, hoping that his example would serve as a model for the Vatican’s upcoming Pan-Amazonian Synod in October. His astonishing statements were accepted and endorsed by another missionary, the Madrid-based priest Fr. Luis Miguel Modino, active in the Diocese of São Gabriel da Cachoeira in the state of Amazonas (Brazil).

To understand the significance of the opinions expressed by Father Dalmolego, one should put oneself in the context of the Yanomami culture, in which he carries out his missionary activity.

The Yanomamis are an ethnic group composed of 20,000-30,000 indigenous people who live a primitive life in the rainforest. They live in the Mavaca River basin, along the tributaries of the Orinoco River, and in the Parima mountain range. This region straddles the south of Venezuela and the Brazilian states of Amazonas and Roraima. The Catrimani Mission of the Missionaries of the Consolata is located next to the river of the same name.

The natives live in small villages of 40 or 50 people. However, they are actually nomads who hunt with bows and arrows and grow a few crops on land that lasts two or three years. When the land is exhausted, the villagers plant elsewhere.

Their clothes are worn only as ornaments on their wrists and ankles, or as a ribbon around their waists. Upon entering puberty, the men of the tribe usually have several women, including teenagers. Men regularly consume the “Epená” plant or ferrule, which is a hallucinogenic substance. Shamans also use it in healing rituals

as a means of identifying a disease by communicating with spirits.

Health is the biggest problem, especially infectious and parasitic diseases such as malaria. The leading cause of death among the Yanomami is malaria followed by hepatitis, diarrhea and tuberculosis. Respiratory illnesses such as pneumonia and bronchitis are common, often suffered repeatedly every year. The almost nonexistent habit of cleaning and caring for their teeth (they do not brush) makes dental care a chronic problem.<sup>2</sup>

Infanticide is one deeply rooted “tradition” among the Yanomami. The mother carries it out when she moves away to give birth. She can then either welcome her newborn or kill the child by burying it alive. Infanticide eliminates children born with malformations or as a form of sex selection (males are preferred as a firstborn child). If twins are born, only one is allowed to live. If the two are males, the weaker one is killed. Twin killing is done simply to avoid taking care of two children simultaneously, as the children breastfeed for three years on average.<sup>3</sup>

The Yanomami have a haughty and warlike character.<sup>4</sup> When warriors kill, they acquire the social status of unokai. Those who kill more enemies acquire greater prestige and more women. To attack villages of other tribes, they form alliances with strangers rather than with close relatives. Their war booty involves marrying sisters or daughters of their allies.<sup>5</sup>

One primitive custom of this ethnic group is ritual cannibalism. In a collective and sacred ritual funeral, they cremate the corpse of a dead relative and eat the ashes of the bones, mixing them with “píjiguo” paste (made with the fruit of a kind of palm tree). They believe that the deceased’s vital energy lies in the bones and is thus reintegrated into the family group.<sup>6</sup> A Yanomami who kills an adversary in enemy territory also practices this form of cannibalism to purify himself.<sup>7</sup>

Clearly, the Yanomami are far from meeting the standards of Rousseau’s “noble savage.”<sup>8</sup>

Missionary Fr. Corrado Dalmonego has been living in Catrimani for eleven

years. Thus, he knows the Yanomami well. He sums up his attitude toward their religious beliefs as a culture that lives out “the experience of their own religiosity and spirituality.” Father Dalmonego believes that they can “even help the Church to cleanse herself perhaps from schemes, mental structures that may have become obsolete or inadequate.”

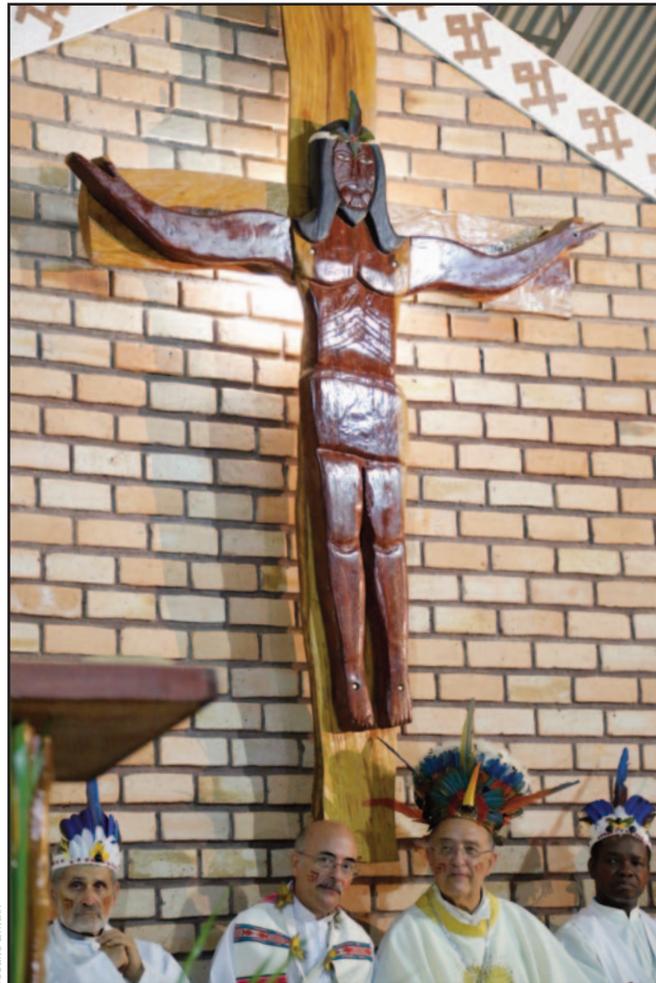
First, Father Dalmonego speculates that the Yanomami can help the Church to “defend this world” and to “build an integral ecology” by “establishing bridges between traditional knowledge and the modern, ecological knowledge of Western society.”

Secondly, the Yanomami can help the Church to improve her structures and exercise of authority so that the Church should “pay attention to how indigenous peoples live their community experience, social relations and leadership structures. For us, Yanomamis are witnesses that enable us to appreciate this value of community life,” the missionary says.

Finally, the Church is enriched “by research done on shamanism, mythologies, different knowledge, visions of the world, and visions of God.” This is because strong moments of dialogue help missionaries “discover the essence of our faith, often disguised by ornaments and cultural traditions.”

One form of spiritual enrichment is the Yanomami’s ability to “tend to put things together,” that is, they can invoke the God of the whites without giving up their own beliefs. “They do not give up but simply appropriate something else. Why should you not do this also as a Church?” the Consolata missionary asks. “On the one hand, this can be branded as syncretism or relativism,” he concedes. However, he concludes that “We do not own the truth.”

This new conception of the Church’s evangelizing action is thus reduced to a mere exercise in inter-religious dialogue. Fr. Corrado Dalmonego brags about an astonishing fact that any



Cardinal Pedro Barreto S.J. (second to right), a key organizer of the October 2019 Pan-Amazon Synod, during a pre-synod meeting held in Lethem, Guyana, in 2018.

traditional missionary would consider a most bitter failure. He celebrates the fact that he is the director of “a mission of presence and dialogue,” in which no one has been baptized for 53 years!

For this reason, the Catrimani mission is serving as a reference point for the Vatican’s Pan-Amazonian Synod in October, because it is considered to be “a prophetic presence for the Church, which listens to the peoples.”

Such missionaries do not care about what Jesus Christ may say when He sees His mandate to go and evangelize all peoples, “baptizing them in the name of the Father, the Son, and the Holy Spirit” unfulfilled. Instead, they seem to listen to David Kopenawa,<sup>9</sup> a Yanomami leader, who claims the Catrimani Mission was right in not contesting the Yanomami culture or condemning shamanism.

Hence, the Italian missionary believes the coming Synod is very important as a means to open people’s eyes to the Yanomami message since everyone’s attention will be fixed on the Amazon.

These sentiments seem entirely in sync with the plans of the Synod organizers. Cardinal Lorenzo Baldisseri, secretary general of the Synod of Bishops, stated at the press conference presenting the Preparatory Document for the Special Assembly next October that his objective is “to find new pastoral paths for a Church with an Amazonian face, with a prophetic dimension in the search for ministries and more appropriate lines of action in a context of truly integral ecology.”

Aware of the rather cryptic character of his statement, Cardinal Baldisseri added: “It is Pope Francis who shows us the way to understand the expression ‘Amazonian face.’ In fact, in Puerto Maldonado, he says: ‘We who do not inhabit these lands, need your wisdom and knowledge to enter, without destroying the treasure that encloses this region, echoing the words of the Lord to Moses, ‘Take off your sandals, for the ground you are treading is a holy ground’ (Exodus 3:5).”<sup>10</sup>

Cardinal Baldisseri continues, “as Pope Francis has said, the task of the new evangelization of the traditional



cultures living in the Amazon and in other territories requires lending the poor ‘our voice to their causes, but also to be their friends, to listen to them, to speak for them and to embrace the mysterious wisdom which God wishes to share with us through them’ (*Evangelii Gaudium*, No. 198).<sup>11</sup>

More specifically, this communication with God takes place through shamans. In its subsection titled “Spirituality and Wisdom,” the preparatory document affirms that the “various spiritualities and beliefs” of indigenous peoples “motivate them to live a communion with the earth, water, trees, animals, with the day and the night” and that “the wise elders, indiscriminately called warlocks, masters, Wayanga or shamans—among others—promote people’s harmony with one another and with the cosmos.”<sup>12</sup>

The care of the environment, the document affirms, is one of the main areas where this ecclesial learning must be fulfilled: “The ecological conversion is to assume the mysticism of the interconnection and interdependence of all things created.... This is something that Western cultures can and perhaps should learn from traditional cultures in the Amazon and other territories and communities on the planet. They, the peoples, ‘have much to teach us’ (*Evangelii Gaudium*, No. 198). In their love for their land and their relationship with the ecosystems, they know God the Creator, source of life.... That is why Pope Francis has pointed out that ‘it is necessary for all of us to be evangelized by them’ and by their cultures.”<sup>13</sup>

The Consolata religious missionaries

at the Catrimani Mission can sleep in peace. Pope Francis will not reproach them for not baptizing any Yanomami in 53 years. Perhaps they should become apprentice shamans and take a course on Yanomami rituals by David Kopenawa. ■

#### Notes:

1. <https://www.periodistadigital.com/religion/america/2018/12/20/corrado-dalmonego-los-indigenas-pueden-ayudar-a-la-iglesia-a-limpiarse-de-estructuras-obsoletas.shtml>.

2. Dévora Margarita Marchén, Impacto socio-educativo de la misión salesiana entre los Yanomami del Alto Orinoco, <https://www.mono-grafias.com/trabajos75/impacto-socio-educativo-mision-salesiana-yanomami/impacto-socio-educativo-mision-salesiana-yanomami2.shtml>.

3. The German Erwin Frank has been studying the indigenous populations of America for 30 years. A professor at the Federal University of Roraima with a Ph.D. in anthropology, he has been researching the Amazonian Indians, and especially the Yanomami, for ten years. In an interview with *Folha de S.Paulo*, he said that infanticide is a tradition deeply rooted in the Yanomami culture. “This expresses the woman’s autonomy in deciding for the life or death of the child and functions as a form of selection for malformations and for the sex of the children,” he clarified. <https://www.atini.org.br/infanticidio-nos-yanomami/>.

4. Dévora Margarita Marchán, op. cit.

5. Judith de Jorge, “La guerra de los Yanomami: lucha conmigo y me caso con tu hermana,” *El País*, Oct. 28, 2014, <https://www.abc.es/ciencia/20141028/abci-guerra-yanomami-lucha-conmigo-201410281215.html>.

6. Jesús María Aparicio Gervás and Charles David Tilley Bilbao, *Endocannibalism in the funeral rituals of Yanomamo’s people*, at [http://www5.uva.es/trim/TRIM/TRIM8\\_files/TRIM8\\_4.pdf](http://www5.uva.es/trim/TRIM/TRIM8_files/TRIM8_4.pdf).

7. Joanna Overing, “Images of Cannibalism, Death, and Domination in a ‘Non-Violent’ Society,” *Journal de la société des américanistes*, Vol. 72, 1986, p. 151, in [https://www.persee.fr/doc/jsa\\_0037-9174\\_1986\\_num\\_72\\_1\\_1001](https://www.persee.fr/doc/jsa_0037-9174_1986_num_72_1_1001).

8. Jean-Jacques Rousseau (1712-1778) was a philosopher from Geneva. Among his fallacies was the idea that man was born into an ideal state of nature in which he operated according to his instincts. Rousseau’s term for this proverbial character was the “noble savage.” Over time, Rousseau hypothesized, those instincts were corrupted by contact with society and religion.

9. David Kopenawa is known as the “Jungle’s Dalai Lama” and acts as the international spokesman for the Yanomami. In his highly publicized travels through Western capitals, he says he is advised by “xapiri” (spirits of the Amazon jungle).

10. <https://press.vatican.va/content/salastampa/es/bollettino/pubblico/2018/06/08/bal.html>.

11. “Nuevos caminos para la Iglesia y para una ecología integral. Documento preparatorio del Sínodo de los Obispos para la Asamblea Especial sobre la Región Panamazónica”, n° 13, <http://press.vatican.va/content/salastampa/es/bollettino/pubblico/2018/06/08/panam.html>.

12. Ibid, No. 6.

13. Ibid, No. 13.



COMMENTARY

# Can History Cast Doubt on the Evidence of Global Warming?

BY EDWIN BENSON

A recent article in *Commentary* informs its readers that, “there has been no increase in average temperatures in the continental United States over the last 14 years.... If anything, overall temperatures are slightly cooler than they were.”

These are not the ravings of a “climate change denier.” This information comes from an agency of the United States Government called the U.S. Climate Reference Network (USCRN). The USCRN collects data for the National Oceanic and Atmospheric Administration (NOAA). These findings are reported by “Real Clear Energy.”

Unlike the “settled science” of former Vice-President Al Gore, this information is not garnered from computerized “climate models.” USCRN bases its conclusion on real data, gathered over the last fourteen years.

## Reasons to Distrust the Data

The study behind the *Commentary* article provides ample reason to doubt the conclusions of the global warming alarmists.

The article’s author is the financial historian John Steele Gordon, who is no right-wing extremist. On his résumé is staff work for two members of Congress, both New York Democrats, and frequent appearances on PBS and NPR.

Mr. Gordon points out a severe

problem with many of the 1,221 weather stations NOAA uses to collect weather information. He raises a hypothetical case—one with many real-world counterparts. Many weather stations have big problems for these reasons:

“While they haven’t changed appreciably over the years, the land around them has changed, often profoundly, with the great growth in urban and suburban areas. The weather station that was put, say, in the middle of a Nassau County, Long Island, potato field in 1923 is still in the same spot. But the potatoes are long gone, and now it’s behind a strip mall, twenty feet from the kitchen exhaust fan of a Chinese take-out joint.”

For comparisons of weather over time, the station needs to remain in the same location. Moving it will not work since no two places are exactly alike. However, a weather station set up in a small forest in the early twentieth century will record very different information when that location has become the roof of a convenience store. The cool of the forest has been replaced by a hot roof that receives unfiltered sunlight for an average of twelve hours a day.

Mr. Gordon’s article refers to a study conducted by Anthony Watts in 2009. It reveals that, “89 percent of the stations—nearly 9 of every 10—fail to meet the National Weather Service’s own siting requirements that stations must be 30 meters (about 100 feet) or more away from an artificial heating or radiating/reflecting heat source. The conclusion is inescapable: The U.S. temperature record is unreliable.”

## The Arrogance of Scientism

Those who sustain the theory that man-made global warming is an “existential threat” dismiss such information. Mr. Gordon’s analysis is that of a historian. It is anecdotal, even though it points to the failure of a system, it is not *se* scientific.



This attitude is the product of a mistaken idea called scientism—the idea that only science can determine truth.

However, both historians and scientists are on different searches for the same truth. Anything that is scientifically true must also be historically accurate. A historically false proposition can never be scientifically true.

### **The Plight of the Non-Scientist**

Most people are not scientists. For at least thirty years, climate experts have claimed that non-scientists cannot have valid opinions about global warming. If people are to appear intelligent, they will jump on the solar-powered bandwagon, abandon fossil fuels and renounce cows and other producers of “greenhouse gases.” Those with contrary opinions are simply disregarded.

However, as Mr. Gordon’s article proves, the scientists base themselves upon a minimal amount of real data. In addition, the National Weather Service was only established in 1890. Its methodology and systems of recordkeeping developed over time. At most, there is only a century of real data. The rest is computer-generated projections.



**With only a century of “real data,” can we afford to trust scientists with the future of the planet?**

The “scientific” data used by the climate alarmist scientists is thus questionable. The dire warnings are dubious. If a gradually warming climate cannot be proven by unquestionable “scientific data,” there must be other means to look at the record to reach conclusions. That other means is found in history.

### **The Little Ice Age**

History offers an alternate explanation to the

*Anything that is scientifically true must also be historically accurate. A historically false proposition can never be scientifically true.*

“man-made global warming” phenomena that is no less true than real science.

This author’s grandfather, born in 1899, used to say that winters were colder when he was a child. He was right. His youth began shortly after the end of the Little Ice Age. Some specialists speculate that it started about 1400 A.D. It lasted until the late nineteenth century. The twentieth century ushered in a period of gradually increasing temperatures.

Therefore, the Weather Service’s data, beginning in 1890 would logically show that winters are growing warmer. However, the data cannot conclude that the world was considerably warmer between A.D. 1000 and 1400, reaching a peak sometime during the late twelfth century. Historic accounts however do record this “Medieval Warm Period” when food became more plentiful, and travel became more comfortable. Such weather was a blessing upon the Christian civilization that was then reaching its peak.

### **The Danger of Incomplete Information**

In comparison to the historic record of the world, the century of scientifically collected data is ridiculously small. The climate experts feed that minimal data, their biases and politically correct narratives into computers to predict the long term future. They blithely disregard other forms of evidence that contradict their idea of “science.”

It is like moaning that you are going to die when you catch the ghastly flu. If you extrapolate that evidence to predict the future, then you appear to be declining and will soon die. Of course, the week of the flu represents the downhill slope of a natural process. In another week, you will feel better.

History tells us that the current warming trend will continue for another century or so, and then the climate will cool. Such a forecast is not a guarantee, but the evidence of centuries of experience is far stronger than computer models.

The pseudo-scientists who chant the mantras of the destruction of humanity within twelve years need to reconnect to reality. We should not turn claims of man-made climate change into a man-imagined apocalypse. ■

# Making the Case for America's Return to Order

BY JOHN HORVAT II

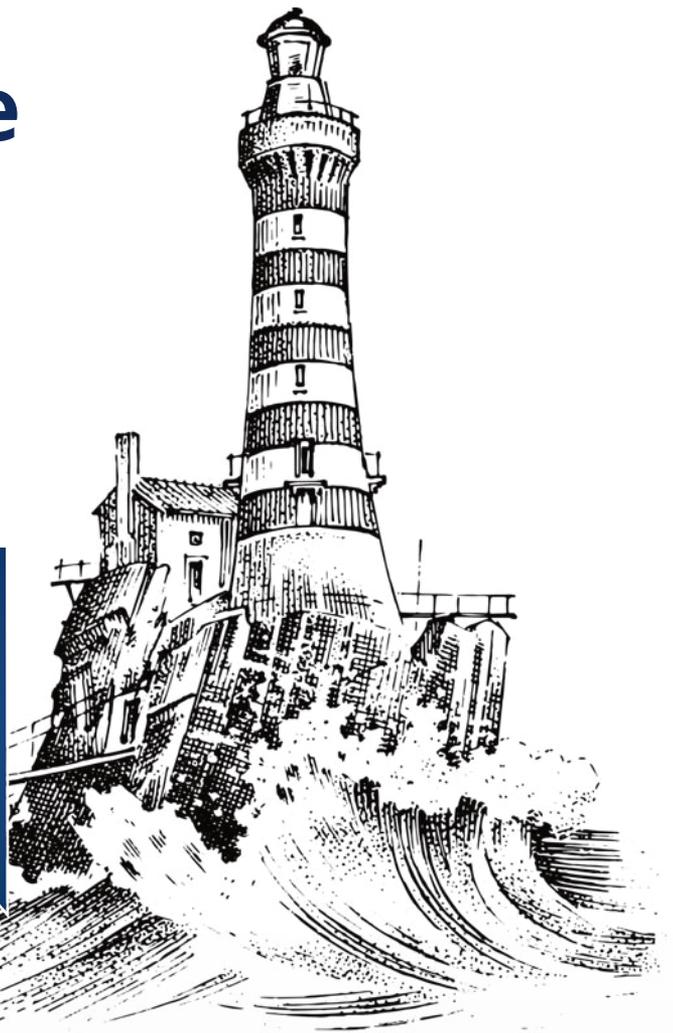
If there are gongs that sound in history, one of them would have struck on January 22, 2019. It was a day of infamy for America, the Church and the family.

On that 46th anniversary of *Roe v. Wade* and to wild applause, we saw the fast-track approval and signing of the nation's most radical abortion law in New York State. To add insult to injury, the Reproductive Health Act was signed into law by the state's "Catholic" governor.

All laws allowing the taking of innocent life are wrong. However, this particular law permitting abortion until birth stands out by the ghoulish enthusiasm of those who celebrate it. The liberal establishment showed its true face on that day. We can expect the same passion will be directed against all those who defend a moral law.

Since that time, other states have enacted similar abortion laws. Other moral issues are igniting ever more aggressive debates. America is entering a new phase of disorder in our polarized society. That is why we urgently need a return to order.

Thus, we need to ask what lies at the core of the problems facing America today. We need to propose solutions that address our needs. The book, *Return to Order*, is a guide that allows us to look at what it will take to return America to God and Our Lady. Its message of hope shows that a return to God's Law is not only necessary, but possible.



## The Purpose of Culture Is to Unite

To get to the core of what went wrong in America, we need to look at the sad state of our culture today.

The culture is where we live out the values we hold in common. The purpose of culture is not to determine the Truth, but merely to apply It to the circumstances of our daily lives, whether in the fields of art, cuisine, education, the economy or anything else.

Saint Augustine has a very beautiful definition of a people. He said it was a gathered multitude of rational beings united by agreeing to share the things they love. Thus, culture involves the sharing of the things we love.

Culture should be, by definition, something that unites. There must be a point of unity in how we express ourselves. However, that unity allows for an enormous and healthy variety of applications.

This variety within unity makes for a rich culture. A national dish, like apple pie, for example, shares basic ingredients that cannot change, yet allows for

**The right to life for every unborn person, once universally accepted as self-evident, has become one of the most divisive issues in our nation.**



an almost infinite number of variations and additional ingredients. So also, a culture celebrates myriad applications inside a unified framework.

### A Shattered Culture

America used to celebrate this variety-inside-unity vision of culture. However, this is not the case today. Our culture has been shattered into a thousand pieces. We no longer have things we love together. We no longer can agree to share anything.

This is because we are taught that the only universal truth is that there are no universal truths—only what we experience at the moment. Truth is whatever is true to you right now, values are whatever you happen to value, and you are whatever you self-identify as.

Our culture no longer serves its purpose of unity. When a culture no longer unifies but scatters, it loses its very core. It becomes empty and soulless.

We have fallen victim to a great agitation inside the soul of modern man, which might be called “frenetic intemperance.”

### The Dangers of Frenetic Intemperance

Frenetic intemperance is a reckless and restless spirit inside our economy and culture that leads us to throw off legitimate restraints and gratify all desires. It creates a society of unrestraint that is frenzied and out of balance. This frenetic intemperance

but above all because moral values have been taken out. America’s moral core has been removed.

### What Happens When There Is no Core

When there is no moral core, everything falls apart. You don’t need big government or rabid liberals to destroy our moral values, institutions and our Christian roots. We help them do it.

When there is no core, we open the door, which allows a hostile culture of bad fashions, pornography and vice to come charging in, undermining faith and economy.

We initiate the process of giving in to our passions whereby we start losing our freedoms, where the economy comes unraveled and the faith is destroyed in the souls of men. All this happens when there is no core, and things become soulless.

### Where We Want to Go

Thus, we face the problem of dealing with a soulless society. We need to bring back the core that is missing.

The first step for a return to order is to know where we want to go.

Too many times, we know where we don’t want to go—we don’t want socialism. We don’t want socialized medicine. We don’t want procured abortion. We don’t want secularist education.

However, it is often unclear where we do want to go. So much so that if we were suddenly in a position to change things, we really would not have a solid platform to offer.

The noted Catholic thinker, Prof. Plinio Corrêa de Oliveira, compared our plight to that of a doctor who fights so much against diseases that he loses a notion of what a healthy body is. He may do some good to the body, but he will never really be a good doctor since he does not know the end he seeks.

Thus, we need to take care that our fight against the evils of our days does not cloud the vision of the Christian goals of the healthy society that we seek.

### Return to a Framework of Orienting Principles

Our goal must be a return to that missing moral core. This core consists of a framework of orienting principles that is called order.

Order is that state where things function according to their purpose and goal. Russell Kirk said it best when he said: “Order is the first need of the soul.” “Without order, one cannot be free,” continues Kirk. “Freedom, justice, law or virtue are all extremely important but order is the first and most basic need.”

When we have a framework of order in place, the influence of vital institutions like family, community and the Church can naturally serve as



Photo: iStock.com/DebraMunroe.com

It is often unclear where we want to go. So much so that if we were suddenly in a position to change things, would we really know where to begin?

is undermining and now dominating our culture. It is setting the tone, and tearing our economy and society apart. It is eroding our Faith.

This is a profoundly spiritual problem. It is not just socialist regulation, big government or the Fed. It is not only general godlessness and immorality. These are all symptoms of this general agitation deep inside the soul of modern man.

However, we are in our present state not only because this agitation has entered into our lives

*“Order is the first need of the soul[...] Without order, one cannot be free. Freedom, justice, law or virtue are all extremely important but order is the first and most basic need.”*

braking mechanisms that diminish the effects of frenetic intemperance and facilitate the practice of virtue.

When there is order, it gives rise to what Kirk referred to as the “permanent things,” which should govern society. This includes those norms of courage, duty, honor, justice and charity that owe their existence and authority, not to markets or politicians—but to God Himself.

### **Why a Return to Order Is Needed**

And so we need a framework of order...but not just any order. All sorts of people propose orders: socialist orders, green orders or green “new deal” orders, and so many others that promise order yet deliver tyranny.

That is why we must return to order. We don’t have to invent order. It already exists. It is nothing new. It is a social order that comes from our human nature itself, valid for all times and all peoples.

It is a social order that is not imposed; it cannot be regulated, stimulated or legislated into existence. It relies upon those natural regulating institutions inside society that always emerge when men resolve to unite in search of the common good.

It is firmly based on the orienting principles of natural law, the Ten Commandments and rooted in the social institutions of family, community and faith. Though it applies to everyone, the Church is its best and most secure guardian.

### **Organic Christian Society**

The best expression of this order is found in what is called an organic Christian society. It is a return to our distant roots. It is where we came from. This organic Christian society historically existed in Christendom. Thus, it involves returning not to a historical past but a return to a core of ordering principles that brought us so many of the institutions that are now fading—the rule of law, representative government, traditional family and subsidiarity.

This society can be termed “organic” because it is modeled after the family and its warm, loving



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**As Catholics, we must be sure that moral integrity is not lost as we work to restore order in a fragmented society.**

relationships. It has nothing of the cold bureaucratic machine that favors the socialist model. Organic society brings with it notions of honor, leadership, authenticity, craftsmanship, profession and calling. It is full of vitality and spontaneity, nuance and meaning, poetry and passion. It is the core that puts the soul back into society.

We should not be afraid to say that we desire a Catholic order and not a secular system. When an organic order is Christian, it multiplies the possibilities of our action because we include God and His grace in partnership.

The Catholic ideal brings with it notions of charity, justice, and dignity that did not exist in other civilizations. It becomes easier to practice virtue—especially the cardinal virtues of prudence, justice, fortitude and temperance. It lays the foundation for true progress, freedom and prosperity, not just for Catholics but everyone.



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**The traditional family is the true foundation of any Christian order and therefore must be preserved at all costs.**

We desperately need a return to this order. We need to go back to our moral core because there is no other place to go. We must see this as an essential battle because the alternative is not just another lifestyle or group of lifestyles. It is the descent into chaos of the worst sort.

### **Find the Means to Return**

Some essential steps must be taken to return to order. The first one is to resist the temptation to leave the fight or isolate oneself—to take the so-called Benedict Option.

Contrary to what is now said, Saint Benedict did not write off the pagan world of his time and withdraw into communities awaiting better days. Historically, he engaged the pagan culture around him, burning their sacred forests and toppling their idols. If there was anyone who did not take the Benedict Option, it was Saint Benedict.

Like Saint Benedict, we should not be afraid to say what must be said. We should not apologize for our Catholic Faith or for the moral law that we ought to defend.

We must remember that a return to order is possible because our ideals are very powerful and attractive. Our Catholic position is, by its nature, constructive. And the secular leftist agenda is by its nature destructive because it undermines morality and authority.

However, our Christian ideals are only powerful to the extent that they are presented correctly and unapologetically. We must act upon them with energy and determination. We must be beacons of order in a world of disorder. We must always be faithful to our very powerful principles. We cannot dilute or adulterate them to cave into the politically correct times.

One final reason why a return to order is possible is that we can count on the help of God and His grace.

### **Counting on God's Help**

We have very powerful ideas, but God is much more than a powerful idea. He is an almighty, powerful God. His grace can touch and change the most hardened sinner. His wrath can overcome the most challenging obstacles. We can, therefore, rely upon God's help for this return to order.

We have only to make the effort to return. We must be convinced that God and Our Blessed Mother desire our grand return home much more than we do. When God finds effort on our part, He is not outdone in His generosity, and will favor our endeavors. ■

*Like Saint Benedict, we should not be afraid to say what must be said. We should not apologize for our Catholic Faith or for the moral law that we ought to defend.*





# Finding the Beauty of the Church and the Route Back Home

BY JOHN HORVAT II

The late nineteenth-century conversion story, *En Route*, by J. K. Huysmans is a book that penetrates deeply into the mind of the reader. It is an autobiographical yet fictional account of the return journey to the Church of a famous French art critic and novelist in decadent Paris.

The book has weathered well the ravages of time since such conversion classics never lose their appeal. However, it is particularly suited to attract those who are route-less and rootless in this postmodern world. Life in Huysmans' dissolute Paris had something of the search for meaning that haunts wandering souls today. Readers can easily insert themselves into the narrative and find their own searches represented.

## The Story of a Great Sinner

Huysmans' fictional character, Durtal, is a great sinner who has taken his vices to extraordinary depths, even to the point of exploring the dark abysses of Satanism. After a licentious life, he finds himself alone, disgusted and confused. There are no spiritual fireworks that illuminate him to his return to the Faith, it just happens. How he became a Catholic, he declares: "I cannot tell, all that I know is that, having been an unbeliever, I suddenly believed."

His route back home is unique and twisted. Huysmans' Durtal engages in a constant internal dialogue with himself as he struggles with the grand drama of his return home to the Church. It was no common journey for Durtal nor is it for readers.

## An Irresistible Magnet

Indeed, Durtal was coaxed, lured and enticed into the Church by an "irresistible magnet that drew him to God," by which "his soul had been shaken to its depths." What moved him was the grand beauty of the Church—her architecture, art, and liturgy. The book is one magnificent canvas upon which the author takes flight, painting incredible descriptions, full of nuance and detail. Huysmans coaxes and entices readers to share in his own attraction and be moved in their "depths" by the brilliance of his vision.

The narrative is blessed with a great richness of thought that both overwhelms and subdues the postmodern mind little used to concentration. The reader struggles with long descriptions that at once cause impatience and wonder. His prose is a mixture of earthly observations and soaring heavenly considerations. The conflicts of postmodern and ancient, shallow and profound, cause a nervous anxiety that finally invites one

to a calm resignation to follow his spiritual odyssey wherever it might lead. If accepted, the reader is left spellbound to absorb the scenes and characters that appear.

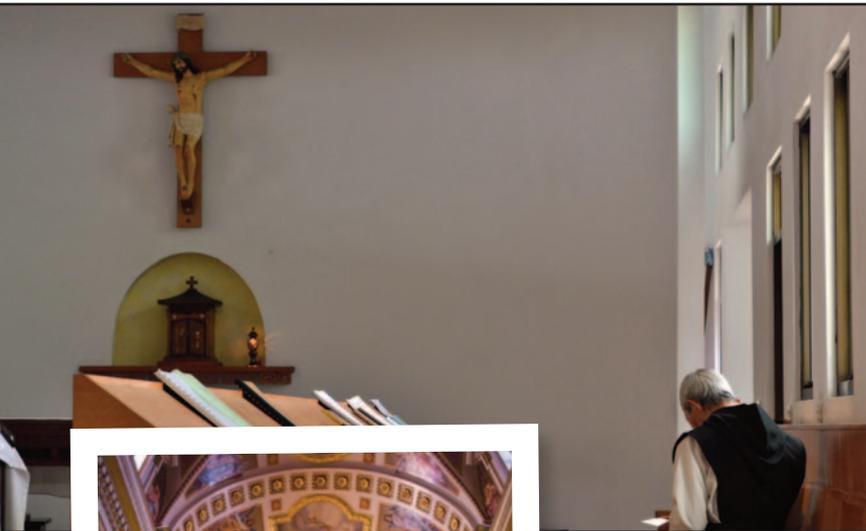
**Retreat in a Trappist Monastery**

The route leads to Durtal’s weeklong retreat in the Trappist monastery of Notre Dame de l’Aire to complete the process of his conversion. In the solitude of the cloister, his soul is exposed to a more austere and terrible beauty, that shakes his soul yet deeper.

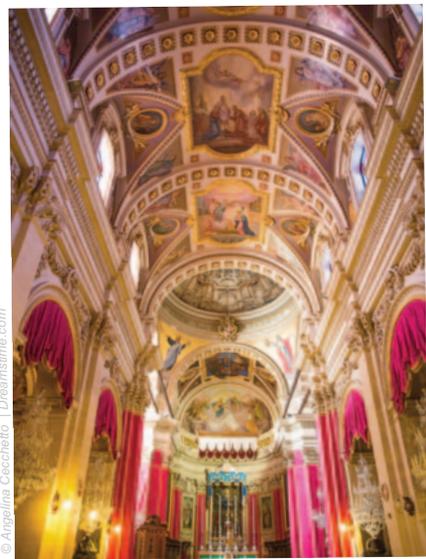
Huysmans presents a violent clash with modernity made ever more spectacular with time. If people of his day found it hard to grasp the attractions of the monastic life, how much more the present noisy generations are confounded by its silent austerity. Today’s superficial souls cannot understand the meaning of the total isolation, long vigils and severe fasts assumed by the monks. Such practices are foreign to a world marked by lavishness and unbridled consumption. Their monastic embrace of suffering and discipline cannot help but shock delicate post-modern sensibilities.

*Top:* Superficial souls cannot understand the meaning of the total isolation and fasting prevalent in the monastery.

*Below:* The authentic beauty found in Catholic churches serves to solidify the certainty that the Catholic Church is one, holy, catholic and apostolic.



© Leo Dapline | Dreamstime.com



© Angelina Cecchetti | Dreamstime.com

Above all, people do not want to understand the gravity of sin and the role of the monks “who turn aside the wrath of heaven, and establish a solidarity in the good which is a counter-weight against the forces of evil.” Hence, modernity has always hated monks since they stand as a living reproach to the world’s excesses.

**A Marvelous Joy Radiating from the Cloister**

This clash produces a shock but also an alluring attraction. In the midst of their suffering, Huysmans describes the supreme joy that radiates from the cloister. Readers of all times are drawn by a mysterious beauty, so ancient and so new, and then prompted to exclaim with Saint Augustine: *Too late have I loved Thee!*

The splendor of the divine worship and the action of grace disarms all objections.

Thus, Huysmans’ description of the Marian hymn, *Salve Regina*, leaves one rapt in wonder. He writes of unaccompanied “voices indifferent to themselves and blending in one only, masculine and deep, it rose with quiet boldness, sprang up with irresistible flight towards Our Lady, then made, as it were, a return upon itself, and its confidence was lessened, it advanced more trembling, but so different, so humble, that it felt itself forgiven, and dared then in passionate appeal to demand the undeserved pleasures of heaven.”

**Contrary to Sentimental Piety**

However, this is not a romantic spiritual journey that distorts reality. Durtal’s odyssey contrasts the reality of a great sinner in all his repugnance and the mercy of God in His unfathomable mercy and Providence. He presents his own miseries and trials without trying to excuse himself. He does not sugarcoat the mediocrity and wickedness of the times.

Huysmans minces no words in criticizing his epoch. His Durtal does not describe a golden age of Church art and music. As an art critic, he violently excoriates the bad music and architecture of decadent Paris. He deplores the sentimental piety of those who fail to see the Church’s sublime beauty and symbolism. One can only imagine what words of scorn he would have upon contemplating modern monstrosities!

Likewise, Durtal’s spiritual retreat at the Trappist monastery is not only a chronicle of special graces and consolations but a cascade of temptations, scruples and trials that are part of this vale of tears.

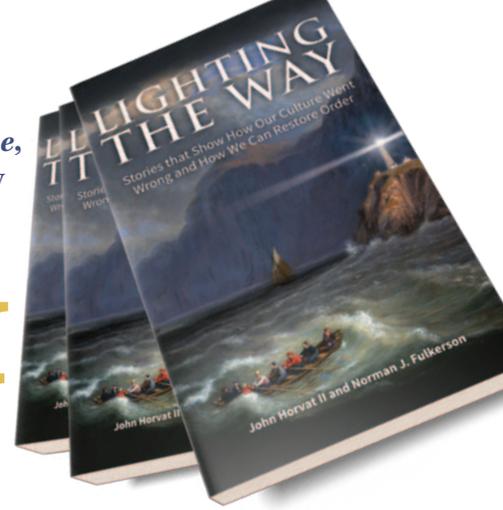
In these times of great trials for the Church, it does good to souls to contemplate the sublime beauty of the Church in all its splendor and hierarchy. Gazing upon Her beauty, it serves to solidify the certainty that the Catholic Church is one, holy, catholic and apostolic. Reading *En Route* is like making a spiritual retreat that helps one find the route back home. It also suggests that America’s solution lies in a Prodigal Son’s return like that of Huysmans. ■

AS SEEN ON *THE IMAGINATIVE CONSERVATIVE*



Since the last *Return to Order* edition of *Crusade Magazine*, the American Society for the Defense of Tradition, Family and Property has published a new book titled:

# LIGHTING THE WAY



In *Lighting the Way*, John Horvat II and Norman J. Fulkerson offer the reader a collection of essays on people, the present crisis and aspects of organic Christian society in America. The inspiring message of the book says this, “Yes, we can recognize and work towards an organic Christian order in America, even here and now in this frantic and unrestrained culture.”

Please enjoy the following excerpts from the book, *Lighting the Way*.

## My Return to Order Dinner

BY JOHN HORVAT II

Organic solutions unite those who participate in them. When they become part of the culture of a locale, they reflect the ingenuity and resourcefulness of a people. They also become authentic expressions of a unique and special culture. They are so contrary to the standardized products of our days.

As the author of the book, *Return to Order*, I am constantly looking for examples of organic solutions for today’s complicated problems. It is one way I can illustrate practically so many of the ideas found in the book. One subject of my search is finding spontaneous expressions of culture that are often destroyed by today’s mass standardization. I search out that missing human element in society that makes things warm and inviting.

During a visit to Miami, I chanced upon one such example when invited to a good Spanish-Cuban restaurant in Miami’s Little Havana section of town. The place was Spanish enough to represent a taste of all Hispanic countries and Cuban enough to have some connection with the local Cuban community. I unexpectedly found the experience to be one of those “Return to Order moments” where you sense something of what a truly organic Christian society was and might still be.

All too often in restaurants, especially chain restaurants, the food does not reflect the people who create it. There are Chinese, Italian, Mexican, or so many other ethnic restaurants that offer their distinctive foods, which are often cooked by and consumed by those outside their communities. While such dining experiences may represent a change of pace to the cosmopolitan diner, there is no real connection between the food and the person. It’s just another tasty and satisfying place to eat without context.

However, this Spanish-Cuban restaurant was different. Not only did the food reflect the people who created it, but also those who ate it. Entering the restaurant, I felt immersed into a Hispanic world where people were enjoying and reveling in their own culture. While not Hispanic myself, I sensed a special connection that resonated and united all and communicated a joy which extended even to me.

What made this dinner special, though, was the overall tone of the place. There was the exuberant conviviality that comes from being Hispanic that permeated the room. Unlike so many places, where each table is as if in a sealed bubble, people connected with one another. One high point in the meal was when three musicians arrived in Spanish garb. One played guitar, another a high-pitched mandolin, and the third a tambourine. They played and sang Spanish, Cuban, Mexican, and Colombian songs, the audience singing along with peppered cries of “Olé!” As the musicians exited the room, the tambourine man collected donations from satisfied patrons.

The establishment was the expression of a culture and not only that of a bottom line. While not perfect, the restaurant represented something of that organic Christian society that is essential for a return to order. There was a notion of that



close interrelationship that should exist between producers, inhabitants, and the locality to the point that producer and consumer become “co-creators” of goods. There were still remnants of that turning inward by which a people use their local resources to make products suited to their tastes and oriented toward the perfection of their society.

Above all, there was that human element that delights the soul and makes an ordinary meal a “Return to Order moment.”

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## Longwood Gardens: A Little Piece of Heaven

BY NORMAN J. FULKERSON

In a country where the majority rules, one man put together a garden that has enchanted people for decades, Pierre Samuel du Pont (1870–1954).

Using his wealth and his leisure, Pierre developed what was to become Longwood Gardens. When Pierre was only nine, he visited a mansion in Philadelphia which had a conservatory. “If one day I ever build a greenhouse,” he said, “it will be open to the public.”

In this innocent dream, he not only yearned for beautiful things, but desired to share them with others. Much later, visiting Florence with his wife, he marveled at the Villa Gamberaia water garden, exclaiming, “Wouldn’t it be nice to have this in the United States?” Eventually, a reproduction of this beautiful Italian water garden, with several enhancements of Pierre’s own design, was added near one of Longwood’s shaded paths, permitting visitors to share his earlier delight.

Following the direction of his dream, Mr. du Pont continued his quest for a garden of ever-greater beauty and quality.

With the establishment of the foundation and the continual influence of members of the du Pont family, his dream continues. The success of Longwood Gardens is proof of its appeal.

Attaining high ideals, the fruit of a healthy tradition, however, has a value too few seem to realize in today’s world. All too many people are caught up in matters that fail to capture the imagination. Tax breaks, Wall Street trends, and health-care are all problems that must be addressed, but they are not the stuff from which dreams are made. What people need are ideals to believe in, to strive for. It is part of our nature, it is what drives us to succeed and go forward, giving that spice and zest which life otherwise lacks.

Ultimately, it is this love for the dream that gives people the energy and enthusiasm to go the extra mile and achieve things so great that those who lack the dream can only sit back and wonder.

This idea is expressed very well in an advertisement showing a man clinging to the side of a cliff, clutching at any little crack in the rock that would allow him to go higher. The caption is simple: “My body was not made for this, but my spirit was.”

It is truly impossible to visit Longwood as a passive observer. Everyone is quickly absorbed by the grandeur of it all. Walking along the finely manicured lawns, seeing the play of lights in the hundreds of fountains, is a dream. An atmosphere of joy and innocence envelops everyone, old and young, men, women, and children, all enjoying the fruits of Pierre’s labors, the fulfillment of his dreams. One little boy put it best when he exclaimed, “Oh, this is just like a little piece of heaven.” This boy realized in his innocence what few adults are ever able to grasp. He saw exactly that which another little boy in Philadelphia was dreaming of many years before him: a heavenly garden made for people’s enjoyment. Finally, there was the comment someone wrote in a survey put out by Longwood: “What would God do if He had money?” This question begs an answer, and it is very simple: God would do exactly that which He inspires His creatures to do when they are faithful to their dreams.

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## The Bank that Trust Built

BY JOHN HORVAT II

Upon traveling to Ireland, I came upon the business section of *The Sunday Times* (7/21/2013). I quite unexpectedly found a refreshing example that revealed a passion for justice and excellence.

It involves a London bank called C. Hoare & Co. It is not your ordinary bank. This is a 345-year-old institution run by a family. The bank’s senior partner is Henry Hoare, one of seven family partners who are all 10th—or 11th—generation descendants of bank founder Richard Hoare.



“Founded in 1672, we remain wholly owned by the Hoare family and continue to be guided and led by the descendants of the bank’s founder,” reads the bank’s website. “We have no allegiance to any other institution. Our aim is to treat others as we would wish to be treated.”

Just this statement alone would be enough to set the bank apart from all others, but there is more. This bank assumes unlimited liability for its actions. If a mistake is made, the bank pays the cost. Needless to say, with such a conservative policy in force, not many mistakes are made. Perhaps that helps explain why the bank has an extensive list of distinguished past clients that includes Samuel Pepys, Lord Byron, and Jane Austen.

Someone might object that such a bank is only a picturesque relic of past times and time-honored tradition. What about the bottom line? Does this bank make money?

It appears its conservative policies in such frenetic and uncertain times pay off. Business is booming. Since the financial crisis of 2008 began, the deposit base of the bank has doubled to £2.3 billion (\$3.55 billion). Deposits are increasing monthly.

Modern marketers might imagine that the bank must use its traditional image to attract these new customers and aid expansion. This is hardly the case. In fact, it seems that the bank does everything possible not to grow and expand. The bank has always maintained only two branches over the centuries and has no interest in going beyond this number. It has never used a marketing plan to attract customers. The bank offers interest rates to savers that are paltry. There is even a service charge of £60 (\$93) a month for those with an average monthly balance of less than £25,000 (\$38,600), yet new customers are banging at the door in droves to open accounts.

The key to success is the very active role of the family in all aspects of the bank’s operation, especially the lending part. Because they must assume full liability for their transactions, the Hoare family is very careful in selecting its family partners. Some 1,000 Hoare descendants could qualify to be partners, but there is a strict vetting process that makes sure only the most capable ascend to the top. The family puts aside funds to invest for future generations. It also donates generously to the family charity.

This stable yet profitable bank engages in wise investment policy quite different from those policies found all over the world of finance. Only half of the bank’s deposits are loaned out while another quarter is safely lodged at the Bank of England. Customers know they can trust the firm not to engage in

*“Our aim is to treat others as we would wish to be treated.”*

—Sir Richard Hoare

transactions that have unnecessary exposure to risk.

Thus, banking, like any other business, can exist without frenetic intemperance. Such banks can even flourish and be very profitable. This London bank shows how the family can be an important instrument to temper business and keep it in balance.

Hoare & Co. proves it does not have to be a dog-eat-dog world. All it takes is a little temperance.

### **From the Conclusion of *Lighting the Way***

We have sought to demonstrate through these stories that the theoretical principles found in the book, *Return to Order*, can be applied to our society. In this way, the book can become more relevant to readers, who then see that these principles are found everywhere.

There are three conclusions that we hope readers will take from this book.

### **They are Everywhere**

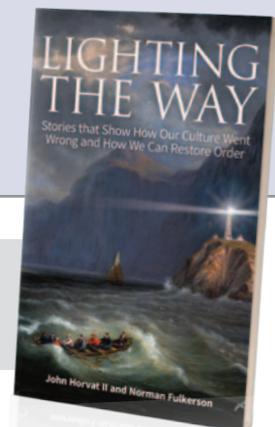
The first conclusion is that *Return to Order* moments can be found everywhere. We do not have to be scholars or specialists to find them. Because of their organic nature, they can happen anywhere we find people. Thus, they take place in airports, supermarket, and shops. We can find them in newspapers and articles that tell these stories and spark a flash of understanding, whereby we see *Return to Order* principles play out in a special way.

### **Not Alone**

A second conclusion is that we are not alone in perceiving these moments that the modern world does not value. These stories should encourage readers to join with others to look for stories and savor them. Often the *Return to Order* moment opens our eyes to the existence of problems that we had not perceived. When we observe them and tell others about them through stories, it makes it easier to fight against these ills.

### **It Can Be Done**

*Return to Order* moments demonstrate that a return to order is possible. It can be done because it is already being done. The prospect of such a return is something that is attractive to Americans. They already have yearnings and desires for an order that they sensed once existed and might yet return. ■



**Order yours today!**

To order your copy of *Lighting the Way*, please call and mention code B87. Item#: B87 . . . **\$14.95**

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# Chivalry— the Catholic Solution to Toxic Masculinity

BY JOHN HORVAT II

“**T**oxic masculinity” is one of those trendy expressions that is intentionally left vague and emotional so that it might wreak havoc on society. Once limited to the women’s studies department, the term has broken out of its cage and now seems to be everywhere. In these #MeToo times, everyone can claim to be a victim of toxic masculinity.

For the most part, toxic masculinity is a description of what modern men have become. It should not be a surprising development. This notion of masculinity is toxic.

The sexual revolution created, cultivated and nurtured a man-monster. A whole culture has been involved in making sure these men misbehave the way many are now doing. The media have celebrated the destruction of the traditional notions of what a man should be. This effort has created a crazy mixed-up creature. Now the Frankenstein’s creators have turned upon him and condemned him, hanging a sign around his neck with the words “toxic masculinity” scribbled in bright pink.

## Creating a Man Monster

Media, entertainment and academia everywhere reinforce a portrait of this man-monster. They have imposed models of what men, especially young men, must be. Many of today’s men have obliged by shedding the constraints of traditional male behavior and embraced a sinful life of promiscuity,

unrestraint and contradiction.

This male model is disconnected from the traditional notions of family. He is sexually active in a hypersexualized world that enthusiastically encourages any consensual relationship without consequences. He is part of a hook-up culture that caters to his most base instincts and abhors chastity.

This male model is also disconnected from responsibility, especially that of family. He is immature, infantile and pleasure-driven. He is self-centered, given to seeking cheap thrills and risks that gratify his mediocre desires. He is the center of his little world—which might often be confined to his parent’s basement.

He is a bundle of unrestraint and instability. He gives in to his whims. The man-monster is shallow in his outlook, brutal in his manners and violent in his habits (and videogame entertainment). He can be vain as he seeks the ideal body image.

Feminist ideologues have complicated this male model by adding contradictions. They insist that alpha males must also express their emotions and feelings. These men-monsters are now told to be a little less monster. They should not be afraid to be afraid.

## A Model That Is a Dismal Failure

Thus, it should be no surprise that the outcome of this contradictory male model would be disastrous. The present male landscape is a mess. Men are committing more violent crimes, populating prisons and abusing substances. Men are depressed and committing suicide. Everyone is now shouting that this model of masculinity is killing men. It’s toxic.

And it could not be otherwise. Men are receiving mixed signals in today’s world. Their testosterone-driven bodies are told to suppress aggressive actions. They are encouraged to be sexually active, yet are now accused of being predators. In short, they need to be a true man and are told they must be a wimp.

The result in this latest re-write of men has been a dismal failure. However, feminists are not satisfied with this male caricature, but now proclaim it is time to write masculinity off altogether as “toxic.”

Political correctness can lead the majority of men to feel like scapegoats for all societal ills.



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## Man Is a Product of Social Constructions

Eliminating toxic masculinity is the new goal. It aims not to make men a little less this or less that. It is to change man by questioning his nature. This involves a refusal to recognize the undeniable difference between men and women observed over the ages.

The new gender police decree that all concepts of man are arbitrary social constructs that must be eliminated. Thus any structures that reinforce traditional male roles or even the monster male they created must be ruthlessly destroyed from infancy to old age. No more toy soldiers. No more violent sports. No more anything hinting of male difference.

The American Psychological Association, for example, just released guidelines to help men and boys deal with “traditional masculinity ideology” that hinders their full development. They must change beyond all male stereotypes and not be what they are.

## The Three Most Destructive Words

“The three most destructive words that every man receives when he’s a boy is when he’s told to ‘be a man,’” says author Joe Ehrmann, an ex-football coach that challenges traditional notions of masculinity.

Thus, the deconstructed male must not be tough or aggressive at all. He must be emotional. Men have always tended to externalize pain and stress while women internalize them. Now there must be safe spaces (that exist) where men can learn to deal with their inner selves.

It is not clear exactly what this new non-man would look like. However, it must be admitted that the detoxed male would look an awful lot like a female.

## A Deconstructed Gender Universe

However, the final goal is not making males effeminate. The deconstructed gender universe desires a postmodern world where nothing is defined. It is a world of self-created androgynous reality. It involves a total, utopian freedom whereby an individual can self-identify to be whatever (the preferred pronoun) wants.

For this to happen, all social constructions and narratives of the past must be destroyed—male and female. They will be replaced with individual constructions of the (preferred pronoun’s) choice or mood. Individuals can be whatever they want, except a traditional male or female that corresponds to reality.

Thus, the elimination of toxic masculinity will prove itself toxic since it will install a dark, hellish world of androgynous fantasy that will tolerate no

opposition. It will be tyrannical and persecute all that is true, good and beautiful.

## The Church Proposed Chivalry

The problem of toxic masculinity is not new. When men are given over to their passions, it will always create toxic situations of savagery and barbarity. What is new is the depths to which postmodernity plunges men deeper into sin. The new solutions not only go against man’s true nature; they annihilate it.

It was the Church that tamed the human passions and proposed models for men that elevated them to unimaginable heights. The Church proposed chivalry giving men an ideal to channel ill-regulated passions. That ideal would capture the imagination of countless men throughout history that persists even today. Moreover, the Church provides the means of grace which makes the practice of these high ideals possible.

For the first time in history, being a man meant admiring and striving for virtues such as mercy, courage, valor, chastity, fairness, protection of the weak and the poor. Being a man meant adopting

*For the first time in history, being a man meant admiring and striving for virtues such as mercy, courage, valor, chastity, fairness, protection of the weak and the poor.*

an attitude of gentleness and graciousness to all women, a practice unknown to the ancient pagan world that often treated them as chattels. It introduced the idea of honor, service and abnegation even to the point of giving one’s life.

Chivalry enriched manliness immensely. It taught men to extend the scope of their manliness and become Catholic gentlemen. The modern cause of manliness would gain much today if it set the bar high by adopting chivalry as a model.

The bar needs to be set high, especially for millennials that crave such challenges. Today’s problem is not toxic masculinity that sets the bar ever lower, but toxic postmodernity where there is no bar at all. ■



Chivalry enriches manliness immensely, as evidenced by Colonel John W. Ripley (pictured here) who truly made his mark on the world stage through his heroism and willingness to sacrifice for those in need of his strength.

# Why Feminism Is Making Women Stress Out



BY EDWIN BENSON

A new study has found that the stress of modern life is especially taking its toll on the physical and emotional health of women. The report titled “Burnout Flashpoint: The Stress Epidemic Confronting American Women in 2020” was conducted for Meredith media company by The Harris Poll. The Harris Poll questioned women from 18 to 70.

## The Effects of Modern Life on Women

Perhaps the most significant finding was that eighty-one percent of the respondents agreed with the statement, “We live in a society that glorifies being busy.”

Much of the stress described by the study had more to do with home life than work. About sixty-three percent of respondents agreed that “After handling all of my family’s needs in the morning, I feel like I’ve worked an entire day before getting to the office.” That number was even higher (seventy-three percent) for “the sandwich generation” that simultaneously must care for both elderly parents and children.

## Looking for Solutions Where They Cannot Be Found

The study indicated that many do not understand the causes of stress or how to reduce it. Web MD, a popular health-oriented website, lists among the top common causes of life stress as moving to a new home, loss of a job, and divorce.

The Meredith study showed how many women have tried using these causes of stress as means to reduce it. For example, fifty-four percent of the women seriously considered moving, and eighteen percent moved. The same fifty-four percent also considered changing jobs, almost half of them having done so. Thirty-two percent have considered divorce as a way to deal with stress. Nearly half of them (fourteen percent) took this drastic step.

## The Roots of Stress: Feminist Myths and Consumerism

Contrary to the false narratives of the feminist movement, women have long contributed to the economic lives of their families. Medieval noblewomen ran castles and estates—often for years at a time—while their husbands were attending to military and political duties in distant places. The wives of artisans assisted their husbands in their crafts, sometimes even taking over the shop after the husband’s death. Farm women routinely provided needed assistance in the fields at harvest time. There was much more unity of family and workplaces.

The radical separation of spouses was the product of the Industrial Revolution. Factories created workplaces that were entirely separate from the home. The greater physical strength of men and the caring nature of women usually meant that the husband went out to work while the wife worked in the home. Men assumed the stressful, dual roles of employee and traditional role as head of the household.

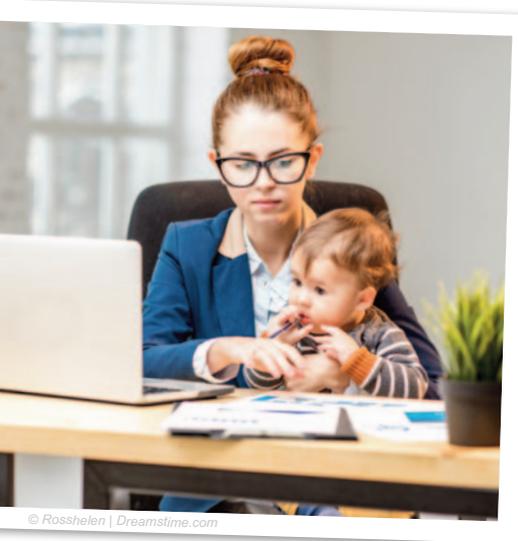
The feminist movement convinced many women that the workplace was superior to that of the home. Germaine Greer and Betty Friedan spun the myth that women without careers were repressed and downtrodden. Consumerism convinced families that they needed huge homes, expensive cars and recreational toys to maintain their social and economic status. Women worked outside as a result.

## The Need to Re-Establish Traditional Balance to Life

The Meredith study is not shocking when considering modern lifestyles. Both men and women are expected to assume roles that are often not proportional to their means or abilities. Ignoring the God-created differences between the sexes does not lead to happiness. It only creates enormous challenges and opportunities for conflict.

Adding job benefits, more possessions or novelties to one’s life will not change “a society that glories in being busy.” Such things are so often the cause of stress. Re-establishing the traditional balance in life found in the delights of family and faith are what what is needed to help women lead more meaningful lives. ■

The feminist movement convinced many women that the workplace was superior to that of the home, leaving a majority of women stressed out at having to juggle the two of them.



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# How Adoration and Retreats Are Transforming Prisoners

BY PLINIO MARIA SOLIMEO

A Catholic web site recently published an article titled “Authorities Dumb-founded at Retreats with Adoration of the Blessed Sacrament in Prison, Causing a Total Change in Prisoners.”\* It is a striking testimony to the transformative power of the Church’s ministry.

The experimental program in Texas encouraged inmates to participate in religious retreats. Many of the participants were “very troublesome” prisoners embroiled in constant conflicts. But the program’s beneficial effects were quickly confirmed by the prison authorities.

Permanent Deacon Tommy Ewing, of the Diocese of Beaumont, Texas, introduced the program. At first, he was reluctant to enter prison ministry. “I was afraid and did not want to go into their cells.” When he overcame those fears, he found that “once you come into contact with these people, you realize that you are an instrument of God’s grace.”

According to Mr. Ewing, everyone is surprised. “You can see just how moved prisoners are.” Many of these moments happen during the adoration of the Blessed Sacrament. “You bring the light of Christ, and these men can feel it. That makes the difference.”

The Sacrament of Confession is central. Prisoners learn how Confession allows a person to unload their guilt to a priest with the power to absolve him. Many prisoners experience a new peace of mind after receiving absolution.

Deacon Ewing observes that “access to Confession and Eucharistic Worship soften even the hardest of hearts. It is a great life-changing experience.”

Michael Rutledge, Chaplaincy Deputy Director at the Texas Department of Criminal Justice credits the retreats for “bringing about a transformation.” After the initial success, Mr. Ewing and a few hundred volunteers facilitated the retreats in both male and female prisons.

When Deacon Ewing first approached officials with his plan in 2012, he was met with skepticism. Eventually, though, the officials

agreed to allow Deacon Ewing to try.

Sixty-six prisoners participated in the first retreat. Three weeks later, Mr. Ewing and the officials met to evaluate the program. The director had received more than sixty letters from the prisoners praising the initiative and detailing the benefits they received.

The prison director then asked when Deacon Ewing could organize another retreat.

When news got out to other state prisons, those officials requested similar retreats. The prison officials note they are particularly effective in exposing problems that worry the prisoners; thus allowing them to deal with and resolve them.

Many inmates wrote the volunteers to thank them and give their impressions. According to Mr. Ewing, the letters generally say that “they found friendship, love and brotherhood, [after] many of them had already lost hope.” In one letter, a prisoner wrote: “God created me, but you made me what I am today, which is what God wanted me to be. In my life, I will follow this way of faith in Christ to the end of my days and continue to fight for God’s love to remain in me.”

The incredible prison program of Deacon Ewing is yet one more proof of the universality of the Church’s message. Instead of looking for new and innovative programs based on liberation theology, progressive social justice and other aberrations, it would be better to use what works and has always worked: the adoration of Christ and the sanctifying action of the Sacraments. ■

\*<https://www.religionenlibertad.com/euu/110193389/Las-autoridades-boquiabiertas-con-los-retiros-con-Adoracion-en-prision-cambio-total-en-los-presos.html>





# Longing for the FATHER'S HOUSE

BY JOHN HORVAT II

**T**he parable of the Prodigal Son is one of the most memorable and moving of all Our Lord Jesus Christ's parables. Its divine themes—grievous sin, terrible suffering, true repentance, and unconditional forgiveness—are like the finger of God touching the very heart of the human condition. No matter how often we see others follow the same path of perdition as the Prodigal Son, our pride fools us into thinking that *our* lives will end differently. No matter how much we are warned, we fall into sin. No matter how much we sin, we repent only when we encounter suffering. And no matter how virtuous we think we are, we are all Prodigal Sons in need of forgiveness from an all-merciful Father.

This longing for the Father's house cannot be made up of vague feelings for a society of love and peace. Just as the Fathers of old longed for the fullest expression of God in a Redeemer, so we long for the fullest expression of the Father's house in society.

This was defined well by Pope Pius XI in the encyclical *Quas Primas* on the social kingship of Christ, in which he said, "When once men recognize, both in private and in public life, that Christ is

King, society will at last receive the great blessings of real liberty, well-ordered discipline, peace, and harmony." This house was also revealed by Our Lady at Fatima when she spoke of her eventual triumph.

We should, therefore, desire the Father's house and nothing less. We must not simply desire to leave the pigsty and live comfortably next door. Some might want to return to their hometown or find a less sinful city. Still others might crave a Benedict Option somewhere nearby. There can be no halfway house on our road home.

Our longings should make us want the Father's house—the whole house, and nothing but the house. As Fatima devotees, we should long for Our Lady's triumph. This is what sustains us and gives us hope.

We are much more blessed than the Prodigal Son. The parable only tells of the action of the father. We can also expect, however, the action of a mother. When we count on Our Lady for aid, the situation changes exponentially. We can be assured that she will take up our cause and make our return much easier. ■