

"DON'T CALL ME HERO": THE CATHOLIC ATTITUDE

by Fr William Slattery

[The Covid-19 fake pandemic has thrown into stark relief the disparity between the traditional Church and the post-Conciliar Church. Vatican II was the day Modernism escaped from the incarceration in which it had been insecurely confined by St Pius



Memorial to the Great Famine - Dublin

X, with the result that today, many, if not most, of even the best of our clergy are tainted to some degree by this toxic heresy.

This is why modern priests can, when the rulers of this world snap their fingers, cancel Masses, deny the faithful Christ's sacraments (even the Last Rites), destroy communities, empty their holy water fonts and muzzle their congregations, and see nothing problematic in so doing. I even learned of one priest threatening to call the police on an old lady for daring to enter the presbytery during the lockdown! And I read of an American priest who actually called the police on a pregnant parishioner for not wearing a muzzle - she was handcuffed, with a small child in tow, while making her thanksgiving after Holy Communion!

Compare this eagerness to welcome, or even invite, the emissaries of Caesar into the sanctuary with, for example, St Thomas Becket, a priest martyred while manly attempting to drag two emissaries of the world from the sanctuary of his cathedral. And compare the timid reaction of most modern priests to this fake pandemic to Father Troy in the following story, who crawled on his hands and knees into a disease infested hovel dragging a coffin behind him.

There is, of course, no comparison - these are two different Churches, and the role played by priests during the Irish famine, perfectly illustrates the divide between the

Church of yesterday and the post-Conciliar Church, and underscores how Modernism has emasculated many of even the best of our clergy.

There have of course been, as always, inspiring exceptions, priests who risked much to continue to offer Mass clandestinely and who placed little or no restrictions on the faithful. They did so fully aware of the danger of betrayal, because Judas will sadly always be part of the mystery of salvation. But God is good, and the net result of this winnowing of the wheat from the chaff has been that some traditional priests have seen their congregations increase by over 100%. - ED]

The most recent well-documented account of the attitudes and actions of priests during an epidemic occurred during the most devastating famine to hit Europe since the fifteenth century: the “Great Famine” in Ireland between 1845–1850. According to Amartya Sen, the Harvard historian of famines, “[in] no other famine in the world [was] the proportion of people killed as large as in the Irish famines of the 1840s.”¹ The cause was a blight that destroyed the potato crop—the staple food for three million of the nation’s 8.5 million people - killing one million persons by starvation and related diseases of fever, diphtheria, cholera, smallpox, dysentery and influenza and forcing another million into exile.

When the famine struck, the Irish parish priests, though few in number and with minimal resources, rose to the occasion, acting according to their identity as spiritual fathers.² Their heroism was repeatedly recognized by their political enemies. As a British government official seeking to alleviate the effects of the famine wrote at the time, “all the Roman Catholic curates . . . are labouring like tigers for us, working day and night . . . [without them] we could not move a stroke.”³ Even a revolutionary movement, the Young Irelanders, although bitter about the Church’s refusal to side with them, stated – somewhat hyperbolically – that the priests had cared for the people of their parishes “with a devotion unsurpassed in the annals of martyrdom”.⁴

¹ Amartya Sen (lecture at New York University, 1995), quoted in Cormac Ó Gráda, *Black ‘47 and Beyond: The Great Irish Famine in History, Economy and Memory* (Princeton, N.J.: Princeton University Press, 1999), p. 3.

² There were only 2,393 priests in parishes in Ireland in 1845: 1,008 pastors and 1,385 assistant pastors (“curates”); see A. Kerr, *A Nation of Beggars? Priests, People and Politics in Famine Ireland, 1846–1852* (Oxford: Oxford University Press, 1995), p. 48. According to estimates based on the first religious census taken in Ireland by the British government in 1834, Catholics in 1841 were nearly 81 percent of the total population while the combined Protestant total made up most of the remaining 19 percent—in round figures, 6,500,000 Catholics out of the total population of 8,175,000; see “First Report of the Commissioners of Public Instruction, Ireland”, *Parliamentary Papers* 33, no. 45 (1835)

³ Lord Monteagle to Bessborough, October 1, 1846, Monteagle Papers, MS 13, 396, National Library of Ireland, quoted in Kerr, *Nation of Beggars*, p. 48. Italics mine. Lord Monteagle had been Chancellor of the Exchequer in the British government from 1835 to 1839.

⁴ *Nation*, July 24, 1847, quoted in Kerr, *Nation of Beggars*, p. 61. Italics mine.

Although they did as much as possible to alleviate the famine itself and its associated epidemic, the Catholics of Ireland wanted above all that their priests act as priests: to give them Holy Communion, hear their confessions, anoint them at their last hour, and remind them of Heaven. As Father Bernard O'Reilly, who accompanied his compatriots to exile in North America on the "coffin-ships" remarked, they wanted "the supreme consolation of an Irish Catholic – the last rites of his Church."⁵

One priest, Father Hugh Quigley of Killaloe, narrated his daily existence at the peak of the famine as follows:

"We rise at four o'clock— when not obliged to attend a night call— and proceed on horseback a distance from four to seven miles to hold stations of [the sacrament of] confession for the convenience of the poor country people who . . . flock in thousands . . . to prepare themselves for the death they look to as inevitable. At these stations we have to remain up to five o'clock p.m. administering both consolation and instruction to the famishing thousands. . . . The confessions are often interrupted by calls to the dying, and generally, on our way home we have to . . . administer the last rites . . . to one or more fever patients. Arrived home, we have scarcely seated ourselves to a little dinner when we are interrupted by groans and sobs of several persons at the door crying out, "I am starving", "if you do not help me I must die", and "I wish I was dead". In truth the priest must either harden his heart against the cry of misery or deprive himself of his usual nourishment to keep victims from falling at his door. After dinner— or perhaps before it is half- over - the priest is again surrounded by several persons, calling on him to come in haste - that their parents, or brothers, or wives, or children are "just departing". The priest is again obliged to mount his jaded pony and endeavour to keep pace with the peasant who trots before him as a guide through glen and ravine and over precipice to his infected hut. This gives but a faint idea of the life of a priest here."⁶

A newspaper account described another priest's schedule: "*On last Sunday and Monday week, the broken-hearted clergyman had to drag his own tottering limbs, with scarce an interval of rest, from one corpse to another. In the three subsequent days, exhausted, overcome, feeble and faint, he had still to continue his attendance on the dying; to pass continually from townland to townland; to look on corpse after corpse, to behold, renewed over and over, all the agonies and horrors.*"⁷

Alongside all of this, priests often ended up performing the gruesome role of ensuring that the corpses were buried in coffins. People dreaded that they or their relations would be buried without a coffin, and it often fell to the priest to procure coffins, to

⁵ Quoted in, Donal A. Kerr, "The Catholic Church and the Great Irish Famine", March 7, 1997 lecture, online at <http://www.vincenter.org/97/kerr.html>

⁶ Kerr, *Nation of Beggars*, p. 42.

⁷ Limerick and Clare Examiner, May 17, 1849. Quoted in the article "Father Thomas Moloney Pleaded for His Starving Flock", Irish Identity, accessed January 20, 2015, <http://www.irishidentity.com/stories/molony> .htm, courtesy of Matthew Lynch and Austin Hobbs, of Clare Champion.

coffin the dead, and to bury, Tobias-like, the victims of the pestilence.⁸ Father Troy of Skibbereen, County Cork narrated such an incident on January 10, 1847:

“I went to the hut...provided with a coffin – had to creep in on my hands through an opening. The lifeless and putrid corpse was reclining against the wall...The poor wife and one of the children endeavoured to get to their knees (they could not stand) to help me to coffin his remains, but I had to beg of my curate to help us.” Father Thomas Quinn in County Clare told how: *“I had, together with my curate, Rev. Mr. Reid, to convey by torchlight two successive nights, the remains of two persons who were abandoned by their own immediate family and friends.”*⁹

The situation of the clergy in many parts of Ireland was similar to that described in this letter: *“The priests are absolutely exhausted having to attend so many sick calls and in many instances are obliged to walk, their horses being unable to carry them through want of sufficient feeding and the priest not getting as much as would purchase oats for his horse.”*¹⁰

Some priests, perhaps many, even gave away most of their few personal belongings:

When the terrible scourge of the famine descended upon his [Father Timothy Kelly’s] parish from 1845 to 1847, his reaction to the prevailing distress was what one would expect of the pastor and the man sprung from the people. He was in every sense the father of his flock. He organized the provision of meals for the numbers who were starving and when every resource failed he sold all he had, even his horse, to buy food for his people.¹¹

It was no surprise, therefore, that as the famine devoured the country many of the clergy became almost as poor as beggars, without decent clothes or even a pair of shoes; indeed, some were almost starving. As a government inspector reported: *“In some instances where priests were confined with fever, I found in their cabins nothing available beyond stirabout [a kind of porridge] . . . There was no tea, no sugar, no provisions whatever; in some of their huts the wind blew, the snow came in, and the rain dripped.”*¹²

⁸ Donal A. Kerr, *A Nation of Beggars?: Priests, People and Politics in Famine Ireland, 1846-52*, Oxford University Press, 1995, p.38.

⁹ *Ibid.*, p.39.

¹⁰ Letter of Bishop Egan of Kerry to Renehan, April 22, 1846, Renehan papers, MCA, quoted in Kerr, *Nation of Beggars*, p. 170.

¹¹ Account of the pastorship of Fr. Timothy Kelly, parish priest of Cooraclare and Kilmihil during the Great Famine, in Peter Ryan, *History of Kilmurry Ibrickane (Old Kilfarboy, County Clare: Old Kilfarboy Society, 2002)*.

¹² Count P. E. de Strzelecki, agent for the British Association’s relief scheme in a letter to Clarendon, August 26, 1848, in *Report and Minutes of Evidence of the Select Committee of the House of Lords on Irish Poor Laws, May 4, 1849, vol. 16, 979–80*, quoted in Kerr, *Nation of Beggars*, p. 171.

Moving constantly amid deadly disease and corpses took its toll among these valiant men. From 1847 to 1852 eight bishops died, some at least from famine fever. The highly documented authoritative work, by Donal Kerr entitled *The Catholic Church and the Famine* (Columba Press, 1996) states, “*Many priests, religious brothers and nuns certainly died as a result of the Famine*”. Another historian stated: ‘In 1847 at least thirty-six priests died of fever, sixteen of them during the month of May.’¹³ Six priests died in Kerry. Of the sixty-four priests in the diocese of Kilmore, seven died in 1846-1847; at least seven in County Cork by June 1847; five died in the diocese of Killaloe in 1847-1848.

A Gaelic song of Famine times refers to a priest crossing the Atlantic from Galway Bay to Baltimore in the winter of 1847 or 1848, accompanying some 200 Irish, young and old: “Bhí sagart beannúí a labhair ó chroí linn gur thug sé saor sinn go Baltimore [A holy priest was there to speak from the heart with us, and he brought us safe to Baltimore].

Of some 100,000 Irish that sailed to Canada in 1847, about one out of five died from disease and malnutrition. The ships bearing the Irish to Canada in 1847 were authentic “coffin ships”: thousands died either on board or upon disembarking at Grosse Île, a quarantine island in the middle of the Saint Lawrence River in Canada, where at least 5,500 died.

When the ships came ashore with their “ghastly yellow looking spectres”, priests were waiting for them with food, medical supplies and the sacraments. A Celtic cross on the island commemorates forty-four priests who attended the immigrants. They paid the price there and elsewhere for their dedication: on Grosse Île twenty priests were infected with famine fever and six died; in Montreal, seventeen Grey nuns and seven priests succumbed; in Toronto, Bishop Michael Power (1804-1847) perished of typhus.¹⁴

These priests did not regard themselves as heroes. This was all done in the line of duty; a matter of fulfilling what they had sworn to God to do when they touched the chalice and prostrated themselves on their day of sacred ordination; a matter of giving their people what was due to their people by sacred right.

They knew the Tradition: this had always been the attitude of priests from the lethal smallpox epidemic that swept through the Roman Empire during the years 165-180. It was the attitude of the thirty-eight-year-old archbishop, Charles Borromeo, when the bubonic plague struck Milan in 1576. He spared no expense and risked every danger in caring for the suffering - and probably paid for it by hastening his own death due to intermittent fever eight years later on November 4, 1584. Mark Twain, describing him

¹³ T.P.O'Neill, 'The Catholic Clergy and the Great Famine in Reportarium Novum, 1956, (1), p. 463.

¹⁴ See the documentary drama, *Death or Canada: the story of the Irish Famine and its impact on Toronto in 1847* wherein the heroism of Bishop Power is portrayed.

as he moved calmly amid the terrified people, was describing the Irish priests during the Famine and all the other priests through the ages:

“He was brave where all others were cowards, full of compassion where pity had been crushed out of all other breasts by the instinct of self-preservation gone mad with terror; cheering all, praying with all, helping all with hand, brain, and purse; at a time when parents forsook their children, the friend deserted the friend, and the brother turned away from the sister while her pleadings were still wailing in his ears.”¹⁵

During two millennia, when plague or famine struck, all priests knew the Catholic attitude – the only possible one—regarding the administration of the sacraments, as confirmed by the Council of Trent with all the nuances and subtleties of theology: the Sacrifice must be present and the sacraments must be given because both are necessary.

An attitude alive and vigorous because the Catholicism of two millennia of Tradition was vibrant.

Tradition, the *“Ring of Fire”!* *“‘Take now this Ring,’ he said; ‘for thy labours and thy cares will be heavy, but in all it will support thee and defend thee from weariness. For this is the Ring of Fire and herewith, maybe, thou shalt rekindle hearts to the valour of old in a world that grows chill.’”¹⁶*

The author of the above article is Fr. William J. Slattery, Ph.D., S.T.L., author of The Logic of Truth (Leonardo da Vinci, 2016) and Heroism and Genius: How Catholic Priests Helped Build – and can help Rebuild – Western Civilization (Ignatius Press, 2017).

CORRECTION OF ERROR IN THE WINTER 2020/2021 FLOCK

There was an error in the Winter 2020/2021 Flock that needs to be addressed. We stated that deaths per million in the UK on 2020 were a mere 15 up on 2019, that was not true. The error arose from using UN figures and not spotting that the figure for 2020 was a projection. Why the UN was using a projection when the UK’s Office of National Statistics had published the actual figures, I have no clue.

The annual death rate for 2020 was around 10,082 per million. That figure was .06% up on 2019 which hardly constitutes a national crisis, and that figure is also lower than 54 of the last 71 years. Put another way, 3 out of 4 of the last 71 years in the UK had a higher death rate than 2020, the year that Brits of all ages, according to the Marxists activists pretending to be journalists who front the mainstream media, were dropping dead like flies from a deadly flu strain.

18 REASONS WHY I WON’T BE ACCEPTING THE EXPERIMENTAL COVID “VACCINE”

By Graham Moorhouse - Developed from a blog written by Christian Elliot

#1: VACCINE MAKERS ARE IMMUNE FROM LIABILITY

¹⁵ Mark Twain, *The Innocents Abroad*, autograph edition (Hartford, Conn., 1869), pp. 231–32.

¹⁶ J. R. R. Tolkien, *The Silmarillion*

The only industry in the world that cannot be sued for injuries or deaths resulting from their products, are vaccine manufacturers. First established in 1986 with the National Childhood Vaccine Injury Act, and reinforced by the PREP Act, vaccine makers cannot be sued, even if they are proved to be negligent. The Covid-vaccine makers are allowed to create a one-size-fits-all product, with no testing on sub-populations (i.e. people with specific health conditions), and yet they are unwilling to accept any responsibility for any adverse events or deaths their products cause. If a company is not willing to stand behind their products as safe, especially one they rushed to market *and* skipped animal trials, I am not willing to take a chance on their product. No liability, no trust, and here's why:

#2: THE CHEQUERED PAST OF THE VACCINE MANUFACTURERS

All four companies who are making these Covid vaccines are/have either:

1. Never brought a vaccine to market before Covid (Moderna and Johnson & Johnson).
2. Are serial felons (Pfizer, and Astra Zeneca).
3. Are both (Johnson & Johnson).

Moderna had been trying to "Modernize our RNA" (thus the company name) for years, but had never successfully brought ANY product to market - how nice for them to get a major cash infusion from the government to keep trying. In fact, all major vaccine makers (save Moderna) have paid out tens of billions of dollars in damages for other products they brought to market when it has been alleged they knew those product could cause injuries and death: Vioxx, Bextra, Celebrex, Thalidomide, and Opioids, to name a few examples.

If drug companies wilfully choose to bring harmful products to market when they *can* be sued, why would we trust them when they bring products to market for which they cannot be sued?

In case it hasn't sunk in, let me reiterate: 3 out of the 4 Covid vaccine makers have been sued for products they brought to market even though they allegedly knew injuries and deaths would result.

- **Johnson & Johnson** has lost major lawsuits in 1995, 1996, 2001, 2010, 2011, 2016, 2019¹⁷. J&J's vaccine also contains tissues from aborted babies - the tissue is harvested from the baby while it is still alive.
- **Pfizer** has the distinction of the biggest criminal payout in history. They have lost so many lawsuits it's hard to count. You can check out their rap sheet here¹⁸. Maybe that's why they are demanding that countries where they don't have liability protection put up collateral to cover vaccine-injury lawsuits¹⁹.

¹⁷ <https://childrenshealthdefense.org/defender/johnson-johnson-why-trust-vaccine/>

¹⁸ <https://www.mp-22.com/vax>

¹⁹ <https://bit.ly/3g3buS0>

- **Astra Zeneca** has similarly lost so many lawsuits it's hard to count. Here's one²⁰. Here's another²¹...you get the point. And in case you missed it, the company had their Covid vaccine suspended in at least 18 countries²² over concerns of blood clots, and they completely botched their meeting with the FDA with numbers from their study that didn't match²³.
- Oh, and apparently **J&J** (whose vaccine *is* approved for "Emergency Use" in the US) and **Astrazenca** (whose vaccine is *not* approved for "Emergency Use" in the US), had a little mix-up in their ingredients²⁴... in 15 million doses. Oops.

Let me reiterate this point: Given the free pass from liability, and the chequered past of these companies, why would we assume that all their vaccines are safe and completely above board? Where else in life would we trust someone with that kind of reputation? To me that makes as much sense as buying a used car merely because the salesman told you it was wonderful, even when you knew the salesman in question had already served time for dishonesty. No, I don't trust them. No liability, no trust. And here's another reason why I don't trust them:

#3: THE UGLY HISTORY OF ATTEMPTS TO MAKE CORONAVIRUS VACCINES

There have been many attempts to make viral vaccines in the past that have all ended in total failure, which is why we did not have a coronavirus vaccine in 2020. In the 1960's, scientists attempted to make an RSV (Respiratory Syncytial Virus) vaccine for infants. In that study²⁵, they skipped animal trials because they weren't compulsory at that time, and they tested them on children instead. The vaccinated infants got much sicker than the unvaccinated infants when exposed to the virus in nature, with 80% of the vaccinated infants requiring hospitalization ... and two of them died²⁶.

After 2000, scientists made many attempts to create coronavirus vaccines. For the past 20 years, all ended in failure because the animals in the clinical trials became very sick and many died, just like the children in their 1960's experiments. You can read a summary of this history/science here²⁷. Or if you want to read the individual studies you can check out these links:

- In 2004 attempted vaccine produced hepatitis in ferrets²⁸

²⁰ <https://bit.ly/3mGjmu0>

²¹ <https://www.reuters.com/article/us-astrazeneca-texas-lawsuits-idUSKBN1KT0Q9>

²² <https://bit.ly/3a1gSRF>

²³ <https://thehighwire.com/videos/astrazeneca-vaccine-falls-from-grace/>

²⁴ <https://bit.ly/3wRwfG6>

²⁵ <https://www.nature.com/articles/s41579-020-00462-y#Sec11>

²⁶ <https://www.nature.com/articles/s41579-020-00462-y#Sec11>

²⁷ <https://www.frontiersin.org/articles/10.3389/fmicb.2018.02991/full>

²⁸ <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC525089/>

- In 2005 mice²⁹ and civets³⁰ we're became sick and *more* susceptible to coronaviruses after being vaccinated
- In 2012 the ferrets³¹ became sick and died. And in this study mice and ferrets developed lung disease³².
- In 2016 this study also produced lung disease in mice³³.

The typical pattern in the studies mentioned above is that the children and the animals produced beautiful antibody responses after being vaccinated. The manufacturers thought they had hit the jackpot. The problem came when the children and animals were exposed to the wild version of the virus. When that happened, an unexplained phenomenon called Antibody Dependent Enhancement (ADE) also known as Vaccine Enhanced Disease (VED) occurred where the immune system produced a "cytokine storm" (i.e. overwhelmingly attacked the body), and the animals and children died³⁴.

Here's the concern: The vaccine makers have no data to suggest their rushed vaccines have overcome that problem. In other words, never before has any attempt to make a coronavirus vaccine been successful, nor has the gene-therapy technology that is mRNA "vaccines" been safely brought to market, but hey, since they had billions of dollars in government funding, I'm sure they figured that out ... except no one knows for sure if they have.

#4: THE "DATA GAPS" SUBMITTED TO THE FDA BY THE VACCINE MAKERS

When vaccine makers submitted their papers to the FDA for the Emergency Use Authorization (Note: An EUA is *not* the same as a full FDA approval), among the many "Data Gaps" they reported was that they have nothing in their trials to show they had overcome that pesky problem of Vaccine Enhanced Disease. They simply don't know - i.e. they have no idea if the vaccines they've made will also produce the same cytokine storm (and deaths) as their previous attempts had done.

If that's not alarming enough, here are other gaps in the data--i.e. *there is no data to suggest safety or efficacy regarding:*

- **Anyone younger than age 18 or older than age 55**
- **Pregnant or lactating mothers**
- **Auto-immune conditions**
- **Immunocompromised individuals**
- **No data on *transmission* of Covid**
- **No data on preventing *mortality* from Covid**

²⁹ <https://www.nature.com/news/2005/050110/full/050110-3.html#ref-CR1>

³⁰ <https://www.pnas.org/content/102/3/797>

³¹ <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3335060/>

³² <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3335060/>

³³ <https://bit.ly/3dW3fVg>

³⁴ <https://bit.ly/3dUFBZj>

- **No data on duration of protection from Covid**

Hard to believe right? In case you think I'm making this up, or want to see the actual documents sent to the FDA by Pfizer and Moderna for their Emergency Use Authorization, you can check out this³⁵, or this³⁶ respectively. The data gaps can be found starting with page 46 and 48 in that order.

Now let's turn our eyes to the raw data the vaccine makers used to submit for emergency use authorization:

#5: NO ACCESS TO THE RAW DATA FROM THE TRIALS

Would you like to see the raw data that produced the "90% and 95% effective" claims touted in the news? Me too. But they won't let us see that data. As pointed out in the BMJ³⁷, something about the Pfizer and Moderna efficacy claims smells really fishy. There were "3,410 total cases of suspected, but unconfirmed Covid-19 in the overall study population, 1,594 occurred in the vaccine group and 1,816 in the placebo group." Wait...what? Did they fail to do science in their scientific study by not verifying a major variable? Could they not test those "suspected but unconfirmed" cases to find out if they had Covid? Apparently not. Why not test all 3,410 participants for the sake of accuracy? Can we only guess they didn't test because it would mess up their "90-95% effective" claims?

Where's the FDA? Would it not be prudent for the FDA, to expect (demand) that the vaccine makers test people who have "Covid-like symptoms," and release their raw data so outside, third-parties could examine how the manufacturers justified the numbers? I mean it's only every citizen of the world we're trying to get to take these experimental products. Why did the FDA not require that? Isn't that the entire purpose of the FDA anyway? Good question. Foxes guarding the hen house? Seems like it.

No liability, no trust:

#6: NO LONG-TERM SAFETY TESTING

Obviously, with products that have only been on the market a few months, we have no long-term safety data. In other words, we have no idea what this product will do in the body months or years from now - for ANY population. Given all the risks above (risks that ALL pharmaceutical products have), would it not be prudent to wait to see if the worst-case scenarios have indeed been avoided? Would it not make sense to want to fill those pesky "data gaps" before we try to give this to every man, woman, and child on the planet?

Well ... that would make sense, but to have that data, they need to test it on people, which leads me to my next point:

#7: NO INFORMED CONSENT

³⁵ <https://www.fda.gov/media/144245/download>

³⁶ <https://www.fda.gov/media/144434/download>

³⁷ <https://bit.ly/3dWtTNF>

What most who receive the vaccine don't know is that because these products are still in clinical trials, anyone who gets the shot is now part of the clinical trial. They are part of the experiment. Those (like me) who do not take it, are part of the control group. Time will tell how this experiment works out. But, you may be asking, if the vaccines are causing harm, wouldn't we be seeing that all over the news? Surely the FDA would step in and pause the distribution? Well, if the adverse events reporting system was working, maybe things would be different.

#8: UNDER-REPORTING OF ADVERSE REACTIONS AND DEATH

According to a study done by Harvard University³⁸ (commissioned of the US government), less than 1% of all adverse reactions to vaccines are actually submitted to the National Vaccine Adverse Events Reports System (VAERS) - read page 6 at the link above.

While the problems with VAERS have not been fixed (as you can read about in this letter to the CDC)³⁹, at the time of this writing VAERS reports⁴⁰ over 2,200 deaths from the current Covid vaccines, as well as close to 60,000 adverse reactions.

"VAERS data released today showed 50,861 reports of adverse events following COVID vaccines, including 2,249 deaths and 7,726 serious injuries between Dec. 14, 2020 and March 26, 2021." And those numbers don't include 578 cases of Bell's Palsy⁴¹.

If those numbers are still only 1% of the total adverse reactions (or .8 to 2% of what this study⁴² published recently in the JAMA found), you can do the math, but that equates to somewhere around 110,000 to 220,000 deaths from the vaccines to date, and a outrageous number of adverse reactions. Bet you didn't learn that from the mainstream media.

That death number would currently still be lower than the 424,000 deaths from medical errors that happen every year (which you probably also don't hear about), but we are not even six months into the rollout of these vaccines yet.

If you want a deeper dive into the problems with the VAERS reporting system, you can check this out⁴³, or check this out⁴⁴.

But then there's my next point, which could be argued makes these Covid vaccines seem pointless:

#9: THE VACCINES DO NOT STOP TRANSMISSION OR INFECTION

³⁸ <https://bit.ly/2QjtFba>

³⁹ <https://bit.ly/3teRrng>

⁴⁰ <https://bit.ly/2RltEEc>

⁴¹ <https://bit.ly/3246owK>

⁴² <https://bit.ly/3a83XxD>

⁴³ <https://bit.ly/3a5kySI>

⁴⁴ <https://bit.ly/2OJIC68>

Wait, what? Aren't these vaccines supposed to be what we've been waiting for to "go back to normal"? Nope. Why do you think we're getting all these conflicting messages about needing to practise social distancing and wear masks AFTER we get a vaccine? The reason is because these vaccines were never designed to stop transmission OR infection. If you don't believe me, I refer you again to the papers submitted to the FDA I linked to above. The primary endpoint (what the vaccines are meant to accomplish) is to *lower your symptoms*.

Sounds like just about every other drug on the market right? That's it ... lowering your symptoms is the big payoff we've been waiting for. Does that seem completely pointless to anyone but me?

1. It can't stop us from *spreading* the virus.
2. It can't stop the virus from *infecting* us once we have it.
3. So, to get the vaccine is to accept all the risks of these experimental products and the best it might do is lower symptoms?

Heck, there are plenty of other things I can do to lower my symptoms that don't involve taking what appears to be a really risky product.

Now for the next logical question: If we're worried about asymptomatic spreaders, would the vaccine not make it *more* likely that we are creating asymptomatic spread? If it indeed reduces symptoms, anyone who gets it might not even know they are sick and thus they are more likely to spread the virus, right?

For what it's worth, I've heard many people say the side effects of the vaccine (especially the second dose) are worse than catching Covid. I can't make sense of that either. Take the risk. Get no protection. Suffer through the vaccine side-effects. Keep wearing your mask and social distancing ... and continue to be able to spread the virus.

What? But it gets worse.

#10: PEOPLE ARE CATCHING COVID AFTER BEING FULLY VACCINATED

Talk about a bummer. You get vaccinated and you *still* catch Covid.

- It's happening in Washington State⁴⁵
- It's happening in New York⁴⁶
- It's happening in Michigan⁴⁷
- It's happening in Hawaii⁴⁸
- It's happening in several other states too⁴⁹.

⁴⁵ <https://bit.ly/3mGBmEC>

⁴⁶ <https://bit.ly/329KojS>

⁴⁷ <https://bit.ly/3d9MNBn>

⁴⁸ <https://bit.ly/3uIrE7t>

⁴⁹ <https://bit.ly/3tdl9cy>

- It also happened to 80% of 35 nuns who got the vaccine in Kentucky⁵⁰ - two of them died by the way.

In reality, this phenomenon is almost certainly happening everywhere, but these are the ones that had made the news at the time of writing. Given the reasons above (and what's below), maybe this doesn't surprise you, but bummer if you thought the vaccine was a shield to keep you safe. It's not. **That was never the point.**

If 66% of healthcare workers in L.A.⁵¹ are going to delay or skip the vaccine ... maybe they aren't wowed by the rushed science either. Maybe they are also watching the shady way deaths and cases are being reported.

#11: THE OVERALL DEATH RATE FROM COVID

The CDC, WHO and the other entities involved quietly combined all influenzas, colds and bacterial pneumonias into the same category⁵², thus rebranding influenza, bacterial pneumonia and seasonal colds as “pandemic Covid”. All influenza deaths since April 2020 have been fraudulently re-branded “Covid” – globally! The WHO estimated that in the 2019/2020 flu season there were approximately 38,000,000 cases, yet in the 2020/2021 season there have been 1,822! Does anyone seriously believe that is creditable? This is why influenza was statistically eradicated from the surface of the Earth in April 2020.

According to the CDC's own numbers, Covid has a 99.74% survival rate. Why would I take a risk on a product that doesn't stop infection or transmission to help me overcome a cold that has a 0.26% chance of killing me? Actually, in younger people it has about a 0.1% chance of killing (and 0.01% chance of killing our kids), but let's not split hairs here. With a bar (death rate) that low, we will be in lockdown for forever.

Covid-19 is merely severe deep chest infection for the frail elderly and people with co-morbidities (with obesity being number one). Thus it is exactly like every other flu and chest cold since time immemorial. And the survival rate for Covid-19 is exactly the same as most other seasonal flu.

But wait, what about the 500,000 plus deaths? That's alarming, right? I'm glad you asked:

#12: THE ARTIFICIALLY BLOATED COVID DEATH NUMBERS

Something smells really fishy about this one. Never before in the history of death certificates have government changed how deaths are reported. Why now are we reporting everyone who dies *with* Covid in their body, as having died *of* Covid, rather than the co-morbidities that actually killed them?

Until Covid, all coronaviruses (common colds) were never listed as the *primary* cause of death when someone died of heart disease, cancer, diabetes, auto-immune condi-

⁵⁰ <https://bit.ly/3wPJ6bZ>

⁵¹ <https://wapo.st/3dbwuUJ>

⁵² <https://bit.ly/3dC4dXR>

tions, or any other major co-morbidity. The *disease* was listed as the cause of death, and a confounding factor like flu or pneumonia was listed on a separate line.

To bloat the number even more, both the WHO and the C.D.C. changed their guidelines such that those who are merely suspected⁵³ (but not confirmed) of having died of Covid, are also included in the death numbers.

Seriously? If we are going to do that then should we not go back and change the numbers of all past cold and flu seasons so we can compare apples to apples when it comes to death rates?

According to the CDCs own numbers⁵⁴, (scroll down to the section “Co-morbidities and other conditions”) only 6% of the deaths being attributed to Covid are instances where Covid seems to be the only issue. In other words, reduce the death numbers you see on the news by 94% and you have what is likely the real numbers of deaths from Covid.

Even if the former CDC director⁵⁵ is correct and Covid-19 was a lab-enhanced virus (see Reason #14 below), a .26% death rate is still in line with the viral death rate that circles the planet ever year.

Then there's this Fauci guy. I'd really love to trust him, but besides the fact that he hasn't treated one Covid patient ... you should probably know:

#13: FAUCI AND SIX OTHERS AT NIAID OWN PATENTS IN THE MODERNA VACCINE

Thanks to the Bayh-Dole Act, government workers are allowed to file patents on any research they do using tax payer funding. Tony Fauci owns over 1,000 patents (see this video for more details⁵⁶), including patents being used on the Moderna vaccine ... *which he approved government funding for.*

In fact, the NIH (which NIAID is part of) claims joint ownership⁵⁷ of Moderna's vaccine. Does anyone else see this as a MAJOR conflict of interest, or criminal even? I say criminal because there's also this pesky problem that makes me even more distrustful of Fauci, NIAD, and the NIH in general:

#14: FAUCI IS ON THE HOT SEAT FOR ILLEGAL GAIN-OF-FUNCTION RESEARCH

What is “Gain-of-Function” research? - it's where scientists attempt to make viruses *gain* functions - i.e. make them more transmissible and/or deadlier. Sounds at least a touch unethical, right? How could that possibly be helpful? The US government agreed, and banned the practice.

⁵³ <https://bit.ly/3mFb3yw>

⁵⁴ <https://bit.ly/3uJbWZF>

⁵⁵ <https://bit.ly/3teNK0Z>

⁵⁶ <https://bit.ly/3tehdIi>

⁵⁷ <https://bit.ly/2OFoz8K>

So what did the Fauci-led NIAID do? They pivoted and outsourced the gain-of-function research⁵⁸ (in coronaviruses no less) to China - to the tune of a \$600K. You can see more details, including the important timeline of these events in this fantastically well-researched documentary⁵⁹.

Mr. Fauci, you have some explaining to do ... and I hope the cameras are rolling when you have to defend your actions.

For now, let's turn our attention back to the virus:

#15: THE VIRUS CONTINUES TO MUTATE

Not only does the virus (like all viruses) continue to mutate, but according to world-renowned vaccine developer Geert Vanden Bossche (who you'll meet below if you don't know him) it can mutate in *10 hours*. How in the world are we going to keep creating vaccines to keep up with that level of mutation? We're not.

Might that also explain why fully vaccinated people are continuing to catch Covid? Why, given that natural immunity has never ultimately failed humanity, do we suddenly not trust it? Why, if I ask questions like the above, or post links like what you find above, will my thoughts be deleted from all major social media platforms?

That brings me to the next troubling problem I have with these vaccines:

#16: CENSORSHIP ... AND THE COMPLETE ABSENCE OF SCIENTIFIC DEBATE

I can't help but get snarky here, so humour me. How did you enjoy all those nationally and globally-televised, robust debates put on by public health officials, and broadcast simultaneously on every major news station? Wasn't it great hearing from the best minds in medicine, virology, epidemiology, economics, and vaccinology from all over the world as they *vigorously and respectfully* debated things like:

- Lockdowns
- Mask wearing
- Social-distancing
- Vaccine efficacy and safety trials
- How to screen for susceptibility to vaccine injury
- Therapeutics, (i.e. non-vaccine treatment options)

Wasn't it great seeing public health officials (who never treated anyone with Covid) have their "science" questioned. Wasn't it great seeing the FDA panel publicly grill the vaccine makers in prime time as they stood in the hot-seat of tough questions about products for which they have no liability? Oh, wait ... you didn't see those debates? **No, you didn't ... because they never happened.** What happened instead was heavy-handed censorship of all but one narrative. Ironically, Mark Zuckerberg can question

⁵⁸ <https://dailysign.al/2OI70oL>

⁵⁹ <https://www.bitchute.com/video/4u7rt61YeGox/>

vaccine safety⁶⁰, but you or I can't? Hypocrite? Are you aware that Bill Gates actually met in October 2019 with the leaders of social media companies and others to discuss how they were going to suppress any opposition to a vaccine roll-out, i.e. months before Covid was released on the world? With so much at stake, why are we fed only *one* narrative ... shouldn't many perspectives be heard and professionally debated?

What has happened to the scientific method of always challenging our assumptions? What happened to lively debate? Why did anyone who disagrees with the WHO, or the CDC get censored so heavily? Is the science of public health a religion now, or is science supposed to be about debate? If someone says "the science is settled" that's how you know you're dealing with someone who has a closed mind. By definition science (especially biological science) is *never* settled. If it was, it would be dogma, not science.

OK, before I get too worked up, let me say this: **I WANT TO BE A GOOD CITIZEN.** I really do. If lockdowns work, I want to do my part and stay home. If masks work, I want to wear them. If social distancing is effective, I want to comply. But, if there is evidence they don't, I want to hear that evidence too. If highly-credentialed scientists have different opinions, *I want to know what they think.* I want a chance to hear their arguments and make up my own mind. I don't think I'm the smartest person in the world, but I think I can think. Maybe I'm weird, but if someone is censored, then I REALLY want to hear what they think. Don't you? Isn't censorship the technique of dictators, tyrants, and greedy, power-hungry people? Is it not a sign that those who are doing the censoring know it's the only way they can win?

Wouldn't you like to know the answers to simple question like: if there is a deadly virus stalking the UK, from which people of all ages are dying like flies, why is it that the death rate for 2020 in the UK was lower than 3 out of 4 of the past 70 years? And if lockdowns, masks and social distancing work, why is it that those countries, states and provinces that haven't locked down have fared no worse than those that have, and in some cases have fared a lot better? Surely, these are not unreasonable questions to be asking.

What if men who spent their entire life developing vaccines were willing to put their reputations on the line and call on all global leaders to immediately stop the Covid vaccines because of problems with the science? What if they pleaded for an open-scientific debate on a global stage? Would you want to hear what they had to say? Would you want to hear the debate they were asking for? I'm sure as hell I would.

#17: SOME OF THE WORLD'S LEADING VACCINOLOGISTS ARE SOUNDING THE ALARM

Here is what may be the main reason this Covid vaccine doesn't make sense to me. When someone who is very pro-vaccine, who has spent his entire professional career overseeing the development of vaccines, is shouting from the mountaintops, "STOP! -

⁶⁰ <https://bit.ly/2OFqeeu>

we have a major problem,” I believe the man should be at least heard. In case you missed it, here is Geert Vanden Bossche⁶¹, explaining:

1. Why the Covid vaccine may be putting so much pressure on the virus that we are accelerating its ability to mutate and become more deadly.
2. Why the Covid vaccines may be creating vaccine-resistant viruses (similar to anti-biotic resistant bacteria).
3. Why, because of previous problems with Antibody Dependent Enhancement, we may be looking at a mass casualty event in the next few months or years.

If you want to see/read a second, and longer, interview with Vanden Bossche, where he was asked some tough questions, you can check this out also⁶². If half of what he says comes true, these vaccines could be the worst invention of all time. If you don't like his science, take it up with him. I'm just the messenger.

That said, not everyone is comfortable with Vanden Bossche's testimony, because he sees the problem with the vaccines in terms of we just don't have the "right one" yet, but seemingly remains keen for Big Pharma to develop a vaccine for a disease which does not require one, for all the reasons that we have laid out above.

However, there are many others: Dr Mike Yeadon for example, former CSO and VP, Allergy and Respiratory Research Head with Pfizer Global R&D and co-Founder of Ziarco Pharma Ltd, now turned whistleblower, has also spoken out about his grave concerns with this experimental "vaccine"⁶³.

#18: NO TREATMENT PROTOCOLS EXPLORED EXCEPT BY A FEW BRAVE DOCTORS

Don't you find it odd, sinister even, that if one tests positive for Covid-19, no treatment is routinely offered you until you collapse and are hospitalised, when it is often too late?

There are a number of eminent and well qualified physicians also questioning this. Dr. Peter McCullough, MD is an internist and cardiologist, along with being a professor of medicine at Texas A&M University Health Sciences Centre. He is distinguished as the most published person in history in his field and an editor of two major medical journals.

McCullough when testifying before the Texas Senate, explained that from the beginning of the pandemic, he refused to let his patients *"languish at home with no treatment and then be hospitalized when it was too late,"* which was the typical treatment protocol.

Dr McCullough goes so far as to claim that had we concentrated on early treatment protocols, using cheap and safe drugs, instead of putting all our eggs into the one bas-

⁶¹ <https://bit.ly/328rVo8>

⁶² <https://bit.ly/3a4Ppig>

⁶³ <https://rumble.com/vf8fz5-dr-mike-yeadon.html>

ket of finding a vaccine, we could have saved 85% of the lives allegedly lost to Covid. You read that right, 85%!

Watch Dr Peter McCullough testifying before the Texas Senate here:⁶⁴

#19: IT'S ENTIRELY POSSIBLE THAT I HAVE ALREADY HAD COVID, AND SO HAVE YOU

No: 19? Hold on, didn't you say 18 reasons? Yep, but I always aim to over deliver.

The average age of a Covid victim is 82, which is older than the average life expectancy of 27 European countries, including Germany! Furthermore, the average number of co-morbidities is 2½. Most people are not in that sub-set which is known to be at greater risk from the virus. Most people have either no symptoms at all (which means they are not ill ... period) or merely relatively minor symptoms. Which means, those of us who have had it are among the vast majority who survive. If so, we now have beautiful, natural, life-long immunity⁶⁵, not something that, if I get the "vaccine", may wear off in a few months. This means that in my body and your body, and my household and your household, Covid is a dead duck.

In fact, if we have had it, there is evidence the Covid vaccine will actually be even more dangerous for us⁶⁶. That is not a risk I'm willing to take, nor should you be.

Note: PEEP plan to publish the above article as a small booklet. If you would like copies to hand out, just contact us. They will be free.

WHERE HAVE OUR VOCATIONS GONE?

By Fr Christopher Basden

[The only area where I may differ somewhat from Fr Basden is I do not regret Novus Ordo seminaries closing. The sooner they all close the better as far as I'm concerned. I do not believe the Church will rise from its sickbed until the entire Novus Ordo cancer is cut out. *The Novus Ordo is the anti-liturgy of a different religion, a religion whose purpose is ritualising the rejection of revealed religion. - Ed*]

The recent projected closure of St. John's Seminary, Womersley is heart breaking for so many of us priests in the south of England. Womersley is our Alma Mater. Seminaries are our future. This news has come in the wake of the projected demise of Downside Abbey where my uncle was Ordained. The Monasteries are our hidden strength! How much more decline must we face? As the Emeritus Bishop of Portsmouth once quipped, 'At this rate we will be extinct by 2030!'

In my own lifetime I have lived through the closure of every minor Seminary in these Isles. In Scotland there are no Seminaries left and in Ireland only one (Their Roman Colleges continue). For the English we have seen the closure of Lisbon, Upholland,

⁶⁴ <https://bit.ly/32beXFW>

⁶⁵ <https://pubmed.ncbi.nlm.nih.gov/33408181/>

⁶⁶ <https://bit.ly/3wKyawt>

Ushaw and now Wonerish. What tragic seeds of destruction we have endured which has killed off the fruitfulness of a Church we have known and loved!

Of course, I realise as Bullivant testifies in ‘Mass Exodus’ that there are many external factors including the huge demographic, cultural and sexual revolutions we have undergone. However, it is undeniable that there has also been a revolution within the Church (catechetical, liturgical, and theological) this has facilitated a doctrinal relativism which has considerably weakened the Church’s confidence. Moral relativism also has entered in and has infiltrated to the highest echelons of the Clergy thus disgracing us before the whole world.

Although I am sad and pessimistic about today’s ecclesial scene I am not without hope. I rejoice in the ‘Green Shoots.’ The purpose of this article is to demonstrate how many British young men and women look beyond these shores for vocation, not unlike in penal days. Below is a list of some of the main Seminaries and religious congregations which have in 2020 British men and women within.

Name	Ordained	Professed ‘Nuns’	Seminarians/Juniors
Priestly Fraternity of St. Peter	12	0	6
Institute of Christ the King Sovereign Priest	2	3	8 in Seminary + 5 in prep
Institute of The Good Shepherd	0	0	2
Society of St. Pius X	11	10 & 1 Brother	3
Franciscans of The Immaculate & Marians	2	2 Nuns & 2 Brothers	0
Institute of The Incarnate Word	2	3	2
Franciscans of The Renewal	3	2 Nuns & 3 Brothers	0
Community of St. John	5	1	0
Abbey of Le Barroux	1	0	0
Abbey of Heligenkreuz	1		
Abbey of Gower Missouri	0	2	0
Community of St. Martin	1		
‘Dominican’ Friars of Cheméré	1		
Sisters of Life, New York City	0	0	1
Carmels Abroad	0	2?	?
Society of Our Lady of The Trinity	2	2 & 1 Brother	0
EWTN	0	1	0

There are over 100 British men and women chronicled above. I know for a fact that there were many more who for a variety of reasons did not persevere and returned to this country. What therefore can be the attraction? Why have this many young British men and women sacrificed not only family but homeland, culture and even language often for ever? After a good amount of investigation, I have perceived several factors:

1. The identifying character of the Cassock/Religious Habit. This ancient tradition goes back centuries and is evident in all the Churches of The East as well. “The Habit does not make the Monk” however, it certainly identifies and helps the Monk! How can one deny this dimension which helps to unite Brownies and Cubs all the way up to those of the police etc. and armed forces who parade each November before the Cenotaph?
2. A challenge involving a certain amount of rigour without being inhumane.
3. A conviction that salvation is not assured. The missionary endeavour of The Church has been compromised by the newer current of universalism and pseudo ecumenism. This has damaged the incentive to evangelise and live the radicalism of The Gospel.
4. An unashamed eagerness to witness to the power of Chastity in this sullied and destructive era. An eschewing of ‘gender fluidity’, effeminacy or the ‘camp culture’ acknowledging the complementarity of male and female as created by God.
5. The Perennial Philosophy. In the recent Code of Canon Law 252 it states: ‘Students are to learn to penetrate more intimately the Mysteries of Salvation especially with St. Thomas as a teacher.’ and in Canon 251: ‘Philosophical Instruction must be grounded in the perennial valid philosophical heritage.’
6. An unashamed conviction in the belief of the supernatural. As St. Paul says. “If our hope in Christ is for this life only we are the most miserable of men.”
7. The Traditional Liturgy. I know this is something my aging contemporaries cannot bear to hear but the Immemorial Mass of The Roman Rite which goes back to St. Gregory The Great has an explicit doctrinal and Eucharistic clarity and content. Furthermore, it is characterised by a profound abasement of the human before the majesty of God accompanied by a beauty and other worldly silence. The Institutes which utilise the so called ‘Extraordinary Form’ are highlighted (almost 80% of the people charted). The sublime vehicle of Gregorian Chant (which Vatican II said should have pride of place) is unsurpassed by any other artistic expression in the history of Christianity. The traditional liturgy does not straitjacket participation to mere intelligibility but allows for a more inclusive liberty to connect in different individual ways. For centuries, this Mass captivated and inspired millions inside and outside The Church and it still does.

For me, the simple fact is not only does tradition appeal – it works! Who on earth likes tea, coffee, wine or beer which is diluted? You will not run your car on watered down petrol! Similarly, if our Catholic Heritage is diluted the whole impetus to live it is weakened. The recently canonised John Henry Cardinal Newman campaigned throughout his life against ‘That one great mischief – liberalism in religion’.

While at St. Bede’s Clapham Park in London (1994 – 2018) I was amazed at how many young people attended our Traditional Rite as a springboard for discerning vocation. Many of course tried and did not persevere but in the Tradition, they found the certainty, the beauty, and the incentive to at least ‘have a go’. We had youth who visited

Papa Stronsay in Scotland, Silverstream near Dublin, and Norcia in Italy to name three Traditional Monasteries which in a very short time have developed viable communities.

Business as usual? It just cannot be; how can we bear to see Mother Church so stripped and vanquished of her beauty and power? Exhausted Bishops spend a lot of energy trying to fill empty parishes and convents with priests and religious from other continents and cultures which have enriched our Catholicity. However, hopefully they are now beginning to see that young British men and women are still also called to Ordination and Profession and would like to help this Country to realise the Resurrection!

BRITAIN NEEDS NOT ONE TRUMP BUT A 1,000 TRUMPS

Despite Brexit, Britain is an Occupied Country

By Daniel Miller, Colonists of the Conservative Woman (Our Title)

In the aftermath of the surprise victory of the Vote Leave campaign in the 2016 referendum on whether Britain should remain a member of the European Union, the question immediately turned to what the result would effectively mean: whether a soft Brexit or a hard Brexit, a ‘Brino’ or Prime Minister Theresa May’s phenomenal ‘Brexit Means Brexit.’

If a gain for understanding has been made in the ten months since Boris Johnson’s government incinerated a thousand years of British liberty and launched a psychological and economic war against the nation, it is that this question has been settled: Brexit means nothing.

Brexit means nothing because the enemy of liberty and human dignity was never really the European Union, which is ultimately only a kind of branch office administrating Eastern Oceania, but the semi-visible spider’s web of foundations, corporations, criminals, academics, oligarchs, intelligence agencies and opportunists which dominate global power. What the rapid roll-up of power which characterised 2020 has shown is that the failed elite of the United Kingdom offers no alternative at all.

Johnson’s actions over the last twelve months have made his position clear. At the moment when President Trump was withdrawing support from the fatally compromised World Health Organisation, an institution under the control of China, whose director is currently being investigated for involvement in war crimes, Johnson joined Bill Gates in increasing its funding.

In October, doubling down on corruption, the WHO altered its official definition of herd immunity in line with the priorities of its pharmaceutical industry sponsors to the medically illiterate claim that herd immunity is achieved only through vaccines. According to YouTube’s official policy of censoring information which contradicts the WHO, this cynical lie cannot now be questioned on their platform.

In early November, with nothing yet officially decided, and evidence of procedural and statistical anomalies continuing to accumulate, Johnson rushed to join the US media in congratulating the Democratic Party candidate Joe Biden, the politically compromised dementia patient whose installation in the White House would mark the end of the American republic.

As the apocalyptic Cardinal Carlo Maria Vigano, the former ambassador of the Vatican to the United States, has noted, Biden is a figure ‘who does not have his own identity: he is only the expression of a power that does not dare reveal itself for what it truly is and that is hiding itself behind a person who is totally incapable of holding the office of President of the United States’. Johnson no doubt saw something of himself.

Johnson’s theatrical Christmas Eve conclusion of a 1,200-page withdrawal agreement was greeted with predictable applause from a sycophantic British media, which showed no indication of having scrutinised it. This casual corruption is endemic in post-Brexit Britain and it has nothing to do with the EU.

At the highest political level the country is being governed by Sage, a body dominated by behavioural scientists directed to suppress what Cioran called ‘the virus of liberty’ through psychological warfare. Hence masks, symbols of subjugation to the pseudo-reality that Sage and their functionally identical European colleagues have created, continue to be mandated, and policies of lockdown continue to be imposed, despite no convincing evidence demonstrating that either policy has any positive medical effects.

What is being implemented is a policy of intimidation designed to terrorise, demoralise and atomise the British population with the aim of augmenting globally centralised ‘expert’ political control over national economies.

The extent to which this policy is entirely conscious remains a complex question. As anyone who has ever worked with heavy machinery knows, a clever plan is not required for disaster.

In the first place, one can wonder whether the current pseudo-elite of global leaders, TED talk-tier intellects, glorified spreadsheet managers, and halfwit politicians possess the icy competence to orchestrate an international conspiracy, in lieu of entertaining, with attendant risks of a complete abandonment to fantasy, Disraeli’s famous claim that ‘the world is governed by very different personages from what is imagined by those who are not behind the scenes’.

Second, even where collusion is undoubtedly occurring, and plans are being hatched, clearly a broader orchestration is unfolding through the recursive combination of compliance, madness, and self-interest which now is being generated by the pandemic narrative itself. Nobody can now escape what has been summoned, and this condition is particularly acute among the current institutional elites, individuals who have ‘reached their positions through surrender of self, calling in experts to tell them what buttons to push’. As Arendt observes, it is difficult to lie politically without beginning to believe the lies oneself, and Western institutions are today controlled by individuals who have been lying their whole lives.

Hundreds of millions if not billions of people are now heavily invested in the narrative of an exceptionally lethal plague, and as everyone who has attempted to restore balance to this question already knows, these people cannot easily be disabused of their beliefs, either because they’re intellectually unable to process what is happening without it, psychologically unwilling to concede their own mistakes, or interested in profiting from the situation.

Globally, tech oligarchs have been able to seize vast wealth and expand their markets. Nationally, narcissistic politicians, journalists and charlatan scientists such as Neil Ferguson have gained attention and power. Locally, petty bureaucrats have seized on opportunities for sadism, or sloth. Most of these people are not being remote-controlled from Davos, but are responding to incentive structures, in a situation in which incentive structures were already fundamentally misaligned.

As with World War One, arguably the closest historical analogy to this current position, a systematic disconnection between power and accountability is fuelling the continuation and the deepening of the crisis. Lockdown is now a button that an infantile Western elite can push to increase their power. Hence in Scotland, Sturgeon, in an effort to demonstrate her independence from Westminster, initiates a draconian lockdown and in London Johnson is compelled to follow suit because he does not want to look weak. Or teachers' unions, cynical from teaching in a useless system, exaggerate the threat posed by reopening schools, and the convictionless Keir Starmer deploys it as a weapon against Johnson, with no consideration given to the consequences it will cause.

This is a monkey trap in which the beguiling kudos of 'defeating the virus' now functions as an object of intra-elite competition, which the egos and ambitions of a class of delusional and sociopathic politicians prevent them from relinquishing, even as 'their' countries are destroyed.

Through motivated reasoning, individuals will always tend to seek out justifications supporting their desires, and over the last twelve months, the spectre of the virus has become a catch-all explanation, deployed by everyone, and swelling to monstrous size as a result.

Where the exercise of reason isn't controlled by higher principles, this can expand into psychosis, and there is some evidence for concluding that this has occurred. Apart from the pathetic case of the Prime Minister himself, exemplary in this regard are Bill Gates, probably the most important single individual in the pandemic, given his political domination of global medical science through the Gates Foundation, and the Health Secretary Matt Hancock, an exceptional embodiment of the mediocrity of the elite.

On the one hand, an obsequious and incurious individual of below average intelligence, almost the Peter Principle incarnate, and on the other, a messianic oligarch whose favourite philosopher is Steven Pinker. Both demonstrate disturbing body language and odd, inappropriate outbursts of laughter whenever they appear in public. Taken together, they represent the defining axis of contemporary Western power, no less visible in post-Brexit Britain than elsewhere: shallow, delusional, hollow.

Hancocks exist in every Western European government with superficial regional variations, as in the overpriced menus of tasteless fast-food chains. There is a Spanish Hancock, a German Hancock, an Italian Hancock, and a French Hancock, the latter of whom studied at the ENA, instead of PPE at Oxford, before proceeding directly to national government, without passing through concrete reality first. Hancock embodies the generic form: servile, cynical, unintelligent, and ambitious.

Gates, on the other hand, has a particular psychology, but his individuality is secondary to the vision which he shares with other members of his class. An Ivy League dropout who made billions by selling software, before spending the next several decades surrounded by yes men, what defines this elite isn't only their incredible wealth, but the frictionless virtuality of how they acquired it, their lack of taste and culture, and their desire to think of themselves, not only as powerful but as spiritually advanced precisely through their distance from corporeal reality. The transhumanism articulated by global spokesmen such as Klaus Schwab, together with the anti-essentialist, social constructivist doctrine that in the last ten years has gained the status of a crypto-religious dogma are both aspects of this paradigm, and lockdown, which reinforces the virtuality of social life, is yet another.

The distinction with President Trump, a developer, with experience in managing construction projects and dealing with many different types of people as opposed to screens, is striking. Britain will need a figure, if not a thousand figures, of evidently even greater mettle before it can dare to dream of sovereignty again.

As things stands, Brexit or no Brexit, Britain is an occupied country, controlled by a clique of bagmen, inadequates and fantasists, hypnotised by numbers, indifferent to the welfare of the nation in the service of their own agendas, and insulated from the destruction they are enacting.

'We have taken back control,' Johnson declared as he returned to a country now under indefinite house arrest, with the complicity of a legal system which has failed to challenge the liquidation of constitutional rights, a press which has abandoned its duty to hold the government to account, and a parliament which has submitted with a whimper to its abolition.

Do you feel in control?

I GO TO THE KING!

A visitor to a church run by the Fraternity of Christ the King in Europe sent the following reminiscences about her conversion. We have copied this article from The Dowry.

A year or two after my conversion to Catholicism, I happened to go to a Latin Mass, and from which I came away profoundly changed. I had seen no visions, I had heard no trumpets, it was a low Mass and on a very cold and dark and early morning; there was no incense, no Gregorian chant and no organ. There was instead a most chastening decorum and sobriety that shook me to the core: God was in that place and my appalling misery was all right there before me. I would have given anything to have had, not a veil, but a blanket to cover myself. Before returning the next day I made sure to have something to put on my head, at least, and a longer coat for wrapping around the trousers.

I attended that Mass every day for a month, and then it was time to go home and to my regular parish church - and where I felt no compunction about my misery or my trousers. Our Lord was as present there as He was at that Latin Mass. What sense did it make to cover my head at the Latin Mass but not at the Mass in my church? As if God

were not there? Well, the reasoning was certainly sound enough, but courage enough I did not have for wearing a veil quite then. However, I did start wearing skirts and dresses, and after a while I just stopped wearing trousers altogether. And in hindsight, I can say that it was the most important step I took in the whole of my spiritual life. Nothing could have removed me more effectively from the clutches of the world than putting away the trousers for good. It may seem a very great exaggeration to say so, but it is the simple truth.

Every time we go to the Holy Mass it is our royal marriage, and most especially if we are to receive Holy Communion. The very beauty of the church reflects the solemn reality of this, and everything inside concurs to honour as sumptuously as possible the ineffable dignity of that which transpires there, and within us: exquisite linens and lace clothe the Altar and choicest flowers adorn it like jewels, the Priest is solemnly vested in his sacred garments and the very air is ennobled by plumes of the most heavenly incense; if it were given us to see the divine reality of what is unfolding unseen all around us and upon the Holy Altar, the glory of it would cause us to faint before ever reaching the altar-rail. There we come before the King of kings, our great Prince Who, upon the Altar has accomplished the great sacrifice of His cruel death which He died to crush the horrible enemy of our souls. In receiving Holy Communion we are united to our beautiful Prince-Saviour in the holiest of unions; our flesh becomes one flesh with His Flesh, and our bodies become the Holy Body of our Royal Spouse. How reverently, how carefully we ought to clothe it then! How reverently and carefully we ought to keep it!

And so it was that I began wearing dresses. And to my great surprise, it began to change me. It is difficult to remember now the myriad transformations brought on by the dresses and skirts, but a few in particular stand out. For instance, just for starters, I began to think of myself as an adult woman and not anymore as some generic piece of ageless humanity. I was nearing 40 at the time. When I started wearing dresses I realized that I had never really matured much beyond the age of 10 or 11. Oh, I was as mature as anybody else in the way the world judges maturity, but I was quite dismayed to discover instead how appallingly immature and even ignorant I actually was. This immaturity resembled something like the petulance of spoiled children. Wearing dresses gave me the authority of an adult, finally, and over time the spoiled child got sorted out.

I ought to say here that it was not as if I had never worn dresses at all. On the contrary, I had a lovely collection of dresses. But the going back and forth between dresses and trousers annuls any positive virtue of the dress-wearing and serves only to stoke one's vanity more. I remember thinking how wonderful it was to be a woman because a woman can wear whatever she wants: dresses in the morning trousers in the evening! Men on the other hand are always stuck with trousers. But that's the very sort of thing, it seems to me, that sets us up for believing that we actually can do, and have, and be anything we want (the delusion of spoiled children).

Wearing dresses began to soften me, they softened my thinking and they softened my heart. I had never had much of a maternal instinct, but I got softened even into that. Not that I was particularly wanting to become a mother, but I found myself quite surprisingly delighted by little children and I no longer feared taking small babies into my arms!

Then, I could not help but notice a new kind of intelligence; it came like an unexpected Spring after years and years of winter sludge (which I had mistaken for great acumen); it progressed one little flower at a time. My thoughts were being formed by a now gentler heart informing a more docile mind; I began to learn how to be gracious with others. I had always been mannered and polite—but a far finer grace was truly lacking. And without even trying, I became more delicate and feminine in my bearing.

And my relationship with my husband changed completely. This alone could fill a book. Wearing a dress was a constant reminder to me of my position with regard to him. And to God. Beforehand, to my graceless mind, we were not much more than just two people living together; ‘man’ and ‘woman’ being secondary distinctions and even interchangeable: we are all equal after all! When I stopped wearing trousers I also stopped thinking that we were equal and started seeing him as head of the family, for instance, and responsible for me. And for the first time ever I felt gratitude towards him, and I was no more so inclined to criticize him and tell him how he ought to do everything from tying his shoes to running his affairs. I was becoming more quiet and respectful—with a certain holy fear of God conducting me. For years I had been bitterly dismayed with my husband, I am so very sad to say. But in the last years of his life I had learned, by the grace of God, to be a better wife. The evening before his most unexpected death, I happened to look at him from across the room and my heart filled with such love and gratitude, and I blessed the Lord for so splendid a husband.

Now, all of these things that I have written cannot be entirely ascribed to the mere fact of changing trousers for dresses. Because, in fact, the change to dresses was itself an effect of a greater cause. I would not have been at that Latin Mass, which was the catalysing moment of the trouser-to-dress change, if there had not been first of all, a great desire for God urging me on.

In that period, while living abroad, I had been reading *The Little Flowers of St. Francis*, *The Life of St. Catherine* by Blessed Raymond of Capua, *Story of a Soul* by St. Therese of Lisieux, and *Dark Night of the Soul* by St. John of the Cross. These great saints imparted to me a most sumptuous knowledge of the Lord and a supremely beautiful notion of Catholicism. And reading them made me very homesick for God and for His Holy Church; they made me aware of exquisite things for which it was impossible not to be consumed with the most desperate kind of longing. And that first Latin Mass was the drop that made the cup runneth over: in the dark of that cold morning all the longings and desires became reality and I was immersed in the beatitude of eternal mysteries. And indeed my vileness was keenly felt in that great moment, but it seemed too, that I was being raised up and clothed in the glorious robes of my eternal birthright. And what remained afterwards in the wake of it all was something like a hint, an injunction, maybe whispered by my guardian angel: Be clothed in your glory.

Before returning to my regular parish, I had purchased a Roman Missal to have with me in that far away place and to remember those remarkable days of grace at the Latin Mass. I would often read from it at random just for the deep refreshment it gave my very hungry soul. There was something so high, so majestic, and so compelling in those ancient pages! They seemed capable of transforming a garden shed into a cathedral like Chartres. What could they not do for a soul? They were most assuredly doing some such thing to me. Certain bits of text, I recall, so astounded me (this is the Holy Mass?); they shot into my heart like arrows and lodged there, and will be there for all eternity I do believe. These began to work deep and complex transformations in my thinking. And while for the most part they were mere phrases, yet, they were changing the way I thought about myself and most especially, they had me reflecting for the first time ever on the way God thinks of me, and there was just no place for trousers; there was no place for any of the former things: *The princess is decked in her chamber with gold-woven robes; in many-coloured robes she is led to the king...*

A SPIRITED AND MANLY DEFENCE OF OUR HEAVENLY MOTHER

[Michal Matt, the editor of the Remnant, recently scripted a short video, the Children of Winter. The gist of the video was that Christians needed to prepare themselves spiritually for the coming persecution. This is a sentiment with which I whole-heartedly concur. After this short video, a Protestant, clearly a decent man, wrote the following:

“What a powerful and masterfully done warning for our times. Unfortunately and regrettably, I cannot share it with my family and friends due to the ending of the video and my convictions being a Protestant. Could you possibly do another leaving off the pleas to Mary at the end. I mean no offense.”

Michal Matt, instead of responding like some modern, post-Conciliar, effete ecumeniac, doubled-down and launched into a beautiful, manly defense of our Blessed Lady. The following is a slightly edited and précised transcription of what he said. My gratitude to Michael Fletcher for the transcription. - ED]

It is important that we have serious conversations in the world of phony ecumenism. We need to find a way for all Christians at these times to stand together. I'm a Catholic I grew up in the faith. You're a Lutheran, you were indoctrinated in that. What I want you to consider is that we all have prejudices that we need at the very least to be prepared to look at. So, when you were told that Catholics worship the Blessed Mother or worship statues, you have to understand that simply isn't true. When you go to Mount Rushmore, and you look at the four presidents up there, are you worshipping them, are they the graven images that are condemned in Scripture? No, something else is going on. I've travelled all around Europe, and in Germany I've seen plenty of statues of Martin Luther but I don't assume Lutherans are worshipping these statues. We need to update our polemic a little bit, think for ourselves, get beyond the failed leadership that we're all struggling under, to see what's really going on. And to see if there's any way, without false compromise, we can come together and form an army to stand against our common enemy.

Now, I mean no offense to my correspondent here, who seems like a heck of a nice guy, and I appreciate that he weighed in on this. Let me clarify and tell you where I'm coming from, and hopefully you can listen, and even get beyond this somehow. There's a reason that, last time, we put up a video clip of a young man walking through the streets of a burned-out city with the Rosary in his hand. The Rosary is not a decoration and it is not a prop. It's part of the strategic solution to what's happening right now and it has precedence, *deep* precedence going back a thousand years. The Rosary is not just some whimsical invention of ours or of some recent popes. We talk so much about the French Revolution and those who resisted the demons in 1789, the Catholics in the Vendée, carried rosaries as part of their military uniform. They also wore the Sacred Heart as part of their uniform, because they knew it was a combination of physical warfare and spiritual warfare - you can't have the one without the other if you want success.

500 years ago at the Battle of Lepanto every warrior, every sailor, every soldier prayed the rosary on the decks of the ships of the Holy League before routing the Ottomans and saving Europe from Islam. These weren't all especially devout people. They probably weren't daily communicants, and they certainly didn't just hop off a holy cart, they were hardened soldiers of Christendom? But they knew that if there was to be success against evil you had to have a serious spiritual arsenal of weaponry, and the rosary was part of that.

The great Hilaire Belloc, when running for political office in 1906 in England, found out that there were whispers behind his back that he wore his religion on his sleeve and because he was a Catholic he could never represent them. Here's how Belloc responded at the time, he took the rosary from his pocket and said: *"This is a rosary and, as far as possible, I kneel down and tell these beads everyday. If you reject me on account of my religion, I shall thank God that he has spared me the indignity of being your representative"*. Now that's how a real Catholic speaks, and guess what - Hilaire Belloc won the election in a landslide, he won because he didn't try to hide his beliefs for the sake of a fake unity with non-Catholics or for political gain, and neither should we. We should not hide what we believe, but that is no reason for not remaining brothers in arms on the field of battle.

There is a famous story: a young man in France boarded a train and took a seat across from an elderly gentleman who appeared to be dozing. When the train lurched, a rosary fell from the gentleman's hand. The young man retrieved it and handed it back to the gentleman. He couldn't resist asking the gentleman if he still believed in such things as praying the Rosary. The gentleman responded that indeed he did. The young man then proceeded to enlighten the elderly gentleman about the more modern and sophisticated view of the world and explain that enlightened people no longer believed in such nonsense as praying the Rosary. As the older gentleman prepared to leave the train, the young man offered to send him material to further enlighten him. The older man kindly accepted the offer and gave the young man his business card as he departed. As the train pulled away, the young man glanced at the card, it read: Louis Pasteur, Director of The Institute of Scientific Research, Paris.

I would ask you to ask yourself: now, let's just see if we can put this one to bed, let's just put an end to this thing about worshipping Mary. Ask yourself: why would Jesus Christ, who was God, why would He damn someone to hell for asking his Mother's help at an apocalyptic time like this? Why would that tick Christ off? Does that really make sense to you? Because it certainly makes no sense to me.

I get it, I understand your argument, you say, "No man comes to the Father except through Jesus," which is Biblical. I get it, and I accept it completely and do not question it in the least. *But* God, in his providence, puts all sorts of people in our lives. He puts people in our lives who helped us come closer to Jesus, who alone then will ultimately bring us to the Father. You see there's all sorts of things that helped us come to the one who brings us to the Father: people, friends, family, and yes, the Mother of God.

Certainly, the friends of Jesus 2000 years ago obviously went to the Mother of God for all sorts of reasons. She was probably cooking for them half the time. They had all sorts of needs and I'm sure she fulfilled them perfectly wonderfully. They would have gone to her because they were human. It's a beautiful thing about Our Lady, the devotion to Our Lady, the humanity of Our Lady. She understood the suffering, she understood what it was like to be human, there's no reason we should dehumanize Christianity by throwing her out. The friends of Christ would have gone to her many times over the course of the three years of Our Lord's public life. Remember what happened at the wedding at Cana for example, Mary has pity, she intercedes doesn't she? She intercedes for the bridegroom and the bride who were embarrassed because they had run out of wine early in their reception. Why would it be wrong to go to her now? That doesn't make any sense. And think about our own mothers, our actual mothers, these were our first teachers about Jesus Christ. They taught us everything we know, they set us on the road of going to Christ for everything. They introduced us to Him so that ultimately He could bring us to the Father. The Mother of God is no different from our own mothers. It's the same thing, we go to our own real mothers, we go to the Mother of God for the same purpose, to bring us closer to her Son. Catholics have never worshipped Mary, no more than we worship our actual mothers in this world. Idolatry is a mortal sin condemned by the first commandment of God and by every catechism of the Catholic Church. Idolatry is condemned by God and by the Church. So please, as the hour is late and persecution is coming, read my lips: I do not worship the Mother of God and no Catholic ever has in 2000 years of Catholic history. If you believe they have, you have been misinformed. We built magnificent Cathedrals in her honour but not Marian temples of worship - there's a difference. I've been to those cathedrals all across Europe and not one of them advocates the worship of the Mother of God. If you think otherwise, you have been misinformed.

Michelangelo sculpted her, Bellini painted her, and our Christian forefathers drew her images on the walls of the catacombs when Christianity was illegal in Rome. Now, why do you think that should be? They weren't worshipping these image on the catacomb wall. They used images like these to express their devotion and help them pray and to honour the Mother of Jesus. And when I say "they" I mean the mothers and

fathers of all Christians all those who claim to be Christians, this is what was happening in the early days of the Church. This did not develop later on. And why were they doing this? They were doing this because from the Cross Christ had given his mother to them, to us, when he said, "Son, behold thy Mother". He did this, not John, not Mary, not some weird future Pope that Martin Luther was tangling with, Jesus did this, and he did it for a reason? And for us to reject Mary, after Christ gave her to us from the Cross, is to reject Him.

All the Crusaders of Christendom, the great minds of Christendom, such as St Thomas Aquinas and St Augustine, the leaders of Christendom: Clovis, Charlemagne; the heroes of Christendom: Joan of Arc, King Louis IX, they all went to Mary like little children, as children go to their mothers - not as worshippers go to a false goddess.

And when the soldiers - there is such rich and beautiful history to reflect upon here - when the soldiers of a pagan world order came to the Garden of Gethsemane and took Christ into custody, what happened? - His disciples ran away, His Apostles abandoned him, Peter denied him, Judas had betrayed him and John, the Beloved Apostle, fled in terror, which means that Jesus left the Garden friendless and in chains? But what happens when we turn the page? We find John the Beloved Apostle standing at the foot of the Cross, a tower of fearless strength. What do you think might have happened? What took place that changed John from the guy who fled in terror from the Garden to the one who stands at the foot of the Cross, now and for all time?

Well, it seems pretty clear, John was like a brother to Jesus, and he of all the Apostles would have been deeply concerned that the Master's friends, and his family especially, were next to be put into to chains. He would have remembered Mary the Mother of Jesus whom Jesus loved more than all else, and Jesus did not need to have more to think and worry about that night as he entered his passion than they were abusing his mother. So John, naturally, he would have feared the soldiers were coming for her and would have tried to do something about it. So what does he do? He rushes to her home, to the home of Mary, pounds on the door and he tries to take her to safety. Imagine what she must have said, what she must have looked like, the look that she must have given John at that moment. Mary said, "No", her heart is broken, her heart is pierced with Simeon's sword, now it's begun, the passion has begun. She would go with Jesus all the way to the Cross. This is what the cult of devotion to the Blessed Mother is based on. John tried to save Mary, but Mary saved him by taking him to the Cross. And in that moment her would-be rescuer, John, becomes the rescued, rescued by the Mother of God. And he walked beside her in the bloody steps of Our Lord up the hill to the place of the skull. He stood with her, he was not afraid anymore, the fear left him and for all history John stands there, with Mary, at the foot of the Cross, the only Apostle to stand with Jesus all the way to the end.

Why? Why John? Because he was the one that went to Mary. Don't you see, if we dismiss this devotion, if we take Mary out of this, what we're doing to ourselves? It's of the devil to get rid of her - at this particular time especially, as a new persecution begins, as the darkness of Calvary falls upon us again, now, when our bishops flee in terror once again, we must do what John did: stand with Mary in the shadow of the

Cross. We ask her to ask her Son to protect our families from the Romans, the new Romans.

John is the only Apostle who was not martyred, and why do you suppose that John wasn't martyred, and Mary Magdalene also wasn't martyred, she too stood with Christ at the side of Our Lady to the bitter end. Perhaps the reason they weren't Martyrs is because when Jesus looked down from the Cross and saw how much pain and anguish his afflicted mother was in, he also saw them standing with her, and he never forgot that. So He stood with them in a very special way because they had stood with her.

This is a terrifying moment; fear does not mean lack of faith; fear means you get it, you understand that we're going to be asked to make some serious sacrifices now, or over the next couple of years. They're putting Christ back on the Cross today, on the Cross of human pride, and if we're to keep the faith and live to see Him rise again, as he will, then let us do what those who were closest to him two thousand years ago did, stand with His Blessed Mother in the shadow of the Cross until the persecution ends and the Father calls us home.

Don't lose hope. If you don't share my Catholic faith at least share my Catholic hope that as this persecution begins, all of us together will be given a strength not to abandon the Cross nor to flee for fear of the Romans, for fear of the wolves, but to do whatever we possible can to bring Christ back into the chaos that is this New World Order. We need to stand together and do whatever we possibly can to earn the right to stand at the foot of the Cross until this nightmare passes.

SILLY QUESTION, OF COURSE YOU HAVEN'T

The Marxist activists pretending to be journalists who front the main stream media keep up their propaganda that Biden and the left won the US election fair and square, and that there is no evidence of voter fraud. However, this requires us to believe that Biden, a man who struggled to fill a classroom with his supporters during his campaign, on election day polled more votes than any candidate in American history, doing so well that in 67 counties more people voted for him than there were registered electors in the county.

But have you heard, consumers of the mainstream media drivel, that those election-irregularities cases that State or Federal Courts in the USA have actually consented to do their job and hear both sides, Trump's lawyers have won 2 out of 3? No, silly question, of course you haven't. Instead the sheeple are brain-washed with nonstop claims that Trump's allegations of voter fraud are "baseless", "unsubstantiated", and "unfounded".

FROM THE MAIL BOX

NB Because of the toxic atmosphere in which orthodox priests have to work in the modern Church, we never publish their real names. All priests are called Fr Ignobilis and reside in Stat Veritas for the purposes of this mailbox

“It must take many hours of time, research and effort to compile ...”

Dear Mr. Moorhouse - It is with pleasure that I read your Winter Newsletter and see what's new and happening in the world from 'Is Wearing a Mask a Sin', 'Fratelli Tutti', and 'Matthew the Copt'. Each analyses the facts with such clarity on the root causes of what happens in a world without God.

It must take many hours of time, research and effort to compile and may God reward you for all your hard work.

After reaching and reading the last page 'From the Mail Box' I not only find you have printed a previous letter of mine but also that of my sister, Barbara McCaffrey, and my good friend Margaret McDermott.

Here's to another hat trick. Please find enclosed a small donation. God keep you safe and keep up the good work.

Yours sincerely, Mrs Susan Shaw, York

“In this year of St Joseph could you organise a prayer group of St Joseph”

Dear Graham Moorhouse - Thank you for the latest edition of the Flock. If only our bishops would read your magazine perhaps we might restore our Catholic faith among our young people.

In this year of St Joseph could you organise a prayer group of St Joseph among your readers dedicated to asking his help in restoring traditional Catholic beliefs and practices? We must do something. I am impressed by the faith of Evangelicals in our community - our fire has gone out. God bless.

Brigid Murphy (Wallington, Surrey)

The Flock is published by: Pro Ecclesia et Pontifice
118 Shepherds Lane, DARTFORD, DA1 2NN

PEEP@cathud.com

0774-614-9815

Note: The Flock can be viewed, downloaded and printed out at

<http://www.proecc.com/the-flock>

PLEASE REMEMBER PEEP IN YOUR WILL

*Help us to carry on the fight against the enemy within the gates and
for the faith of our children*

Note: readers are free to publish any article in the Flock, either whole or in part, without requiring or seeking our consent.