

# HISTORICAL STUDIES & NOTES

## The American Protective Association Connection and the Reverend Frederic Cyrille Jean

PART VIII-B

(Series Concluded)

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While the Luciferians await the re-enthronement of their king of the universe, one can also understand another A.P.A. practice outside the political realm -- that of its extortion of local merchants (accompanied by murders). This was not so much a need for funds as an attempt to maintain "group solidarity" -- as a typical practice of "hard core" elements in such "covens". One senses again their Master Lucifer as "the champion of all misfits" waiting in the eaves for his cue to preserve further the local A.P.A. case.

As one should suspect similar Illuminist smokescreens in the "Americanism" cause, there is an interesting aspect of the Dr. McGlynn case. With he too only a middleman in the controversy, it would be interesting to trace the influences upon his mentor, Henry George's *real* sponsors and supporters -- how his **Progress and Poverty** and his later lecture tours of England became a vital factor in the rise of the "rascally" Fabian Socialists. (34) Interesting also during his stay in England, George spent months at the home of H.M. Hynham... a wealthy man, mind you! --who was a disciple of Karl Marx (whose daughter belonged to his Social Democratic Federation). In 1916 Hynham, still hardly an image for the poor working man, founded the British National Socialist Party. If one should believe McGlynn was conveniently "used" as Christian front man for the American-based group proposing sympathy for the down-trodden masses, Henry George's wealthy family connections included his maternal line to the Pratt family of Philadelphia which was (is) connected with the Rockefeller family "by a common interest" to the Standard Oil Company. Hardly fit people to lead a "poor people's movement".

Apart from the role secular Americanism has played in the promotion of the Anglo-Saxon's right to rule the world...to death (with its applied science of eugenics -- racial breeding to preserve the elite), what else is involved in this Luciferian way of eliminating inferiors? The Americanist

aspects of religious ideology...false faith...surely deserve another look on what constitutes "heresy" in the sense of a transplanted Hibernian nationalism. (35) This is the scandal of especially those dictators of "pretended sanctity" as Cardinal Gibbons who insisted upon supporting the Celt's traditional enemy's domination of them in the new Anglo-American Establishment! As one Catholic historian (an Oxford graduate), Dr. John Rao, describes that hyped-up religious era: "Americanism is nationalism gone amuck."

To which one must add: ...with its god as manna, paid for by those economically enslaved and then "buried unsung".

Since conspiracies can operate effectively only in the dark, did Gibbons want the A.P.A. Fully exposed as that giant pincer around ordinary citizenry...between its shouting, murderous mobs in the streets and the wealthy, elitest leaders at the top? For the depth of commitment to the new secularism in the Cardinal's "conversion", who else to comprehend his duality of directives...his "masterly inactivity"...when he objected to Pope Leo's condemnation in 1894 of all secret societies...for fear of offending (or perhaps heightening) the A.P.A.'s rampage across the country? *How many* of his high-class friends *were promoting* that society? How else to explain his outright, if not persistent, partiality to Masonry and its associated offspring, as critics, even abroad, noted his defense of such organizations, while in turn, dubbing America as the "the eldest daughter of the sect"? (37) And how well known was this to the Cardinal Secretary of State, Rampolla, who sympathized with the Americanists? Regardless of Church law or Papal decrees, it is the logical outcome considering the Masonic interactions with elite churchmen starting a century ago -- which was highlighted in later years by Rampolla's dealings with the Grand Orient through the anti-clerical French government of the 1920's. (38)

With the poor remaining as mere pawns in the game, it is a tragedy as well that a priest as Dr.

McGlynn who had such talent in working with the poor became a front in such an "elitist" controversy. Any Irishman -- who was a *true* Celt -- should have seen through the intrigue. But how else his manipulation by the A.P.A.'s who "poured their spleen into the fray" by urging him on to start a new American Protestant Church?

Indeed, schism was sought by the Church's enemies! And American Churchmen were ready to use it for their own ends. Descriptive proof of the bait for serving Caesar, which pawns as Henry Bowers offered Catholic prelates as Archbishop Ireland, can be appreciated in the feelings of many German-American Catholics who regarded the Archbishop of St. Paul as the "the Anti-Christ of the North". No wonder even far away in Langley, South Dakota, a stout-hearted blacksmith should snort to his children: "It's all politics! Why don't they give us some religion?" (39)

Equally reminiscent of the Devil to Our Lord on the mountaintop is this better evaluation of the Americanist "heresy" by a priest of that era (which is still relevant to our condition): (40)

"The Roman Catholic Church in the United States, forgetting that she represents the Universal Church, has become in great measure a kind of national church, a more pronounced national church than the branches of the Church of England, Scotland, and Germany upon our shores; because her rulers, forgetting the poverty in which they were born, are as eager in their mad chase after wealth as other clerical and lay worshippers that pollute us in this land; because they seek to establish an aristocracy of what are basically peasants, with high-sounding titles, large revenues, and all the characteristics of men whose ancestors for twenty generations had only to command in order to be obeyed; lastly, because some of the leading prelates in their great desire to distinguish themselves by their exaggerated Americanism fall down and worship the national god of America: the incarnate greatness and wealth of this land -- the god which has been set up by politicians for the worship of the American people and for the envy and wonder of the world; because there is an evil in the system of ecclesiastical education in this country which attracts unfit subjects to the priesthood, at the same time that it repels desirable ones...."

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The labyrinth of Father Jean's story remains, as even piece by piece, so much mystery. Beyond any simple approach, a pattern of conspiracy is recognizable. The True Church can only teach

truth -- and in the light <sup>of</sup> that truth, Jean's story *can* be understood.

Was he a vicarious victim -- a chosen soul for suffering? I keep remembering the final words of the old woman of Lyons, how she described those peculiar leaders of the A.P.A.: "they" who sought his priesthood. The timing was right for the group cycle of the Luciferians...as by the mid-1890s when the thefts of hosts from churches were common in this period, with widespread vandalism reaching a new high. Verification of their cycle, their goals *had* a purpose. Whether for the A.P.A. Amoreans or its later descendants, these cults while re-emerging 700 years beyond the Middle Ages, both were born out of the same need: nativists seeking restoration in a time of social unrest.

Their goal, of course, in worshipping Lucifer *was to restore him* to the "throne of the universe" --these words re-echoing the beliefs of the medieval Luciferians. Hence their importance as a millennium group versus that of the degraded Satanists (whence the old one said were *not* A.P.A.). But what else for the meaning of the Amoreans as a secret name, apart from its Biblical and Babylonian-Isis cult derivation (of the Black Mentalists type)? With the Illuminati being the Anglicized version of the Luciferians, one might well consider the historical facts of how British "liberalism" (Fabian radicalism) has been interchangeable (and not between the misleading Left and Right designations) with Fascism, Nazism, and Communism. And concerning the relevance of occult-political groups as the A.P.A. in its specific anti-Catholic goals, there *is* more than ideology involved. For the real potency, beyond all references to the Illuminati subcision rites of initiation, is in imitation of the ancient votaries of the goddess Rhea who underwent castration in celebration of the mysterious rites of Attis-the bloody symbol of rebirth in transference of potency via the power of regeneration to the Idol itself. This *is* the ultimate controller in such a story of jealousy and hatred against the flower of the celibate Catholic priesthood.

If therein lies the quality of the snake -- just as the circle symbol of Illuminism is derived from the golden snake biting its tail in Isis-cult symbology --so there remains the persistent problem with the English-speaking hierarchies concerning the challenge from Pope Leo XIII who urged in his encyclical **Humanum Genus** (of 1884) to "tear away the mask of Freemasonry". (41) While this is not meant in the fundamentalist or reactionary sense (for only some Grand Masters are Masons),

it is worth noting also in 1884 that this great Pontiff had an apocalyptic vision concerning the Church's future. It came after the conclusion of his Mass in Vatican Chapel when he suddenly stopped at the foot of the altar. As if in a trance, his face turned "ashen white" — for he had heard two voices, one kind and gentle, the other guttural and harsh: (42)

"The guttural voice, the voice of Satan in his pride, boasting to Our Lord: 'I can destroy your Church.'

"The gentle voice of Our Lord: 'You can? Then go ahead and do so.'

"Satan: 'To do so, I need more time and more power.'

"Our Lord: 'How much time? How much power?'

"Satan: '75 to 100 years, and a greater power over those who will give themselves over to my service.'

"Our Lord: 'You have the time, you will have the power. Do with them what you will.' "

The Holy Father was then given to understand that, from that moment, Satan would have a set time-limit to accomplish his purpose and a greater power to spread evil through those human agents who would dedicate themselves to his cause. Of course, St. Michael was to be given a great role in this conflict to help those in the Church who would remain faithful -- hence, this holy Pontiff immediately inserted this Archangel's prayer at the end of all Low Masses until Vatican II when liturgical experts saw fit to remove it...for unexplained reasons...in a supposed consensus for "simplifying" the liturgy.

In light of the importance of our year 1984, Pope Leo was also given to understand that if the Devil had not accomplished his purpose at the end of the time limit (which should be up by the end of this year), "...he would suffer a most crushing and humiliating defeat." (43)

However, the year 1884 also represented a banner year for revision of the Scottish Rite statutes of 1762 -- when their representatives were sent to various supreme grand councils -- in America, Egypt, Romania -- joining with Paris and Naples and various other bodies of Memphis and Mizarim Rites. The British Mason, John Yarker, who eventually reached the 97th Degree in 1912 and authored **The Grand Mystic Temple**, explained this alliance of the Scottish Rite with the Mizarim (or Egyptian) of 90 degrees (for the higher the degrees the more occult the order becomes -- as Memphis is 96 degrees) on how his

people in these three rites accepted foreign charters *to confirm their original powers.* (44)

(And Anglo-Saxon Freemasonry had nothing to do with Continental Masonry? Again, as one cynic mentioned the "difference" for Catholic churchmen, as in their suppression of **Humanum Genus** because they rationalize Anglo-Masonry as "harmless": the difference is the amount of money by the larger and more powerful body of the Scottish Rite -- hence the opportunities more readily available for those ready to cooperate. The price comes to thirty pieces of silver....)

Consider then the organizing of the Rhodes-Milner secret society in 1884 as well, a tighter perspective is also drawn on the international origins of the A.P.A. connection. In 1884, too, the Theosophical Society, its non-materialistic atheism formerly part of the Hindu-Illuministic axis (which so attracted a large European and British following), made the important decision at its Madras conference to establish a body which would include all the provinces of India. In that year, also, the Fabian Society was formed in Britain, as well as the elitist Quatuor Coronati Lodge in London which would "mother" the Propaganda Masonry. One wonders how many other devilish agents were also busy from that year onward as those networks expanded -- and from which the Illuminati were but members of one organization, behind which the real Serpent could hide. But Pope Leo was told further in the voices that the forces for good would not be helpless in the face of Satan and his legions -- that God's people would be given a greater power for good, too...if only they used it...for "through their prayers and sacrifices and good Christian lives, they could offset the power of the Devil and his human agents." (45)

Accordingly, by 1884 there had already emerged a long-suffering prophetess (and stigmatist) in Western France who had further visions of the Church's pending struggle with that awful sect which would be "saved" for special destruction in the final, great conflict between good and evil. These were the messages of Marie-Julie of La Fraudais (46) -- words from Christ, His Mother, and the angels with warnings about the priesthood and its fate in the world. And years before that, there came the messages from the soon-approved apparitions at La Salette in France.

In looking back over Bishop Hennessy's administration of the Diocese of Dubuque, the question must be asked: *why* did Father Jean not behave as the rest of the priests in the diocese? --content with silent grumbling while sharing the

gossip, but always paying due tribute to the Bishop. Therefore, he would have kept his nice parish, reputation, sanity. *Why* didn't he choose to remain comfortable? Indeed, what made him the kind of priest to stay put (in clerical parlance) even if the Church Hierarchy took the hide off his back? *Why* couldn't he understand religious expediency and political necessity for compromising principle in the name of survival? (It was the pragmatist Benjamin Franklin who said: "They that can give up the essential liberty to obtain a little temporary safety deserve neither liberty nor safety.")

The answer must be that Father Jean had come out of a millenarian tradition -- his knowledge of Templarism in the South of France (as he had acquired in his initiation). In fact, about the year he was born, the Marian messages inspiring the Miraculous Medal -- as revealed to a nun later canonized, Catherine LaBoure -- were quickly given Church approbation. The "promises" for salvation were more than just wearing a medal (which the Masons tried to mismark for desecration). It was more than just a pious prayer, as with the preceding devotion to the Sacred Heart with its consecration in homes after Our Lord spoke more than a century before to another simple nun, St. Margaret Mary:

"...This devotion was the last effort of His love that He would grant to men these latter ages, in order to withdraw them from the empire of Satan which he desired to destroy, and thus to introduce them into the sweet liberty of the rule of His love, which He wished to restore in the hearts of all those who should embrace this devotion."

Indeed, these were remarkable devotions if noted especially for the apostles and saints...of the coming age of revolution preceding the "latter days". And if 1672-74 were the last "visits" of Christ, His Blessed Mother did take over in a new series of dramatic warnings for the 19th century. Can one not believe that, in an expected conversion pattern, Jean's experience of leaving the Protestant ministry and Freemasonry would have made him especially mindful of the Church's countermillinary tradition of the French inheritance regarding true Marian devotion?

This would have included as well his forthcoming knowledge of the stern warning messages of La Salette (1846-47) -- and then of Lourdes in which years of 1858-59 when he was resting in the South of France from the Know-Nothing onslaughts in Lyons, Iowa. With the

(approved) publication of its "secret" in 1873 (when Jean was living at Le Puy with the blessing of the bishop of that diocese), he would have been very aware of its personal meaning, considering the storm of protest from those French prelates under Masonic influence who wanted condemned by the Holy See. Furthermore, with the latter message of Melanie insistent upon the hierarchy cleaning up its act..or else...(with who knows what knowledge of episcopal misbehavior and disruptions are still filed away in the Luciferian archives of Freemasonry), why shouldn't he have taken it seriously as any Marian devotee -- noting especially the changed, and therefore, new tone of these Marian apparitions? What else could explain his active devotion to the Blessed Mother, to the point of wearing the Rosary (as armor) about his neck in the final months before he died? What else except for the the great danger he felt and the refuge he sought in the new apocalyptic devotion? Such a movement to the Blessed Mother could only serve as heaven's warning to the clergy for countering those in the occultist's millenium. Surely, the war of two worlds, of good and evil, was actively present in Lyons, Iowa.

'Striking, therefore, is the repeated remembrance of the St. Irenaeus parishioner who spoke of how Father Jean said that "...he'd rather die than give up his priesthood" -- for what *they* were trying to do to him... Though disgraced, defeated, and faced with certain death, Father Jean, for the Rosary about his neck, *had refused to bow down and worship the A.P.A.'s Luciferian Masters....*

If this should be true as the result of Father Jean's act of consecration to Our Lady, how much more perfect in service to Christ could his death have been? And for the merit, how else could people have remarked about this priest as a saint, even unto his intercessory value a century later? Certainly, Jean's rosary as he showed it unhesitatingly to one child visitor in his boarding room at the Doe House (47) was a certain sign of predestination for this priest -- pending the emergence of a Marian Church when the Satanic seed should finally be crushed. Just as the new Mariology was expanding in the predicted "age of great peril" for Holy Mother Church via an "accelerated process" of devotion designed by Providence for an apocalyptic age, was this as well a secret of Jean's saving grace? For the epitome of beauty that the Blessed Mother's present symbol of the rose represents -- the "Rosa Mystica" --how fitting this sign of Her gift to the canonized saints of that era (as St. Therese Lisieux) in opposition to the perversion of medieval language of flowers by

the occult brotherhoods who swore secrets in the presence of the rose, oaths sworn "in the name of the rose".

Nor should it be too much to say that just as in the olden days when St. Dominic was given the Rosary by Our Lady as the most powerful weapon to use for the conversion of the Albigensians (as well as for reforming Catholics), that in his stead Father Jean was surely obliged in this traditional kind of warfare against those familiar Gnostic descendants in Lyons to use as his personal battering ram the "Angelic Psalter". And in the strength of his devotion to the Blessed Mother, he wrote as well of the "weak-minded" -- "what I decide on today, tomorrow I will abandon" -- in an undated Lenten meditation on fasting, mortification, and sanctification: (48)

"Between the example of our Savior, there are these great mysteries of the loving God towards man which we have to celebrate; there is his crucifixion, his death, and his glorious resurrection which we are obliged to commemorate....

"What is Lent then? It is a holy season in which the Christian soul prepares itself to celebrate worthily(?) the love of God and the feast of Easter.

"That preparation is of two kinds: as it refers to the (illegible), to the will, to the mind, it is internal, and as it refers to the body, it is external.

"(First) as to the mind, it is a deep but calm meditation and a fervent prayer during the Holy Season of Lent: what am I? Here today, tomorrow in the grave so far as this present life is concerned. But after this life, there is another life which shall never end, and that life will be either in heaven or hell, and it is for me to choose. God who created me without me cannot save me without me. I must choose heaven. I must do it at whatever cost, at whatever sacrifices, even of my life, if necessary...."

Even if only in pious faith one believes in this ending to Jean's life, there is the lesson of historical fact on the militant workings of Freemasonry against the Catholic Faith. Equally, the virtue of charity would require our belief to seek the truth, for in knowing the truth alone in this story gives the strength to realize the lesson.

As St. Louis de Mofort warns in **The Secret of the Rosary**:

"This is one of the devil's traps: heretics of

the past who denied tradition have fallen into it and over-critical people of today are falling into it without even realizing it...simply because of their own spirit of pride and independence."

So it is said of Lucifer with his "*non serviam*" minions of fallen angels and human counterparts that he remains the ruler of Masonry itself.

One is tempted to ask: did Bishop Hennessy ever come to understand this?

Perhaps. But what Bishop would ever admit it?

The Bishop of Mainz, William Emmanuel Baron Von Ketteler, did in 1865. The founder of Catholic Action, patron of the Central Vereins, and Pope Leo's inspirer of **Rerum Novarum**, this aristocratic prelate wrote: (50)

"By general consent or conspiracy among European writers, freemasonry alone is regarded as a sacrosanct subject which no one must touch upon. Everybody fears to speak of it, as if it were a kind of evil spirit. This strange position of affairs is of itself a proof of the immense power which freemasonry exercises in the world."

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In 1907, a small commemorative book, **The Catholic Church in Clinton County**, was published privately by Louis V. Dunn with his hope that "its publication will not have been in vain." It was dedicated "in memory of the Pioneer Priest". Unnamed, but obvious. Brief reference to Bishop Hennessy came towards the end. While several pictures of priests and their parishes were in the book, with St. Irenaeus heading the first chapter, Father Jean's picture was noticeably absent. The familiar lines from Jean's tombstone appeared on his biography page of how "he accomplished a vast amount of work and no doubt endured many hardships." (51) Fortunately, one important mission he founded from St. Irenaeus, that of St. Mary's in Clinton (formerly Holy Family from 1864 to 1867), has just barely acknowledged him as founding pastor -- for they once started with his rival (and judge), the Rev. P.V. McLaughlin in 1867, as being the first (resident) pastor. Thus, the parochial rivalry continues for another century.

There is a copyright poem, however, to that "pioneer priest" which is a fitting epitaph to mark the end of this chapter. Whatever the controversy over Father Jean's merits or mistakes, it is undoubted that Louis V. Dunn rightly described him on that dark, rare, journey through the New Land:

"The groves were God's first temples.  
 Ere man learned  
 To hew the shaft and lay the architrave,  
 And spread the roof above them--  
 ere He framed  
 The lofty vault, to gather and roll back  
 The sound of anthems--in the darkling  
 wood,  
 Amidst the cool and silence, he knelt down  
 And offered to the Mightiest solemn thanks  
 And supplication.

An ancient and enlightened Christian Bishop as Irenaeus would have well appreciated this meaning of the Temple and the priest who chose him for its namesake. In that meaning of *providential*, for what other purpose but remembrance could Lyons, Iowa have served, except in this contest of connections with the primeval struggle between good and evil?

Truly, as the consecrated priest must quench his bitterness with the thirst of Christ, so it is on the cross of Faith that the soul of a hero can flower. For having walked the streets with no fears of humiliation versus pride by the world's standards, Father Jean surely passed as a hero "in the very dangerous ways" -- as requested by prophecy for "heroes on earth and martyrs of heaven".

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#### REFERENCES

34. Plumme, *op.cit.*, pp. 108, 109.
35. See Solange Hertz's copyright three-part series on the use of Hibernian in *The Irish Connection* (Big Rock Papers: Leesburg, Virginia).
36. See Rao's three-issue series on "Americanism" in *The Remnant*, February-March 1984 -- later reprinted in booklet form by Walt Matt, St. Paul, Minnesota.
37. These statements concerning Gibbon's real face towards Masonry range from a Catholic paper in Paris to French Canadian Jules Tardivel. (See Solange Hertz's "The Star-Spangled Church," Part III, page 9 -- of the Big Rock Papers.) From otherwise secular historian's viewpoint of trying to fathom the American Catholic Church's lack of response to the bigotry and violence of the A.P.A., Kinzer's analysis in his *An Episode in Anti-Catholicism* concerning this lack of Catholic leadership was a pathetic first step when he concentrated only on Archbishop Ireland in his beginning chapter. While the St. Paul prelate has been made the whipping boy in so much of this, perhaps another source can give further enlightenment on where Cardinal Gibbons really stood during this decade of some very effective "crises management" on the part of the secular establishment over (and against) a direction that the Church might otherwise have taken in preserving its authentic heritage. But relative to the War of 1897, Cardinals Rampolla and Gibbons had a campaign to establish an American (*Ecumenical*) Church. This anonymous source continues: "It was financed by Andrew Carnegie and Freemasonry (World Church Peace Union -- One World Church). Gibbons was appointed head of the board of trustees of W.C.P.U., and also financed (the) establishment of (the) National Catholic Welfare Conference to set up a One World Church and new liturgy...." With "social justice" and the concern for "the poor and the oppressed" used as a "front", see, once again, Sutton's *An Introduction to The Order* for the roles Carnegie and other old-line American Families played in slowly destroying this country's freedom. Included in "The Order" -- as pertinent to the A.P.A.'s formation and controlling interests in the Midwest, see page 27 in Vol. I about the Weyerhaeuser family of Rock Island as they became the king among the Mississippi lumber barons during this era. And so the circle of interests about the A.P.A. continue to grow tighter.
- For the establishment of that American Catholic Church, this may well have been the basis for that rumor picked-up by a London reporter in early 1893 -- see Part VII of this series on page 125, first column, footnote 27. As for the "dark side" of Rampolla, "...about which not little has been written or speculated..." but which the modern Catholic populace has been kept ignorant, see Fr. Lawrence S. Brey's article on St. Pius X in *The Remnant*, July 15, 1984, p. 4.
38. See *Parapolitics/USA*, Nos. 3 and 4, 8/15/82, "The Friends of Michele Sindona," by the ostensibly pro-British Kevin Coogan who, in praising Rampolla's work denied any "modernist conspiracy" against the Church.
39. Name Withheld no. 13, interview August 9, 1983.
40. From Dr. John Rao's lecture series on "The Heresy of Americanism," cassette tape from "Keep the Faith," no. 12 A.
41. "Then Popes have condemned such secret societies in terms so severe and so sweeping as to be quite unique in the history of the Church." (From *Manifold*, *op.cit.*, pp. 49-49) Yet, the Anglo-American hierarchies persist in evading their collegial responsibilities in suppressing these papal declarations from the people, but by whose example except that of the modern Papacy itself has ignored its predecessors' warnings. See Hamish Fraser's *Approaches* supplement #83, that for the lack (the omission) of one word "Freemason" in Code #1374, the law against Catholics joining Masonic groups will be "defied" as before "with impunity". Accordingly, with the laity and clergy kept ignorant of its consequences for the censorship imposed on any (at least British) writings or revelations of Masonry in (official) Catholic publications, one can only be grateful to our agnostic (and separated) secular brethren as Steven Knight to write exposes of the esoteric realms. However, it was Pope John Paul II himself who read, edited, and approved the final draft of the New Code of Canon Law...at which time the P-2 scandal with the Vatican reached its height. (See *National Catholic Register*, February 20, 1982, p. 2) Contrary to Fraser's assertions about some back closet canon lawyer slipping through the non-masonry clause in some helter-skelter fashion, the Holy Father himself must be held responsible for the "omission"...unless tremendous pressures were brought to bear on him -- meaning he is **not** the strong leader portrayed for having come under the wrong influences.
42. *Divine Love*, Second-Third Quarter, 1981 issue.
43. *Ibid.* As further indication of Cardinal Rampolla's betrayal of a Pope unaware of his Secretary of State's activities, this prelate helped edit the original prayer to St. Michael which was much stronger and longer than with what we are familiar. Cardinal Newman managed to acquire an original copy and reprinted it in a "very rare little book" *The Raccolta or Collection of Indulged Prayers and Good Works*. See *The Remnant*, July 31, 1984, pp. 3-4 for further explanation and complete text.
44. See also Lady Queenborough's *Occult Theocracy*, *op.cit.*, pp. 297, 300, on John Yarker's affiliations defying the fabled isolation of British Masonry in its "interlocking directorate".

45. *Divine Love*, op.cit.. Relative to the year 1984 and the Catholic counter-offensive (also called the Catholic "restoration"...which carries a semblance of mockery in order to assure the Church's existence and progress), things do look ominous for us. Considering also the condition of the Church and the Middle East --with Khomeini in mind as **Archel de la Torre** in his sodomite kingdom, let alone the ever-increasing Luciferian influence of the New Age Movement across Europe and America, it seems unlikely any of the Church Militant can effectively respond with the Truth. This may well account for John Paul II's pessimistic words (as well as recognition of his earlier mistakes or having been misled) which was related to me by a Roman priest in January 1984 -- with October 13 anniversary date of the final apparition at Fatima being significant for this year of the great chastisement:

"The forces have been set in motion. There is nothing which can be done to stop them. We can only pray that the worse will be alleviated."

By coincidence of the Papal transmission to me, the late First Quarter, 1984 issue of *Divine Love*, Vol. 27, No. 1, Issue No. 93, reprinted the Holy Father's statement to a small group of German Catholics in November 1980, on the much-denied wording of the "Third Secret" of Fatima -- which statement carried similar papal lines of warning for an article in this country by *Queen* magazine, September 1983.

For further warnings by seers of the pending purification of the Church in this great post-conciliar era (as if the reforms really do need to be reformed), the May-June 1984 issue of *Soul* reprinted Pope Leo's vision with appropriate comments on 1984: "Our Year of Decision." (p. 13) On page 16, "Why is Our Lady Weeping?", Don Stefano Gobbi, Italian founder of the Marian Movement, gives an appropriate answer to this grim year, verifying a century of seers and their prophecies -- in that "a great chastisement of the world has already started and will be increasing rapidly, coming to its climax in 1984 and 1985...the only weapon possible in prayer. It is a spiritual war."

And why all the Rosa Mystica and Fatima statues weeping in an abundance of blood and tears? They come as "the only holocaust that can appease (God's) rightful anger against the wicked." (From Marguerite, *Message of Merciful Love to Little Souls*, (Pope Publications: San Rafael, Calif., 1975, p. 364)

46. Pierre Roberdel, Editor, *Prophecies of La Fraudais*, (Editions Resiac: Montsurs, France, 1977).

47. This is as the old woman remembered his beads -- and it is as if in ironic remembrance of St. Louis de Monfort's lines, "On our death beds we will appreciate what that means" that I determined by June 1984 to buy the old house in Lyons in which Jean lived and died -- to preserve especially that room as a memorial to him.

48. This is the only spiritual writing surviving from the Jean memoirs, presumably written in the mid-1870s. As for the "mercy" approach for Lent, one observer remarked that "it sounded modern -- Father Jean was born in the wrong century." Furthermore, his literary style (as the old woman rightly described it) is in notable contrast to the crudeness of the actions he supposedly engaged in which brought on the 1872 crises. As if it seems impossible, too, just as the final pages of this chapter were being completed, some of the "missing" Jean documents (including the above piece) were finally found in the chancery building at Davenport -- xerox copies of which were kindly forwarded to me by the Bishop (received June 2, 1984). The papers were obviously from the portfolio which Father O'Connor had turned over to the then-chancellor in the summer of 1975, and which soon non-existent

papers ended up somehow in the former archivist's room where they were found. Unfortunately, several pages are now so faded, they are nearly impossible to read. Some of Jean's writings are on what was called "foolscap paper" -- pages taken from an old account book...which one volume has remained in the archives that had 50 pages cut out of it, as if by a knife (as Msgr. Griffith described it to me). Key items, however, remain missing, notably the large ledger with Jean's memories of the trip to Rome...and "other books of Fr. Jean" as noted in Griffith's original notes which "are yet to be examined."

49. Montfort Publications: Bay shore, New York, page 32.

50. Manifold, op.cit., p. 54, who asks the same question as others, for the innumerable clergy and laity who haven't the faintest idea what is in the old papal encyclicals with their repeated exposures and condemnations of secret societies and ideology. Why couldn't the Church body have counter-acted more effectively with a faithful cadre to preach the word of God (as Bishop Sheen also queried about the same problems with prophecies and bishops in the early 1950s): "Could it be that the insiders or conspirators wormed their way into the Church for the sole purpose of seeing that the fine body of social teaching enshrined in the encyclicals would lie buried?" (p.73)

The answer, in part, is "Yes". See Marie Carre's **AA 1025 --the Memoirs of an Anti-Apostle**, (Editions Saint-Raphael: Quebec, Canada, 1972) -- on the ordination and strategies of a Soviet agent in the Roman priesthood before Vatican II. In 1982, a K.G.B. colonel defected to the West, declaring that some 2,000 of their agents had already been infiltrated into the Western Churches (for creating havoc).

51. From page 11. The book was "blessed and approved by His Grace Archbishop Keane of Dubuque," and copyrighted by Dunn, but the publishing company was not listed. Widely distributed through Clinton County, a number of copies in parishes have survived. Interesting enough, the two leading banks in Lyons and Clinton carried full page ads in the back. While preparing the parish history of St. Irenaeus in 1981, I was not able to trace down L.V. Dunn anywhere in Eastern Iowa, inspite of the number of families carrying that name in this area.

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## CCUA & CENTRAL BUREAU

### THE VIETNAM VET: HONORED AT LAST

DR. TIMOTHY A. MITCHELL,  
CCUA President

On Memorial Day of 1984, an unidentified veteran of the Vietnam War was laid to rest in the Tomb of the Unknown Soldier. The President of the United States had put the interment into focus three days previous with these moving words: "An American hero has returned home. God bless him." It had taken a decade of hard work by patriotic organizations who saw the injustice being done to their