

YANKEE, COME HOME!

Although the soil beneath their feet was discovered and colonized by Catholics, some of it watered by Catholic blood, where the Faith is concerned Catholics in the United States tend unaccountably to behave as expatriates in their own country. Despite the fact that the Mother of God herself arrived literally on the heels of the first conquistadors to remind the inhabitants of America, “Am I not here, who am your mother?” they normally head for a shrine across the Atlantic when it is a question of making a pilgrimage to her of any consequence. To hear them tell it, anything directly pertaining to the universal Church always occurs, if not actually in Rome, at least somewhere outside America.

In diocesan school texts the only revolution which seriously affected the Faith was the French Revolution, and the last armed revolt against the enemies of the Church is now safely over and done with, having taken place more than two hundred years ago in the French Vendée. The import of the French Revolution must not be minimized, for it brought down the French king, Christ’s constituted vicar in the temporal order. Had his throne endured, the collapse of Christian law and order which eventually left the Church everywhere at the mercy of the state would not have been possible. Nor must the martyrs of the Vendée be robbed of their glorious intercession on behalf of any stalwarts following in their footsteps, but it may be time to pay closer attention to what happened long before and after that in America.

Yankee, come home and listen to your Mother!

How is it that three hundred twenty-seven years before our Lady identified herself as the Immaculate Conception to St. Bernadette Soubirous at Lourdes, speaking a French *patois*, she had already proclaimed the mystery in America to a widowed Aztec convert in his native Nahuatl? There were four apparitions to him at the time, all of which took place in December, 1531 within the week the Church would one day consecrate as the Octave of the Feast of the Immaculate Conception. This cannot have been accidental, inasmuch as the first appearance virtually anticipated the formal definition of the dogma, made by Pius IX on December 8, 1854 to the effect that:

The doctrine which holds that the most blessed Virgin Mary, at the first instant of her conception, by a singular grace and privilege granted by almighty God in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful.

When our Lady told St. Bernadette, “I am the Immaculate Conception,” she was only putting into prescribed theological terms what she had already told the American Indian when she said, “I am the All-Perfect and Perpetual Virgin Mary, Mother of the true God.” In France she drew a curative spring from the earth of Massabielle to testify to the truth of her words. In America she left imprinted on the cloth of the Indian’s rough *tilma* a miraculous portrait of herself which like the Holy Shroud of Turin would provide its own authentication, not only by miracles, but by progressively revealing corroborative data mysteriously concealed in its folds.

In 1752, solemnly declaring Patroness of Mexico the beautiful Lady thus depicted, Pope Benedict XIV could find no words more appropriate to the occasion than those of the Psalmist, “He hath not done in like manner to every nation: and his judgments he hath not made manifest to them. Alleluia!” (*Ps. 147:20*). Indeed no other country was ever so favored, but inasmuch as the divine intervention happened at a spot situated at the exact geographical center of the American continents, we may suspect that it was intended for more than the immediate vicinity. Pius XII would formally recognize this fact by declaring her Empress of the Americas. In the light of subsequent developments throughout the world, however, it becomes increasingly difficult to view the Mexican phenomenon as an isolated event peculiar to America which bore no relation to the rest of Christendom.

Don Juan of Austria had borne her image on his banner at Lepanto against the Turks, for when Our Lady told the Indian that she was his mother, she made it clear at the same time that she had not come for his sake alone, but for “all the inhabitants of this land” and whoever invoked her with confidence. That her sole purpose was to introduce to the Faith large numbers of heathen “ethnics” who would not have accepted it otherwise is not

supported by the facts. Although it is true that the apparition sparked millions of conversions almost overnight, the Faith had already been firmly planted by zealous Spanish missionaries, and in the normal course of catechizing it would have made its way with relative ease into a society which had proved to be exceptionally open to God's grace.

The visionary himself was already a seasoned Catholic of outstanding virtue at the time of the apparition, having lived with his wife in perfect chastity from the time of his conversion. He had been baptized Juan Diego, and the story is that the "Juan" was conferred on him in deference to his former Aztec name "Singing Eagle" (or as some would have it, "He-who-speaks-as-an-eagle"), in which the missionaries perceived a cognomen for St. John the Evangelist, whose symbol is the eagle. No more suitable patron could have been found, for Juan Diego was destined to see vested in the apocalyptic signs the very same Woman pregnant with child whom the writer of the *Apocalypse* had beheld in his great vision of the latter days.

The late Don José de Jesús Manriquez y Zárate, first Bishop of Huejutla and ardent promoter of Juan Diego's cause, believed that this holy man had in fact been appointed by heaven as a permanent "mediator between herself and us." Writing from exile in San Antonio, Texas during the Calles persecution in October 1939, Bishop Zárate called him "the instrument of her mercies and the executor of her sovereign commands," cooperating in all her work "just as the Apostles of Jesus Christ cooperated in the Master's work."¹ In the second apparition the Mother of God had in fact told Juan Diego that although many others were capable of doing her bidding, she chose "you and no other." He was not to worry about anything: "Am I not here, who am your mother? Aren't you in my shadow? Am I not your salvation? Aren't you as it were on my lap? What more do you need?"

The time for massive recourse to Juan Diego's intercession may be at hand, for his beatification, which suffered a delay almost as long as St. Joan of Arc's, finally took place before the close of the twentieth century, and like hers would seem to augur a mysterious mediation reserved for the end times. This assumption

¹ Quien fué Juan Diego? *El Eco Guadalupana*, No. 13, 2/12/74, p.

is strongly supported by the fact that our Lady gave explicit instructions to Juan's uncle Bernardino that the icon left on the *tilma* be called "She who Crushes the Serpent." This was a full three hundred years before the Blessed Virgin instructed St. Catherine Labouré in Paris to have the Miraculous Medal struck, depicting the Immaculate Conception crushing the Serpent under her foot. In Spanish the closest approximation of the Nahuatl words to Bernardino turned out to be "Guadalupe," but their import was clear enough at the time, promising deliverance from the Serpent deity who had exacted ritual human sacrifices in the thousands as the price of his rule.

The message should be even clearer today, when the phenomenon of Guadalupe can be seen in broader context as a pivotal point in world history, and not merely as an outstanding example of Our Lady's motherly compassion for the most abandoned of her children. Occurring so far in advance of the great apparitions in Europe at the rue du Bac, la Salette, Lourdes and Fatima, those in America marked nothing less than the inauguration of the Marian Age, which would see the final battle between our Lady and Satan foretold by God in Eden when He warned the Serpent, "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel" (*Gen. 3:15*).

The staggering truth is that our Lady chose to open hostilities, not in Rome, the Holy Land or elsewhere, but on American soil, attacking the primordial Adversary in territory which till then had been his last undisputed preserve. The first skirmish ended in a crushing defeat for him. Not only did the human sacrifices he doted on come to an end, but the way was cleared for the incorporation of millions of his former subjects into the Kingdom of the Incarnate God whom he had refused to serve in heaven. It would be a long time, however, before the end was in sight. As our Lord told His Apostles, "When you shall hear of wars and rumors of wars, fear ye not, for such things must needs be: but the end is not yet ... These are the beginnings of sorrows" (*Mark 13:7-8*). By the time our Lady appeared at Lourdes as the Immaculate Conception, urging the recitation of her Rosary, battle had been joined for three and a quarter centuries. Hell had regrouped its forces and seemed to be winning.

St. John the Evangelist, who was privileged to foresee the future combat in vision, clothes his account in metaphor, relating how:

...the serpent cast out of his mouth after the woman, water, as it were a river: that he might cause her to be carried away by the river. And the earth helped the woman, and the earth opened her mouth and swallowed up the river, which the dragon cast out of his mouth ... the dragon was angry against the woman and went to make war with the rest of her seed (Apo. 12:15-17).

Without presuming to attempt the exegesis of so obscure a passage, we may hope that “her seed” refers to Catholics everywhere, and those of America in particular, for although the Great Apostasy had not been conceived in America, having been brought here from Europe by the same evil forces which brought it to earth from heaven, it is in America that apostasy was forged into a political weapon and institutionalized.

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This was not the first time the devil had put together a commonwealth under his headship apart from God. His first attempt had succeeded so well that God “repented ... that he had made man on the earth” (*Gen. 6:6*) and obliterated all memory of it by the Flood. Returning to the task at Babel, Lucifer was prevented from going further until the Incarnation was accomplished. A Christian empire was established on earth which endured for over a thousand years, but now the time of his revenge has arrived, during which he will labor to destroy Christ’s kingdom as God had destroyed his. America, which may have been predisposed to such a destiny, would figure as a major base of operations.

Evidence mounts that the fabled island empire known to Plato, Pliny and ancient scholars as Atlantis had once actually existed, filling nearly the whole of what is now the Atlantic Ocean. If the conclusions of the French hieroglyphist Fernand Crombette prove correct, this huge land mass became an important outpost of the ancient world empire founded in Egypt after the Flood by Noah’s

reprobate son Cham and grandson Misraim. Masters of the black arts inherited from Cain and Lamech through Noah's wife (who was later repudiated by her husband for idolatry and licentiousness), they established a dynasty which would rule the world unchallenged for centuries in the devil's name. (Significant remnants of this demonic culture are still extant, among them the gigantic statues on Easter Island whose origin was finally determined by Crombette.)

Atlantis' very name betrays its demonic affiliation, for it is derived from that of the Titan Atlas who, like his brother Prometheus, was one of classical mythology's outstanding rebels against the established order. Doomed to bearing the weight of the heavens on his shoulders for having disobeyed the father-god Zeus, Atlas was an unmistakable impersonation of Lucifer, who in the beginning had been cast to earth for refusing to submit to his Creator. Wherever the sounds "atl" are found in language or nomenclature, the influence of Atlantis may be suspected, and *Nahuatl*, the language of the Aztecs, whose serpent god was known as *Quetzalcóatl*, is no exception.

According to Crombette, mighty Atlantis vanished into the ocean depths to be seen no more on April 2, 1226 B.C., submerged by the same divine miracle which simultaneously parted the waters of the Red Sea for Moses and the Israelites and by reflux drowned the army sent by Pharaoh to pursue them.² After the Sargasso Sea, an impenetrable mass of seaweed generated from the silt of the sunken continent, gradually formed over the empty expanse left in the wake of the catastrophe, the flow of communication which till then had existed between the lands on either side came to an abrupt end. All knowledge of the great colony's location was lost to western cartographers. Only in the east was it remembered, whence it seeped providentially into the maps of the second century geographer Ptolemy and others whose works became known to Columbus.

To believe, however, that every last vestige of Atlantis' sophisticated culture plunged with it into the sea is to fly in the face of the evidence. Filling a large part of the ocean space now left between Europe, Africa, and North America, the island had

² See *Les Cahiers du CESHE* et al., 3 Place du Palais de Justice, B-7500 Tournai, Belgium.

not only linked these continents and their respective hemispheres in close communication, but constituted the nucleus of a vast empire which spawned satellites in its own image and left telltale artifacts throughout the contiguous territories. Its shores, however, lay closest to those of Europe and America, at some points only a short distance away. After the cataclysm it is not unreasonable to suppose that survivors on the coasts opposite, especially in what is now England and the eastern seaboard of the U.S., would have continued living there, and that their descendants are probably there today.

Their lifeline to civilization cut off, the highly cultured Atlanteans on America's east coast would have gradually degenerated into "primitive" Indian tribes which modern sociologists could pass off as less evolved specimens of the human chain. In England they would simply have merged with other elements of the population and eventually been Christianized by European missionaries. Both contingents, however, must have retained the old luciferian dream of world empire as part of their genetic heritage, for to deny that evil tendencies are normally transmitted from generation to generation would mean denying the doctrine of original sin. Constituting a hidden but real bond between Mother England and her future colonies to which the devil was privy, their common affinity may well have been cunningly exploited by him for the accomplishment of his own ends. At any rate it might serve to explain the strange propensity of the English monarchy to regard itself as a component of "the Atlantic community" rather than a part of Europe.

Looming up literally from the sea like the first beast of the Apocalypse, England was the vanguard of the Great Apostasy. Although the Reformation is usually blamed on Germany, the record points inexorably to England, the land of Wycliffe and William of Ockham. Nor was France the first Christian nation to put its anointed Catholic monarch to death. Here again, Christendom's first regicide occurred in England, with the execution of Charles I. And so with modern Freemasonry, concocted by no Adam Weishaupt in the eighteenth century, but by a bevy of Englishmen in the previous century - those "able pens" and adepts who wrote Shakespeare's plays and sonnets, the King James Bible and for all we know, *Don Quixote* and Montaigne's essays, not to mention hatching the prestigious Royal

Society of London for Improving Natural Knowledge which to this day propagates the old scientific spirit of Atlantis.

It is these latter day sons of Cham who forged revolution into a political instrument. When it failed of its full purpose in England under Oliver Cromwell, what better expedient than to transfer it to the colonies across the Atlantic? There, with the help of the "Indians," it could be brought to full flower in far less restricted circumstances than at home. The Iroquois in particular possessed a particularly well developed form of democratic government whose taproots may easily have lain in old Chamite Atlantis. Of all the major American tribes they proved the most resistant to Christianity and the cruelest persecutors of Catholic missionaries and Indian converts. The particularly barbarous martyrdoms suffered by the French Jesuits St. Jean de Brébeuf, St. Isaac Jogues and their companions in what is now New York state and Canada, not to mention several Spanish Jesuits to the south in Virginia, offer ample testimony of their ferocity.

By a kind of premature attraction these primordial heathens, whose numbers always exceeded the Catholic Indians of the east coast, would almost invariably side with the English, Dutch, and Swedish heretics to the detriment of the Faith in the New World. The Iroquois confederations throughout the east, which included groups as diverse as the warlike Mohawks in the north and the agricultural Cherokees in the south, all spoke versions of a common language and maintained a loose organic unity inherited from former times. There were basic racial differences, however, which may account for their divided allegiance to the newcomers. This meant that the balance of power in the east between heretics and Catholics in those crucial early days lay for all practical purposes in the hands of the natives, with enormous consequences both political and religious.

This facet of American history deserves better study, for the outcome of the struggle proved decisive for the French and Spanish Catholic spheres of influence throughout North America, and indeed for the whole world. By 1763 Spain had lost the Floridas to the British, and all of New France in what is now Canada, and parts of the U.S. followed suit. Cut off from her mother country and the rest of Christendom, bereft of leadership after her aristocracy was supplanted by foreigners, French Catholic Canada did well to salvage her faith. To make matters

worse, by 1776 when the English colonists formally disassociated themselves from both Mother England and her Church, a New Atlantis was born in the New World.

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That the old Atlantis would rise from the deep before the end of time had been predicted for centuries, but even those few who were aware that it had once existed gave such prophecies little credence. Even after the algae subsided sufficiently to allow passage to Columbus (who was well aware of its former location), no signs of resurgence were noted, but to say that Atlantis is still underwater is to dodge overwhelming evidence to the contrary. Although its material residue may not have surfaced, its spirit is visibly active, reasserting ever more forcefully the ancient hegemony it once enjoyed.

The first clear indication of its resurrection was the publication of the original Latin version of Francis Bacon's *New Atlantis* in 1627. When it appeared in English two years later, there was no mistaking its implications. A remarkable treatise on utopian world government, it projected a future ideal commonwealth called Bensalem which was based purely on scientific knowledge and presumably patterned after the fabled Atlantis once renowned the world over for beauty and prosperity. The luciferian inspiration is easily detected in the work's recurring emphasis on "light." When Bacon, a master of the conceits and ciphers which so fascinated the Elizabethans, exalts light as "God's first creature," he is obviously identifying it with the great fallen angel himself, created before man and supreme grand master of the *illuminati* of every age.

Because for the enlightened, perfection is looked for in knowledge and not in love, "merchants of light" are dispatched at regular intervals from Bensalem to glean scientific information from every corner of the globe. These occult missionaries "maintain a trade, not for gold, silver or jewels, nor for silks, nor for spices, nor any other commodity of matter, but only for ... light: to have light, I say, of the growth of all parts of the world." Refusing to accept matter as the instrument of the Incarnation of the Son of God when the mystery was first made known in heaven, the devil remains forever unreconciled to it. As incapable

as anyone else of either creating or destroying matter, Lucifer therefore seeks to “spiritualize” it out of existence by force of intellect.

On the pretext of eliminating the heavy burdens and limitations imposed by matter, he has pretended to show earthbound men, sentenced to eat bread “by the sweat of thy face ... till thou return to the earth out of which thou wast taken” (*Gen. 3:19*), how to escape their punishment by constructing a worldwide push-button society more and more subject to the mind alone. In a previous work, the *Novum Organum*, Bacon envisaged what he called a great “Instauration,” proposing nothing less than the complete reconstruction of human learning by a new scientific method of interpreting nature which would displace divine revelation as ultimate source of truth. All things would be instaured in Satan. When St. Pius X opened his pontificate in the twentieth century by announcing his intention to “*Instaurare omnia in Christo*,” was it a reversal of Bacon’s “Instauration” that he actually had in mind? Very likely, for the *Novum Organum* was nothing other than the fetal form of Modernism, which the holy Pope targeted so accurately in the counter-revolutionary encyclical *Pascendi*.

Anti-Aristotelians who considered syllogistic reasoning from the general to the particular fundamentally unsound, and who despised any knowledge based on authority to begin with, Bacon and his adepts would aim at truth by reasoning inductively from observation rather than deductively from accepted premises. In other words, learning would be democratized in tandem with the social base, ascending henceforth from the bottom up instead of descending from the top down. No longer would truth be bestowed on men “from above, coming down from the Father of lights, with whom there is no change nor shadow of vicissitude,” as St. James said, for it would be plentifully gleaned by unaided human effort. Not without reason did the Apostle preface his words with the warning, “Do not err, therefore, my dearest brethren. Every best gift and every perfect gift is from above!” (*Jas. 1:16-17*).

The *New Atlantis* had been left purposely unfinished, for it was only a beginning. A second part, which was never published, is said to have been secretly buried in the earliest foundations of Williamsburg, Virginia, English America’s first colonial capital, now restored by the Rockefellers and a major national shrine. The

manuscript has yet to appear in public, but its geographical location is singularly apt, for Bacon situated his ideal island republic to the west of sunken Atlantis, precisely in the area where in due time a secular republic conceived in the spirit of Atlantis would materialize under the aspect of that most desired of nations, the U.S.A.

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Yankee, come home! In 1634, a century after the first annunciation of the Immaculate Conception and a mere five years after the publication of the English version of Bacon's *New Atlantis*, our Lady appeared once more with an apocalyptic message for the world. Here again, it was delivered not in Europe, but in America, this time on the South American continent in Quito, Ecuador. On the feast of her Purification she divulged to Mother Mariana of Jesus in her convent chapel the main substance of the famous message known as the Secret of la Salette, which would be confided only two hundred years later to little Mélanie Calvat in the Alps above Grenoble.

Warning of a future crisis in the Church due to a hiatus of some kind in the Papacy, our Lady spoke at the same time of a Great Pope to come. A likely reason for making predictions of this kind in America so long before making them known in Europe may be guessed from the message's explicit reference to democracy: "At the end of the 19th century and for a large part of the 20th," Mother Mariana was told, "various heresies will flourish on earth which will have become a free republic." It is well known that democracy's cradle was no European nation, but one concocted in America for that very purpose, and as we have seen, it was already being manufactured even as these words fell from our Lady's lips.

In a passage clearly foreshadowing la Salette, she goes on to say:

The precious light of faith will go out in souls because of the almost total moral corruption ... The licentiousness will be such that there will be no more virgin souls in the world ... By having gained control of all the social classes, the sects will tend to penetrate with great skill into the heart of families and

destroy even the children ... Priests will abandon their sacred duties and will depart from the path marked out for them by God. Then the Church will go through a dark night for lack of a Prelate and Father to watch over it with love, gentleness, strength and prudence.

Worth noting is the Mother of God's mention of "various heresies" in the same breath with the forthcoming free world republic, as if the two were organically related. There is a school of thought which holds that any form of government is unobjectionable provided it recognizes the rights of God above those of the nation and its rulers. By this token, to become pleasing to Him, elected constitutional government need only be "baptized" as it were by acknowledging the Faith. It so happens that such a government was actually set up in Ecuador in the nineteenth century, and our Lady must have been referring to it when she predicted to Mother Mariana, "Satan will gain control of this earth through the fault of faithless men, who, like a black cloud, will darken the clear sky of the republic consecrated to the Most Sacred Heart of my divine Son."

For fifteen years, under the Presidency of the virtuous Catholic reformer Gabriel Garcia Moreno, the Church operated freely in this unusual republic without governmental constraint or interference, but the benevolent regime came to an abrupt end on the Feast of the Transfiguration, August 6, 1875 when he was assassinated by Masonic terrorists. Hamish Fraser, editor of *Approaches*, called Moreno "the most outstanding statesman the post Reformation world has known," who "governed Ecuador as no South American country has ever been governed before and as no South American country has ever been governed since," when it enjoyed "a quite unprecedented period of peace and prosperity ... derived from his seeking first the kingdom of God, from his uncompromising respect for the social rights of Christ the King."³

It would appear, however, that even when well intentioned, democracy as a political system does not command the same blessings accorded by God to monarchies. That democracy is structured less closely to natural law than monarchy is not the only

³ Hamish Fraser, "Who Was Garcia Moreno?" *Approaches* No. 19.21 Supplement 24.5

reason, for there is another far more serious. When Garcia Moreno summed up his political philosophy as “freedom for everything and for all except for evil and evil-doers,” he promised more than any free democracy, by its very nature, can deliver, for our Lady had prophesied what would inevitably come to pass in Catholic Ecuador: “This republic, having allowed entry to all the vices, will have to undergo all sorts of chastisements; plague, famine, war, apostasy and the loss of souls without number.”

She does not blame these ills on Ecuador’s form of government directly, but by saying it “allowed entry to all the vices,” she put her finger on democracy’s fatal flaw, one for which there is no remedy, for it is congenital. Built squarely on equality and religious liberty as governing principles, democratic government in due course of time proves utterly incapable of protecting its citizens from harm within or without, for a system which grants equal rights to individuals and freedom to all beliefs has no legitimate means of excluding either error or its consequences from the body politic. In other words, democracy promotes and encourages evil by the very way it works, without necessarily intending it. Sooner or later republics auto-destruct for want of an auto-immune system. To dissolve them, nothing beyond the original sin at the heart of each of its citizens is required. Democracy is to politics what usury is to economics.

Against this backdrop it is easy to see why the first successful political onslaught against Christ the King took place in the New World rather than in the Old, and specifically in the New Atlantis. It was, after all, the American Revolution and not the French Revolution which set off all the others. The *encyclopedistes* who manufactured the French revolt and put together the French Constitution of 1791 freely acknowledged the English as originators of the revolution then in progress. In 1788 one of their number, the Marquis de Condorcet, actually authored a work entitled *The Influence of the American Revolution on Europe*, which has incurred no refutation.

That Thomas Jefferson and James Madison launched a newspaper from the United States called the *National Gazette* for the express purpose of whipping up enthusiasm for the French Revolution even as its atrocities were being perpetrated, is well known to historians of the period. On his deathbed Jefferson wrote

commemorating the 50th anniversary of the American Declaration of Independence:

May it be to the world what I think it will be ... the arousing of men to burst the chains under which monkish ignorance and superstition had persuaded them to bind themselves, and to assume the blessings of security of self government ... All eyes are opened, or opening, to the rights of man.

Crucial as was the fall of the French monarchy, it therefore did not initiate the domino effect which within the space of a hundred years literally leveled Christendom's every fortification. This is a fact of history which Catholics of the U.S. find difficult to grasp, living as they do in a land blessed with "religious freedom" of a kind to be found nowhere else on earth, where the Faith is practiced without hindrance on an equal footing as one of any number of other religions. Surely the enemy must be looked for somewhere else and not in the United States!

The *Declaration of Independence*, whose ideology lay at the bottom of Bacon's Bensalem and the ideal free republic which our Lady prophesied at Quito would take over the world, was mostly an emotional outburst against the reigning English sovereign George III. Penned by a disloyal subject and unanimously approved by a covey of like-minded others, it is seldom read in its entirety by those it aimed to benefit, but it served its purpose by formulating into quasi-juridical eighteenth century jargon the new democratic principles which would be used to circumvent the rights of Christ's kingship. If they played well in America, they could be applied with all the more telling effect back home in Europe. The document's treasonable intent was evident to all, for even as it was being signed, the group's ringleader Benjamin Franklin had quipped, "Gentlemen, let's hang together, or we'll all hang separately."

According to this unprecedented Declaration, "governments are instituted among men" not to facilitate their way to heaven, but "to secure [their] rights ... deriving their just powers" not from God, but:

...from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or or abolish it, and to institute a new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

In other words, the document would claim that men possess an inborn right to revolution because authority originates from themselves. It is Lucifer's *non serviam* in political dress.

With some humor Christopher Hollis notes in *The American Heresy* how its author Jefferson, "at his wits' end to give a reason for doing what he wanted to do, solved the difficulty by writing, 'We hold these truths to be self-evident.'" Needless to say the name of Jesus Christ, who assured us that all authority comes from God, is nowhere to be found in the *Declaration*, nor is it found in the utopian Constitution of the United States of America, which the revolutionaries worked out on paper and imposed on themselves thirteen years later as the law of the land. Hollis points out that with such a political philosophy:

America is an example of how the principles of liberty and equality, unregulated by religious authority which can adjust their competing claims, may destroy a state. For it was inevitable that, since he had not reason to compel assent, each man would restate these principles as it suited his convenience.

Omitting by design the name of God and the Son to whom "all power is given "in heaven and in earth" (*Matt. 28:18*), the Constitution formally denies the rights bestowed on Christ the King from all eternity by almighty God. Is it any wonder that within less than a hundred years of its inception the new nation founded on revolution as principle began falling apart? That it still endures at all can only be attributed to the residual Christianity of its citizens and the preservation of unity at gunpoint after four years of bloody, fratricidal civil warfare. It stands today as a model of the free society where divorce, contraception, abortion, sodomy and other crimes crying to heaven for vengeance enjoy the protection of the law in the name of liberty. The truth is, the

United States is dying young of its own genetic disease after infecting the whole world.

Democracy has metastasized, just as our Lady of Quito came to tell America it would. Cardinal Pie once said:

When a country's Christianity is reduced to the proportion of domestic life, when Christianity is no longer the soul of public life, of the power of the state and of public institutions, then Jesus Christ will treat such a country as He himself is treated. He will continue to bestow His Grace and His blessings on those who serve Him, but He will abandon the institutions and authorities that do not serve Him. And such institutions, authorities, kings and races become like sands in the desert or like the dead leaves of autumn which can be blown away by a gust of wind.

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So far the United States has produced only one canonized saint. She is Elizabeth Ann Seton, a convert from Episcopalianism née Bayley of a Tory family in New York in 1774. Now acclaimed as the foundress of the American parochial school system, she had hoped to affiliate her community with St. Vincent de Paul's Sisters of Charity in France, but on solicitations emanating from the See of Baltimore had been persuaded to abandon the project. What was wanted in the new free republic was indigenous, all-American orders without foreign ties which would conform more closely to the democratic ideals of the nation. It was not unusual to encourage foreign priests not wholly persuaded of the blessings of democracy to undertake parish work in the more westerly territories of Kentucky and beyond, or to evangelize the Indians.

Mother Seton obediently complied with what was expected of her, and today she is the sole American saint in the calendar born in the territorial U.S. With the friendly cooperation of the Vatican, her canonization was scheduled to coincide with the U. S. Bicentennial celebration in 1976, hallowed anniversary of the aforesaid *Declaration of Independence*. On November 11, 1997 the process for a second politically correct canonization was opened for another U.S. born candidate, Mother Marie Henriette Delille, a "free person of color" who founded the Sisters of the

Holy Family for black women in New Orleans in the 1800's. The Church in the United States has yet to produce a martyr.

Or dare we say, none officially recognized. For a significant period between 1820 and 1860, however, the prospects looked only too good, for the more irascible elements of the eastern Wasp establishment seemed bent on reviving in America the bitter religious wars which had taken place in Europe in the wake of the Reformation - especially the Battle of the Boyne between the Orange and the Green. Their motivation may not have been entirely religious, originating to some degree in resentment over the loss of jobs to large numbers of invasive Irish immigrants who happened to be Catholic rather than in outright hostility to the Faith, but the net result was the same.

Open, violent persecution broke out on August 11, 1831 when a convent school run by four Ursuline nuns outside Boston in Georgetown, Massachusetts was sacked and burned to the ground, despite the fact that four-fifths of the student body were upper class Protestants. According to the authors of *Progress of the Catholic Church in America* published on the occasion of the Columbian Exposition, "It was well known that the nuns had been most scrupulously careful not to meddle with the religious opinions of their scholars, and that not one conversion to the Church could be ascribed to their influence," yet when "a Miss Harrison had, from excessive application to music, become partially demented," the time was deemed right for active retaliation.

Miss Harrison soon recovered from her indisposition, but the incident was followed by desecrations of Catholic graveyards, riots, assaults and burnings of private residences in adjacent areas. Spreading into New York, the disaffection gradually took over the whole country, moving westward to Kentucky and Catholic St. Louis in Missouri, where a local paper reported:

For forty-eight hours the city has been the scene of one of the most appalling riots that has ever taken place in the country. Men have been butchered like cattle, property destroyed and anarchy reigns supreme The military and police have thus far been unable to check the onward march of lawlessness and crime.

In Philadelphia in 1843, a nativist group offended by Bishop Kenrick's request that Catholic public school children be allowed to use the Douai Bible instead of the Protestant version, engaged some tough Irish street fighters in a three day brawl which ended in a fatality and scores of wounded. Whole blocks of Catholic homes and two churches fell prey to arson. Another altercation in Southwark required the intervention of the state militia. There was less trouble in the agricultural south which, prior to the massive "steamboat" immigrations to the industrial north, was inhabited by the largest percentage of Catholics, yet outbreaks occurred even as far as Louisiana.

By 1850 militant political enclaves had begun forming to save America the Beautiful from the Pope. When the Holy Father sent Archbishop Cajetan Bedini, Papal Nuncio to Brazil, on an ill-timed visit to the U.S. in 1853 to report on internal conditions in the Church, certain factions pronounced the danger imminent and called for action. The following year the "Know-Nothings," a secret society operating under cover of the newly formed American Party, perpetrated a major outrage on the Convent of Mercy in Providence, Rhode Island, succeeded by yet another on a German church in Newark, New Jersey, where a Catholic was killed. In Maine a Jesuit who had entered into a controversy over public schools was stripped naked, ridden on a rail, tarred and feathered and left for dead.

Shortly after midnight on March 6, 1854 nine members of the Know-Nothings stole onto the grounds of the Washington Monument then under construction in Washington D.C. Having poisoned the watch dog and tied up the watchman at gunpoint, they took sledge hammers to a marble slab from the ancient temple of Concord which happened to be Pius IX's contribution to some 195 other memorials donated worldwide to face the inside walls of the Monument. According to an interview with one of the surviving conspirators which was published in the Washington Post in 1883, the Pope's stone was carried to the river, which in those days was less than 100 yards away, and taken by boat to the vicinity of what is now the 14th Street Bridge, where it was dumped overboard. No one was ever prosecuted, and no trace of the stone was ever found, although parts were allegedly confided to the Smithsonian and perpetrators are said to have kept pieces of it.

According to the *New York Times* the Know-Nothing party, “Without presses, without electioneering, with no prestige or power ... has completely overthrown and swamped the two old historic parties of the country.” In *History of Bigotry in the United States*, Gustavus Meyers writes, “The strength of the Know-Nothings was shown in the elections of 1854 ... They elected Governors in nine states and filled legislatures and Congress with Know-Nothing adherents. A clear majority of 33,000 was reaped in Massachusetts. In Congress eight of the sixty-two members of the Senate were avowed members of this party, and 104 of the 234 members of the House of Representatives. Many other Congressmen were too timid to oppose Know-Nothingism.”⁴

The political zealots were ably supported by voluminous rhetoric from Protestant pulpits and publishers. Besides established newspapers like the *New York Herald*, periodicals like “The American Crusader” and the Reverend Sperry’s “American Anti-Papist” were launched specifically to further the cause, not to mention inflammatory “exposés” allegedly revealing the scandalous carrying on of priests and nuns inside religious houses. The defamatory *Six Months in a Convent* by the apostate “Sister Mary Agnes” was surpassed only by Maria Monk’s notorious fabrication *Awful Disclosures*, which not only turned out to be the *Uncle Tom’s Cabin* of the nativist movement but was put back into circulation a century later when the Catholic President John Kennedy was running for election.

Although many hot-headed Irishmen injudiciously confronted their persecutors with their fists or better during this hectic time, theirs was never a course of action recommended by their prelates, whose defense strategy seems to have consisted mainly in loudly protesting the high quality of their Americanism rather than any truths of the Faith. The unfortunate Archbishop Bedini was openly insulted in the press and in the streets throughout his visit, not to mention being burned in effigy in Cincinnati and threatened with assassination in New York; yet, as John Cogley relates in *Catholic America*, “Not one American bishop ... came to his defense publicly during his turbulent stay.”⁵ The Archbishop’s subsequent

⁴ Gustavus Meyer, *History of Bigotry in the United States*, Random House, 1943, p. 200

⁵ John Cogley, *Catholic America*, Dial Press, N.Y., 1973, p. 47

report must have provided Pius IX much food for thought, some of which may have found its way into the *Syllabus of Errors*, published eight years later. The American Catholic ecclesiastical establishment has never deviated from its support of the Masonic government, even at the height of the anti-Masonic sentiment which swept the country after the Morgan affair in the 1830's. Under the leadership of Protestant journalists like Thurlow Weed and Henry Dana Ward, a former Mason, not only was the number of lodges in New York state reduced almost overnight from 600 to 50, but an anti-Masonic political party was formed which merged with the Whigs in 1834. Commenting on a preliminary meeting in Baltimore, the *Anti-Masonic Review* had sounded the clarion note by openly declaring in October 1830, "The ministry is corrupted, the church is defiled, Christianity is supplanted in the affections and confidence of this generation, by the arts of Free Masonry," but these words found no echo in the Catholic hierarchy, which maintained a neutral stance throughout the entire period. In fact, anti-Masonic Catholic literature of any kind was virtually nonexistent throughout the 1800's.

Among the first ecclesiastical spokesmen for the Catholic cause was the Irish-born John England, Bishop of Charleston, South Carolina, who in 1826 founded our first Catholic periodical, "The United States Catholic Miscellany" for the express purpose of refuting what Protestants saw only too clearly, namely that, "Republicanism and Catholicism have no affinity or relationship whatsoever, nor can they ever be cordially united because of their basic differences." In 1843 Fr. Charles Pise published a series of eighteen letters under the title *Aletheya* which attempted to demonstrate how Catholics can sincerely support democratic institutions without prejudice to their Faith. As persecution mounted, countless other clerics preached in the same vein, presuming to hold the enemy at bay by confirming their flocks in the heresy which in due time would be identified as Americanism.

All stood squarely on the precedent set by the nation's first Bishop, the liberal John Carroll, whose appointment had been maneuvered by the Founding Fathers in a shrewd bid for Catholic cooperation. Not that the Fathers ran any risk of compromising their convictions, for under a Constitution specifying that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," how could there

ever be any recognition, let alone enforcement, of the exclusive rights of Christ the King over society and every individual in it? Under the partisan leadership of the Americanist establishment operating from the See of Baltimore, the Catholics of the New Atlantis were gradually brought to accept as their very own the political agenda of the Masonic *Novus Ordo Seclorum*.

Even as the persecutions were gathering momentum in the 1830's, Alexis de Tocqueville would report that Catholics "constitute the most republican and democratic class in America." This is still true today, when the Catholics who arrived on the last boats prove more likely to defend the now near-defunct Constitution than descendants of the earliest settlers. An Americanist parochial school text used prior to the Second Vatican Council gloried that:

*The very existence of a hierarchy distinctive for its particular American national character, independent of the Apostolic Bishopric in London, of the ecclesiastical jurisdiction of the neighboring French Bishopric in Quebec and of the trusteeship of the French Episcopacy, has eloquently proved the patriotic loyalty of the Catholic clergy in the new, expanding Republic.*⁶

Had the Civil War not broken out when it did, it is impossible to say what would have been the immediate outcome of a situation in some respects similar to the one raging in Northern Ireland today. After Ft. Sumter, however, when both North and South found themselves in sudden desperate need of conscripts, religious differences tended to dissolve into the national emergency. In the evangelical North, where the war was extremely unpopular, the persecution of Catholics was quickly diverted into forcing them into the ranks of the military. With, we might add, the able aid of their religious mentors. Archbishop Hughes of New York, a personal friend of the, possibly, apostate Catholic Abraham Lincoln, declared unequivocally, "The Union must and will be preserved!" He enthusiastically supported the draft, assuring the faithful:

⁶ Alfonso Zaratti, O.C.D., *The Work of the Catholic Church in the United States of America*, Nardini Publishing Co., Rome, 1955, p. 328

This is not cruelty but mercy. This is humanity ... You must be loyal and patriotic and do for your country what the country asks. Divine benedictions will reward those who fulfill their duties without hesitation and without violating any of the divine, human laws.

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After the Union victory the Catholic establishment did not rest on its laurels, but redoubled its efforts to prove its wholehearted dedication to the democratic ideology and America's "manifest destiny." A climax of sorts was reached in 1884, when the Fathers of the Third Plenary Council in Baltimore addressed an official letter to the Catholics of North America, urging parents to educate their children:

...in the history of our country. We regard the crowning independence of our country, the winning of liberty and the adopting of its laws as the masterpiece of a special Providence because its architects, building even more wisely than they themselves realized, had the hand of God to guide them.

Thus it would seem that the Constitution of the United States, which rigorously excludes religion from government and never mentions the name of God, was nonetheless divinely inspired. This being the case, the Council Fathers averred:

If the heritage of freedom which they left us should ever be in danger, heaven forbid! Our Catholic citizens will find themselves on their feet, out in front as one person, ready once more to give their lives, their fortunes and their sacred honor, etc., etc.

Needless to say, the politically correct apostasy known as Americanism had acquired enormous impetus during the troubled pre-Civil War period and was a preponderant factor in forming this mentality among Catholics. In no wise hatched in the United States, it was a heresy which, like the American Revolution itself, had been brought over from England. Lydia Logan has shown in

“Lord Baltimore’s Bungle” how it arrived here in the Ark and the Dove as the constituent principle of the “ecumenical” Catholic colony established in Maryland by Lord Calvert, long before the sovereign States entered into union.⁷ As we shall see in the next chapter, it was this Maryland colony which provided the working model for the religious freedom clause which was incorporated into the Bill of Rights at Bishop Carroll’s suggestion and which figures as the original Constitution’s first amendment.

In great part through the efforts of Fr. Isaac Hecker and the Order of Paulists which he and other converts from Protestantism founded in 1858, Americanism claimed many liberal areas of the Church, not only in the U.S. but in Europe as well, not excepting Rome itself. Even after the heresy was formally condemned by Leo XIII, its principles continued to be disseminated by means of the Americanist media founded by Bishop England and a parochial school system second to none in the world. In due time articulate prelates like Archbishop John Ireland of St. Paul, wielding “the Bible in one hand and the Constitution in the other” under the benign gaze of Cardinal Gibbons, led the generality in the pews to believe that the interests of Christ the King and those of Atlantis had always been more or less the same.

Thus far the disedifying tale of the Faith as practiced in the United States of America, which need not be pursued further here, beyond noting that Catholic persecution did not cease with the Civil War. In 1889 the well known American Protective Association was put together on a platform postulating that “the support of any ecclesiastical power of non-American character with equal or greater sovereignty than the government of the United States is irreconcilable with American citizenship,” and that political office should therefore be denied to anyone “subject to or in support of said ecclesiastical power.” Whoever believes this spirit of intolerance has finally subsided, need only dip into *An Ugly Little Secret* by Fr. Andrew Greeley, who without descent into subterfuge calls anti-Catholicism “as American as blueberry pie.” It is part and parcel of the American heritage and here to

⁷ See Lydia Logan (Hertz), “Lord Baltimore’s Bungle,” *Big Rock Papers*, 1975

stay, yet “most Catholics are not concerned about anti-Catholicism,” says he, because “they are not hurting.”⁸

They are not hurting because when they were under heavy persecution they learned, or were taught, not how to embrace martyrdom, but how best to accommodate their Faith to the demands of those they were supposed to convert. Catholics today who with clear consciences vote pro-abortion candidates into public office are direct lineal descendants of those who were taught in parochial schools to accept revolutionary principles as part of their religion. Where Church and state operate independently, why not morality and law? Under such a system, they will argue, why does legal have to be right?

By the time the Second Vatican Council convened, the Catholics of the United States had learned so well how to live peacefully as one religious denomination among others in a pluralistic society that they felt honor bound to teach the rest of the Church how to share religious liberty with their fellows rather than impose their convictions on them. With the able help of the American Jesuit Fr. John Courtney Murray and a few others, the old spirit of Atlantis found its way into the pronouncements of the Council, emerging therefrom newly-fledged as “the spirit of Vatican II.” There is only slight exaggeration in saying that the practical details of the accommodations to the world which are preached in the Pastoral Constitution on “The Church and the Modern World” had been worked out long ago in the U.S. in the days of the “Know-Nothings.”

Never have American Catholics got on so well with everybody. Rather than calling them “expatriates,” perhaps a better word would be “ex-patriots,” for it is difficult to see how true love of country can coexist with indifference to the eternal salvation of com-patriots, let alone the fate of the nation as a whole. Do they reflect that the soil they tread was consecrated to the Most Blessed Trinity and claimed for Christ the King nearly three hundred years before the Constitution was ratified? Do they reflect that this Consecration has never been revoked and must still be honored? And for future reference, let them not rely too heavily on the Constitution’s guarantee of freedom of religion, for it

⁸ Andrew M. Greeley, *An Ugly Little Secret*, Sheed Andrews, Kansas City, 1977, p. 17, 107.

applies only to laws made by Congress, specifying nothing in regard to executive orders of the President or judgments handed down by the Supreme Court.

If persecution does not show its face openly as it once did, that is because so few Catholics are any longer so, but “Protestants who go to Mass,” as Hamish Fraser put it. Triumphant they may be, but hardly Suffering and certainly not Militant. Yet we know that true Catholics will always draw persecution, for as St. Paul said, “All who will live piously in Christ Jesus shall suffer persecution” (2 *Tim.* 3:12). These are drawing it today, at every level of society, especially in families, but it is camouflaged and comes from a new breed of heretics, the “reformed” Catholics of the *Novus Ordo Seclorum*, their faith recast in the spirit of the Council and the conciliarist Popes.

A holy angel is said to have told Maria Valtorta in 1947:

*Consider that the apathy, continual bad habits or open hypocrisy of false or weak Christians are more injurious to religion than the violent stabs of the enemies of God. Religion and the church are injured by the lukewarmness of the faithful more than by the aggression of enemies. Do not turn confession [of the Faith] into a party weapon. See what happened when Israel made the Hebrew confession a political instrument. Never give holy things for profane uses. But be holy, though, in public life as well, so that the dark forces will not prevail and morality and the Faith will be defended.*⁹

In the fall of 1979 the Pope of Rome in the person of John Paul II met with the President of the United States in that nation’s capital city, where His Holiness celebrated Christ’s redeeming Sacrifice on the great mall midway between the Capitol and the phallic obelisk known as the Washington Monument, on a Sunday which happened to be the Feast of the Most Holy Rosary. The previous Wednesday had found Christ’s Vicar in Battery Park, New York, addressing a large outdoor audience in words he thought proper to conclude with a heartfelt “Shalom!” He spoke in full view of the Statue of Liberty Enlightening the World, the great

⁹ Maria Valtorta, *The Notebooks*, Centro Editoriale Valtortiano, Isola del Lirio, Italy, 1996. 1/26/47

Anti-Mary of the Americas who keeps fearful watch over sunken Atlantis with her back turned to the Lady of Guadalupe who bides her time on the opposite side of the continent. A proper luciferian idol whose halo is an illuminated spiked crown, she brandishes in her right hand a giant electric torch and in her left hand a book inscribed with the date July 4, 1776, birthday of the *Declaration of Independence* and the New Atlantis.

In the presence of this hallowed false goddess, at the dedication of whose effigy the U.S. President had promised, “We will not forget that Liberty has here made her home; nor shall her chosen altar be neglected,” the Catholic Pope delivered his own *akathistos* of praise, saying:

My visit to your city would not be complete without coming to Battery Park, without seeing Ellis Island and the Statue of Liberty in the distance. Every nation has its historical symbols. They may be shrines, or statues or documents’ but their significance lies in the truths they represent to the citizens of a nation and in the image they convey to other nations. This is an impressive symbol of what the United States has stood for from the very beginning of its history; this is a symbol of freedom ... On this spot I wish to pay homage to this noble trait of America and its people: its desire to be free, its determination to preserve freedom, and its willingness to share this freedom with others. May the ideal of liberty, of freedom remain a moving force for your nation and for all the nations in the world today!

And His Holiness noted particularly that “the right to religious liberty is deeply rooted in your country.” Indeed it is. As we have seen, Catholics led the way in accommodating the Faith to the principles of democracy, first at home, and then throughout the Church. Had the crowd wished to burst out at the close of the Pope’s talk with a hearty, “LONG LIVE CHRIST THE KING, SON OF THE LIVING GOD AND OUR IMMACULATE EMPRESS OF THE AMERICAS!” there was no law on the books anywhere in the United States to restrain them. But no one did. In the New Atlantis, who is Christ the King?