

Chapter One: The Way It Isn't

At first glance the chapters which follow may appear to bear little relation to one another, yet they are all on the same subject. All deal with aspects of Counter-revolution. Although the word was coined in the white heat of apocalyptic events, it has a negative ring, and for the better part of her life the author of these lines had little use for it. Not for a moment did she suspect that she was in fact a counter-revolutionary, albeit even in childhood there had been unmistakable indications of an underlying propensity in that direction.

In grade school, where she suffered her first serious exposure to tales of Robin Hood and his band of merry men, she had trouble concealing an unaccountable sympathy for the Sheriff of Nottingham. Doing his level best to serve his king by defending the royal deer from the depredations of a bunch of rowdy thieves who won support from the public by posing as benefactors of the poor, the Sheriff seemed to be the real hero of the piece. Needless to say, she kept her off-beat sentiments to herself. Political correctness hadn't been invented yet, but she was smart enough to know that when the teacher and the entire rest of the class were convinced beyond the shadow of a doubt that the Sheriff was an unmitigated, undemocratic villain in the service of royalty, and the Hood was the hope of the common man, to come out openly in the Sheriff's favor wouldn't do him, her grades, or her playground status any noticeable good.

While still aspiring to the age of reason, she had already experienced the consequences of reckless indulgence in free speech. On listening to a discussion among her mother's relatives on the European side of the Atlantic regarding the policies of a foreign minister and one time President of the Masonic French Republic, she had been suddenly inspired to voice her considered opinion of him in a pithy rhymed epigram which ran, "*Poincaréa la diarrhée,*" only to be met with a

barrage of titters from the assembled guests which mystified her no end. The epigram perdured in family lore, but she was quickly whisked from the room and out of range of polite society for the rest of the evening.

Not long after this episode, a similar response was elicited stateside when one of her father's friends asked her whether she considered herself an American. Because the family was then residing in the District of Columbia, she was moved to answer after due deliberation, "No, I'm a Washingtonian." She was too young to have known that the capital of the United States was an artificial city carefully laid out for the world's first man-made nation, but a powerful intuition had somehow crept into her four-year-old mind that it constituted something quite other and generically different from the rest of the country, which today she would call organic America. This time, however, polite titters gave way to guffaws, punctuated by dark predictions that the child was obviously headed for Congress.

These fears happily never materialized, but her counter-revolutionary bent persisted into adult life, at first under cover of a passion for restoring old furniture and putting it back into active service. She even sold an article to a major magazine proposing antique tools, pitchers, and chamber pots be allowed to fill the purposes for which they were originally intended rather than hanging them on the wall or turning them into lamps, vases, and what-nots as was then the rage among interior decorators. The editors had deemed the idea worth paying for, having found it novel and passably hilarious. Before coming out in her true colors, its author had put together a monograph on old stone houses, but by then the laughs had died down, because she was beginning to catch on to what had really been afoot between the lines of the history books.

By the time the connatural relationship between the *Novus Ordo Seclorum* set up in the United States in 1776 and the *Novus Ordo Missae* set up at the Vatican in 1969 had become too obvious to overlook, it also became clear that any difference in their essential motivation, the one political and the other

ecclesiastical, was more apparent than real. As St. John had pointed out nearly 2000 years before in his Apocalypse, the two systems were in fact two beasts acting under the common inspiration of Satan, whose sole purpose was “to make war against the saints” before the end of time and by divine permission actually “to overcome them” (Apo. 13:7).

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So now the author writes what lies before the reader's eyes. If she may be forgiven the personal reminiscences, they may serve to illustrate the anomalous position occupied by the counter-revolutionary in the reverse society which revolution has concocted in its own image and has been inflicting on the hapless world at large. Even if by instinct he is a matter-of-fact conformist, any resister to such pervasive evil is bound to come off as the perennial troublemaker, as exasperating as the poor fellow who holds up traffic by insisting on obeying the speed limit. Like the one white sheep munching grass in a flack of black ones, he is regarded as the mutant of a species of which in fact he represents the humdrum norm.

Although like his Lord he will insist, “My doctrine is not mine!” (John 7:16), only too often he gets credit for an originality to which he lays not the slightest claim. Given the present state of society, at the polls he rarely finds a candidate to vote *for* in good conscience, but plenty to vote *against*, thereby earning himself a reputation for irremediable contrariness on most any issue before the public. In casual conversation his is nearly always the minority opinion, especially if it was once held by the vast majority of educated people in the civilized world and never seriously contested until relatively recently.

To star as the neighborhood comic he need only declare that Galileo was dead wrong, that God's green earth is the center of the universe and that he himself is a direct blood descendant of Adam and Eve without mediation of monkeys, big bangs,

clones, or anything else. God help him if he declares that objective truth is to be looked for in divine revelation rather than science, because now that the Catholic Pope has seen fit to acknowledge evolution as “more than a theory,” the vast plurality of thinking people won’t find that funny at all.

Offering the only positive remedy to the faltering social machinery, counter-revolution will appear negative at every level. Whatever reconstruction it proposes is labeled destruction. It is accused of undermining every hope for the future by wholesale retreat into the past, when its only objective is to set things straight and get them running properly again. Like an exasperated mother perpetually trying to keep order in the household, Counter-revolution cries out of the children, “Now, you put that right back where you got it! You know perfectly well that’s not where it belongs!” Or, “Can’t you see it won’t work that way? That’s not how it *goes*. And besides, that’s not what it’s *for*!” throwing in for good measure, “Who gave you permission to play with that in the first place?” until the final “Wait till your father gets home!” (Whatever theology teaches begins long before kindergarten.)

Like a good mother Holy Wisdom “preacheth abroad, she uttereth her voice in the streets: At the head of multitudes she crieth out, in the entrances of the gates of the city she uttereth her words” (Prov. 1:20-21), trying to straight out her wayward children. When all is said and done, Counter-revolution is Redemption. It began when the divine Redeemer came to earth to reverse Satan’s rebellion, and every counter-revolutionary associated with Him becomes a co-redeemer. Counter-revolution will end only “in the dispensation of the fullness of times,” when all things will have been restored in Christ, “in whom we also are called by lot, being predestined according to the purpose of him who worketh all things according to the counsel of his will” (Eph. 1:10-11).

In the meantime counter-revolutionaries must accept the consequences of doing what they can to replace what *isn’t* by what *is*. Given the state of the world, like the prophets of old

and many conscientious mothers, they must resign themselves to being cast as meanies. Like their divine Lord, they will be signs of contradiction. In his opening speech at the Second Vatican Council Pope John XXIII singled them out as “prophets of gloom,” not much caring for the way they were “always forecasting disaster as though the end of the world were at hand.” Warning the assembled Fathers against these killjoys, he deemed it prudent to identify them as “persons who, though burning with zeal, are not endowed with too much sense of discretion or measure. In these modern times they can see nothing but prevarication and ruin. They say that our era, in comparison with past eras, is getting worse.”

Not so, declared Pope John. He admitted that “in the exercise of our pastoral office, we sometimes have to listen, with much regret” to such “voices,” but clearly they failed to convince him, for he goes on to say, “In the present order of things Divine Providence is leading us to a *new order* of human relations which, by man’s own efforts and even beyond their very expectations, are directed toward the fulfillment of God’s superior and inscrutable designs.” These words were uttered on October 11, 1962, and although no Christian can doubt for a moment that God’s inscrutable designs will be fulfilled regardless of man’s own efforts, anyone with eyes to see must acknowledge that with every stride taken by the *novus ordo* of human relations, the prevarication and ruin deplored by the prophets of gloom have become immeasurably worse.

There is, of course, a reason for this. To allay the fears of the Thessalonians on the near imminence of the Antichrist, St. Paul assured them that he would not appear “unless a revolt come first” (2 Thess. 2:3). The Greek word used for this revolt is apostasy, and the fact that it has now passed into the vernacular offers proof that the horror once confined to theological speculation in seminaries is now sitting on the doorstep.

People have always worshipped false gods and subscribed to false beliefs. That is nothing new. Throughout antiquity every pagan nation recognized religion as an integral part of political life and imposed the worship of its approved deities as a civic duty. The mystic Maria Valtorta said that our Lord told her that for man “to live without believing is impossible. Whoever does not believe in God, in the true God, will necessarily believe in other gods. Whoever does not believe in any god will believe in idols, believe in the flesh, believe in money, have faith in the power of weapons. But in the end one cannot live without believing in anything.

“Worse than the darkness enveloping the blind is the darkness of the soul without faith in anything human or superhuman. All that remains for it is to kill body and soul in violent death. The world is becoming a chaos without light because the light of believing is increasingly going out of hearts. It is a spiritual death which horrifies the spirits living in Me.” Speaking of Satan, our Lord goes on to say, “His name could be Negation. For he will deny God, deny Life, deny all. All, All, All.” These words were spoken as the British were bombing Italy during World War II, and He asks Maria, “Do you think you have reached this point? Oh, poor people! What you are living through is like distant rumblings of thunder.”¹

Even when adhering to the true religion and worshipping only one God, man was perpetually falling into idolatries, heresies, and deviations, but never until our present era did he think to deny the existence of some form of deity over and above himself. Common experience tells him that he is a dependent being always in need of outside help just to stay alive. Launched into existence by his parents without even being asked, he never achieves anything more than a relative autonomy, always needing air to breathe, food to eat, and

¹ Maria Valtorta, *The Notebooks*, 1943, August 1-2.

clothes to wear for the most elementary survival, not to mention a host of other things if he is to function in society.

For him to rise above his senses and use his mind at all, the world in which he landed must be explained to him in some detail, and if he is to keep his limitations in perspective, he needs to know even more about himself. Most of all he needs to know that only in a very subsidiary way can he legislate for himself and others, because not only did he not make himself, when he did come into being the moral laws which govern him were already in force and operating, not subject to repeal. The first time he saw them set down in writing they were etched in stone and were delivered to him mostly in the negative, amid thunder and lightning from the top of a mountain.

St. Teresa of Avila said our Lord once told her that whatever displeases Him is a lie. At His Transfiguration on Mt. Tabor, Peter, James, and John heard God the Father saying out of a cloud, in the presence of Moses and Elias, "This my beloved Son... Hear ye *him!*" (Matt. 17:5), for He is Truth itself. In Him all that was taught by the Law and the prophets became visible in action. As St. John of the Cross taught, the heavenly Father has but one Word, in which He created all things and has revealed everything. He is the Alpha and the Omega. Any personal interpretation of right and wrong other than His departs from reality, whose only measure of "realness" is the degree to which it conforms to the Divine Will.

God not only created everything that exists in the way He wanted it to exist, but for the purpose He intended for it. That applies not only to the physical universe, but to human society, morality, and metaphysics as well. Divorce, abortion, and sodomy cannot be legalized by force of human declaration, not only because sin has no rights or positive existence, but because the law which decrees such deeds to be sinful transcends every human legislator. Things are the way they are because God wants them that way. That is what is meant by "natural law," and it underlies the supernatural economy as well.

It is unchangeable because God is unchangeable, whose divine image is necessarily reflected to a greater or lesser degree in everything He has created. Any departure from His order is a descent into disintegration, and if that were possible, into total annihilation. Only God can say "I AM." The most man can say is that he exists. He is so utterly dependent on God that even in hell he must look to Him as cause of his continuing existence and ultimate object of his hatred. What lesser odium could satisfy the soul of the damned, created as he is in God's image? The Psalmist tells God, "Whither shall I go from thy spirit? Or whither shall I flee from thy face? If I ascend into heaven, thou art there: If I descend into hell thou art present!" (138:8-9).

When God spoke with man face to face on earth He told him in so many words, "Without me, you can do nothing!" And when He said, "I am the bread of life... the living bread which came down from heaven" (John 15:5; 6:35,41), He was not referring exclusively to the Holy Eucharist, for whether man likes it or not, God is his sole sustenance at every level of his existence. "The soul can feed only on God!" the Curé d'Ars would tell his congregation. "Only God can fill it, only God can relieve its hunger. God is an absolute necessity for it!" Created in the divine image and likeness by God the Father, who gave him His own Son for Food and His Holy Spirit for shelter, what other home can he run away from but the eternal Godhead which is the source of his life?

Sanctity is not self-perfection, but total dependence on the will of God, which is why St. Thomas situated the state of perfection essentially in obedience. God himself obeyed His own creatures while He was on earth, yet in the name of freedom Robin Hood defied the Sheriff of Nottingham, and the American Founding Fathers rebelled against George III. What is any declaration of independence on man's part but a human version of Satan's *non serviam*? What is counter-revolution but a declaration of *dependence* on God's order, a renewal of the

Baptism whereby we renounced Satan once and for all, along with all his pomps and all his works?

In *The Perfection of the Spiritual Life* St. Thomas says, "Nothing is dearer to man than the freedom of his own will, for this is what makes him the master over others; because of this freedom he can use and enjoy other goods and is master of his acts. Even as a man by abandoning his wealth or his kinfolk renounces them, so by surrendering the freedom of his own will, by which he is a master of himself, he renounces himself." And that, we know, is precisely the condition our Lord laid down as the price of eternal life (Matt. 16:24). Sanctity has been rightly defined by spiritual masters as "the immolation of liberty," yet man has presumed to conceive nations in it, even erecting colossal statues in its honor, like the one overlooking New York's harbor.

The freedom the revolutionary dreams of is possible only in the state of glory, when man's will is permanently joined to God's. Until then, as St. Paul says, man remains a child "under tutors and governors" (Gal. 4:1-2). "Where was though when I laid the foundations of the earth?" God asked Job out of a whirlwind. "Tell me, if thou hast understanding. Who laid the measures thereof, if thou knowest?"... Hast thou entered into the depths of the sea and walked in the lowest parts of the deep?... Hast thou considered the breadth of the earth?... By what way is the light spread, and heat divided upon the earth?... Who is the father of rain? Canst thou send lightnings, and will they go, and will they return and say to there: Here we are?... Hast thou an arm like God?" (Job 38 ff.)

When God became man He continued the same line of questioning, asking, "Which of you by thinking can add to his stature one cubit?" (Matt 6:27), and today man thinks he has finally come up with an answer. Having discovered DNA and extra low frequencies, he hopes to control everything from genetics to the weather, not to mention looking forward to walking the lowest parts of the deep in diving suits and proving the heavens in space suits. As for lightnings, Nikola Tesla

explained not only how to handle them, but how to use them to set the whole universe before us in an entirely new light, which can only be that of Lucifer, who intends to displace our Lord as Light of the world.

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At La Salette our Lady predicted that “the spirits of darkness... will have very great power over nature” and that “there will be extraordinary wonders every place.” In due time Adam’s progeny should be in complete control, not only of themselves, but everything around them, if they really set their minds to it. A delusion of such proportions would not have been possible had not modern men enjoyed an unprecedented advantage over the benighted worshipers of ancient times. Knowing from divine revelation that God is Man, they began working backward to the conclusion that man is God.

Had the Incarnation never happened, what man in his right mind could ever have seriously entertained such a notion? Man was told from the beginning that he was supposed to be *like* God, and to be “perfect as also your heavenly Father is perfect” (Mat. 5:48), having been created to His image and likeness, but throughout the ages till now never did he dream of substituting himself for God. Not even the Serpent went that far. The most he promised Eve in Eden was that if she and her husband ate the forbidden fruit, they would be “*as gods*,” not that they would supplant Him. (Gen. 3:5).

Only relatively recently did it occur to man that he might be his own Messiah, and that without knowing it, everybody had been divine for about two thousand years. At the close of the twentieth century, however, the aforementioned Council came dangerously close to saying this in so many words when it declared in its Pastoral Constitution on the Church in the Modern World, “Since human nature as [God] assumed it was not annulled, by that very fact it has been raised up to a divine

dignity in our respect too. For by His Incarnation the Son of God has united Himself in some fashion with every man.”

The ecclesiastical beast of the Apocalypse could hardly have put it better, and he soon saw to it that the notion was incorporated in the new Universal Catechism of the Catholic Church, not to mention a papal encyclical or so. Here and there throughout history philosophers toyed with the idea that God was man's invention, created to man's image and likeness rather than the other way round, but until psychiatry was invented to persuade them that religion had indeed been generated by man's own desperate need to worship himself, they couldn't really be sure. Now John Paul II opens the third Christian millennium by explaining in his Apostolic Letter *Tertio millenio adveniente* that “Christianity is the response to the aspiration rising from all religions: from Buddhism, Hinduism, Islam.”

Thus the ineffable mystery of the Incarnation, whose revelation had supplied the motive and impetus for the angelic revolt against God in heaven, now supplies like motive and impetus for the human revolt on earth. This Grace of graces has made it possible for mankind to reach a summit of iniquity which would not have been possible otherwise. As our Lord said of the Pharisees, “If I had not come and spoken to them, they would not have sin: but now they have no excuse for their sin” (John 15:22). Men had apostatized many times before, but the Incarnation made possible the Great Apostasy of which St. Paul spoke.

He described God's supreme human adversary the Antichrist precisely as one “who opposeth and is lifted up above all that is called God, or that is worshiped, so that he sitteth in the temple of God, showing himself *as if he were God*” (2 Thess. 2:4). Wasn't human deification the occult end in view when the political beast of the Apocalypse promulgated the Declaration of Independence back in 1776? To promote the idea that man is God is quintessential Revolution. It is that radical contradiction of reality which inspires every lesser revolt and

paltry disobedience, and to which every infraction of the divine order inescapably tends.

For an error of such magnitude to take root bespeaks the instrumentality of some preternatural agent acting under special divine permission, for it draws support from neither nature nor reason. Were man capable of producing it on his own, he would certainly have done so long ago, given the aberrations to which his fallen nature is normally subject. Only a satanic spell could account for the immunity from censure which ecclesiastical authorities cast over the rampant evils proliferating from Pope John's "new order of human relations," directed as they are to fulfilling God's designs "by men's own efforts... even beyond their very expectations."

We may therefore reasonably suspect that the unprecedented chaos let loose both in the Church and in the world is the work of that satanic "operation of error" reserved for the latter days which St. Paul predicted God would visit on all "that perish... who have not believed the truth, but have consented to iniquity." (2 Thess. 2:10-11). To deduce that the *age* of the Antichrist is upon us, there is no need to venture into the treacherous morass of speculation as to whether he is an individual, a system, or something of both. Much less is it necessary to put a face on him. Whoever or whatever he is, in the aftermath of the Second Vatican Council, little clairvoyance beyond a reading of the daily papers is required to spark the suspicion that his dreaded administration was probably officially ushered in by the deliberations of that very body, and that we are now living under it.

In this connection, it is important to note here that the name Armageddon usually employed to denote the final battle between good and evil in the end times, is not a battle at all, but only a place. When St. John beheld "three spirits of devils working signs" issuing from the mouths of the Dragon and his two Beasts, going forth "unto the kings of the whole earth, to gather them to battle against the great day of the Almighty God," he says that their gathering place "is called in Hebrew Armagedon"

(Apo. 16:14-16). The word means a hill or a mountain of robbers, where Christ's enemies meet, not to mount an attack, but to organize their forces and lay their plans for the battle, which is yet to come.

A modicum of exegetical opinion holds that this high place which St. John calls Armagedon is in fact Rome, which our Lady at La Salette predicted would "lose the faith and become the seat of the Antichrist." The robbers would presumably have gathered there at the Second Vatican Council, from which the new Conciliar religion was launched. Be that as it may, it is a historical fact that shortly after closing that momentous assembly, the reigning Pope Paul VI eliminated from the general worship of the Latin Church the Holy Sacrifice of the Mass as it was celebrated down the centuries, and which is traditionally believed to be the sole force on earth capable of keeping the Antichrist at bay. It has been celebrated publicly by no Pope since that time, and all hell has broken loose over the earth.

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If our Lady is Co-redemptrix with our Lord, she is unquestionably Queen of Counter-revolutionaries. She manifested herself in that role in 1531, only 39 years after the landing of Columbus. Just as the first Beast of the Apocalypse was perfecting his plans for his new world government, she appeared at the exact geographical center of America's two immense continents, on Tepeyac Hill in what is now Mexico City. The story is well known. In the dead of winter in the octave of the feast of the Immaculate Conception, she addressed a 57-year-old Indian convert named Singing Eagle in his native language by his baptismal name of Juan Diego, identifying herself as "the perfect and perpetual Virgin Mary, Mother of the true God, through whom everything lives, the Lord of all things, who is Master of heaven and earth."

She told him she loved him, and instructed him to tell his Bishop she desired a Church at that spot, “where I will show my compassion.” As proof of her authenticity, she produced a profusion of flowers and Castilian roses from the icy ground. Juan filled his *tilma* with them, and at the moment he showed them to his Excellency the saintly Fray Zumárraga, her image was miraculously transferred to the coarse garment, from which wonders have never ceased flowing to this day. The image depicts her in the guise of the Woman persecuted by the Dragon in the Apocalypse, “clothed with the sun, and the moon under her feet... and being with child” (Apo. 12:1-2). It has become the national icon of Mexico, on occasion shamelessly exploited by her Son’s enemies for political ends, but its universal symbolism was recognized immediately. At the battle of Lepanto it would figure on the banner which led Don Juan of Austria’s Christian forces to their decisive victory against the Turks, leading Pope St. Pius V to declare her “Our Lady of Victory.”

One might wonder why she chose to make her first appearance in modern times in the New World rather than in the Old, were it not that she had also appeared to Juan’s ailing uncle Bernardino. She cured him and said that henceforth she wished to be addressed as “the Ever Virgin, Holy Mary of” what sounded like “Guadalupe.” The Spanish clergy assumed she was referring to an ancient Madonna venerated under the name Estremadura, which Columbus had in fact visited before embarking on his great adventure. The word taken by the interpreter for Guadalupe, however, is now believed to have been *te coatlaxopeuh*, meaning in Nahuatl “Stone-Serpent-Crushing out.” In other words, our Lady was formally announcing her advent as the Woman destined to destroy the Serpent, to whom God had prophesied in Eden, “She shall crush thy head, and thou shalt lie in wait for her heel” (Gen. 3:15).

Apparently the Queen of heaven wished to confront the Serpent on terrain which till then had been his unchallenged preserve. Modern creationist science finds ever more abundant

evidence to support Scriptures's rendition of the history of the world and its origins, and now it is believed that the so-called New World discovered by Columbus may in fact be the older one, containing:

...the larger segments of that oldest world which God created in the beginning. When He said, 'Let the waters that are under the heaven be gathered together in one place: and let the dry land appear,' there emerged under the divine hand a single mass surrounded by one great body of water, 'and God called the dry land Earth: and the gathering together of the waters he called Seas' (Gen. 1:9-10).

This original land mass was shattered by the waters of the Flood, major fragments surviving in the jumble of earth's three mountain systems. Two of these, the Rockies and the Appalachians, are found today in North America. Like the first creation, the second supercontinent was one whole, now conceptualized as a hypothetical Pangaea, the 'All-Land.' Although its inhabitants, descendants of Noah who re-peopled the earth after the Flood, eventually grouped themselves into nations, Scripture affirms that until the Tower of Babel, 'the earth was of one tongue and of the same speech' (Gen. 11:1), land and people alike enjoying the natural worldwide unity inherited from their common ancestor Adam.

After God mercifully aborted the artificial world government contemplated at Babel, Scripture says that 'the earth was divided' in the day of Phaleg (Gen. 10:25). This man, whose name means 'division,' was the son of that Heber who was the ancestor of the elect Hebrews and who took no part in the construction of the prideful Tower. He would be the prophetic figure of that division our Lord said He would bring into the world in the latter days, and which is necessary preliminary to

any outpouring grace... The fragmentation of Pangaea was therefore the final thwarting of the Babelian secular society men were building without reference to God and only 'to make our name famous' (Gen. 11:4).²

That such a division actually occurred is borne out by mentally squeezing together the existing continents on a globe. Allowing for the continental shelves and the voids were sunken Atlantis and Lemur once lay in the Atlantic and Pacific, they still fit with startling precision into one whole when drawn together, like pieces of an enormous jigsaw puzzle. Overpowering corroboration of this view, which is essentially that of Scripture, has been supplied in our century by the French Catholic scholar Fernand Crombette, who died unknown in Tournai, Belgium in 1970, leaving thirty-eight volumes and two atlases, dealing with the Flood, Astronomy, and the pre-history of Mediterranean peoples.

These have yet to be translated, but even in the original they have so far been elaborately ignored by establishment scientists. This is understandable, for if true, his conclusions uncover enough counter-evidence to overturn a host of modern science's false theories from Galileo's and Newton's to Einstein's on down. According to a biographical sketch appended to the only book about him so far in English:

[Crombette] re-establishes the long-awaited bridge between the Catholic faith and a renewed science in perfect accord with biblical data... The discoveries of the learned man were the fruit of a new method of deciphering hieroglyphics. They allowed him to write the true history of the Egyptians, the Cretans and the Hittites, straight down from the inscriptions which they left... At the end of his researches he discovered that Coptic (the language of the Egyptians and thus of

² Solange Hertz, "The Sides of the North," *Big Rock Papers*, 1981.

*Moses) could help towards a better understanding of the Bible. From that came a translation, by means of Coptic, of the eleven first chapters of Genesis.*³

If the findings of Crombette and other creationists prove correct, the origins of the American Indian tribes present no mystery. After the land divided, the nations which had scattered from Babel gradually drifted off on their respective territories, to be “discovered” later by wanderers from other parts. The natives Columbus met had never migrated from the Bering Straits or anywhere else. They had been there all along, still under the undisputed sway of the devil, who, except for God’s chosen people, had continued to exercise dominion over the entire world ever since the Fall.

One half of the world had been liberated from his yoke by the coming of Christ and enjoyed the benefits of Christendom; but the other half, comprising North and South America, remained in bondage. Sealed off for centuries from Christian civilization by those impenetrable expanses of seaweed known as the Sargasso Sea, caused by the sinking of Atlantis, the inhabitants had little doubt who their master was or what kind of worship he exacted. The ancient architecture and artifacts of Mexico and Peru alone testify to the satanic cult which prevailed, together with the human sacrifices and other horrifying practices of which Hernan Cortes and the conquistadors left eyewitness accounts.

Little credence can be placed in the fable which would have us believe that America was named after a relatively obscure Florentine merchant-explorer called Amerigo Vespucci who, five years after Columbus’ first voyage, happened to have been engaged by the Spanish government as the pilot of an expedition to South America. Modern etymologists probably come close to the truth when they aver that in the native dialects

³ Noel Derose, *If the World only Knew*, CESHE, 3 Place du Palais de Justice, B-7500 Tournai, Belgium, 1996.

the name America incorporates the common root word *kan* or *coa* meaning “serpent,” which runs throughout native nomenclatures. According to these authorities America, or *Amer-i-cu*, would therefore be neither land of the free nor home of the brave, but simply “the land of the Serpent.”

If America was in fact Satan’s special domain, our Lady put its history in clear focus when she identified herself to Juan Diego as the crusher of the Serpent. Lest there be any misunderstanding of the role divinely assigned to her, she reaffirmed it on the other side of the world in France three hundred years later, during the final death throes of the French monarchy in 1830. Appearing to the Vincentian nun St. Catherine Labouré, she instructed her to have a medal struck depicting her standing on the globe and crushing the Serpent with her foot as streams of grace poured from her hands. So many miracles and conversions were worked through its agency that it soon became known as the Miraculous Medal and ranks with the Brown Scapular of Mt. Carmel as a privileged sacramental.

After our Lady’s appearance in Mexico, according to Francis Johnston in *The Wonder of Guadalupe*:

The trickle of conversions soon became a river, and that river a flood which is perhaps unprecedented in the history of Christianity. Five million Catholics were lost to the Church owing to the Reformation in Europe at this time, but their numbers were more than replaced in a few years by over nine million Aztec converts... Churches, monasteries, convents, hospitals, schools, and workshops sprang up all over the country in the wake of this phenomenal missionary conquest. In 1552 the University of Mexico (now the largest in the world) was established by papal and royal decree and placed on an equal footing with the celebrated University of Salamanca in Spain. New Episcopal Sees were founded, and before long Catholic Mexico was sending native-

born missionaries abroad, especially to Florida, California, and far-off Japan, where their glorious martyrs, St. Philip of Jesus and his Companions, suffered for the Faith in 1597.

Seeing millions of his subjects joyfully renouncing him by the sacrament of Baptism and the exorcism which accompanied it, the Serpent was bound to retaliate. He would lend the strongest possible support to those English heretics, utopians, and occultists whom he inspired to defy existing international law and carve out a place for themselves on the eastern flank of his old domain between the French, Spanish, and Portuguese giants, who as rightful governors had planted the Faith in the north, west, and south. Eventually a small but promising 13-colony foothold was established which would one day become the mighty United States of America, cradle of democracy and spearhead of the universal revolt against the rule of Christ the King.

The American Revolution, which preceded the French and provided its dress rehearsal, did not therefore begin in 1776, having by that time been in progress nearly three centuries. Actually it never began on the American mainland at all, but on Hispaniola, where Columbus founded his first permanent colony.

Neither then nor later did the trouble start with the natives, who greeted the newcomers with flowers, fruit and fervent hospitality, soon joining them in the strains of the Salve Regina. Columbus wrote to Ferdinand and Isabella, "They are the best people in the world, and I have great hope in our Lord that Your Highnesses will make them all Christians." The trouble began with European revolutionaries imported from the very bowels of Christendom, already at work among Columbus' own men... The great Apostasy which began in Europe with

the Renaissance simply passed into its American phase."⁴

⁴ Solange Hertz, "The Battle for Amerindia," *Big Rock Papers*, 1979