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Editor: Fr. Francis E. Fenton, STL

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The Bishops of the American Conciliar "Catholic" Church - On Whose Side are They?

Father Francis E. Fenton

To an increasing number of informed traditional Roman Catholics and conservative Americans, the above question is but a rhetorical one. If the Conciliar Church bishops of the USA are, as a body, on the side of the free world and opposed to Communism, they are to be highly commended for their success in concealing that fact from public view. Indeed, taking their words and actions at face value, it is difficult to avoid drawing the conclusion that, whatever good intentions they may have, they are aiding and abetting atheistic Communism by much of what they have been saying and doing. Their "liberal," leftist, pacifist stance on various issues and their abject failure to condemn in the most forthright terms the abhorrent evil of Communism are nothing short of obnoxious to those of us who have remained loyal to the Faith and who are as well knowledgeable patriotic Americans.

The latest antics of the American Conciliar bishops have to do with the subject of war, and specifically that of nuclear war. Since reams of print have already appeared regarding their proposed pastoral letter, it is not the purpose of this article to analyze the drafts of that letter in any detail. From all that I have read of it and about it, however, a few comments readily come to mind.

It is patently obvious that today's Conciliar Church bishops are of a very different mold from most of the Roman Catholic bishops of a few decades back. The same holds true, of course, of the last four occupants of the papal throne. While the true Church remains the implacable foe of Communism (it can never be otherwise because the two are diametrically opposed to each other - one a divine institution, the other a satanic one), its membership has been so drastically reduced that its power and influence upon the world scene is, humanly speaking, a negligible one. Some forty or fifty years ago the Roman Catholic Church was the strongest bastion against Communism in the world. Today the Conciliar Church, far from being a bastion against Communism, is an open collaborator with it. This is evident in many ways, the current crop of the Conciliar Church bishops and their deplorable proposed pastoral letter being but one sad and sorry example.

The criminal conspiracy of Communism represents the greatest threat to human freedom in history. Untold millions have been liquidated by its diabolical leaders and their minions since it first appeared and began to exercise its barbaric despotism upon the world scene. Untold millions more today languish in concentration camps, undergoing indescribable suffering at the hands of their inhuman Communist slave masters. To the Communists morality has no meaning whatsoever. Whether they be the Red Chinese or Soviet Russia, they are hellbent on world domination and will use any and every conceivable means at their disposal to realize that objective. Their word is worthless and to attempt to conduct honorable negotiations with them is utterly futile. From the beginning their prize target has been, and remains, the conquest of the United States of America, an objective to which they are now coming precariously close. (Mexico may well become one more Communist country in the relatively near future.) Indeed, despite the anti-Communist rhetoric and the alleged conservatism of the current administration in Washington, there are many Americans, including this writer, who firmly believe that our nation has never been in greater danger in relation to Communism than it is at the present time.

But are the American bishops of the Conciliar Church aware of the foregoing and so much more of the same? Why of course they are. And what are they doing about this satanic scourge, this unmitigated evil which more and more threatens to engulf and to enslave the world? They're collaborating with it.

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They're promoting it. They're playing right into the hands of those who will never rest until they have brought America to its knees. Indeed, if the National Conference of Catholic Bishops (NCCB) is an enemy of atheistic Communism, assuredly the Reds have no need of friends. While not all of the bishops of the NCCB necessarily concur with the leftist, pacifist, un-Catholic position expressed in the drafts of the proposed pastoral letter, I do not know of a single one of them who has publicly spoken against it as a traditional Roman Catholic priest or prelate would certainly do. Among the more notorious of the pro-Communist bishops of the Conciliar Church we would mention Bishop Kenneth "better Red than dead" Unterer of Saginaw, Michigan; Archbishop Raymond Hunthausen of Seattle who advocates unilateral disarmament; and Bishop Thomas Gumbleton of Detroit who is the head of the exceedingly pacifist Pax Christi organization to which a total of 57 "Catholic" bishops of America belong.

In view of the unwavering determination of Communism to conquer the world, and of its record to date in this regard, and in view of its ever increasing military superiority over the United States (thanks, in large part, to the U.S. government) - in view of such considerations, the American Conciliar Church bishops, in their advocacy of a nuclear freeze and in the attitude of some of them even to a sensible policy of nuclear deterrence, have reached a new low as spiritual and moral leaders. From all indications, a number of them would indeed prefer world enslavement under Communism rather than to fight the Red menace. In his 1937 encyclical letter, Divine Redemptoris, Pope Pius XI wrote: "Communism is intrinsically evil and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever." "Intrinsically evil," that is, Communism is morally rotten to the core; it has no redeeming feature whatsoever. And yet the bishops of the Conciliar Church openly advocate collaboration with it, urging more talks toward disarmament with its thoroughly amoral leaders, the most inveterate liars in history. But, of course, with these bishops Pope Pius XI and the Roman Catholic moral theology expressed in his above-mentioned encyclical are outdated. "Peace at any price" is apparently their motto. Could we correctly describe these Conciliar Church bishops as traitors to our country? We could indeed.

As every correctly informed person well knows, Communism - and, specifically, its World Peace Council - is behind and at the root of most, if not practically all, of the current and recent massive pacifist propaganda and demonstrations for a nuclear freeze. The objective, of course, is to render the USA militarily impotent and thus primed for surrender to any Communist ultimatum to do so - or else! That the bishops of the American Conciliar Church, however far gone they are in other matters, should be on the side of atheistic Communism in this insidious pacifist movement to destroy our nation - this is all but incredible. Thank God, those bishops are not Roman Catholics! Pray for them!

The Closing of Christ the King School

Fr. Francis E. Fenton

The words above will come as a surprise to most of the readers of this newsletter and will be a disappointment to many. To have to announce this sad news doesn't come easy to this writer who, along with so many other traditional Roman Catholics here in Colorado Springs and around the country, had great expectations that our Christ the King School (K-12) would, in due time, be a resounding success and would contribute much to the vital cause of authentic Roman Catholic education in the USA. In view of the tremendous need today for truly Catholic schools and in view of the considerable amount of money and effort expended on behalf of this particular institution, I do not think it to be any exaggeration to describe the closing of our Christ the King School as tragic.

While we certainly seem to have had our full quota of problems in the operation of the school almost since its inception in September, 1981, the sole reason for our decision to close it a few weeks ago was our inability to raise sufficient funds to maintain it. During its first year of operation (Sept. 1981 -June 1982), school expenses were some $11,000 per month. Starting with the current school year we had reduced those expenses to some $9,000 monthly (these figures do not include an additional sum of approximately $1,700 per month for the TCA). As time passed, however, it became increasingly obvious that we could not raise the total amount necessary for the school's maintenance and we were compelled to borrow money. As of this writing, the school has a debt of some $11,000. And so in recent weeks we became painfully aware of the decision to be made: the closing of the school. During the school's Christmas holiday a few weeks back, that decision was taken.

Undoubtedly, the termination of our school is, in part, a casualty of the times, the consequence of the present condition of the economy. In part, yes - but not entirely. We did raise, on an average, some

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$7,000 per month during the period of the school's existence and it is my contention that we could have gotten more or less the total funds needed if more traditional Catholics whom I know had seen fit to help us. But, for whatever reason, they didn't - and this has been, to me, one of the major disappointments associated with our school. Oh, so many did contribute, some, I realize, to the extent of considerable sacrifice. In any case, having discussed this subject of genuine sacrifice for, and true dedication to, the Faith in previous issues of this newsletter, no purpose is likely to be served in a further rehashing of it now. Suffice it to say that, were all traditional Roman Catholics as committed to the preservation of our divine Faith as its enemies are to its destruction, an institution with such potential as our Christ the King School would never have seen failure for lack of funds.

To all of those who in any way - through their prayers, penances, labor, resources - contributed to our school during its short-lived existence, I extend my profound gratitude. I am very sorry that so eminently worthy and so vitally needed a project did not meet with the success which I and many others had so confidently anticipated. Why God would permit so noble a venture to fail, I do not pretend to know. Perhaps, in these trying days when our faith is tested on all sides, this is but one more test of its strength and stability. At any rate, it is in this fashion that I look upon the closing of our Christ the King School. While I deeply regret its occurrence, I view it as one of the inscrutable ways in which the good Lord sees fit to test our faith and our loyalty to His Church. If this attitude and reaction of mine in the present matter be correct, I pray that I and all of those involved with me will pass that test with flying colors. God's will be done!

The Gift of Jeane Dixon: Prophecy or Divination?

John Kenneth Weiskittel

In 1926 an eight-year-old girl and her mother paid a visit to the Santa Rosa, California estate of the famous horticulturist Luther Burbank. This was to be no ordinary visit, however, since, although the mother and child knew Burbank well, the object of this particular visit was to meet a gypsy woman encamped on his grounds. The fact that a fortune-teller had her wagon stationed on Burbank's property was not as surprising as it might seem; Burbank was known to be as eccentric in his religious beliefs as he was justly famous for his experiments with roses and berries.

As they approached the wagon, they saw the gypsy reading a woman's fortune with cards. Soon, the child was having her palm read, and the fortune-teller's eyes grew large in amazement. "This little girl is going to be very famous. She will be able to see world-wide changes because she has been blessed with the gift of prophecy. Never have I seen such palm lines!" (1)

The "gentle gypsy lady," as the girl was later to call her, went on to explain: "She's got the Star of David in her hand, and here, here's the Half Moon!" (2)

"Your child, madam," she addressed mother ". . . has all the makings of a great mystic." Then she disappeared into her wagon long enough to return with a crystal ball. (3) The gypsy gave it to the little girl, and asked her to gaze deeply into it and describe what she saw. The childhood vision was recalled affectionately in later years:

> I looked into it and what I saw was so beautiful it almost made me cry. I saw a wild, rocky coast in a far-off land and a turbulent sea crashing into the jagged edges of the crumbling rocks. Giant waves split into a shower of tiny droplets of white foaming rain, drifting down and up again, losing themselves on the whisper of the wind. Farther inland, a sea gull aimed for the clouds, flying to fulfillment of his destiny. (4)

The visit to the fortune-teller launched a career. A year later, the girl advised a boardinghouse owner to become an actress. The woman used her real name in film - Marie Dressler - and went on to Hollywood stardom. (5) And the youngster, Jeane Pinckert, would go on to achieve a unique stardom of her own as "seer", using her married name - Jeane Dixon.

Today, Jeane Dixon is known around the world as prophetess, astrologer, humanitarian, best-selling writer, confidant of Presidents, and "devout Catholic." She is a frequent guest on television talk shows and makes a widely circulated annual prediction of events to occur in the coming year. And we learned from the Los Angeles Times Syndicate that her daily astrology column, which they carry, is circulated in 300 U.S. newspapers and 50 overseas.

The intention of this article is to examine the predictions, beliefs and other statements of Jeane Dixon in the light of Catholic teaching, and to answer the question - since she is so prominent a world figure -is Jeane Dixon even Catholic? Should we agree with Monsignor James A. Magner who, while procurator

of Catholic University of America, stated: "Neither in idea nor expression is there any conflict between Mrs. Dixon's gift and the Church. In fact, to a Catholic it seems a rather normal thing, although we don't yet know very much about this field of psychic phenomena."? (6) Or is Father Edward Cleary, the former pastor of St. Paul's Church in Memphis, Tennessee, closer to the truth when he says of her "gift": "I don't see any spirituality in it. Anyone who claims to have a direct line to God is deluded"? (7)

A Direct Line to God?

It is fair to say that Jeane Dixon claims to have "a direct line to God." "God has given me a gift of prophecy for His own reasons," she writes, "and I do not question them." (8) Elsewhere she tells us, in the same matter-of-fact fashion, that "angels talk to me." (9) Since she has refused to charge any fee for her visonary services, attends church (albeit the Conciliar Church) daily, and is known to sponsor or participate in numerous charitable activities (such as her own Children to Children), many are tempted to take her at her word.

Mrs. Dixon catapulted to fame in 1963, after it was learned that she had predicted President John F. Kennedy's assassination. She steadfastly holds that this was no mere prediction, but a "prophecy." (10) To call such a foretelling of the future a prophecy is a bold statement because the Church teaches that prophecy is "the revelation to one of knowledge existing in the mind of God to be told to others or to be used for the individual's own salvation." (11) Does her prediction fit this definition?

The alleged revelation took place in 1952 at St. Matthew's Cathedral in Washington, D.C. As she began to kneel before a statue of the Blessed Virgin Mary, the disturbing vision manifested itself. (12) Four years later, while being interviewed by reporters from Parade magazine, she publicly made the prediction.

Alan Vaughan, editor of Psychic magazine, found an interesting inconsistency in the way Ruth Montgomery has (in her fawning biography of Jeane Dixon, A Gift of Prophecy) altered the wording of the Parade article regarding the "prophecy." (13) According to Mrs. Montgomery's account, the visionary told Parade reporters: "A blue-eyed Democrat President elected in 1960 will be assassinated." (14) However, when Mr. Vaughan looked up the quote in Parade, it was worded thus: "As for the 1960 election, Mrs. Dixon thinks it will be dominated by labor and won by a Democrat. But he will be assassinated or die in office "though not necessarily in his first term."' (15) Mr. Vaughan notes that "as for his being a Democrat, Mrs. Dixon had a fifty-fifty chance of being right, for without the identifying detail of 'blue eyes' he becomes merely a Democrat." (16) Further, he notes, it is common knowledge - John Kennedy himself was aware of this - that every president "elected at twenty-year intervals from 1840 to the present" (excluding Ronald Reagan, of course) has either been assassinated or died in ofice. (17) Finally, Mr. Vaughan challenges the Dixon prediction concerning President Kennedy by citing psychic researcher Dr. Ian Stevenson, who notes that "political assassinations are not the best topic for assessing the accuracy of precognition (seeing the future)," since the politically famous are high risks for this sort of attack and, too, they are more likely to be thought about and dreamed about than are other strangers. (18)

So, the most famous of all Jeane Dixon's "prophecies" is challenged by her peers. Suppose, however, we give her the benefit of the doubt, and allow that her Kennedy prediction was something more than an educated guess - what then?

Prophecy or Antiprophecy? . . . Christ or Antichrist?

It is the consistent teaching of the Church that not all who claim to be prophesying in the name of God do so with His blessing. God has instructed us how we can discern who are truly His prophets. We read in the Sacred Scripture:

> But the prophet who, being corrupted with pride, shall speak in my name things that I did not command him to say, or in the name of strange gods, shall be slain.
>
> And if in silent thought thou answer: How shall I know the word that the Lord hath not spoken?
>
> Thou shall have this sign: Whatsoever that same prophet foretelleth in the name of the Lord, and it cometh not to pass: that thing the Lord hath not spoken, but the prophet hath forged it by the pride of his mind: and therefore thou shalt not fear him.
> (Deuteronomy 18:20-22)

This is quite straightforward: to be a true prophet of God one must be unerring in one's predictions; any prophecy that does not come to pass proves its author to be a false prophet.

When interviewed in 1974, Father Eugene B. Gallagher of Philadelphia's Old St. Joseph's Church called Jeane Dixon simply "a good huncher," and warned that "it would be morally wrong for anyone, including herself, to think that Jeane, of her own power, is predicting with certainty free future acts of

her fellow citizens - only God can do that, and those who might have revelations from him (sic)." (19) He went on to add that he hopes that she informs her readers to take her predictions as "amusement and entertainment. She's conducting a guessing game and a lot of people like to get in on the fun." (20)

Unfortunately, Jeane Dixon and her many devoted followers regard her predictions as far more than "a guessing game." It is the firm contention of Mrs. Dixon that God has given her revelations through visions: "Revelations are signs of the will of God, and not the will of man. When God reveals a future event through a revelation, nothing man can do will change it. The Lord gives a revelation to anyone whom He chooses, when He chooses, and how He chooses. A revelation has nothing to do with extrasensory perception. It is God revealing His will, and when He chooses to use me as a channel for His revelation, I listen, and I see, and I feel . . . " (21) These revelations, then, are not subject to change, and they always "deal with international situations. They are never intended for one person as an individual." (22)

Mrs. Dixon says she knows when she is going to be granted a revelation because she feels a strange euphoria for three days before the vision. One such "prophecy" might be called the "Serpent Vision." The Serpent Vision is essential to understanding Jeane Dixon's alleged revelations and, although not as famous as the JFK prediction, the implications of this vision are far more important to the ultimate future of Planet Earth.

A Serpent Vision was first mentioned in A Gift of Prophecy. One hot summer night in the nation's capital, back in 1952, Mrs. Dixon was having difficulty falling asleep when she noticed a snake crawling into bed with her. She said that she did not fear it because she felt that "God's love . . . had enveloped me to protect me from whatever was to take place." (23)

Soon she realized "by the impact of mental force" that more than a mere reptile stood in her presence ("It's eyes reflected all the wisdom and suffering of the ages, but also an unspoken plea for trust and understanding." (24) The snake "told" her that she should look to the East "for God's wisdom and guidance," and its steady gaze, full of "love, goodness, strength, and knowledge," gave her an inner feeling of "peace on earth, good will towards men." (25)

Ten years later, the rest of this vision was "revealed" to her, when she had before her a clear image of an ancient Egyptian Pharaoh and Queen with infant. It dawned on Mrs. Dixon that the child was the Messiah, who had been reborn in the Middle East, and who would usher in the age of "a new Christianity." "Here is the beginning of wisdom," she thought, and when she saw people from all over the world kneeling before Him, she felt "perfect peace," knowing this "one all-embracing faith" would "spread the wisdom of the Almighty Power." (26)

Christ reborn as a child: certainly not traditional Catholic theology, but then perhaps Jeane is allowed to engage in, shall we say, "prophetic license." Perhaps, yet, in My Life and Prophecies published four years after A Gift of Prophecy), Jeane Dixon takes the liberty of second-guessing her own "prophecy." Now, she argues, she knows that the "unlimited, unearthly wisdom" of the serpent was really part of a satanic temptation but, because of God's "shielding presence," she resisted its plea . . . "and when the serpent left I was still one with God." (27) The child who, she feels, was literally born at the very moment of her second "revelation" (mentioned above) - the "Messiah" before whom untold millions "knelt in worshipful adoration" - would deceive them to follow a false "Christianity" that was based not on "the teachings and life of Christ, the Son," but upon his "almighty power." (28) He would be, then, not Christ, but Antichrist!

Does it not seem strange that a self-professed prophetess of God has trouble distinguishing between Christ and His opposite? If we reflect on the true prophets of God, we never see such confusion of identity. Never, in prophecies regarding our Lord or the Antichrist, is one mistaken for the other. (See, for example, Isaiah 7:14; II Thessalonians 2:3-4.) And does it seem reasonable to assume that, if Mrs. Dixon is so uncertain of the meaning of her own "prophecies," then we, too, may engage in a healthy skepticism as to their contents, accuracy and, finally, their source?

Dreams, Crystal Balls, Tarot Cards, etc.

Although Jeane Dixon holds fast to the position that all of her revelations will inevitably come to pass, since God is their author, she is quick to point out that "there are many different ways in which the future is known to me, and only a limited number of these events are known to me through revelation." (29) How limited a number? She indicates that she had "about seven revelations." (30) (About seven revelations?!? Is it too much to ask our would-be visionary to recall exactly how many of these God-given prophecies of importance she has received?)

This means that the vast majority of her predictions are of a non-divine, fallible nature. Her biographer is ready to defend this, writing: ". . . it is comforting to remember that she is not infallible; but her record of

accuracy is such that the burden of proof must rest with future history." (31) Perhaps, but for now let us examine Jeane Dixon's "psychic" methods of prediction.

The term, psychic, means non-physical or beyond the senses and, in the case of Jeane Dixon, clairvoyance. Clairvoyance is defined as:

> The psychic ability to see things and events or gain information regarding them, whatever the distance. However, this is an umbrella term which often refers to telepathy, spiritism, psychic research, second sight, and prophetic visions and dreams . . . Clairvoyance may occur in a normal state or, more generally, in a trance induced by various agencies, i.e., drugs, fasting, illness, hyperesthesia (intensification of the senses), or crystal gazing. (32)

The means employed by Mrs. Dixon for "seeing the future" have been listed by her as follows: the "psychical way," or sensing and interpreting "vibrations" received by shaking hands with someone; "through a direct contact with the Lord"; telepathy, for which the crystal ball becomes "a point of concentration", an instrument; and, dreams. (33) Finally, she mentions "a worn deck of cards" given her by "the sweet old gypsy," but this is a method she seldom uses. (34)

Interestingly enough, the first two types of "seeing" are regarded by their possessor as involving God in some way, picking up "vibrations" of "an individual channel of communication with eternity," which is "given to us by our Creator." By "direct contact with God" she means: "when I pray and meditate and ask the Lord for guidance," it is then that she becomes "aware of the many signals surrounding us." When God reveals answers in this manner, she says, "it is almost like hearing the wind blowing and howling around your house." (Compare with the Descent of the Holy Ghost in Acts 2:2.) Incredibly, Jeane Dixon does not claim one hundred percent accuracy from these semi-divine inspirations.

One of the most popular forms of fortune-telling throughout the centuries has been "scrying" or crystal gazing. It has also been one of the activities most frequently condemned by the Catholic Church. Both in the Old Testament and New, sooth-saying or divination - of which scrying is most definitely a form - is forbidden. (See, for example, Leviticus 19:31, 20:6; Acts 16: 16-18.)

What exactly is divination? The Catholic Encyclopedia defines it this way:

> As prophecy is the lawful knowledge of the future, divination, its superstitious counterpart, is the unlawful. As magic aims to do, divination aims to know. (35)

To this definition, Father John J. Nicola, a priest whose expertise in such matters earned him the position of "technical consultant" for the movie, "The Exorcist," adds that it is divination when knowledge of such events "appropriately petitioned from God alone (is) sought by some inappropriate means, such as a crystal ball or a horoscope, or is sought from some inappropriate source." (36)

This wickedness has been condemned by Doctors and Fathers of the Church, such as St. Augustine in his Confessions, and by the bishop-martyr St. Hippolytus in Refutation of All Heresies. (37) Furthermore, many popes, including Popes Sixtus IV and Sixtus V, and numerous synods and councils, including the Fifth Lateran Council, attacked this evil practice. (38) "In 1398 the (Catholic) Faculty of Theology in Paris condemned Specularii (those who divine by crystal ball) as being of Satanic origin." (39) The medieval sorcerer Paracelsus - believing the images in the ball to be summoned up by spirits -wrote detailed instructions on "How to Conjure the Crystal so that all things may be seen in it." (40) A British crystal-gazer was found guilty of heresy in 1467, and was made to lead a procession of people to York Cathedral wearing signs identifying him as "sorcerer" and "invoker of spirits," required to make a public recantation of his error, and to burn his evil books. (41) Seventy years later, also in England, authorities seized a man for possessing books of sorcery (including instructions on how to "consecrate" a crystal ball): the man was . . . . a priest. (42) During the Renaissance the poison of pagan magic infected the Church, so that diviners, such as Nostradamus, actually counted members of the Catholic hierarchy. The devil had the proverbial foot in the door.

If the practitioner of these dark arts is consciously seeking the aid of demons, it is a mortal sin, of course. It is the teaching of the Church that God does, on occasion, permit evil spirits to pass on correct outcomes of future events to diviners. (43) Even if the crystal gazer believes he is obtaining the information from some other source, and does not in any way actively seek the advice of devils, he nonetheless commits sin, because he has "undertaken out of curiosity" (as with magic) an act that "proves a lack of faith or is a vain superstition." (44) This is stated in no uncertain terms by St. Thomas Aquinas in the Summa (II II q. 95 a. 1). Were any further evidence needed to convince, the reader should be aware that the modern self-professed witch Sybil Leek is a proponent of the crystal ball, who goes as far as to say that today "the crystal-gazer is the person most likely to have a genuine psychic ability." (45)

As for dreams, the consistent Catholic position is that they are not to be sought out as a way of seeing

TCA TRADITIONAL LATIN MASS SCHEDULE

COLORADO

AURORA (Denver area)
OUR LADY OF VICTORY CHAPEL
2566 Sable Boulevard
(303) 364-8040
Masses at 9 & 11 a.m. (every Sunday)
Weekday Masses at 8:00 a.m.

COLORADO SPRINGS
OUR LADY OF THE ROSARY CHAPEL
(New chapel location is being sought.)
(303) 636-1575 - Call between 9:00 a.m. and 5:00 p.m. Monday-Friday

DURANGO
OUR LADY OF THE ROSARY
Centennial Savings and Loan
1101 E. Second Ave.
(303) 884-2526
Mass at 10:00 a.m. Jan. 23,
Feb. 6, Feb. 20

STRATTON
OUR LADY OF FATIMA CHAPEL
(303) 348-5454
Mass on Feb. 27, March 20

LOUISIANA

OPELOUSAS (Lafayette area)
OUR LADY OF THE ROSARY CHAPEL
Route 1, Box 195
(318) 942-9053
Mass at 4:30 p.m. on 2nd and 4th Sundays of month

MINNESOTA

ROCHESTER
OUR LADY OF THE ROSARY CHAPEL
5820 Viola Road, NE
(507) 282-5163 or 289-8522
Mass at 10:00 a.m.
Jan. 16, Jan. 30, Feb. 20,
March 6, March 20.

MONTANA

GREAT FALLS
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
(406) 452-8826
Mass at 11:00 a.m. Jan. 23,
Feb. 27, March 13, March 27.

PENNSYLVANIA

ESSINGTON (Philadelphia area)
OUR LADY OF THE ROSARY
Ramada Inn
Airport South, Route 291
(215) 876-8737
Mass at 10:00 a.m. Jan. 23,
Feb. 13, March 13.

UTAH

SALT LAKE CITY
OUR LADY OF PERPETUAL HELP
Hilton Inn
154 West 600 South
(801) 278-7501
Mass at 11:00 a.m., Jan. 30, March 27

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— Miss Marie Rust, Secretary

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into the future:

> It is indeed superstitious to guide our conduct by dreams for, generally speaking, a rightly instructed conscience should be our guide. The Scriptures frequently tell us "not to observe dreams," and teach clearly that "dreams have deceived many, and they have failed that put their trust in them" . . . Dreams of themselves have ordinarily a natural cause. When they come from God, He always takes good care to make their supernatural nature evident. (46)

Since it is also true that demons can deceive in dreams, it is not rash, given Jeane Dixon's problem in accurately discerning the true source of many of her supernatural experiences, to be more than a little suspicious of the value of her dreams - especially in the light of her other activities. (To be fair, we must acknowledge that she warns that demons can influence dreams.)

Fortune-telling by cards is also acknowledged by Mrs. Dixon as one of her methods. That she says she received these cards from the gypsy - who "blessed" them for her - is not surprising as many gypsies have spent their lives engaged in the black arts. The relationship between a large group of these nomads (traditionally, legend has it that gypsies entered Europe centuries ago from India, Palestine or Egypt) and witchcraft is indisputable - and divination has always been one of the "services" offered by witches and their spiritual kin, the sorcerers.

Tarot (the second "t" is silent) cards - out of which the modern deck of playing cards, in part, evolved - is the most popular form of cartomancy (divination by cards). Many of the symbols of the Tarot have distinctly ominous significance: Death (shown as a skeleton with scythe); The Hanging Man; the Tower Struck by Lightning; and the Devil. The origin of the Tarot, which is closely related to the Hebrew book of ritual magic called the Cabala, is disputed. Although authorities are split as to whether or not Tarot cards were introduced into Europe by gypsies, there is agreement that they were using them as early as the 13th century and were soon to be among the most skilled practitioners. "Possibly, Tarot is as ancient as Egypt; it was and still is the basis of Gypsy fortune-telling and has spread throughout the Western world." (47)

Although some modern witches feel that fortune-telling is a waste of time - since they seek "to shape the future, rather than be swayed by it" - many, perhaps the large majority, think otherwise. One method popular with many of them today is astrology, or horoscope readings, while "other occult subjects have also been teamed with witchcraft. Some witches delve deeply into the mysteries of the tarot . . . even dealing the pack all the way around the circle during an esbat (witches' sabbath), to intensify the influences drawn therein. Others use crystal gazing as a guide towards the formation of a coven, confident that faces seen in the crystal ball will be those of future members, who will be recognized in due course. Tea leaf reading and palmistry are also highly favored, being akin to gypsy witchery . . ." (48)

A champion of the tarot deck was the late Satanist Aleister Crowley, who not only wrote and translated books on the subject but even went as far as designing his own pack. (49) Crowley, who fashioned himself the "Great Beast of the Apocalypse," was a drug addict, pornographer and, quite possibly, the high priest at one or more human sacrifices. His "religious belief" was the reverse of the Christian; instead of "Thy will be done," Crowley taught his disciples: "'Do what thou will' shall be the whole of the law" (emphasis added). Another point regarding Crowley and the subject of divination was made by the British scholar of the occult, Colin Wilson, who noted that the "Great Beast" was quite pleased with one of his magical assistants because "she became a skilled 'scryer' and saw the Devil looking at her out of the crystal." (50)

For the reasons the Catholic Church fobids her children to use crystal balls, so, too, she warns against any serious use of cards as an instrument for divination. All methods of divination without exception are attempts to know that which humanity is not meant to know; all form what the apostate priest-turned-magician of the 19th century, Eliphas Levi, called "the priesthood of the Magus (magician)." (51)

Jeane Dixon, Astrology and the Church

There is still one other form of prediction used by Mrs. Dixon which we need to discuss - astrology, divination by planets and stars. (52) As we mentioned earlier in this article, her daily astrology column (or horoscope) is widely syndicated and read by millions of people. She has become nearly as famous for her regular charting of the zodiac as for her other predictions.

Unlike many of her other gifts, Jeane Dixon did not acquire her knowledge of astrology from her gypsy friend. In fact, in a career that has many twists and peculiarities, the story of how she learned what the Catholic Encyclopedia called a "pseudo-science" is one of the oddest of all. (53) But let's let Jeane tell you for herself: "The science of astrology was taught to me as a child by Father Henry, a consecrated, dedicated Jesuit priest at Loyola University in California, and it was through his teachings

as well as his exemplary goodness that I came to believe it is possible also to help people through such astrological knowledge." (54; no, that isn't thunder you hear - it's just St. Ignatius Loyola amassing his heavenly army to launch an offensive against this citadel of unbelief which dares to bear his name!)

Despite her early lessons in celestial fortune telling, it was many years later before she would put her schooling into practice. The basic reason for the delay, she explains in A Gift of Prophecy, is that making the numerous charts involved for horoscopes is too time-consuming. (55) She eventually relented, due to the vast number of personal letters she received from people asking for advice -an occult "Dear Abby," if you will. (56)

God has always found the astrologers to be of the same irreligious mind as the witches and wizards. All around God's Chosen People in ancient Israel were unbelieving pagans who looked to the sky for counsel, rather than to God. In His judgment against Babylon, God spoke thus through His faithful prophet:

> Thou hast failed in the multitude of thy counsel; let now the astrologers stand and save thee, they that gazed at the stars, and counted the months, that from them they might tell the things that shall come to thee.
>
> Behold they are as stubble, fire hath burnt them, they shall not deliver themselves from the power of the flames: there are no coals wherewith they may be warmed, nor fire, that they may sit thereat.
>
> Such are all the things become to thee, in which thou has laboured: thy merchants from thy youth, every one hath erred in his own way, there is none that can save thee.
> (Isaiah 47:13-15)

Defenders of astrology are quick to use the Three Wise Men who journeyed from the East to adore the Infant Jesus as proof that their "science" has been divinely sanctioned. Nothing could be further from the truth than such an assertion, since the purpose of astrology is to direct a person's day-to-day existence. "St. John Chrysostom well observes that heavenly bodies are used by astrologers to read the horoscope of a newborn child, but not to discover the time of its birth." (57; emphasis added)

Early in her life, the Church was obliged to do battle with Chaldean astrologers and sorcerers in Rome because they "did so much harm to the State and citizens by employing a fantastic mysticism to play upon the ineradicable impulses of the common people, keeping their heathen conceptions alive, and fostering a soul-perplexing cult which, with its fatalistic tendencies, created difficulties in the discernment of right and wrong and weakened the moral foundations of all human conduct." (58) So widespread was this evil that St. Augustine condemned it in both the City of God (8:;19), and in his Confessions. (59)

The astrologers whom St. Augustine consulted were not involved with the magical side of the activity. But the planets and constellations do not, even to this day, bear the names of Roman gods and goddesses by mere accident. In some forms of astrology each god (demon) had its own heavenly body that it controlled, and appropriate sacrifices were made "when the stars were right." This belief extends even to our own day in some magical groups.

Certain magical Jewish sects incorporated "demonized astrology" into their beliefs and rites, and this "astrological demonology of the Jews was constantly fed from Egyptian and Babylonian sources . . . " (60) Those sects form the basis for all Western magical societies that followed - be they the Rosicrucians, the Golden Dawn, the Illuminati, or even the Freemasons. Satanist-Mason guru Albert Pike devotes an entire chapter ("Knight of the Brazen Serpent") of nearly one hundred pages in his Morals and Dogma - the bible of many Masons - to astrological discourse of a most serious nature. (61) Eliphas Levi too devotes an entire chapter to the subject in his Transcendental Magic (62); as does the modern writer, Richard Cavendish, in his The Black Arts. (The entire first sentence of a chapter reads: "Astrology is essentially a magical art.") (63)

So, we return to the same basic question we have been asking for most of this article: Why is the "devout Catholic", Jeane Dixon, up to her neck in such activities? (Another fair question . . . What is an allegedly Catholic priest doing teaching such sacrilege?) We will allow St. Thomas Aquinas to have the last word in this section: "If anyone applies the observation of the stars in order to foreknow casual or fortuitous events, or to know with certitude future human actions, his conduct is based on a false and vain opinion; so the operation of the demon introduces himself therein, wherefore it will be a superstitious and unlawful divination." (64)

"I see . . . a new world." Jeane Dixon vs. the Catholic Faith

When one is given such a bewildering contradiction as Jeane Dixon's reputation for being a faithful Catholic while simultaneously engaging in un-Catholic practices, it becomes of more than mere passing interest to inquire as to her religious beliefs. Many of her followers turn to her for spiritual and religious counseling as well as glimpses into the future. A fair portion of her autobiography, My Life

and Prophecies, deals with her views about God, and a later book, The Call to Glory, is entirely concerned with attempts to reconcile her occultism with her Catholicism.

The public image of Mrs. Dixon has always emphasized her as a deeply religious woman. She is said to be a daily communicant and has been photographed saying prayers before a rack of votive candles. Then, too, she has expressed a "great devotion to the Holy Mother." (65)

In fact, members of the Conciliar Catholic hierarchy have praised her, such as Bishop William McDonald, including the claim that her "deep spirituality and genuine Christian culture are sources of inspiration and edification." (66) Not only was A Gift Of Prophecy carried in condensed version by Readers' Digest (under the title, "The Crystal Ball"), but a Catholic Book Digest Book Club version appeared in October of 1965.

Calling Mrs. Dixon's beliefs representative of "genuine Christian culture," is, as we shall see, like calling Jane Fonda a patriot. These beliefs were, in large part, the product of a childhood greatly influenced by the beliefs of her parents, both "devoted Catholics." Her "devout Catholic" mother, when she wasn't taking her daughter to catechism classes with the kindly old gypsy assuming the role of catechist, was teaching her such gems of religious indifferentism as "no soul should be tied to one Church because, no matter where we worshipped, the same Almighty Power guided each of us." (67)

For all of her adult life, it seems, she has been guided by this error of indifferentism. In former times, the Church would have sought a refutation of such views from her; today, with indifferentism even defended by Conciliar "Catholic" theologians, Jeane has seen her views become the norm. "Remember," she tells us, "all churches are in the hands of God. God is not in the hands of any church." (68) What she means by "in the hands of God" isn't really explained. As for the second part of that statement - God not in any Church's "hands" -we again find her using vague language. For, if we assess that statement from a distinctly Catholic position - the act of Consecration at Mass, when our Lord very definitely is in the hands of the One, True Church - then we find her again at odds with the Church she is obliged to obey.

Another revealing quote is not, this time, made by Mrs. Dixon but, rather, by one she finds consistent with her own thoughts on the matter. She calls the thinking of American author Thornton Wilder "profound," when he writes: "Religions are merely the garments of faith." (69)

We should assume that the "prophetess" knows how she wishes her theology expressed. In her The Call to Glory (subtitled Jeane Dixon Speaks of Jesus and Prophecy), one quickly sees the great debt she owes the French heretic Fr. Pierre Teilhard de Chardin. Teilhard's main position is that not only man, but God as well, is evolving to a point of perfection, a point which he calls the Omega Point. Sin becomes simply an evolutionary flaw in the upperward spiral to Omega Point.

One passage in The Call to Glory in which her Teilhardism comes through is her suggestion concerning the Communist subversion plaguing every corner of the globe: "We must have the vision to look beyond the chaos and believe that revolution is evolution in process. This is what faith is for - to believe - to believe and know that we are created with an individual talent for a specific mission, fulfilling our purpose at the right time in the history of man, progressing in the upward spiral of human development - even onward to higher spiritual understanding." (70) If Marxism and other revolutionary movements are examples of "evolution in process" (which is what the Marxists themselves argue), then it is useless even to oppose them for it is only a matter of time before they win out.

In the same book she quotes Teilhard approvingly. The citation reads: "the figure of Christ (not only as described in a book but as realized in the concrete in Christian consciousness) is so far the most perfect approximation to a final and total object toward which the universal human effort can tend without becoming wearied or deformed." (71) To say "so far" qualifies the phrase "most perfect" and hints that some super-evolved Christian of the future may well surpass the Son of God in perfection. (But, then, this shouldn't surprise too much since, as we have already said, this is a heresy in which God Himself must evolve to perfection.)

Although Jeane Dixon expresses her belief in the Holy Trinity "of classic theology," she also calls Jesus "the most perfect man who ever lived," and "an instrument of God." (72) Those sort of expressions are vague; they can be interpreted either as weakly-worded declarations of traditional Christology (after all, to call the God-Man "man," and to call God Incarnate "an instrument of God", is far from ideal phrasing), or as the serpentine rhetoric of the Modernists. Whatever the case, we scarcely should have to warn our readers further about someone who quotes Teilhard as though he were a Catholic theologian.

There is at least one point of theology where Mrs. Dixon does appear to disagree with Fr. Teilhard - the doctrine of reincarnation. The Church has always condemned reincarnation as a false doctrine. Reincarnation, as usually stated, holds that a soul can

pass at death into the body of an unborn baby and, through the centuries, may dwell in the bodies of many people. This concept contradicts the Catholic teaching that God creates a unique soul for each person at the moment of conception that is the sole property (humanly speaking) of that person. The false dogma of reincarnation, in contrast, calls for a pre-existence of souls. The provincial Council held at Constantinople in 543 anathematized the heretical sect named Originists, who said human souls "were previously intelligences." (73) St. Thomas Aquinas (here in Monsignor Paul J. Glenn's adapted form) also attacked reincarnation in the Summa: "There is no pre-existence of human souls. Soul and body together make one substantial thing, one essence and nature; the soul begins to exist when this one nature begins to exist. Therefore, the human soul is not produced before the body." (74)

But Jeane Dixon decries the concept of pre-existence right along with the Church - so how can she believe in reincarnation? She does so by saying it is the spirit - not the soul - that travels to a new body each generation. This she bases on her own interpretation of the Holy Gospel of St. Luke where (1, 14) the angel of God tells Zachary, the father of St. John the Baptist, that his son shall go before the Messiah "in the spirit and power of Elias." Because she did not clearly spell out her belief in reincarnation in her autobiography, she wrote a volume entitled Reincarnation and Prayers to Live By. She calls the "soul" the "consciousness or identity" while the "spirit" represents "the center of mental activities. It is not restricted to the individual, but may live on and on. It is this quality that is reincarnated, or continued, in other souls, to go through the life cycle at the right time in accordance with God's plan for us to carry on a particular mission at a precise time in the history of men." (75) (This is great theology - if you're a Hindu!)

Here is Mrs. Dixon writing her own version of Catholic dogma (one wonders what input, if any, her "religious consultant" had in all of this). First, when John the Baptist is said to be in the "spirit" of Elias, it obviously means that he will also be a prophet, with the same sort of temperament, vitality, intentions, and zeal for souls as his illustrious predecessor: they both live their lives in the Spirit of God. Second, there is no human "spirit" distinct from the soul, teaches St. Thomas; he states clearly the nature of the soul: "It is a spirit . . . " (76) Third, belief in a spirit "not restricted to the individual" or a "general spirit" shared by humanity is close to the heresy of a "general soul", condemned by the Fifth Lateran Council (1512-1517) as dangerous to faith and morals. (77) Fourth, Mrs. Dixon's belief would say, virtually, that each person had the equivalent of two souls; but the First Vatican Council (1869-70) declares: "If anyone claims that there is another soul in man, really distinct from his rational soul: let him be anathema." (78)

So, there is really no way Roman Catholic teaching can in any way accommodate any belief in reincarnation, including Jeane Dixon's. As Dr. Rama Coomaraswamy writes in The Roman Catholic:

> . . . Who could be reincarnated? Certainly not the souls of the damned, for Hell is sealed; certainly not those in Purgatory, because their eventual salvation is assured; and certainly not those in Heaven, for who would be so foolish as to exchange the Beatific Vision for another "opportunity" to damn their soul? (79)

St. Paul firmly teaches: "And as it is appointed unto men once to die, and after this, the judgement." (Hebrews 9:27; emphasis added). And we wonder if Jeane knows that reincarnation is the belief favored not only by Eastern religions such as the Buddhists and Hindus, but also by the witches and sorcerers in the West.

Another question mark is her handling of the reality of God. She quotes the beginning of the Holy Gospel of St. John (4:24), "God is a Spirit." (80) A number of versions, including Douay-Rheims, translate the passage in such a way, but it seems to be lacking in presenting God in His totality. When the Douay-Rheims version was revised in 1942, the passage was improved by omitting the word "a". Father Montague Summers suggests that that one word can cause much confusion in understanding God: "The correct translation of St. John 4:24 is 'God is spirit', a vastly different thing. To say 'God is a spirit' is bad metaphysics and worse theology. In fact, it makes no sense." (81) Why does he say it does not make sense? If we simply call God "a spirit", we reduce Him to the level of angels and other created beings: one spirit out of many spirits. God is not, like His Creation, a being, but the Supreme Being. The all-important distinction is well put by Father Leo Trese:

> The perfections of God are the very substance of God. If we wish to speak with precise accuracy, we do not say that "God is good." Rather we say "God is goodness." God, strictly speaking, is not wise; God is wisdom. (82)

It is entirely possible, of course, that Jeane Dixon is making a correct interpretation of the phrase in question; however, given the un-Catholic positions she takes elsewhere, it is also possible she is seeing this incorrectly. And, if she is seeing it falsely, the spirit communicating with her may be one she thinks is God, but who is really deceiving her. (Incidently, she says she awakes every morning to say the 23rd Psalm, yet what she calls the 23rd Psalm is what Protestants call the 23rd Psalm -Psalm 22 in traditional Catholic Bibles.)

Finally, there is one more point regarding the faith of Mrs. Dixon. The title of this section includes a passage of one of her grandiose visions of a "new world" religious order; in full it reads: "I see the end and the beginning - a new era, a new life, a new world." (83) Part one of this vision was "revealed" to her in 1958 after a Mass she attended: "Our Church is going to call a great council of all the faiths and creeds." This, she later said, was the essence of her "prophecy." (84) It is also true that anyone who kept up at all with what was going on in Rome in the late '50's could have reached the same conclusion, using, shall we say, more normal means. In any event, the "great council" came and went, and Jeane was delighted to see the Church finally come to its senses and begin to see things her way. Using language almost identical to any of several Protestant groups after the promulgation of the Novus Ordo "Mass," she beamed: "We are beginning to notice that the Mass or Eurcharist is really a celebration of the Last Supper, which is really a celebration of the Passover, with Jesus in the place of honor." (85) She goes on to say that what a rabbi praised as the current "Judaization of Christianity" is a healthy trend, and it means the same as the "conversion of the Jews." (86; did we miss something?) All in all, she is delighted with the ecumenical movement, and says - nineteen centuries of saintly popes ignored -that "Pope Paul VI will leave the greatest imprint for good in the history of the papacy." (87)

Reaching ever greater heights of theological absurdity, Jeane Dixon treats us to a vision of the religious "wave of the future." She never commits herself as to accepting the traditional position on the Second Coming of Christ, or what she calls the "more spiritual interpretation" of Modernists. However, she does tell us that she believes in "the coming of Jesus in spirit and in truth through the regeneration of individuals and the unification of all religious bodies," which would heavily lean towards the Modernists. (88)

What she means by a "unification of all religious bodies" is not the return of separated brethern and the like to Rome. Hardly! She breathlessly awaits the day of "the new Judaeo-Christian religion that is to be the spiritual faith of the new era." (89; this sounds not unlike Teilhard's concept of a New Church). And what a "religion"! "The Ecumenical Movement is far advanced," she writes, and eventually, she seems to hint, there will be a New World Religion consisting of:

> . . . Buddhists from the East, Hindus from India and Ceylon, Mohammedans from Africa and western Asia, people of all the residual faiths of China and Japan, pagans from Europe and America, Marxists from everywhere . . . (90)

Oddly enough, elsewhere she talks about the "Communist monster," but, then, everyone knows Communists are monsters, while Marxists are part of our big, happy Judaeo-Christian family. Eventually, she writes, will come that day when "all faiths (are) united under one God." (91) So far from the true faith of our Fathers is she that she blithely goes about her heretical way, pontificating: "When that time comes - and it will come - we will all be united in the Brotherhood of Christ under the Fatherhood of God." (92) How we are to have a Brotherhood of Christ which includes those who deny our Lord, she never explains.

All of this error stems from fundamental misconceptions about the nature of religions. God was worshipped, according to Jeane Dixon, by people ages ago in "their sacred groves." (93) Exactly the opposite is true. God commanded the groves - used to worship false gods - destroyed: "But destroy their altars, break their statues, and cut down their groves." (Exodus 34:13; see also Deuteronomy 12:3) Of modern sects, she notes a strong Mormon interest in her predictions, and praises the Quakers. (94) Her statement about everyone having "the illuminating Light of God within themselves" sounds dangerously close to the false teaching of the Quakers, called the "inner light." (95) The Church condemns this belief because it denies the need for a "teaching Church" (or hierarchy), the inner light being guide enough for anyone. And this all leads back to her denial of the Catholic Church she claims to support. Only when those outside the Church return to that Church and acknowledge her as the true Church can there ever be the universal vision of peace. But Jeane denies this, claiming: "I heard -and hearing I knew - for He made His meaning clear beyond question - that the day will come when religions as we know them today, Christian, Jew, Hindu, Buddhist, will be no more, and will all indeed be true disciples of Christ." (96)

With the ushering in of this one-world super-religion will come a one-world super-government. This will apparently be brought about through a strengthened United Nations, leading to "one world under God (which) can flourish despite - and because of - differences of religious denominations." (97) Her vision is of "a democratic world government (that) will oversee world problems." (98) All of which leaves us wondering if she has the foggiest idea of the nature of her visions at all.

Conclusion: Jeane Dixon - "Catholic" Witch?

A number of years ago many Christians began questioning the source of Jeane Dixon's "revelations." Some even claimed diabolical intervention. Quick to come to her defense was the retired procurator of Catholic U., Monsignor James A. Magner, who hastened to pronounce that he had "never found

anything the slightest bit diabolical" in her predictions, and added that her basic message "is the love of God. She goes to Mass every morning, I know she's a daily communicant, and she prays in church and asks for divine guidance. I cannot reconcile that with the allegation that she would be in communication with the devil." (99)

It almost seems as if there are two Jeane Dixons. One, a sincere and devout - if misguided - Catholic who is genuinely seeking the betterment of mankind; and the other, a religious liberal who picks and chooses what she will or won't believe in Catholic teachings, who delves deeply into the black arts and drags others with her - any she can seduce -, and who ardently seeks a one-world system, including the rejection of the Roman Catholic Church in favor of a humanistic "I'm O.K. - You're O.K." sort of religion. And it just may be possible that both Jeane Dixons do cohabit the same body. Not only, perhaps, has Jeane Dixon seduced people into the occult; it is possible that she has herself been deluded - partly by seeing herself as something she's not, and partly by the voices that continually deceive her in so many ways.

To call Jeane Dixon a "Catholic" witch would probably be untrue - and certainly uncharitable, if, by that term, one means a conscious devotee of the Prince of Darkness. It is, however, undeniable that she surrounds herself with the trappings and paraphenalia of such wickedness. In short, as long as she seriously uses the crystal ball, the cards and the stars to tell the future; as long as she places so much stock in dreams; and as long as she consults with her "voices", all the dark aura will continue to hang over her and her followers, and ultimately, the longer their immortal souls will be in grave danger. That the bishops in the United States and elsewhere do not move swiftly and decisively to inform her of her error simply confirms what the Catholic Encyclopedia said about divination over seventy years ago:

> Today the number of persons who believe in signs and seek to know the future is much greater than appears on the surface. They abound in communities where dogmatic Christianity is weak . . . Only God alone, to whom all things are present in His eternity, can see them before they occur. (100; emphasis added).

In conclusion, then, let us be quick to reassure those who might seem to think that we are "out to get" Jeane Dixon and her believers. Nothing could be further from the truth. The only way we are out to get them is to get them to see the folly of their way and the dangerous path on which they have lost themselves, and to get them to see the darkness around the books and magazines promoting the occult, the Tarot Cards, crystal balls, and other magical items loathesome to God's holiness. Finally, we are out to get them to act positively, as did the early Christians under St. Paul, who turned away from the wickedness of the occult: "And many of them who had followed curious arts, brought together their books, and burned them before all; and counting the price of them, they found the money to be fifty thousand pieces of silver." (Acts 19:19)

Postscript:

Occult author Burton H. Wolfe, in his sympathetic biography (The Devil's Avenger) of Church of Satan head Anton LaVey, calls Jeane Dixon a white witch. (Let it be noted that Mr. Wolfe - himself an ex-member of the Church of Satan - rejects the role of "publicity agent for LaVey," and cites several areas in which he disagrees with his former "high priest.") Regarding Mrs. Dixon, he writes:

> If they are ever published and become popular, maybe the readership for works on witchcraft will be able to see how different a black or Satanic witch is from a white one such as Sybil Leek, Jeane Dixon, or any member of the covens under the sponsorship of Lady Rowan. Their white witchcraft is based on fear of God, whereas the black witchcraft of the women in Anton's church is based on other people fearing them. (New York: Pyramid Books, 1974. p. 137.)

(The footnotes for this article are available on request.)

"The Conspiracy of Freemasonry"

Our newsletter supplement on Freemasonry with the above title has been having an increasingly satisfactory sale after getting off to a slow start. We simply wish here to call it to our newsletter subscribers' attention again and to urge them to help us to get this important article as widely circulated as possible. We have already advertised it in three national publications and intend to promote it further in this manner.

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