

26 October 1958 – 26 October 2008

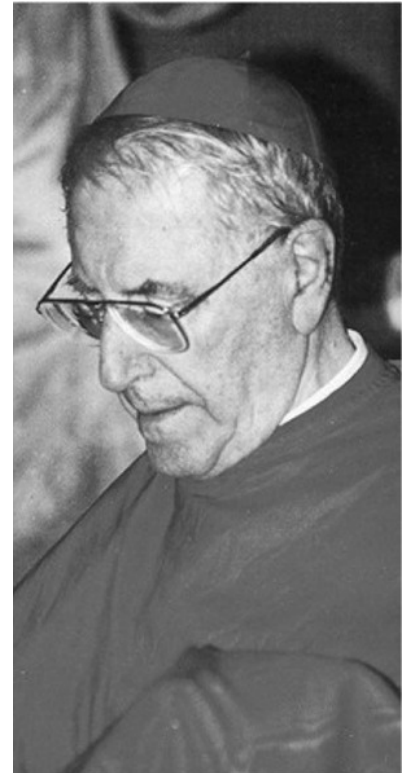
An Ominous Anniversary

The remnant Catholic Church clings to life despite 50 years in exile



Giuseppe Siri in 1955

At approximately 6 P.M., Rome Time, on 26 October 1958, the Catholic Church began her long and excruciating exile, now 50 years and counting. At that very hour, Catholics in the United States and Canada were attending Sunday Morning Mass on the Feast of Christ the King, completely unaware of the earth-shaking catastrophe that was unfolding on the other side of the world, or of the life-altering consequences that would soon follow, bringing about the most rapid decline in civilization to occur in all of human history. Only after the faithful had heard reports on their car radios while returning home or were alerted by their televisions that night or morning papers the next day would they have had any inkling that something had gone awry.



Giuseppe Siri in 1985

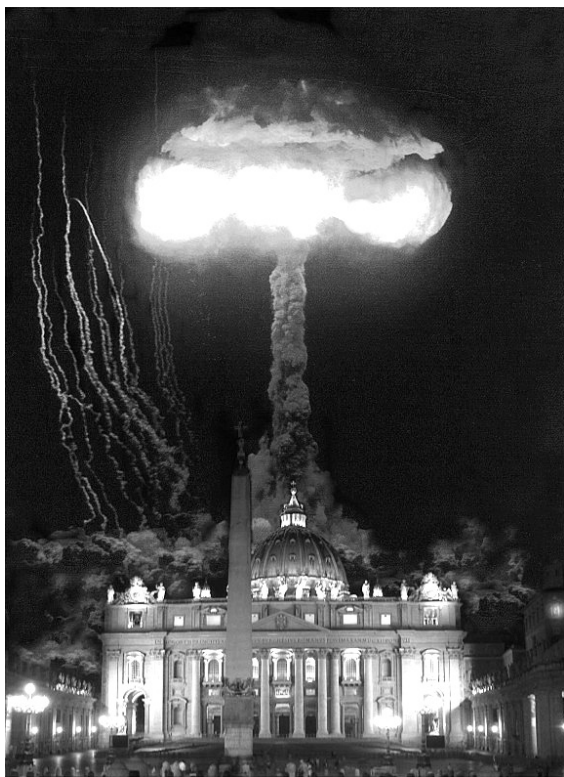
Since that time, persistent reports and testimonies of former Vatican officials and secretaries of the cardinals indicate that, at 5:55 P.M., on 26 October 1958, the papal princes of the Church elected Giuseppe Cardinal Siri of Genoa as successor to Pope Pius XII. The new Pope-elect accepted office and thereupon became the 262nd Vicar of Christ, informing the cardinals that he would assume the name of “Gregorius XVII.” Although conducted within the enclosed chambers of the papal conclave, the election of the new pontiff was almost immediately apparent to the outside world due to the white smoke signals which emanated from the Sistine Chapel stovepipe, and from the confident announcements of Vatican Radio that a pope had indeed been elected – which were repeated by the secular media around the globe.

However, within a half-hour, there was an unprecedented, second announcement that a “mistake” in the smoke signals had triggered a pre-mature report of the election of a new Pope. No figure in a white cassock would appear on the papal balcony until two days later, when on 28 October 1958, the Feast of Saint Simon and Saint Jude, Angelo Roncalli, a closet Freemason, suddenly burst upon the world scene as “Pope” John XXIII. Cardinal Roncalli’s usurpation of the papacy would be the “enabling act” for a schismatic sect to become ensconced in the Vatican that was at once an enemy of God and man, and would soon wield a monstrous bludgeon of heresy known as the “Second Vatican Council” against the faithful. The Catholic Church (together with her rightful pontiff) would be evicted from her visible structures in Rome and consigned to “the wilderness”, resulting in horrific sufferings for the faithful for a half-century.

According to former FBI consultant, Paul L. Williams, “declassified” U.S. intelligence documents allegedly confirm that Giuseppe Siri was elected Pope in 1958, but afterwards was overthrown by a threat that was brought to bear against him before his election to the papacy could be revealed to the world:

“In 1958, when the cardinals were locked away in the Sistine Chapel to elect a new pope, mysterious events began to unfold. On the third ballot, Siri, according to FBI sources, obtained the necessary votes and was elected as Pope Gregory XVII. [Department of State secret dispatch, “John XXIII,” issue date: November 20, 1958, declassified: November 11, 1974.] White smoke poured from the chimney of the chapel to inform the faithful that a new pope had been chosen. The news was announced with joy at 6 P.M. on Vatican radio. The announcer said, ‘The smoke is white. . . . There is absolutely no doubt. A pope has been elected.’ [The announcer’s words appeared in the *London Tablet*, November 1, 1958, p. 387]

“But the new pope failed to appear. Questions began to arise whether the smoke was white or gray... By evening Vatican Radio announced that the results remained uncertain... But the reports had been valid. On the fourth ballot, according to FBI sources, Siri again obtained the necessary votes and was elected supreme pontiff. But the French cardinals annulled the results, claiming that the election would cause widespread riots and the assassination of several prominent bishops behind the Iron Curtain. [Department of State secret file, “Cardinal Siri,” issue date: April 10, 1961, declassified: February 28, 1994.] The cardinals opted to elect Cardinal Frederico Tedeschini as a ‘transitional pope,’ but Tedeschini was too ill to accept the position. Finally, on the third day of balloting, Roncalli received the necessary support to become Pope John XXIII...” (Paul L. Williams, *The Vatican Exposed*, Prometheus Books, Amherst, NY, 2003, pages. 90-92)



Was the threat of an atomic bomb on the Vatican used to force Siri off the Chair of Peter?

While affirming Siri’s election, Paul Williams was either unaware of the actual nature of the threat used to force the new Pope off the papal throne or purposely omitted any mention of it in his book. A preponderance of evidence indicates that already by 1949, the secular powers were attempting to intimidate Pope Pius XII with the threat of a nuclear bomb on the Vatican in order to force a change in Church teaching that ran counter to the agenda of the emerging world government of antichrist. As part of Freemasonry’s post-World War II offensive against the Church, the rabidly anti-Catholic writer, Avro Manhattan, delivered a public threat against the Pope, in book form, by which he boldly announced:

“. . . the Catholic Church is intruding in the affairs of bodies politic with the same energy, boldness, cunning and determination as it did in the period between the two world wars . . .

“. . . The Catholic Church is not easily deterred by defeats, setbacks, or dismal failures such as would break other, less majestic institutions. Like the phoenix, it rises after each defeat stronger and more alive than before . . .

“...Governments may come and go, but the Catholic Church continues to stand more challenging than ever . . . Being the relentless institution that it is, the Catholic Church will not rest . . .

“It is fully to be expected that instead of helping to avert a third world catastrophe, the Catholic Church, by continuing to align itself with unenlightened forces, will greatly contribute to the widening of the gap already separating two great portions of the world. But while so doing, the Catholic Church should keep in mind that it is endangering not only the lives of countless millions, but also its own existence. A third world war, unlike the wars of the recent past, would spell irremediable destruction not only of entire peoples, but also of ancient institutions, among which the Catholic Church would certainly be one of the main sufferers.

“Millions of thinking people are today striving to build a world in which war is outlawed. New and living forces are on the march. Because the Catholic Church has seen small countries grow into mighty empires and then tumble, because it has beheld countless rulers rise and fall, ideologies come and go, let it not entertain vain illusions that it will also see the passing of the progressive forces which are now sweeping the globe.

“The atomic bombs which in a few seconds wiped Hiroshima and Nagasaki from the face of the earth and brought Japan to her knees should be a warning to all those forces dealing with the future of mankind, that the methods of uncompromising principles of past ages are forever out-of-date. Unless new horizons are opened, new methods devised, and a new spirit encouraged, economic systems, social doctrines, and political regimes, as well as religious institutions, will inevitably bring upon themselves and all mankind total and final annihilation. The Catholic Church would be no exception, and, like all other world-wide institutions, it should take heed of the warning and, by keeping step with the spirit of the twentieth century, try to follow a new road.” (Avro Manhattan, *The Vatican In World Politics*, 1949, Gaer Associates, New York, pages 418-20.)

In her esoteric writings, the late Alice B. Bailey, the former high-priestess of what is today known as the “New Age Movement,” brazenly exposed the occult forces that dominate the Masonic drive toward a world anti-Christian government. In 1957, one year before the death of Pope Pius XII, Bailey described, in no uncertain terms, how the world powers sought to terrorize secretly the Church with their nuclear weapons. This was to pave the way for a “One-World Religion,” a necessary ingredient for the “One-World Government”:

“. . . the . . . atomic bomb (though used only twice destructively) ended the resistance of the powers of evil . . . Its uses are twofold at this time:

“a. As the forerunner of that release of energy which will change the mode of human living and inaugurate the *new age* wherein we shall not have civilizations and in their emerging cultures but a *world culture* and an emerging civilization, thus demonstrating the true synthesis which underlies humanity . . .

“b. As a means in the hands of the United Nations to enforce the outer forms of peace . . . The atomic bomb does not belong to the three nations who perfected it and who own the secrets at present—the United States of America, Great Britain and Canada. It belongs to the United Nations for use (or let us rather hope, simply for *threatened use*) when aggressive action on the part of any nation rears its ugly head. It does not essentially matter whether that aggression is the gesture of any particular nation or group of nations or whether it is generated by the political groups of any

powerful religious organization, such as the Church of Rome, who are as yet unable to leave politics alone and attend to the business for which all religions are responsible—leading human beings closer to the God of Love.” (Alice B. Bailey, *The Externalization of the Hierarchy*, 1957, Lucis Publishing Co., New York, page 548.)

In light of Bailey’s writings, the timing of several nuclear weapons “tests” conducted in 1958, now takes on great significance. A huge increase in nuclear bomb detonations (by the U.S. and U.S.S.R.) occurred during 1958, more than in any previous year. In fact, there were more nuclear weapons exploded during the 18 days between the death of Pope Pius XII on 9 October, and the triumph of the Masonic forces at the conclave which followed, than had occurred during any comparable time period since the first atomic blast at the “Trinity” Test Site, on 16 July 1945. Moreover, the only other 12-month period when the total number of nuclear explosions was greater, was 1962, the same year that the Masonic Second Vatican Council got underway. The implications are thus enormous that a conspiracy of the Masonic political forces had been carried out against the Church during those two pivotal turning points in ecclesiastical history. This is further supported by documented evidence that the Soviet nuclear weapons program was facilitated almost from its inception by the transfer of vital technology and radioactive material from the U.S. to the U.S.S.R., during the 1940’s. This occurred with the full knowledge of the highest authorities in the American government.

Before he died in July 1999, former Jesuit priest, novelist and perennial Vatican “insider”, Malachi Martin, cryptically admitted that criminal intervention had occurred during the 1963 Conclave, just after Siri’s *second* papal election, by means of a horrendous, external threat to annihilate the Vatican. Martin boastfully asserted that:

“It is . . . certain that within the 1963 Conclave voting, Siri had garnered the required number of votes to make him Pope-elect. . . the Siri nomination and election were set aside by what has been called the ‘little brutality.’ Once the Conclave area of the Vatican has been sealed off . . . there are supposedly no communications with the outside world except in the gravest necessity . . . Such grave necessity would be the physical needs of the electors . . . or grave reasons of state—such as the very continued existence of the Vatican City State or its members or dependents . . . at least one Cardinal Elector did have a conversation . . . with someone not participating in the Conclave . . . the someone was an emissary of an internationally based organization . . . the conversation did concern the Siri candidacy. . . What is certain is that the Siri candidacy was laid aside and most probably in connection with that conversation . . . The only other viable candidacy available . . . was Montini’s. After a three-day conclave he emerged as Paul VI. . . Montini would give the anti-Church its head.” (Malachi Martin, *The Keys Of This Blood*, 1991, Simon & Schuster, New York, pages 607-09.)

As if reflecting upon his own first-hand experience, Giuseppe Siri, revealed in 1972 the desire of the world powers to overthrow the Church’s conventions governing the election of the Pope:

“. . . The seclusion of the conclave is even more necessary today; with modern means, with modern techniques, without complete seclusion, it would not be possible to gain an election against the pressures from outside powers. Today some superpowers (and even some lesser powers) have too great an interest in owning, for their part, through either compliance or weakness [by Church leaders], the greatest moral authority in the world. And they would do everything in their power to accomplish this. The pressures to overturn the substance of the law of the conclave would be driven by the desire to obtain this very result.” (Giuseppe Siri, *The Election of the Roman Pontiff*, «Renovatio», VII [1972], fasc. 2, pp. 155-156, republished in: *Il Dovero Dell’Ortodossia*, 1991, Giardini Editori, Pisa, pages 52-54.

Whatever threat had been sufficient to force Giuseppe Siri off the Chair of Peter in 1958 was evidently

sufficient to keep him off the chair and to compel his nearly complete silence on the matter for another three decades, until a few years before his death in 1989. Siri's declaration to the French journalist, Louis Hubert Remy, in 1985, concerning his pitiful dilemma, adds additional weight to the background information above:

“ . . . This secret [of the conclave] is horrible. I would have books to write about the different conclaves. Very serious things have taken place. But I can say nothing.” Louis Remy, “The Pope: Could he be Cardinal Siri?”, *Sous La Banniere* No. 06 - July-August 1986; Editions Sainte Jeanne d'Arc, “Les Guillots,” Villegenon, F-18260 Vailly-sur-Sauldre, France.

Following the events of 11 September 2001, veteran *Newsweek* reporter, Hugué Sidey disclosed the astounding details of a conversation he had with John F. Kennedy, during lunch at the White House, in late July 1961, just seven months into the president's three-year term of office. After a comment by Sidey to Kennedy about the huge staff that the Soviets were housing in their Washington embassy, the president replied:

“You know, they have an atom bomb on the third floor of the embassy” . . .

Sidey believed Kennedy to be joking, but the stoic-faced president quickly dispelled any notions of levity:

“. . . No, Kennedy countered, it was his understanding that the Soviets had brought the components of an atomic device into the building in inspection-free diplomatic pouches and assembled it in an upstairs attic. ‘If things get too bad and war is inevitable,’ he said, ‘they will set it off and that’s the end of the White House and the rest of the city . . . That’s what I’ve been told. Do you know something that I don’t?’

Only then did it finally dawn on Sidey that Kennedy was in dead-earnest, but then, the issue was dropped:

“No sign of mirth. The conversation moved on . . .”

It was another 40 years before Sidey's account of this exchange would appear in *Newsweek*, but only after he had met a former intelligence officer who was able and willing to corroborate the president's assertion:

“Five years ago, I was lecturing in Staunton, Virginia, and retold the story. In the question session, a man in the audience rose and said, ‘You may not believe that story about the bomb in the attic, but I do. I worked for 25 years at the Defense Intelligence Agency, and that was our understanding.’ And now I can hear Kennedy asking again, ‘Do you know something I don’t?’”
(Hugh Sidey, “Were the Russians Hiding a Nuke in D.C.?”, *Newsweek*, 12 November 2001)

Presumably, President Kennedy had scarcely been sworn into office before being informed that an armed nuclear bomb was situated just a short distance from the White House, which would guarantee the destruction of the seat of America's government if war were to occur between the U.S.A. and the U.S.S.R. This, of course, could only have occurred with the active collaboration of sinister agents, right inside the power structures of Washington D.C., in order to force the new president to become an impotent slave of the “invisible government” of the New World Order. Considering the security in and around Washington, even in 1961, and the comparative lack thereof in Rome, it would have been very easy for these same agents to bring a nuclear device into Communist-infested Italy, and place it at the doorstep of the Vatican. The question thus arises—if the newly-inaugurated President of the United States had been made aware that he was being blackmailed into submission to dark forces beyond his control, by an atomic bomb set to go off in Washington D.C. at any moment—would the newly-elected pope, in the defenseless environs of Vatican City, have been treated any less harshly by the same enemies of Christ? Once Giuseppe Siri had been replaced by Angelo Roncalli to sit upon the Chair of Peter, and Vatican structures were brought totally under the heel of the Masonic world powers, both the U.S. and the U.S.S.R. simultaneously announced the

suspension of their respective nuclear testing programs. The conjunction of the two events speaks volumes when viewed in the context of what happened to the Church immediately after the '58 Conclave.

Besides the papacy, the principle target of the adversaries of the Church has always been the Holy Sacrifice of the Mass. In retrospect, the rapid demolition of the Mass by the usurpers in the Vatican soon after the overthrow of Pope Gregorius XVII calls to mind the Latin axiom: "Tolle Papam; Tolle Missam" ("Take away the Pope and the Mass will be suppressed.") Indeed the connection between the obscuration of the Pope and the disappearance of the Mass was predicted by Melanie Calvat of La Salette not long before her death in 1903:

"The Church will be eclipsed. At first, we will not know which is the true pope. Then secondly, the Holy Sacrifice of the Mass will cease to be offered in churches and houses; it will be such that, for a time, there will not be public services any more. But I see that the Holy Sacrifice has not really ceased: it will be offered in barns, in alcoves, in caves, and underground." (Abbot Paul Combe: *The Secret of Melanie and the Actual Crisis*, 1906, Rome, p.137.)

There could be no greater catastrophe for the Church than for her to be deprived of her head. In his 1888 "Prayer to St. Michael," Pope Leo XIII seemed to be warning a future generation of Catholics of the consequences that would befall the Church once dispossessed of her sovereign pontiff, and of the devilish spirits that would inspire the evil world powers to bring about such dire events:

"O GLORIOUS Archangel St. Michael, Prince of heavenly host, be our defense in the terrible warfare which we carry on against principalities and powers, against the rulers of this world of darkness, spirits of evil ... These most crafty enemies have filled and inebriated with gall and bitterness the Church, the spouse of the immaculate Lamb, and have laid impious hands on her most sacred possessions. In the Holy Place itself, where has been set up the See of the most holy Peter and the Chair of Truth for the light of the world, they have raised the throne of their abominable impiety, with the iniquitous design that when the Pastor has been struck, the sheep may be scattered ..." ("#407 Prayer to St. Michael," *The Raccolta*, 1930; Benziger Brothers, pages 314 -15.)

The mechanism for "scattering the sheep" was the council – convoked, corrupted and ratified by the antipopes who usurped the Chair of Peter against the authority of the lawful Pope. The remnant Church must come to grips with the reality that the false council was the brainchild of false shepherds who broke into the Vatican like "thieves and robbers." The path to the Church's restoration to her rightful, visible structures will be by means of re-establishing her connection to the authentic Roman Pontiff, wherever he may be, but only with continuity to (and succession from) St. Peter. As explained by the "Catholic Encyclopedia":

"A council in opposition to the pope is not representative of the whole Church, for it neither represents the pope who opposes it, nor the absent bishops, who cannot act beyond the limits of their dioceses except through the pope. A council not only acting independently of the Vicar of Christ, but sitting in judgment over him, is unthinkable in the constitution of the Church; in fact, such assemblies have only taken place in times of great constitutional disturbances, when either there was no pope or the rightful pope was indistinguishable from antipopes. In such abnormal times the safety of the Church becomes the supreme law, and the first duty of the abandoned flock is to find a new shepherd, under whose direction the existing evils may be remedied." ("Councils," *The Catholic Encyclopedia*, Vol. 4, 1908, page 426.)