



Necedah Believe It.or Not!

By
Father Leo A. Scheetz, M.A., J.C.B.
1896 - May 7, 1976

Believe
It . . .

. . .or Not!

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1896-1976

Published for the honor and glory of God in
obedience to the Blessed Virgin Mary.

Compiled, edited and published by the
Shrine,
“Queen of the Holy Rosary Mediatrix of
Peace,
Mediatrix between God and Man.”
FOR MY GOD AND MY COUNTRY, INC.
Necedah, Wis. 54646 (U.S.A.)

FIRST PRINTING

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REVISED PRINTING 2007

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PREFACE

Necedah

Believe It . . . Or Not!

The contents of this book are in no way intended to contravene, in any way, the decision of the Church concerning the happenings at Necedah, Wisconsin. Further, these pages are in no way intended to promote the cause of the alleged apparitions of Necedah, Wisconsin.

The contents of this small volume were written and compiled by me for the sole purpose of entertainment and study of anyone who might choose to read it; and in keeping with the new interpretation put upon liberty and freedom of conscience by Vatican Council Two.

While the contents of this little volume are guaranteed to have been verified as to reliability, so far as human frailty permits, be it said that no claims whatsoever are made for the authenticity of the phenomena presented. This is to say no judgment is passed as to whether the phenomena might be said to be natural or unnatural; supernatural or preternatural.

The author is Father Leo A. Scheetz M.A., J.C.B., Earl Park, Indiana 47942.

The author feels that in keeping with what Pope John XXIII and Vatican Two had to say about "news," the public has the right to the news on Necedah. What the public does with it is not the author's affair.

PLAN FOR
NECEDAH-BELIEVE IT OR NOT

IN
TWO SECTIONS
FROM
DOCUMENTARY EVIDENCE
SUCH AS
WIRE RECORDINGS
AND
LETTERS
AND
PERSONAL OBSERVATIONS

SECTION A
WRITTEN AND COMPILED
IN
NOVEMBER, 1968

SECTION B
WRITTEN AND COMPILED
IN
THE FALL OF 1950

PICTORIAL REVIEW
SHRINE

EARLY YEARS



Aerial view of Van Hoof home showing partial crowd of 100,000 taken on the morning of August 15, 1950.



Overall picture of Van Hoof home, the sacred spot and area around it taken August 14, 1950.



Mary Ann at the Sacred Spot.



Mary Ann holding up her blue rosary at the Sacred Spot, June 16, 1950. Our Holy Mother blessed the Sacred Heart Medal on it.



Van Hoof farm July 8, 1951



Close up views of Sacred Spot—notice cross traced in soil as Mary Ann was instructed to do by our Holy Mother.



Crowd assembling for August 15, 1950, appearance of our Holy Mother. Note special train in background.



Crowd praying in rain on Vigil Day, fulfilling our Lady's request for prayer and penance.



Picture of Our Lady of Fatima statue taken in 1950 by Freddie Van Hoof, age 12, with a small brownie camera. When negative was returned it showed the miraculous picture on the right.



Close up of Mary Ann from picture on page 8.

Excerpt—Message August 15, 1950.

“Mothers, your sons are being destroyed in the most brutal way by the enemy of God. Pray, pray and pray the Rosary. Prayers only will save them and bring them home. No other way will save them.”

“Only prayer, my dear children, will win your way. Bullets will not win your peace. Bullets will only destroy and keep destroying. Prayer only will win your peace.”



Henry Swan - Protector of Mary Ann, author of Four Volumes, “My Work with Necedah” and close friend of Father Scheetz.



Close up of Van Hoof family in 1950.



Mary Ann at age 11 months.



Close up of Van Hoof home in 1950.



Interior of living room of Van Hoof home in 1950.



Picture of Our Holy Mother taken at the Sacred Spot, October 8, 1981.



Picture of statue, Queen of the Holy Rosary, Mediatrix of Peace, Mediatrix between God and Man. Taken at the Sacred Spot August 15, 1979. This is the way Our Holy Mother has appeared to Mary Ann over the years with Her arms extended in a gesture of welcome to all. Note the Unity knot with the globe representing the World and the tassel the people. Messages through the years stress Unity between Home, School and Church as necessary for World Peace.



Father Scheetz on the Shine grounds.



Mary Ann and husband Fred kneeling at the Sacred Spot. May 28, 1952.



Father Lengowski, pastor of St. Francis Church with Mass servers and some of the crowd of 1,425 people who were present for the June 16, 1950, apparition.



Mary Ann giving the Message from Our Holy Mother to the crowd at the Sacred Spot on October 7, 1950. Father Scheetz recorded it and it is available along with the August 15 Message on CD's



Father Scheetz kneeling next to the fence close to the Sacred Spot, October 7, 1950.



Father Lengowski--Mary Ann's pastor and spiritual director.

FORWARD SECTION A

The writer of the pages in this manuscript, or book, if such it ever turns out to be, is the Reverend Leo A. Scheetz M.A., J.C.B.

In 1950, when the so-called apparitions at Necedah, Wisconsin received publicity, I was a parish priest at Saint Mary, Frankfort, Indiana, exactly four hundred miles away.

It was in 1950 that I wrote the one section "B" of this compilation before the Church had spoken on Necedah. It is now 1968. In my advanced years. I am writing the following section lest I might not survive to write them when and if Necedah is ever approved. Both sections will, at least prove useful for students in the future who have a bent for studying matters of this kind. This section is part of the "second forty years."

In June 1961, for reasons of health, following surgery, I was transferred to Earl Park, Indiana, where, still I am active at this writing, November 1968, despite my seventy-two years. My present location is sixty miles closer to Necedah.

My first visit to Necedah was on the fourth of July 1950. I was accorded a private interview with Mary Ann Van Hoof after first having paid a courtesy call upon the pastor, Father Lengowski, for the purpose of ascertaining if it would be O.K. to pay a call on one of his parishioners. He gladly acquiesced.

In making this call upon the pastor I showed him a letter from Mother Agnes, a letter of introduction for me. Mother Agnes was the Reverend Mother of the Dominican Sisters at the Shrine of Our Lady of Fatima, on 68th Street, Milwaukee, Wisconsin.

This letter I also showed to Mary Ann which she read. She received me cordially. It was high noon as we were talking out by the little shrine or table that held a statue of Our Lady of Fatima, surrounded by flowers. Mrs. Van Hoof mentioned some few details concerning the brief history of the affair and invited me to come back for the fifteenth of August when Our Lady was due to reappear. She also mentioned that a message would be forthcoming on that date. She consented to my bringing my wire recorder and guaranteed me a place of proximity adjacent to where she would be at the time of the coming

apparition. She gave no “sales pitch” as they say.

It was only later that I discovered there had been much, much that had allegedly transpired, and of which she could have spoken, but did not. How did she impress me? Well, the following incident might better disclose or portray her down to earth personality than words I might use. While we were conversing, a long freight train was passing across the way. The engineer or fireman was in the window of the cab, and Mary Ann returned his waving salute.

When August came I arranged to be at Necedah so that I might offer a novena (nine) of Masses to end on the Feast of the Assumption, August 15, praying, of course, that I might be guided properly during those challenging days. I was present then, and have been there many, many times since.

Mary Ann said she had seen the Blessed Mother. This following statement she made, not then, but a couple years later when I asked her if she had seen the Blessed Mother, “Yes, I saw Her as plain as I see you now; only you are dull.” By comparison, I supposed she failed to add on, that being the case, who am I, thought I, to tell her she had

not seen Her. I remembered then, what my old professor told us in the seminary, "Gentlemen, there will come a time in your lives when some woman (and usually it will be a woman) will come to you and say, 'Last night I saw Our Lord; or the Blessed Mother appeared to me.'" But do not insult her, nor disbelieve her, at once. Say to her, 'The next time you see Him or Her, give Him (Her) my best regards,'" he said jokingly. Surely this was respecting the dignity of the person.

My first trip to Necedah was made on the assumption that the apparitions were an established fact. But during the nine days I learned it was only under investigation by Church authorities. That called for a different method of procedure.

Accordingly I took the attitude of an observer. One is not allowed to anticipate the Church. Pope St. Gregory once said, "It is as wrong to anticipate the Church as it is to disobey the Church."

Accordingly I took the attitude of an observer. I suspended judgment but observed everything that transpired. I was well aware of the fact that the Churchmen, in times past, where it was a case of an apparition, were always on the wrong side.

This is the case of those apparitions that eventually proved themselves true. Not only were they on the wrong side, but they were highly offensive, mean, ugly, and offensive as well as insulting, all of which served no good purpose. Besides it served only to set them back a few decades of years. It is a professional secret that most Bishops deplore every such situation that comes to pass before them.

I could never forget the bad, bad times that were accorded the good El Poverello, for too many years, before he was recognized but who is known long since as Saint Francis of Assisi. I never could understand why. The rule of thumb in these cases always seemed to be: why not? Why not be insulting!

In a sense it might be said that I took a neutral attitude so far as the entire project went. Yet, in another sense it would seem something different was the case. By suspending judgment and observing I was preparing myself to defend the Blessed Mother regardless of whatever turn things might take. On the other hand, having observed the dirty deal Mary Ann was getting from so many sides, yes sides from which one should least expect such treatment, I

would be in a position to come to her defense if ever need be. For, after all, my penchant has always been for the underdog.

This is not to say, that even now in this regard am I giving any positive assistance to the movement. Nor is, what is to come in this write-up to be construed in any way as promoting the Cause of Necedah. I fully understand that the first and last word or pronouncement, as to its authenticity is to come from the Church. Certainly I am in no capacity to be looked upon or to be considered the Church; nor do I consider myself as such in the least. I have been only as observer. This I shall continue to be as of my own accord.

I do not look for Necedah to be approved for a long time, if ever it shall be. First of all, there would be too many red faces among those who acted precipitously, and with prejudgment. Next the Church knows full well that matters of this kind have a following that is favorable, and perhaps a larger following, at first, that is unfavorable. It might be construed as a case where "the scandal of the weak" is to be avoided. There are those among the latter class who would definitely be scandalized and would go on to say, "If

the Catholic Religion is made up of fool things such as this over the centuries, then the whole Religion is to be rejected.” Of course Saint Paul had just such a problem with the apparitions which he had. And the Bible takes cognizance of the facts of Revelation of Our own Dear Lord by asserting, “a scandal to the weak and a stumbling block to the Jew and folly to the Gentile.”

It has been said that the Diocese of La Crosse condemned the apparitions as not having occurred because there was nothing supernatural about them. When I read of the documents, if it was correctly quoted (and lo, how many things were falsified in the papers), it left loopholes, not too apparent to the uninitiated, big enough, to drive a truck through.

I must assume that in saying that it was not supernatural, that meant there had been no visible major miracles to substantiate it. I suggested to Mary Ann jokingly, that she ask the Blessed Mother to cause suddenly to spring up an oil gusher of a thousand barrels a day, a la Americana, and she would have lots of friends and believers, pronto.

As to whether Mary Ann saw the Blessed Mother, really and truly no one knows or ever will know. The same for Bernadette and for Lucy, Francis and Jacinta. There is no way of giving scientific tests to prove it. If Our Lady appeared to her that would be a supernatural phenomenon. To expect science, natural science, to discover the answer by a scientific investigation and analysis would only serve to stultify one's self. The natural cannot diagnose the supernatural. They are on two different levels; in two disparate categories. As to the occurrence of miracles, it is not within the scope of this work to say. Many however were reported.

As to miracles, those within the spiritual realm should count more weightily than those of cures to the body. And I personally made a trip to one couple's house to verify that they had converted from the nefariousness of their ways through their contact with Necedah. Both were Catholics, bartenders. Whereas they had fallen away from attendance at Mass and the reception of the Sacraments, they had not only returned; but they had become daily Mass attendants and

communicants. Countless others could be cited, but that is not the purpose of this work.

Here it can be stated that on occasions of this kind people in the know, are wont to ask God for “a sign” that might lead them to believe. Even the Bible shows that such was the practice in Our Lord’s time. To those willing to believe, He did give a sign. But for those whom He foreknew did not want to believe, He not only did not give a sign, but had some strong words for them, if you know your Bible.

Yes, I asked for a sign. It was in this way. In my own mind I asked for a sign without ever spilling the thought outside of my mind, either by word or by writing to no living soul. The sign I asked for, only mentally, went like this, “If this thing is true, then St. Therese, Little Flower, ask the Blessed Mother to please place two roses on the right hand front corner of Her altar in my little church in Frankfort, Indiana.” S-o-o-o-o, one morning after that, I walked into church preparatory for services, early one morning, before anyone else had arrived, and lo—there in a glass vase stood two fresh red roses. My thought had been to find them lying on the altar table, but instead they were placed, as would be

proper, in a vase. (I wouldn't know if the vase was from our own or elsewhere. I didn't know that much about the vases.)

Never was I able to find anyone who had the slightest knowledge as to where those two roses had come from. Nor did I tell anyone that the story was about my sign. Be it said that at the time we had no Catholic school so there were no nuns. And, for that matter, there was no one else who had any part in caring for the altars, flowers, sacristy, or such things, other than myself.

One day someone was speaking to Mary Ann in my presence about such "signs." I said half kiddingly, to Mary Ann just to watch her reactions, and for my observations, "When my Rosary beads, black cocoa, I guess they are, change, then will I believe." Mary Ann showed no reaction, just her usual blank or poker face. Strange as it may seem, the cheap wire chain to the rosary, changed to a golden or brass color (I never had it tested). This was on October 7, in the nineteen fifties. Just as I had finished reciting, privately, all three sets of the Mysteries, at the Sacred Spot, leaning on the outside fence with eyes closed all the while, a woman, whose presence I was not even

aware of, standing next to me nudged me and said, "Look, the chain on your rosary is turning." And sure enough the coloring change was running down the chain from one end to the other; much like a liquid flows slowly. Then, sometime later, the beads began to take on the same color as anyone can testify who might see them now.

Many a time I went up "to the farm," as the saying has it, for a visit or for observation if you prefer. And mostly unannounced. I would find, at night, Mary Ann on her knees, head down on the pillows, in a trance, as I put it. And inevitably without lifting her head or opening her eyes she would say, "The padre is here," and this despite the fact that I entered very quietly, or "sneaked in" as they say.

The vast amount of fascinating information that came through on these occasions is to be found with the organization "For My God and My Country, Inc." What the explanation might be for the source of this most unusual information I wouldn't know, which at the time, was not public information, but in the course of time was confirmed in the public press. Take the case of the attempt on President Truman's life by some Puerto

Ricans. Mary Ann foretold that weeks in advance of its happening; and also the “loss of MacArthur” without specifying how this would accrue other than to state “not by death.” How much more she knew about it than was spoken I would not know, nor could I find out from her.

It has been stated that very likely it is a case of extra sensory perception (E.S.P.). But E.S.P. never is associated with matters that are by their nature intrinsically religious. I wouldn't propose to know.

This much I do know, on one of those nights when I slipped in unannounced (and Hank [Henry] Swan was on duty serving as a sort of protector and secretary for Mary Ann) Mary Ann said, “Hank, when nine o'clock comes turn on the radio news. A plane crashed into a mountain in Colorado. Sabotage.” In less than half an hour Hank turned on the “nine o'clock news” and sure enough there was the report as she had described it, leaving out the important word: “Sabotage.”

Well, then in about two weeks or so Life Magazine has a big story and pictures about the crash. Every person on the plane was pictured in Life. Apparently they smelled

“sabotage,” and so it was left there. Again, what Mary Ann knew she would not say other than the Commies never hesitate to sabotage a plane if there is someone on that plane they would like to liquidate, such as, what was his name, Dag H., former head of the U.N.

It was Mary Ann who taught me the distinction between the word death and “demise.” I had always thought they were synonymous. But when she told me on the phone that former presidential candidate Stevenson, met “his demise” in England and that it was not a natural death, she sent me scurrying to the dictionary, only to find out they put an end to his usefulness. In that instance his demise was consequent upon his unnatural death.

Take the other plane crash where, as it turned out, a son had planted a bomb on the plane in order to collect the insurance on his own mother as was later verified. Mary Ann called the turn on that one too, as a case where certain persons were to be liquidated, and this in advance. When I accosted her about the fact that it was not a real crash but an explosion from a bomb, Mary Ann said, “Had the son not planted the bomb on the plane he would have been able to collect the

insurance, clean. For the pilot and the co-pilot had been 'needled' to set them off their course and into the mountain." "This," she said, "is shown by the fact they were way off their course, which otherwise could not have happened, flying on the beam."

It must be stated in behalf of Mary Ann, that seldom did I ever get much information from her. Sometimes I would pick up a point here and there and would question her about them. Sometimes she answered and most of the time she would remain silent. Many a time I would go up there and return home having drawn a blank as to information. Either she was a poor sales lady, or else she was under instructions to keep quiet.

She was always insisting, "I don't count. But the Message of the Blessed Mother to pray and pray hard for the conversion of Russia; and for America."

Mary Ann forecast the devastation of Cuba and said she was shown that the same will happen to America if we don't pray. She has stated that Russia has not cleared out the missiles; that one is pointed at Washington, D.C. now. Early in the game at what is now called Cape Kennedy where the Apollo flights have been taking place, they had a number

of failures. Mary Ann said one night when I was there that a Russian sub was out in the Atlantic sabotaging electronically, our efforts. The sub was surfaced under the guise of a fishing vessel. She even called the signals of dots and dashes whereby communication was taking place through the flashing of different colored lights. She said, "Now, plane has gone out, but the sub has submerged. One man almost didn't get in before the hatch was closed."

There have been those who have said, without realizing what they were talking about, that the whole thing was of the devil. Here, I would like to get my two cents worth in. In passing, might I say, I remember when people said the automobile was of the devil. That's what they said about the telephone too.

If this thing was of the devil, Mary Ann would have been insane a long time ago; and would not have needed to have been declared so. On the other hand, the treatment she received from her coreligionists, even in high places, and others, was enough to drive a sane person crazy or else to have driven into apostasy.

Instead, her divine Faith, her humility, which she had a lot of, has been seen to develop by leaps and bounds. For instance, in her simplicity and humility she told me that when the blessed Mother told her She would return on the Feast of the Assumption and on the Feast of the Holy Rosary she had to find out from someone else when those dates were. It ought to be stated here that Mary Ann has taken on considerable stature since, matters of the Religion; and particularly concerning all the Feasts of Our Lady, some of which I haven't even heard. But her humility has grown apace because she does not take the least bit of credit for the least of any of it.

My goings and comings to and from Necedah these past eighteen years have proven to be an outstanding study of persons other than Mary Ann. To my great dissatisfaction I have come to know that one can put little credence in or dependence upon what most people say; people who claim to be in the know. Repeatedly when the name of Necedah came up, and if it didn't, I brought it up, it was astonishing how persons who had never been there could talk at great length about the deviltry of it all; or what a

great hoax it has been. And with what authority and conviction did they hold forth! Add to this, it never occurred to any of them to ask me if perchance I had ever been there, or if I had any opinion on the matter. I just listened. I observed.

The whole thing reminds me of Our Lord and His condemnation without a fair or just hearing, without substantiated evidence and without a chance to face His accusers.

I do not make these statements with any hopes or sense of trying to promote Necedah; nor as putting my imprimatur on it. Neither am I saying whether I believe or disbelieve in it.

But I will tell the whole World that Our Lady is not sufficiently honored (call it worship if you will: consult Webster for the meaning of worship), loved, esteemed, evaluated. I want also to say that I have not found the least thing that is not cricket with Mary Ann. Her worst offense, according to present day standards, is that she is poor as Job's turkey, and not much in sight by way of improvement.

There are those that say she is disobedient to her Bishop. I have not found her to be such. She is entitled to do as she pleases on

her own farm. No, I never told her that. I am not her adviser. I am an observer. This I have observed from her, that the Bishop allowed her to do as she pleases on her own private property in a private way. To this extent she has obliged. Now Vatican Two confirms this.

Besides, it is a matter of dispute among theologians whether she must obey her Bishop in preference to the Blessed Mother, when, and if she is convinced the Blessed Mother is giving Orders.

True, writers make much of a case or two when the Spiritual adviser a "saint" who said Our Lord appeared with certain requests, "to spit into His face the next time He appears." And the "saint" did spit into His face, but hurried to apologize and to explain that she was doing it out of obedience, but with apologies to the Lord. What does that prove? Because the Lord is said to have answered, "That is right you must obey." That is not to say that He put His approval on the form of advice given, but His approval upon the intention of the "saint."

I have a note in my files concerning Mary Ann's obedience or disobedience which reads, "I have endeavored to fulfill all orders

of my Bishop from the Chancery Office. I fenced the Spot off; do not allow the people to venerate the Spot. On anniversary dates people do not come on our property.” And as of February 15, 1951 the following notation is found, “I don’t like the way they criticize the Bishop. So far, he hasn’t done a thing against me.” A fuller resolve and evaluation on Mary Ann’s obedience will be found in a later section.

At about this same time Cardinal Ottaviani (February 4, 1951) had just written an article published in *L’Osservatore Roman* XCI, 28, entitled “The Need for Prudence” in which alongside other “visionaries” he placed Necedah, Wisconsin as guilty of “deplorable acts of disobedience towards the ecclesiastical authority when that authority stepped in to exercise needed direction concerning the manifestations at Necedah, in the Diocese of La Crosse.”

If my knowledge of history is correct Joan of Arc disobeyed her Bishop. But she was later on canonized a Saint (yes, long after those were dead who molested her). And her Bishop? Who remembers his name, other than it was a French word that in English means “sow” or swine.

If the reader has stayed with me this far I would like to add a few final thoughts to this chapter.

No one is obliged to believe private revelations save the person to whom they are made; and not even that person until or unless they are positively convinced. Only then is such a one obliged under pain of sin to believe.

The Public Revelations, those made by God in the Old Testament and by His Son in the New, all men must believe once they are assured He has revealed them, this is, assured of His meaning. This is where our infallible Teaching Authority, the Church, comes to our insured aid.

As to private revelations, would it not be far more excellent to be kind and charitable to the individual who announces the message when told to do so. For charity is kind; is patient; thinketh no evil; is not puffed up, etc. (1Cor. 13:1-13) Further, would it not be the part of prudence to suspend judgment, and say nothing one way or the other until all the facts of the case have been authentically established after an honest and unprejudiced hearing.

To this date Mary Ann tells me she has never been accorded the courtesy of an honest hearing; a hearing in which she was permitted to tell her simple, honest story, in her own simple, honest way.

What that story is I do not know. She said she was not permitted to tell me. "That story," she said, "was for the Bishop and he never gave me an open chance to speak to him."

I cannot condemn the woman for the simple reason I have found nothing to condemn her for.

I could illustrate what I am trying to say from a concrete example taken from life. When Necedah first broke for me, and after going home to a meeting of the parish Holy Name Society, a parishioner of mine came up to me after the meeting and said, "Father I made a bunch of money for the Railroad today." "Tell me about it" I said. "Well, you know that law suit case where that man was hit by a train at the crossing, and was asking for a bunch of money because they did not have flickers on?" I said, "Yes, Ted." "Well, you know the lawyer for the complainant put me on the witness stand for his witness, and the Court would allow me only to answer the

lawyers questions as they were put to me. Whereas, if I had been permitted, as a railroad electrician expert, to state what I knew to be the case and where the wrong lay, and all about it, the verdict would have been entirely different. The Railroad would have been shown to have been negligent. But, as it was, the lawyer for the complainant did not know what he was talking about, and allowed the truth never to come to light. The Railroad was guilty as all get out. But the guilt was never brought out, nor allowed to be brought out, simply because the man in whose behalf I was supposed to testify never had, what I knew, presented to the court. The man's lawyers so rigged the questions that the true evidence was never brought out. Justice didn't have a chance."

As Mary Ann described her case to me, the investigation, that is, it was a near duplicate of the Railroad case. Only in her case there was no lawyer for the defense. Only one for the prosecution who so rigged the questions as to make Mary Ann look ridiculous. "It was not the Bishop" she said.

Whatever the future holds for Necedah, this much is certain, with or without Necedah, we must all have greater devotion to the

Blessed Mother, as Queen of Peace; as Queen also of Earth for the destruction of the common enemy of God. And as Mary Ann says, "It's the Message that counts. I don't count." As a matter of fact if we Catholics and good Protestants lived our religion there would be no need to be arguing whether the Message is true or not. I say it as the truth, we can only gain a victory over the enemy by prayer and not with bullets. The devil is a spirit and the bullets can't hit a spirit. Some of her messages are about earthy affairs in government matters among the nations. But we must not forget Mary is Queen of Earth also.

Necedah has many followers. And what is more, because of Necedah, be it fact or fiction, the U.S.A. learned more about our Lady of Fatima than they had ever heard before.

Paul VI, in order to impress the world with the authenticity of the Message of Fatima, made a visit there. He did not need to go there to impress the World with the fact that we believe in Our Lady; but that we should believe the Message of Fatima that there will be no Peace until Russia is converted. And this Message, mind you, is a Message from

private revelation. Pope Paul VI believes in private revelations once they are established.

For my Protestant friends who lack the Faith in the power of the intercession of the Blessed Mother might they not be referred to Luke's Gospel. There we find that the Holy Ghost is the Spouse of Mary. That means also that Mary is the Spouse of the Holy Ghost. Now just how can the Holy Ghost deny Mary any request in behalf of us Her children! The fight is against the devil. It takes the light of Truth to wage war against the power of Satan's Darkness: "the Mystery of Iniquity" (Thessalonians). And Jesus said, "You have not because you ask not." Mary keeps telling us to ask. This is to pray; and we don't do it. We try with politics and negotiations. They cannot accomplish it unless there is light of truth and love of good will. This comes from the Holy Ghost through Mary His Spouse. He said so.

The statement has been made that Mary Ann is insane, or was. Her doctor, Dr. Meyer, a Protestant gentleman told me she was "mentally sound" without my asking; and that he was convinced beyond the shadow of a doubt. He further stated, "There is no natural explanation."

I personally observed Dr. Meyer professionally on the case when Mary Ann was allegedly going through the Passion with all the outward manifestations of excruciating contortions, not once, but several times. The Doctor seemed to understand that this patient was unusual. He observed for a while after the beginning at twelve noon, then left, supposedly for office hours. But he returned somewhat before three o'clock for the finale in order to stand by just in case there might be need of his professional services. The doctor gave every evidence of being impressed, and sort of felt a part in what was going on. Now, if the doctor had any notion that the woman was insane, he surely would not have lingered long with that kind of case. The doctor knew she had a bad heart, normally. He was there at the end of her experience to render first aid if she were in need. But that's the funny part about it. Such a bad heart, and at the same time able to withstand such an outpouring of energy. It baffles one.

The words in this introduction or foreword, entitled, "Necedah, Believe It or Not" have been written in the month of November, 1968. So also the other sections of Part A that

follow. However, the other section, Part B, was written in October 1950. Hence if there should appear to be some conflict in orientation the reader will now understand.

Be it repeated, my sole purpose in writing these several chapters or sections has been to set forth an objective and honest appraisal of facts to which I personally have been witness. My purpose is not to state if there have been any apparitions or visions, or whether they be authentic. Such is for the Church to decide. And I accordingly submit to all that the Decree of Pope Urban or any other legislation that it comes under.

I do want to stress that I have found not the least scintilla of evidence of any fakery. And if Mary Ann has been deceived then it is high time that some one in high Authority will proceed with an investigation born of the greatest Charity; an investigation that would be more knowledgeable and dignified than the likes of having a handful of "inquisitors" ensconced on so many chairs looking in disbelief, with their hats on, as if they were at a Country Fair, and afterwards give expression to silly statements to total strangers that contravened the very thing

they set out to do, or at least were sent out to do.

This last statement is predicated upon a conversation, I personally had in a restaurant with one of the gentlemen who was authorized to observe and advise. He did not know I was a priest because I was in mufti, for that special reason, to draw him out. Next, I did not need to form a judgment as to his ineptitude. He asserted as much to me himself.

Suffice it to say I should like this manuscript to be my contribution towards a due process of investigation of Necedah and Mary Ann Van Hoof. If it should sway the judgment of prudent men to condemn Necedah once and for all, then so be it. If, on the other hand, it should assist in a favorable verdict, so be it also. For I fear this eventuality may not come to pass ere my time comes to expire; and I do wish that my efforts will not have been in vain: both as to Mary Ann, and also Our Blessed Mother. May justice reign supreme. May Charity abound all the more. Believe it or not.

INTERVIEW ONE

As taken from the wire recorder, between the Apostle of Necedah and the author. Date, August 11, 1950; 11:40 C.S.T.

Q. Why did the Blessed Virgin select you?

A. I don't know only what she said in that message. I don't think that's the real reason. (Mary Ann told me since, privately, "that the Blessed Mother knows they could take the hide off my back and I would not let Her down." November 1968.)

Q. Good morning Mrs. Van Hoof. In one of the messages the expression "it can happen here" is used. This current jargon has caused some to doubt about the authenticity of your mission. Did Our Lady use these exact words?

A. "It can happen here" are words used by Our Lady. You didn't write any questions?

Q. I have them in my mind—Would you mind to tell me when you first noticed any

relations between yourself and the Blessed Mother of an extraordinary nature, that is, something that does not happen to the rest of us?

- A. Well, last fall, November 12, I was in bed praying, when I heard a disturbance in the hall; thinking it was one of the children, I looked out in the hallway and I saw something in the dark—sort of—a white-like, light colored like, and wondering why that child didn't move; first I thought it was Bernard, then I noticed it was too small, too slim for him, (Bernard seventeen), then I noticed a veil on its head; then I got frightened because I knew then it was something different. Whenever I'm afraid, anything scares me, I get frightened, I pray the Hail Mary. As I prayed the Hail Mary, this figure came into my room and stopped about four feet from the bed-side. It didn't say anything. It just looked sad watching me. It was sort of bluish light colored in the front, its face was down. It didn't say anything. How long it stood there I don't remember, because I was too terrified and too frightened to remember anything else about it. How long it stayed there I don't

know. When I couldn't take it any longer I turned my back to it. When I peeked back to see if it was still there, it was gone. Then I felt ashamed because of what I had done, because I figured it was some Saint or someone from Heaven; I didn't know who it was. I prayed all winter long for forgiveness for my actions. A long time afterwards Fred made me tell him what was the matter. I told him. He said, 'That's the Blessed Mother.'

Q. What time of day was that?

A. About eleven o'clock at night.

Q. Did anything strange, or out of the ordinary, happen after that?

A. No, not all winter—not until next time—Good Friday. I had been up until ten-thirty here, and then went to bed and I was in bed praying which is my usual habit. Then I heard a voice and thinking it was Joanne upstairs talking to Donna until I heard the words, the voice saying: "My Child." Then I knew it was something different, as I shoved back my covers and the Crucifix on

the wall was aglow, and the voice started to speak to me.

Q. What did the voice say?

A. "You pray, my child, pray and pray hard." Then the voice said something about the Holydays and I did not understand it, I was too nervous. It was Good Friday.

Q. Was the voice inside of you or outside of you?

A. No, it was in the room; near the Crucifix.

Q. Did you hear the voice with your mind's ear or the body's ear?

A. No, I heard it with my head's ear. I'm pretty sure I did.

Q. Was it a whisper?

A. No just a mild, fine talk.

Q. Was it the voice of a man or a woman, or would you know?

A. Woman.

Q. And what was said?

A. “Yes, my child, pray, pray my child, pray very hard. My child, your cross is hard and heavy to bear, but the people all over the World’s cross is sorrow and the enemy of God which is much harder to bear.” Then She said: “All pray the rosary every night at eight o’clock, and tell your parish priest that he should tell his people; and tell your relations.”

Q. He should tell his “people,” meaning parishioners or his family?

A. No, the Church.

Q. And did anything happen after that?

A. No, after She was through talking the light faded away.

Q. And then, when was the next apparition?

A. May 28. (1950)

- Q. Did you know She was going to appear May 28th?
- A. Well, She said before She left on Good Friday, She said She will be back; not in this room but when the flowers bloom, and the trees and grass are green.
- Q. She mentioned no day? Then how did you come to discover Her coming?
- A. Well, on Pentecost Sunday, May 28, I had just called my husband to dinner; he had been dozing in a chair, and my daughter here—(pointing to Joanne) they were razzing me, kidding about something coming through the hallway. I stopped over to brush a mosquito from my leg. It had been biting. I saw a flash of light, sort of like when the sun reflects across the windshield. Thinking a car drove up outside, I looked and saw a blue mist behind the four little ash trees out there, and something told me that this was the approach of a Saint. At that time I always called Her a Saint because I didn't know who She really was.

Q. Then you went over to the trees?

A. I went out. And as soon as I went out, this blue mist floated through the tips of the trees and then formed into Our Lady. She lowered Herself; smiling, with Her arms extended.

Q. She was standing in the air, as it were? Did She lower Herself to the ground?

A. No, about two feet off the ground.

Q. Would you say Her head was on a level with yours?

A. No, She was taller, higher up than that.

Q. I think you told me on the fourth of July, when I was here, that you estimated She was about five feet tall.

A. Yes.

Q. Will you give me a description of how the Blessed Mother looked to you when you saw Her?

A. Well, She had a blue veil on, blue robe, a cream colored gown, with a golden cord around Her neck; which has on the one end the globe and on the other end a large tassel. And She had a large crucifix—large rosary in Her hand with a crucifix about four or five inches . . .

Q. Long?

A. Long, yes. Not so wide, that is gold. And so is the chain of the Rosary. The beads are white, and the crucifix itself—corpus on it, that's something I have never seen in the world before—the material—I didn't know what it could be. It has a special glow and shine to it, and the wounds on it are like real blood. And another thing I noticed, that on Her crucifix, Our Lord is not nailed through the hands, He is nailed through the wrist.

Q. I was going to ask that question. It has been disputed whether Our Lord was nailed through the palm of the hand or through the wrist.

A. No, on Hers it is through the wrist, and there is no braided crown of thorns around His head like we see in pictures. It's just as if it were cut off and wrapped around His head.

Q. Like a bush of thorns on His head?

A. Just like it was wrapped and put on His head. And the wound is not on the left side or on the right side; it is right in the center of this breast bone here. (She pointed to the tip of the breast bone.)

Q. The Feet?

A. The Feet, the left is above the right.

Q. One nail?

A. One nail.

Q. How long did you get to see it; this crucifix of Our Lord? How long did the apparition last?

A. Well, fifteen minutes the first time on the 28th; a half hour on the 29th; about twelve

minutes on the 30th; about eight minutes on Trinity Sunday, June 4th; and twenty-five minutes on June 16th.

Q. You told me when I was here on the fourth of July you were about to ask Her a question, but before you could put the question in words, She read the question in your mind and answered it.

A. Yes.

Q. When Our Lady talked to you, did you hear that with the ears of your mind, or the ears of your head, or do you know?

A. Well, I'm pretty sure I heard it with the ears of my head. I don't know. I just hear it.

Q. Were you conscious of what was going on about you, or of anyone around you?

A. No.

Q. Were you kind of lost at the time and absorbed in what was going on about you?

A. Well, it seems She blots out everything. Like the family asked me a couple times if I noticed a train going by, which I didn't.

Q. The trains pass here about twelve noon, every day, don't they?

A. Well, I don't know. No. It just happened.

Q. The day I was here it was five minutes 'till twelve noon and the train passed by. (She waved to the trainmen as they passed.)

A. No, not always.

Q. Would you have any answer for those persons who seem to think this might not be coming from Our Blessed Lady, but from Satan?

A. Well, I've had those questions put to me before. Satan would not ask for the Rosary. Satan would not give me the messages She does—that I have for the priests, and the Pope, and the Bishops. Those sure would not be the works of Satan, because he would just be doing the opposite instead of asking for prayer.

Q. Was the message for Bishops and priest much different than the message for the laity?

A. Oh, yes.

Q. Different? What was the message for the laity?

A. Mostly in brief, the message for the laity is printed in the pamphlet you have.

Q. The pamphlet put out by the men of Milwaukee, is it reliable?

A. Yes, that is correct. (At this juncture the woman was asked about a certain other brochure which she did not confirm because "it contained too many of her own ideas in it." A woman from Iowa wrote it.)

Q. It's nice to know that.

Q. Well, I wonder if you have any conscious feeling of the Blessed Mother being with you like when people come to ask you

questions and do you feel that She is there giving you the answers?

A. Well, myself, I would never be able to give the answers—especially like when certain priests question me. I know She is with me to give me the answers, because they are highly educated men, and I am not.

Q. Why do you say you are not? Just what do you mean that you are not educated; what education did you have?

A. Eight grades, that's all.

Q. Did you go through all eight grades?

A. That's right.

Q. That's fine. Education, of course does not mean how long one went to school, rather —

A. I never had any other education; just hard work after that. I didn't get around where you might get educated other ways. I was generally a housewife.

Q. Get education by—traveling and association. You didn't have that opportunity?

A. No.

Q. Would you mind saying where you were born and when?

A. In Philadelphia.

Q. Pennsylvania?

A. Yes.

Q. What year?

A. 1909.

Q. What day?

A. July 31st.

Q. Well, you just had a birthday, then?

A. That's right.

Q. And your father's name was . . . ?

A. Bieber, Matthias.

Q. And your mother's . . . ?

A. She was Elizabeth Gallman.

Q. Born in this Country?

A. No, both from Europe.

Q. What Country?

A. Hungary, I guess which is now Rumania.

Q. Both Catholic?

A. Yes.

Q. What year did they come to this Country?

A. I believe in 1907; not sure.

Q. Married in this Country?

A. Yes, married in Cincinnati, Ohio.

- Q. How many brothers and sisters did you have?
- A. I had four brothers and two sisters.
- Q. What's this story about spiritualism that's out? You know that I am very interested in your case. I feel there's no doubt at all about the good you are doing.
- A. Well, my mother—my dad is a man that does not believe in God—After he was married to mother, (they were married in the Catholic Church), dad never attended. They had children all baptized. Mother taught us what she could. With all the work and everything she had a hard life.
- Q. Did all your father's people disbelieve in God, that is, where your father came from?
- A. No, they believed, because my father has a cousin who was an Archbishop in Europe. Very devoted Catholics on his side; it's just himself.
- Q. The reason I asked the question, I thought perhaps they were brought up in a locality

where they did not have an opportunity to know Our Lord's religion.

A. No. There was a Church close to their home. I even went to that Church myself.

Q. What did your father do when he first came to this County?

A. Father was a farmer.

Q. Did he work in a mine?

A. No.

Q. Someone mentioned casually about your father being injured in a mine?

A. No. That was when he first came to America. He worked for the Steel Company, Philadelphia (the name has purposely been deleted by the writer). There he got his hand smashed; right hand. That is why we were transported back to Europe. The Company was that way, so they would not have to give him a lifetime job, they transported him to

Europe. Mother requested a lifetime job or something for his hand being smashed.

Q. Was his hand permanently injured?

A. Yes, his thumb. Bad deep gash. Deep hole in here (pointing to her hand)

Q. How did he settle with the Company?

A. Well, they gave him a thousand dollars and ship-fare back to Europe. Stayed there until I was about five years old. Came back in 1914 and settled in Kenosha County, Wisconsin, as farmers.

Q. Where is that?

A. Kenosha.

Q. Is that the County seat?

A. Yes.

Q. How many children were born after you?

A. My brother Karl, born in Europe; Matthias in Pleasant Prairie; Joe in Pleasant Prairie,

which is about seven miles west of Kenosha where we got our mail. (Mathilda died at the age of four, with Elizabeth living today.)

Q. Tell me about your mother?

A. Mother was sort of dad's slave, you might say. He was mean and inconsiderate. He was mean and didn't believe in the Church. Sometimes he told us children, "Why don't you go to Church—you act like wild animals." Then again he said, "Do you believe in that bunk?" So we children did not know what to do. In the first place we didn't have a Catholic Church in our community—it was seven or eight miles away, so none of us ever went to Church only for Baptism. After I grew up and went on my own, then I went to a Catholic Church.

Q. How come you went to Church?

A. I have always loved Church—but didn't have a chance to go.

- Q. When did you make your First Communion? What age?
- A. The day I was married.
- Q. And you married Fred Van Hoof?
- A. That's right.
- Q. Where?
- A. At Wrightstown, near Appleton, Wisconsin.
- Q. Fred is a mighty fine man I discovered.
- A. Yes he is.
- Q. You always thought so of course.
- A. Oh! Of course.
- Q. Who gave you instructions? Did you have to take any special instructions?
- A. Father Buytaert.
- Q. How long did the instructions last?

A. Three weeks.

Q. Then you got married. Would you say in all due humility and truthfulness that Fred had a great influence on your life?

A. Well, if it were not for him probably I would not have gone back to the Catholic Church because of an experience with a priest once before. That made me bitter towards him. Now I know better. I swore in front of the Church that I wasn't going back to the Catholic Church, but I met Fred and that changed things. Now, I know better, that when the priest is wrong that does not mean the Church is wrong.

Q. We haven't cleared up the point about the spiritualist thing.

A. That's a hard story to describe. It's a story by itself, my home life, my mother being away from the Church, drifted away from it, as father was against it. After mother and father separated, mother worked at a boarding house, and they were all spiritualists there, and they talked her into going to Church. Well, she had lost my

brother, her son. A bull killed him, gored him to death in New Mexico. These spiritualists are fakers, as Blessed Mother explained, but must have in some way showed her a vision of my brother and she fell for it and she believed in it and still does.

Q. How long after they were married did that happen?

A. Well, just here in 1943. Before that, she did not believe in it. You couldn't make her believe anything like that. She would have laughed. She didn't practice the Catholic religion since they were married.

Q. Pa was the boss and she stayed at home?

A. That's right he was boss all right, yes sir, really was. I went to a community church —Protestant church, for two years, because I wanted to go to Church. But every time I went, the parents quarreled.

Q. Because you went to church or because it was a Protestant church?

A. No, because I went to Church.

Q. What are we going to do about this spiritualist thing? They are trying to smear you with this spiritualist business.

A. Well, let'em go ahead. That does not bother me. I'll get a lot more persecution than that. That's nothing.

Q. Can you tell me any interesting stories that have happened since people are coming in?

A. No. No, nothing too particular.

Q. Nothing very exciting?

A. O.K. I have had different priests question me and twist the questions around but I always came out on top and they would give up.

Q. Did you feel these answers were above your own?

A. Oh yes, they must have been because, myself, I would not be able to answer these questions. Must have had help.

Q. Do you recall any special questions when your answers even startled you?

A. When asked questions by Father Wagner, from the Chancellor's office. I was surprised where the answers came from. But they came.

Q. Do you remember any of the questions?

A. No I don't exactly.

Q. Would you tell me the names of your children and when they were born?

A. Bernard Henry, 17, born in 1933; Joanne, born in 1936; Freddie, born in 1938; Richard born in 1940; and Bobby in 1943; Donna in 1945; Kenneth in 1947.

Q. This little boy here is this Kenny?

A. Yes.

Q. Hi.

A. Kenny.

Q. Tell me how to spell Joanne?

A. Joanne.

Q. Since you made your First Communion the day you were married, tell me something about your married life, that is, from the religious standpoint, about your prayers. Did you and Fred pray together on your knees night and morning?

A. No, we prayed in our own way. If you could put yourself in my place and been criticized for praying—criticized about religion—criticized for praying—I used to hide my prayers even from my husband—because I felt ashamed for admitting I prayed—because I was scoffed and laughed at by my own family.

Q. Fred didn't laugh?

A. No, he didn't, but still, that's something hard to just outgrow in a short time, or over night.

Q. That's well said. When did you start saying the Rosary?

A. Well, my husband and I often spoke of that because his family did every night. His family were very religious people that way. Fred showed me the spot where his dad sat in his chair to say the Rosary. It took us a little while before we finally got started, but we did. Of course I didn't know the rosary. I didn't meditate on the mysteries. I didn't know about that.

Q. How long was it until you started to pray the Rosary together after your marriage?

A. Oh, probably a little over a year or so.

Q. Did it take a year for Fred to convert you?

A. Well, I was praying myself. I didn't admit it to him.

- Q. Did you say the Litany of the Blessed Mother in connection with the Rosary?
- A. I used to read it out of the prayer book. Fred knows it by heart. He knew it when we were married, by heart.
- Q. Well, you really married a man that knew his prayers.
- A. You ought to take that on the record. Let him say it to you by heart. Sometimes now when I'm tired, he gets sleepy, I get him to lead the prayers—the Litanies. That wakes him up. I lead the family Rosary now.
- Q. Say, where is some of that anonymous mail you received. Let's put that on the record.
- A. That would sound awful, wouldn't it?
- Q. What was that you said when you started to read it?
- A. It made me angry, and I threw it away. Here you can read this, Father.

Q. Here is a large postcard, dated Milwaukee, Wis., and typed: Mrs. Van Hoof;

“What sort of pipe dreams do you have? Are you an ordained priest that you can bless Rosaries for people? Or, are they dumb enough to believe anything? Why don’t you put up a statue of the Virgin Mary instead of Our Lady of Fatima? Why not pray to Christ direct instead of to a graven image? How is it that no one else can see the Vision? Why would the Virgin Mary be carrying a Rosary? She could not have been a Catholic, because Christ was of Jewish descent. Also, the Catholic religion was unknown at the time of Christ’s birth; and was only founded many years later by one of Christ’s disciples, St. Peter. Maybe you will be sainted for doing a little good for ignorant people, but then they should saint people who gave their life’s work to help millions of people as; Pasteur, Edison, Marconi, and many others who risked their lives in the study and control of various deadly diseases, rays and radiation. Well, it has put you in the news, which is probably the only reason you cooked up that story.”

A. (Quick as a flash came this reaction.) How did she know these men are not saints. He—or she, or whoever.

Q. It could be. Listen, you said something in these speeches printed in this pamphlet about Fatema. When did you first hear about Fatima? Did you know about Fatima before these apparitions?

A. No.

Q. Really?

A. That's right. I heard my brother-in-law, George, speak about Fatima when I was up there before Good Friday. But he said it was in the Philippines in 1948—he had both mixed up. It was at Fatima; also at Lipa. Asked pastor Father Lengowski. He said, no, that was at Fatima. I didn't know who was right. I had them both mixed up. I really didn't know much about Fatima. When I had the apparition I got it straightened out. George said the Philippines.

- Q. Did Our Lady tell you something about Fatima?
- A. She, (meaning Blessed Mother) didn't tell me much. But the ladies from Appleton brought stacks of it—literature. But I haven't had much time to read it. I read a little pamphlet on it.
- Q. Did you make some strange statements to some women from Ft. Wayne who were complaining about the Clergy there not having informed them about Fatima and who also said they finally have a shrine? She was blaming Clergy, etc. Did you say something about the gutter?
- A. I don't remember anything like that incident. No, but I told several different people when they say things, "The priest and we are all supposed to walk on the white line." If a priest steps off it one foot, we are ready to jump him and if we fall down on our faces, well we don't pay any attention to that.
- Q. Well you are very kind to the priests.

A. Well, you can't be jumping on the priests all the time when something goes wrong.

Q. That's fair enough.

A. There was some discussion about priests and the Church out there and that's the answer I gave them.

Q. Do you have any doubt about our Blessed Mother's appearance at noon on August 15, 1950?

A. No, I have no doubt.

Q. Have you seen Her since the last apparition, June 16, Feast of the Sacred Heart?

A. No. No, I have not.

Q. What time will you go out to the shrine on that day.

A. Not until I see the blue mist. I will stay in the house until I see it.

- Q. Does the Blessed Mother ever call you by motion of hand or finger?
- A. No.
- Q. Would you give me a description of the Blessed Mother? If you were a painter or an artist you would be able to paint Her on canvas?
- R. I don't know if I could or not, because I am no painter.
- Q. I say, if you were an artist surely you could, it must be imprinted on your mind what She was like?
- A. It is imprinted on my mind. I can see Her before me right now. She has a blue veil. She is very brilliant and radiant, a sort of radiance all around her, and behind Her and all round Her. Her blue veil is in two pieces. It isn't like the Lady of Fatima, which is one piece. She has a robe on that is blue; with some few gold stars near the bottom. She has a cream colored gown, with the same material for the belt; She has this golden cord around her neck; loops at the waist line; with a globe, the

World, on one end, and a tassel on the other. She has Her arms extended like She was going to embrace me as I walked toward Her; with a large Rosary. A fifteen decade Rosary which is white and gold. She stands on a cloud or pillow, with bare feet, and roses, pink roses around Her feet. She is fair. She has blue eyes; oval face, Her chin is rather pointed instead of round. And Her hair is golden colored, what I saw above Her forehead.

Q. Wheat gold, colored?

A. Yes, sort of like that.

Q. Her nose?

A. Her nose is very nice looking. It's slender, not too long and not too short.

Q. Is it sharp, the bridge of the nose on top?

A. Yes it isn't broad—what I call a slender nose. She doesn't have too big of a mouth, not too big, not too small—just right. She is very young looking; about eighteen or twenty. Beautiful slender

hands; and Her feet are beautiful. They are not miss shaped like many of ours are.

Q. What is the color of her complexion?

A. She is fair.

Q. Blue? Her eyes are blue? Blue as the sky, or your rosary beads?

A. Deep blue.

Q. As you think about this picture of our Lady as She appeared to you—and as you say—you will never forget it. Would you say you ever saw a photograph or picture in any place on anybody's wall or in a religious goods store which would look anything like it?

A. No, there isn't. But there is a painting—a sketch—from a little Italian girl that resembles Her a great deal.

Q. Do you know the name of the artist of that sketch?

A. No.

Q. Did you have this sketch before the apparition?

A. No. Long after the last visitation. There was an Italian girl here with it.

Q. Do you have the sketch now?

A. No.

Q. Tell me about it.

A. There is no color to it. It is just a sketch, gray sketch. Outline of the face, eyes, shape of mouth and nose suit Her best. I never saw a face like that till this girl brought the sketch.

Q. How tall?

A. She is about five feet I would say.

Q. How do you judge Her height?

A. Well by the looks of Her. Standing in front of Her, She is small and fair and slim. I

mean while I am, especially my hands, they look awfully crude towards Hers.

Q. Naturally: You have been hoeing in the garden, washing clothes.

A. I never was so conscious of my paws before as I am now, after seeing Hers.

Q. Tell me something. Did you ask Her about cutting your hair?

A. No. I didn't ask Her. She just told me that out of the blue sky.

Q. You didn't even think about it?

A. I had been thinking about it this spring, and getting a Toni—but it never entered my mind at this time.

Q. In one of the speeches you mentioned that only canonized Saints can come back and appear—others, they are fakers. Did Our Lady tell you that?

A. Yes, She did. How come She told that I don't know.

Q. When I read that I began to wonder and suspicion a little if there might be a spiritualist camp in the community.

A. How come She told me that I don't know.

Q. That was probably for your mother's benefit?

A. It could be, because the evening before, my husband and I were discussing mother's visions and what I saw. We were discussing and debating it. Told mother about "visit" and what I saw, and wondered how She would take it, and probably that is why She gave me the answer the next day. I don't know. (At this juncture of the interview Joanne came in from outside.)

Q. Joanne: "There is a woman out here who wants to buy one of those marigold plants."

A. Ah: No. They are not for sale. (Interview continues.)

Q. That makes me think, how many come that want to offer you money?

A. Plenty of them. They offer me plenty of money, but I send them uptown, up to Gambles store.

Q. What have Gambles to do with it?

A. They are taking donations for a shrine.

Q. Do you think some day they will build a shrine here?

A. That is Her Request.

Q. Did Our Lady request that you build a shrine?

A. Yes.

Q. Did She state what style of architecture it should be?

A. No.

Q. Maybe She will before it's all over with.

A. She might.

Q. Were you in the hospital? Some mention has been made of it.

A. Oh, yes.

Q. How many operations?

A. Had two operations.

Q. At two different times? What was the Sister's name mentioned in the speech of your?

A. Not sure of Sister's name. They have been sending me letters about that. Two died who were there on duty at the time: Sister Andrew and Sister Mary Magdalene. Magdalene could have been the one. I'm not sure. (The husband comes in for dinner.)

Q. Pop, let me put you on record.

A. Don't have time.

Q. What are you doing on the farm now?

- A. I was getting the horses in out of the woods so I could rake up some straw.
- Q. Straw?
- A. Yes, after the combine.
- Q. Horses? You don't have a tractor?
- A. No tractor. Two horses.
- Q. What kind of cows did I see out there? Guernsey's?
- A. Guernsey dairy cows.
- Q. How many?
- A. Eight milk cows, and ten or twelve young head.
- Q. Why do you say ten or twelve? I'm sure you know the exact number.
- A. I have to stop and count them. Let's see. Yes, there are twelve young head.

Q. Mom told me this morning during the interview that you know the Litany of the Blessed Mother by heart.

A. Yes. I have known it ever since I was about twelve years old. I learned it in the Sister's school.

Q. Did the Pastor or the Sisters teach you to learn it?

A. The Sisters did that. Recited it every morning, especially during month of May.

Q. Where was that School?

A. Near Wrightstown.

Q. What big town is that near that the rest of us might know?

A. Appleton or Green Bay.

Q. Who was the Pastor?

A. At the time?

Q. Yes.

A. Father DeWilt.

Q. Mrs. Van Hoof said this morning to have you recite the Litany for the record.

A. I might make a mistake.

A. Don't you dare to make a mistake.

Q. And prove her wrong?

Q. Oh say, I wanted to ask you. Weren't you always happy that they named you Mary Ann?

A. That never entered my mind.

Q. You never knew the significance?

A. Well I did, yes. I always liked the name Ann and I always liked the name Mary as far as that goes.

Q. It didn't cause you to have any special devotion?

A. Well, the Blessed Mother always was my top one. Since I married him, he always wore the St. Ann Medal on his Sunday coat. [Fred] Sister Francis (in school) gave me that medal in 1904 or 1905. I still have it.

Q. That's wonderful after 45 years. She must have taken care of you.

A. It's still on his Sunday coat.

Q. Mrs. Van Hoof told me on the Fourth of July that you did not take any newspaper; a newspaper coasts eight dollars a year, and that you needed that money to buy food.

A. That's right.

Q. What do you use for news and information? Do you have a radio?

A. Have had a radio a little over a year. My brother gave me one. What news you get now days is a lot of propaganda so we don't pay any attention to it.

Q. This picture (vision) you saw of the Iron Curtain—Someone asked you how you knew it was the Iron Curtain?

A. We call Russia the Iron Curtain. So the first thing I saw was this sheet of metal with rivets in it and then that cracked open, and one sheet fell one way and one the other way. Then it showed Our Lord in the far distance, and multitudes or millions of people on both sides of Him—all colors—what I mean by all colors is red, yellow, white and they were in different dress. They were all on their knees smiling and praising Our Lord. As He walked forward through them, about this high from the ground (11 ft. above outstretched arms) sort of a white mist flowing as He walked and above His head was a Dove. As he walked forward, this Dove let loose and flew over the crowd of people, back and forth, both sides until he came to this end of the picture. On this end of the picture there were several official looking men. Who they were, I do not know, except one I recognized his mustache and all, Joe Stalin. He also had his arms up, so I

believe that symbolizes we can convert Russia with prayer.

Q. Well somebody said that you saw two pictures. One the World at Peace, the other—

A. This one I just gave is the answer to their prayers. The other if we fail to pray and the enemy of God gets the best of us. It showed a large city in America. I can't give you the place or time. It showed what would happen if we failed to pray and the enemy of God got the best of us.

Q. You say you can't give the name? You know the city and the place?

A. I know. It would cause a panic if I did. Not allowed to tell the name.

Q. This picture of the World at peace where you saw people of different colors, you mean that represents people of different nationalities?

A. That's what I figured it would.

- Q. And the different dresses. Did you recognize American dress?
- A. Well, they were all mixed up.
- Q. Americans?
- A. Yes. There were Americans there.
- Q. What nationalities would you say you recognized from the type of dress they wore?
- A. I did not pay too much attention to that.
- Q. There was too much to see all of a sudden?
- A. That's right.
- Q. Well listen, you can still see that picture can't you?
- A. Not too clearly. Not as clear as I saw it at the moment.
- Q. Well, someone has predicted that Joe Stalin will be converted to the Church and

that he will be just as strong in working for the Church and God as he is now strong in working against the Church and God.

- A. Well, it probably would happen because She showed him in the end of the picture smiling with his arms up stretched and smiling to Our Lord.

Q. Tell me this—

- A. I didn't take it that he would be, but I take it as a symbol that Russia would be converted because he is the leader of Russia now.

Q. I see.

- A. That's the way I take it. Of course that's only my own.

Q. Our Lady didn't explain that part to you?

- A. That' right.

Q. You mentioned Our Lord, showing with your hand so High?

A. Well that's about four feet above the outstretched hands of the people. An aisle opened up for Him.

Q. What's this about blood? Streams of blood?

A. Oh that's someone's idea in Milwaukee. I never heard of that before now. I didn't say that. That's people's talk.

Q. Well I just wanted to check.

Q. The picture you saw if the people don't pray and convert?

A. It showed a very large city—sign post before it—and the population—and it showed the city in activity of daily life and then it showed if we fail to pray and the enemy of God got the best of us, what would happen to that city. And that city was all leveled off. There was only rubble and destruction. (Note of Nov. 1968: this pertains to the A bomb. The H bomb had not yet been perfected.)

Q. Did you ever see a picture of Hiroshima after the atomic bomb hit it?

A. No.

Q. Well it was all leveled off. As I remember it, all that was left was a bathtub or kitchen stove. I saw it in Life Magazine.

A. This here showed a bunch of rubble, that is, the rubble of the buildings. There are no leaning buildings. The war pictures show the roof still hanging. This is more level. It showed the people pulling themselves out of the rubble and some of them, none of them had any good clothes left on them. They were all tattered and ripped, blood and mire all over them. They were helping one another to start down the road. It showed some heading down the road. Where they were going no one knows because there was nothing before any better where they could head for. Because it showed the countryside, the vegetation and livestock were in the same condition as humanity.

Q. Dead?

A. Dead and dying and crippled.

Q. How would these people if the city were destroyed, how would these people be able to survive?

A. Well, there was some who did.

Q. How many? Half and half?

A. No, I don't know. No, there would not be that many; there were just a few. What I saw. Then there was one man in particular that I noticed, he had a woman or lady laying before him. I don't know if it is his mother, wife or sweetheart. I don't know—he was all ripped up. He had a big gash here and it showed parts of his intestines coming out, across his chest and stomach. That part, when I saw that I couldn't take it and I put my head down. He had his arms outstretched to Our Lord, screaming for help, when it was too late. I put my head down. I could not take it and when I looked up the picture was gone.

Q. How old a man was he?

A. Say about in his thirties or so.

Q. You wouldn't have any idea who it was?

A. No, he was unrecognizable.

Q. You just saw the city in America that was destroyed?

A. Yes. There will be a lot more, but that was just the one She showed me.

Q. What about the children?

A. That was in the third picture, the suffering of children.

Q. Was there a third picture? Tell about it. I didn't know about that.

A. As I love children, always have and always will, She showed me in a home or what, some building—I do not know if it was in a home or where it was, it showed children on the floor playing and some out of doors, with sores on them, they were what I call neglected, unkempt and uncared for with

children's diseases. On the inside of the place showed a child in a crib and this child was eating its own hands, own flesh. You could see the bones and blood was running down. The child was screaming. When I saw that I looked away. I couldn't take it. At the end she left me.

Q. Did you pass out?

A. No, I didn't pass out, but they say I did. I don't know.

Q. In one of the statements you said something about the schools?

A. She said: "Clean out the school and put clean thoughts in their minds."

Q. What schools?

A. All schools. She didn't separate any of them.

Q. What did you understand Her to mean by that?

- A. I think we all know what She meant by that. Plain enough.
- Q. Fred, what do you think about this apparition and entire matter?
- A. I think people should listen to it and pray.
- Q. Has it made you pray more?
- A. O, Sure.
- Q. Really?
- A. I pray more now than I ever did; I think it is awfully bad.
- Q. Were you praying the Fourth of July while loading hay?
- A. No, I didn't have time. But I pray while I am milking.
- Q. Who holds the Rosary for you then?
- A. I pray without a rosary then.

- Q. When a bomb gets us we won't need to milk?
- A. We'd better pray and not let it come. It's time to pray. That's the trouble people have no faith. That's the biggest trouble. Lots have the Faith, but there are not enough.
- Q. Tell me what Our Lady said about blessing people or articles.
- A. Oh—She did not tell me to bless articles. On trinity Sunday there were 28 or 30 people and She said to bless them by placing the crucifix on the forehead and say “bless you” and that blessing was from Her. I did it as a favor to other people. I don't have to do it. That is from Her. It isn't from me. The blessing is from the Blessed Mother. Mary blesses them.
- Q. That makes sense, doesn't it?
- A. Sure.
- Q. Well I hope we get this thing put across and spread throughout the World.

- A. The apparition of Fatima is over 30 years old already—in fact, thirty-three years old, and still we have not paid too much heed to that, and She warned us then of World War II, which we had.
- Q. I was going to ask you about these little children you say Our Lady spoke of. Does that mean something is going to happen to them when they are grown up?
- A. No, take this here going on now. The children are in confusion, they do not understand why their parents go off and leave them and neglect them and have good times. I think that is what She means. I really don't know why they go to taverns and have drunken times, and the children are left alone at home—that is confusion.
- Q. On the Fourth of July, I asked you if something would happen to these little children when they get as old as we are. You said, “No, real soon.” Would all this destruction happen real soon?

A. That is right.

Q. That means in the next year or two?

A. Oh, I wouldn't say it was quite that close. I'd scare too many of them that way.

Q. Do you really know?

A. Yes, I know. Oh yes.

Q. What year? You're not saying?

A. No, I couldn't put that on the record.

Q. Well that is fine and this is the end of the interview between Father Scheetz and Mrs. Van Hoof, as well as a smattering of chitchat from Joanne and Fred.

As recorded by wire August 11, 1950.

Note: The reference to destruction of the children was damage to them by drugs, pornography and physically through abortion.

NECEDAH
MESSAGE TO THE CLERGY
MESSAGE TO THE WHOLE WORLD
AUGUST 15,1950

The following messages were dictated on September 5, 1950, 11:30 C.S.T. (Central Standard Time).

We are here preparatory for the next apparition due on August 15, 1950, at high noon. Father Scheetz places the questions and Mary Ann Hoof furnishes the answers.

Q. Mary Ann what have you that might be of interest and helpful to the cause?

A. Here's one that you can read yourself:

“To the Priests of America, Archbishops and Bishops: There are too many of you whose desires in earthly goods go before your duties. Humble yourselves and be an example to your people. Remember you are workers of Christ here on earth. You must put more effort to call your flock back into the fold. For, if you will not hear me now, you, who are getting weak will suffer terribly: violence and penance

similar to the purged countries. As you all know, the atomic bomb with its destruction is in the hands of the enemy.”

Q. Now, do you have the next Message?

A. This is to my Bishop:

“Tell this to your Priests and all other Priests all over America and all over the World. There are too many Priests who put luxuries and good times before their duties to God.

My Priests must learn to control their anger when working with their people. They must be humble. They must have patience. There are many Priests who are strong in Faith, who work hard and zealously and keep their promises made to God and to their Bishops. God gave man a free will, but Priests are here on earth to do God’s will, and to do Our Lord’s work. My Priest must work to overcome their human weaknesses. They must not break God’s Commandments. They must lead their flock as Shepherds within the Commandments. There are Priests and Bishops who leave their parishes and their duties to their people for their own desires

and pleasures. Priests and Ministers must not war between themselves. Jealousies and hatred between Religions is just what the enemy is looking for. Priests must be real Shepherds, showing the way of Truth and the way of God's law regardless of religion and color. Remember the innocent children, the sick and the old and the helpless. Remember to repeat my warnings to all Priests and bishops, and Archbishops. Tell all Priests to repeat my warnings of Fatima and Lipa, and La Salette, and remember that prayer only will win the peace. Bullets will only bring destruction and lose your Peace."

The above passage was dictated to me by Mary Ann Van Hoof on September the fifth, 1950. Then Mary Ann asked to add this further line: "On August 15, the Blessed Mother asked me why I left out of the above message the following: 'There are many Priests who are too much under the influence of liquor to say Mass properly.' The entire passage above for my Bishop was given to me on June 16, 1950, feast of the Sacred Heart." (Here, Mary Ann wrote her signature

to the Message in order to authenticate it.
L.A.S. [Leo A. Scheetz])

It is my understanding that copies of these Messages were sent out to all Bishops at the time they were given, but by the laity. It took a lot of courage to do this. There is no doubt that the Message was not well received, and served rather to jeopardize Mary Ann's credibility. Americans want things said with flowers. Or, as others put it, "You catch more flies with honey than with vinegar." The point to that is they are still flies after you catch them. Besides, who wants to be a fly! "I will make you to be fishermen of men," said Our Lord.

Q. Thank you very much Mary Ann for dealing me in on these Messages. I know it makes me strike my breast, and thrice say, "Through my fault, through my fault, through my most grievous fault."

Q. I noticed in one of the early Messages the expression was used, "It can happen here." Did Our Lady use those words?

A. Yes.

Q. The reason I asked is because about fifteen years ago Bishop Noll wrote a pamphlet entitled, "It Can Happen Here."

Q. What did Our Lady mean in the Message the Bishop was to deliver, where She said: "Priest and Ministers must not war between themselves"?

A. I don't know what She meant by Priests and Ministers unless She meant Protestant Ministers, for the time being, who will unite with the Priests in fighting the common enemy of God and then, after that, fight it out about the different Religions.

(This is of course, very interesting because Vatican Council II has brought this very thing to the fore. What Mary Ann in 1950 called "fight it out after that" is exactly what the Council calls "dialogue," in more euphemistic language. This notation was made Nov. 1968.)

August 15, 1950, noon arrived. It was the time set by Our Lady for the promised apparition made to Mary Ann on the closing days of May of that year. There was a vast concourse of people from all over the U.S.A.

and Cuba. Mary Ann had said in advance there would be a hundred thousand, and afterwards said, "there were that many." I did not ask her if the Blessed Mother told her so. Others estimated there were lesser number. The State Police marveled at the well behaved crowd and "not as much as a scratched fender."

Be that as it may, what matters is the Message She delivered on that occasion which will soon follow in this part.

Most everyone was watching Mary Ann to see if she was looking at the clock to know when to go to the Spot at noon. She paid no attention to the clock. If she had she would have been late for the coming of the Blessed Mother. The clock, an inexpensive one, was ten or fifteen minutes behind time. But as mentioned elsewhere in an interview with Mary Ann, she waited 'till she saw the blue mist appearing over the trees. That was her sure and final sign. "When the blue mist began to appear over the small ash trees I appeared at the Spot." First she knelt, ostensibly in prayer. Then she arose, and with the Crucifix, which she said glowed as it hung in her downstairs bedroom on Good Friday of 1950, when the Blessed Mother

appeared in voice only, she made the Sign of the Cross over the crowd towards the four diverse directions, saying "In the name of the Father and of the Son and of the Holy Ghost."

There was a certain phenomena that was audible during the other speech on October 7th. It was distinct on the wire recorder. However, persons in the crowd said they heard it also. The sounds were weird, as it were, of roaring canons, artillery; the whistling of tracer bullets, etc., etc., and also the crowing of roosters was distinctly audible. Ex soldiers present who had been in the war and listened to the wire recording of those strange sounds told me they would swear it sounded exactly like the battle front line. Some thought they saw in the phenomena something of the Supernatural vintage. Others thought it might have been merely the wind blowing into the microphone. I don't know if Mary Ann had any thought in the matter. It seems to me she did not notice it.

The roosters, of course, crowing can't be explained. Van Hoofs had chickens but no roosters. The speech taken on this occasion by my wire recorder was the only one that successfully operated. The copy that follows below was taken directly from the recorder by

myself and checked carefully for accuracy. There were a great many pauses in the delivery. These pauses are shown by a series of dots or periods to give the reader an impression of what took place. There has been no attempt to make complete sentences as some have since done in their published reports, perhaps only to present a wrong meaning. To do otherwise than to keep the pauses it might result in doing violence to the meaning that was intended, as Mary Ann put it, by the Blessed Mother who was coaching her, if not putting the words in her mouth. Or more accurately as Mary Ann said: "She said and I repeated it." No attempt therefore has been made towards literary style. The Message speaks for itself. Here it should be mentioned the Chancery Office forbade the Angelus bell to ring at Noon, and for the Pastor to stay away. Some figured the Pastor and Mary Ann were in collusion to perpetrate a hoax.

The Message

“Dear Children of God:

All those who are gathered here . . . some of you very faithful . . . some of you very curious . . . but the majority of you are here with God in your hearts . . . The time has come dear children of God . . . you must all remember your prayers . . . you must pray, pray, and pray hard . . . and devoutly . . . you must do penance and sacrifices daily . . . you must attend your Masses and Churches regularly. Those of not the Catholic Faith: those that's just Christians remember your Lord in the way. All religions must go together against the enemy of God for he is very strong right now . . . “ (Note the reason for emphasizing the last few words is because she shouted them with great gusto. Author).

“The time is here when we must save ourselves . . . save yourselves . . . my dear children. Sisters and Priests . . . remember your Commandments Our Lord has given you . . . Live them up daily. Do not forget them. Remember them . . . Many of you only think of prayer in time of illness. The time is

here now. We cannot forget God . . . only Our Lord can save you . . . nothing else will . . . So, you must pray, pray, pray hard . . . You must all remember your Commandments . . . the Rosary, the Way of the Cross . . . for the Enemy of God is all over America . . . you'd be surprised . . . if the sheep's clothing were taken off and how they would spring up . . . all . . . around you which would be the Enemy of God. Even some that act like Christians . . . tend to Churches. But still they have not God in their hearts . . . they have Satan in their hearts . . . ready to pounce upon you unless you watch your ways . . . Pray for your Priests, Pray hard and devoutly for your Priest . . . for they need your help . . . They cannot carry on alone . . . Nor can the Catholics carry on alone. That's why all Religions must work together, not in jealousy and hatred . . . but in Love. Love thy neighbor . . . Love thy neighbor . . . Profanity and blasphemy hurts Our Lord . . . thy God."

"Pope Pius XII is in danger now by the enemy of God unless we pray, pray and pray hard. His life will not be spared him . . . only through prayer . . . The beginning of a more horrible time is right now and is approaching the Americas . . . right now. Your papers,

your press . . . they do not give you the facts . . . The enemy behind your so-called Iron Curtain is mighty powerful, more powerful than any Nation here now . . . more powerful than America . . . They have not been sleeping. The enemy is not sleeping as we Christians are sleeping . . . We must pray, pray and pray hard . . . The time is very short . . . very short . . . We can save all the horrors . . . We can save Pope Pius XII if we get onto our knees now and pray like we've never prayed before . . . only prayer my dear children will win your way . . . Bullets will not win your Peace . . . Bullets will only destroy and keep destroying . . . Prayer only will win your Peace. So those of you, that is the most of you here, are very devoted and very sincere people . . . There is some here, as I'll repeat it, are just curious. But all of you must remember my warnings of Fatima, Lipa, and La Salette . . . I warned you then . . . I'm warning you again . . . I'm asking you a very few simple things to do to save yourself . . . Prayer, prayer, prayer . . . A few sacrifices daily, penance. Receive your Holy Sacraments as often as you can, but if you can, daily, do it daily . . . Your First Saturdays and the First Fridays. Listen to your Priests.

Obey your Priests and Your Ministers of God . . . Remember the time has come that the destruction is right above us . . . More than three thirds of the Nation is now covered with the Enemy of God . . . And the pagan part of this America is startling . . . America must pray right now. Now . . . not tomorrow . . . Beginning is now in Korea; it will not end there unless we pray. It's only beginning . . . Half of America is involved with the Enemy of God. Some are innocent. They are just stumbling in the darkness. You Christians here wake those up . . . They do not know what they are doing . . . They are listening to Satan, who is wrapping himself around so many of you. So, Fathers, Bishops—remember my warnings of Fatima, Lipa and La Salette . . . Remember them to your people . . . Remind them, and those of you that fail to do these things are hurting yourselves as well as your people . . . We must . . . remember . . . the time is drawing very close . . . The black clouds are coming over . . . not to Europe, Asia, Africa, Australia . . . but America: South and North America . . . Alaska . . . is the first stepping stone . . . Remember the Pacific Coast! . . . We have no time to lose . . . We must carry

out now at once. For prayer only will save us.” End of Message.

(Note: Dots indicate a pause only.)

Here it should be noted again there was no effort made to correct the grammar or rhetoric which, in my opinion, is a mistake as explained in the paragraph preceding the Message above. For example: There were a few present on that occasion who rather took over Mary Ann. Should one say she was to a great extent a victim of their over solicitude. For instance in the Message she stated, “More than three thirds of the Nation is covered with the Enemy of God.” These advisors who had muscled in told Mary Ann, and so wrote it into the published record, that “She meant to say two-thirds.” This I say is balderdash for several reasons. First of all, in the Message itself it is stated, “The Enemy of God is all over America.” Certainly “all over” is three-thirds. Secondly, Mary Ann said it had been revealed to her that the enemy is spread throughout the whole Nation. If the enemy is infiltrated everywhere, then surely “everywhere” is three-thirds.

She also stated that it had been revealed to her, and she said she saw their faces, but could not always name names unless their pictures happened to come out in the news media, that the “Enemy” is in every branch of the Government, the Civil Service, the news media, the armed service, the Pentagon, the Priesthood, the Protestant Ministry, bellhops in hotels who carry the drinks to the big “wheels,” and stand around to listen into the secrets that are betrayed when John Barley Corn takes over during the talkathon that ensues. She saw women spies who flew back and forth from city to city working for the enemy; their femininity gaining them access.

Furthermore, if the Blessed Mother was putting words in Mary Ann’s mouth and she indicated She was, then one could not rightly amend any part of the Message to suit his own aesthetic senses. Our Lady was Hebrew or Aramaic, and from what little I know of Hebrew there is to be detected an overtone or an undertone of that dialect in the Message and sentence structure. Or as Mary Ann put it, “When She speaks, sometimes She puts the cart before the horse.”

In the Message Mary Ann referred to “the Enemy which is very strong.” On occasion I learned from her that the enemy is Communism. However, I also had her tell me, that: “Communism is not the real enemy. It is only a front,” for the expatriates, let’s call them to avoid mentioning here the name she used, for the sake of prudence, or should we say because of Ecumenism which is striving to ameliorate such persons and conditions. These expatriates, she said, are calling the “shots” on worldly affairs for the express purpose of destroying the Church and Religion; all churches, under the inspiration of Satan. Or, as Pius XI put it in Quadragesimo Anno: “Those against whose will no man dare breathe,” meaning, literally of course, such would be put to death. As all know, we have had quite a few of them put to death by assassination. And while the attempt upon the lives of others, or promised attempts by way of threats, failed to bring these others to death, it so scared them that they refused to run again for office, as recent history records, not excluding even Presidents of the U.S.A. When speaking of assassinations, one is not to think of death only by a bullet. That is the spectacular way. It is done with a purpose.

The purpose being not only to terminate the life of the individual but also to terminate and inhibit the ambitions of many others.

The less spectacular way, which is also the most human way, and the most secretive way, and least detectable, is by way of medication, including "the needle" as Mary Ann said she envisioned it. On the death certificate it can well be written "death by hepatitis, coronary thrombosis, coronary, leukemia, etc." Mary Ann told me the first heart spell President Eisenhower had was not heart, but poison, and the medic was in on it; the same for Senator Johnson at the same time period.

In the Message above were these words, "All Religions must go together against the enemy of God." These words caused more overreaction among the Catholics, and elsewhere, than any other part of the Necedah episode at the time. It might be stated from my observation, that, more than anything else, caused the demise of Mary Ann, at least temporarily; that is, for the time being. After the 15th Mary Ann said to me, "That statement in there is causing the most rocks to be thrown at me because so many can't see that all Religions must work

together. And that's just what She wants, all Religions to work together against the common enemy of God." "Ecce, Queen of Earth!"

As is said so often, "People are funny," but when it comes to Necedah people are funnier still. This is to be expected since Necedah is an unusual affair.

One of the Catholic weeklies carried a screaming headline quoting those very words about "religions working together" as prima facie evidence for maintaining that the Blessed Mother for sure could have had no part in such a rank heretical statement.

Now get this. This same paper which pounced upon Mary Ann in their first issue following August 15 for heresy, in a later edition came out with bold headlines quoting a Lutheran Minister as saying, "All Religions must work together."

While these lines in this chapter are, for the most part, being assembled today, November 1968, and from notes and clippings of 1950, it is fascinating to reflect that Mary Ann "through the Blessed Mother," as she put it, was anticipating Pope John's Ecumenical Council by a little over a decade. For what else has Vatican Two called for,

save the call for UNITY by way of dialogue, communications, and Charity among all religions.

The Churchmen have finally come to recognize an application of the Good Lord's words to Peter. "Peter put up the sword into its scabbard. For he who lives by the sword shall perish by the sword."

Looking back over the past decade or so it is quite evident that all that was promised in the Message has a forceful start. Witness Vietnam. No one knows how to bring it to a peaceful end. And no one is recommending PRAYER very strongly as a remedy, save Paul VI, God bless him.

From this remote perspective, as to time, there looms up the reasons why, as Mary Ann put it in the Message, the Blessed Mother called for "prayer for Priests and Bishops." Witness the crisis today within the ranks of the Clergy, also the numerous defections in the thousands. At this very moment there is a "march on" against the Bishops of the Country by a group of Priests who seem to be more rationalistic and secularistic in their thinking than the Message calls for. They are challenging the Pope's right and duty to tell his children right from wrong, forgetting the

words—or else failing to apply them, “Who hears you hears Me, and he who despises you despises Me, and Him that sent Me.” It all has grown out of the Pope’s Letter on “of human life.” They are trying to bargain for a bigger and better sex life for some who are up in arms about the Letter. They seem not to think that there is such a thing as gluttony in sex the same as in drink or work or anything else. We have what is known today as “Alcoholic Anonymous” for the drink gluttons. Why not start a “Sexualic Anonymous” for the sex glutton! Upon second thought the Blessed Mother was the first in Her own time to start such a society of people with the rule that invoked abstinence as the means to purity and chastity; and even mental virginity.

Only this very day, Newsweek carried a notice about a new book written by a Religious, denying the existence of the devil and calling the “devil idea a myth.” If there is no devil then surely Christ is not the Son of God, nor God, because that is the very reason for His coming; to conquer the kingdom of darkness, the kingdom of Satan. The cleverest trick the devil could invent is to convince anyone that he does not exist. And

seemingly, today, Satan is succeeding in this way with his wiles among many who once did believe in devils. Some, of course, always had an erroneous notion about it. A woman who typed and notarized one of the wire recordings when coming to the passage in the Message that had to do with Satan said, "I did not know there is a personal devil. I always thought that was a mere expression for the meanness that is in all or at least the most of us."

Surely, anyone today with just a little thought, unless he already is captivated by Satan, can see that man with his dullness of comprehension is incapable, on his own, of hatching out the intriguing and mystifying plots that keep the Nations in turmoil, and high minded men constantly asking, "What is wrong with our country?" Who was it that inspired Mr. Khrushchev to say of the Pope: "How many Regiments does he have"? The answer, of course, to anyone that has the Faith, is that of Our Lord, "Put back thy sword into its place; for all those who take the sword will perish by the sword. Or dost thou suppose that I cannot entreat My Father, and He will even now furnish Me with more than twelve legions of Angels?" May we pray and

do penance and convert as the Message states, and “entreat the Father for more than twelve legions of Angels.”

Following the August 15th episode I put a few questions to Mary Ann that might prove interesting to the reader.

Q. Someone quoted you as having said that Our Lady said only one-third of the people were praying. Is that true?

A. There is one-third more praying since the Feast of the Sacred Heart up to August 15th than there had been before.

Q. Does She mean one-third more in this community, or, all over the country?

A. No. She means one-third more all over the United States, but that is far from satisfaction. The Blessed Mother also said, “Since Necedah there are ten Communion now for every one before.”

There are those who have said Mary Ann tried to scare us with her demands for prayers for Pius XII whose life was supposed to have been in danger but no ill befell him.

The writer knows of no answer to this from Mary Ann, but undoubtedly the answer must be apparent, for she stated in the answer given above that the prayers had tripled all over the country, and the Communions increased tenfold.

This story is worth passing on to posterity. A friend of mine returned from Rome in the fall of 1950 with this account. Pope Pius XII summoned a group of Cardinals to the Vatican. Instead of appearing before them in customary formal attire, the Pope dressed in simple cassock walked in before them with this message. "If, one of these days you are unable to find me, do not elect a successor until you discover my body." With tears streaming down his face he abruptly hurried away leaving the Cardinals to themselves.

It was in the winter of 1950, while on the road to Necedah, that a well listened-to newscaster, one Sunday night, in referring to the most critical conditions of the times asked for a plan from any of his hearers that might best resolve them. After returning home I wrote him a plan. In a letter dated January 26, 1951, he replied:

"Your suggestion that we unite in prayer for peace is a fine one. I know you will be

gratified to hear that from all indications that I have been able to glean from my extensive contacts with the public, a great many Americans endorse this idea. Sincerely yours.”

The gentleman was in accord privately, but he never asked his audience to pray. Was it a lack of courage? Or did diplomacy forbid?

The point I am leading up to is this. It was very encouraging, during the campaign to hear so many candidates refer to God and to prayer; something that was most unheard of previous to the fifties, except where an atheist would mention the name of the Divinity to capture the votes of his believing constituency.

I know a man who sent by courier a letter to candidate Eisenhower towards the end of his campaign in 1952 asking him to inject the element of Religion in his final speech for votes. And sure enough, in his last address delivered in Boston the night before the election Mr. Eisenhower, the General, used almost verbatim a passage from that letter. I saw the letter.

For the past eighteen years Mary Ann has been telling us that the Blessed Mother is still asking for more Prayers; promising more

earthquakes, tornadoes, floods, assassinations, etc.,etc. And now while writing these lines, between my regular line of duty, there was a phenomenon of some sort. The floor upon which I was sitting, in a chair, began to swell and rock and shake. I became sick to my stomach, it was that severe. This happened at 12:04, noon, November 9, 1968. In less than five minutes radio news W.B.B.M. announced, "An earthquake, centered around St. Louis, Missouri." And before I could get the above lines typed a further announcement came in, "Plot on Nixon's life uncovered."

In reviewing my notes of eighteen years ago I came across this item:

Q. Mary Ann, did Our Lady give to Herself any name or title when She appeared, say like, at Lourdes when She said to Bernadette, "I am the Immaculate Conception?"

A. No, She hasn't. I expect it.

Q. I wonder if you would be kind enough to give a description of Our Lord.

A. Yes. He's light. That is, He's fair complexioned. He's not as—He sort of has brown hair instead of the golden like Our Mother.

Q. I read a description of Him. We are not sure if it's historically correct or not, but it has Our Lord having auburn hair.

A. Better, golden-brown, you might say.

Q. Well, that would be auburn. Parted in the middle?

A. Yes, not curly.

Q. Not curly?

A. Sort of wavy-like.

Q. Did He have a beard?

A. Yes. But not like most pictures. Not that long—(pointing to a picture on the wall). I don't know what color His eyes were because I didn't get that close to see His eyes.

- Q. Tell me. Did He have His hands outstretched when He appeared?
- A. No, He was sort of walking like He was contented-like.
- Q. Were the nail holes in His hands or wrists?
- A. I didn't think of that even at the time. I wish I had thought of it. It would have been a good time to see. (Note: months later when Mary Ann said she saw the Passion she told me, "The nail wounds were in His wrists, the left foot over the right, and only one nail.")
- Q. What's this about a statue and the Crucifix?
- A. She said to put a statue, made of Her, on the place of Apparition, and a large Crucifix on the large bluff (down town) for all to see, for many miles, to remind them of the Crucifixion of Our Lord; and on the Spot to put a shrine for prayer.
- Q. That's from the Message on Friday, June 16th, 1950.

A. Yes.

Q. Did you understand that to mean a Church with the Blessed Sacrament?

A. No. I didn't understand it as a Church; just a shrine of prayer.

Q. What was that you just said to me about—

A. You ask the questions.

Q. I'll ask you the questions. You don't care if you get credit for it or not?

A. No, I don't, as long as the people do as the Blessed Mother wants and pray. If they believe me or not, I don't care.

Q. Good. Good. I want that on this record because I might play this to the Apostolic Delegate.

A. Another thing is, they want to spare Pope Pius XII. They might think that's a joke. They have to pray to save him. And he is a wonderful man.

Q. I think he knows he is in danger.

A. Yes, he knows that.

Q. He knows it not only because you wrote and told him, but he knows it.

A. Yes, he knows it otherwise.

Q. There's something else that comes to mind that happened on the day and at the time of the Apparition. After you finished Blessing the crowd with the Crucifix in that circular form, you returned and prayed, or whatever you were doing, I wouldn't know, but you were shaking your head. I thought you were saying, as you moved your lips, "I will, I will. Yes. Yes." Then your head went the other way as if to say, "No, No" as you moved your lips.

A. Well, She told me of being obedient. **No matter what happened I should be obedient to Her.**

Q. And you, said, "I will. Yes, Yes"?

A. And anything else She told me that I can't reveal. Why, that's probably part of the action too.

Q. And the "No, No," could there be anything you could reveal on that?

A. Would anyone stop me? No. I wouldn't let anyone stop me.

Q. Then, after that you stood up and walked over to the altar or table with flowers on it. Then your hand, holding the Rosary, went up in the air, the Rosary going through some sort of gyrations, not on the horizontal level, but more vertical like, or perpendicular. In my mind I wondered: what is she trying to do; putting that Rosary over the flowers.

A. I wasn't doing anything about the flowers. She took my Rosary and was blessing it. She touched the Crucifix on my Rosary to the Crucifix on Hers.

Q. Ah! Now I see. When your Rosary seemed to stand up in the air on end, in that vertical position, that was Our Lady

grasping your Rosary for a moment and bringing it up so She could touch the Crosses together. That explains it. For, even now as I take my own Rosary and hold it by the chain with the Crucifix hanging down, the way you held yours, I am unable to make it stand straight up in the air as yours did at the time, no matter how hard I try.

A. My daughter Joanne saw that too.

Q. You know what? I didn't mean to be critical at the time, but I could not help but notice that when you held your Rosary at first, you were holding it by the chain so that the Crucifix was dangling freely as it hung down, and I thought you should have been holding it by the Crucifix to show proper respect.

I observed also that at what seemed to be the close of the Apparition your head was elevated, chin up, and your head turned as your eyes seemed to follow Our Lady away. You didn't blink, or squint or wink with one eye at all, and you were looking right into the sun. I looked up to see if I could see anything and I had to

blink my eyes because the sun was so bright. Anything to say on that?

- A. Yes. And I know that as dazzling white as the Blessed Mother is, She's whiter than snow, new fallen snow. As I normally look into the snow, new fallen snow, with sun shining on it, I squint and squirm with my eyes. But I could look right at Her without any ill effect.
- Q. Thank you. Many thanks. She was taking care of you. Thank you very much.

INTERVIEW TWO

This is a typewritten manuscript of the wire recording made by Father Leo A. Scheetz of an interview with Mrs. Fred Van Hoof on Monday, August 21, 1950. Father Scheetz will be designated as "Q" hereafter. Mrs. Van Hoof as "A."

Q. Mrs. Van Hoof, here is a Rosary that a Monsignor handed to me. As near as I can remember, these were his exact words. "Take this Rosary and give it to Mrs. Van Hoof and ask her what she knows about it." He didn't tell me what was on his mind. Why he gave me the Rosary, I don't know. He just handed it to me and I put it in the pouch with my own Rosary and brought it up.

A. No, only I believe it's been in Rome and probably been blessed by the Pope. Anything else, I wouldn't know. I'm no mystic. I'll bless it with my own Rosary though.

(Note: Mrs. Van Hoof touched the cross on her Rosary to the Corpus on this

Rosary. When I got home the Monsignor said she was right, the Rosary had come from Rome. He had a piece of adhesive covering the Crucifix so that the name “made in Rome” was concealed. The Rosary which she held was the one the Blessed Mother, as she put it, had blessed with Her own Rosary at the time of one of the earlier apparitions. The Blessed Mother, she said, told her to do this on occasion.)

Q. Just for the sake of the record, to keep it straight, people are accusing you of blessing Rosaries like priests do. Now, will you answer that?

A. Well, on Trinity Sunday, the Blessed Mother had me place my Crucifix on the forehead of people, and with the Corpus down, say, “Bless you” and that blessing is from Her. So I do the same to Rosaries.

Q. And did She ask you to bless all the people that come or just those that were there on that day?

A. Just those that were there on that day.

Q. O.K. That's fair enough. What was it that you said about—that you mentioned there was a piece of tape on the Rosary, and I told you that I saw the Monsignor put that tape on, but I didn't know what he was doing. What was it you said he probably?

A. Well either to mark it or to close off the name behind it.

Q. You had a little twinkle in your eye when you said that. Well, thank you very much. Now, that we are alone, are you permitted—you told me—on the day of the apparition that Our Lady appeared to you in white with a crown of roses.

A. That's right.

Q. Would you say a little more for me.

A. There isn't much more I could say. She was gleaming white. Whiter than snow is all I can say.

Q. But Her hair was still gold?

A. Her hair was still gold.

Q. You also told me She had on a very light veil.

A. Very thin veil.

Q. Very thin veil and that you could see the hair through the very thin veil.

A. And I could see it on the side here.

Q. What kind of hair-do did Our Lady have? Did She have a Toni? I don't mean to be making fun of things.

A. It was just beautiful hair is all. You could see through it.

Q. You also told me about the mantle being white.

A. No decorations on it.

Q. No decoration. Well, listen, I was going to ask you about the—what you told me about the apparition of Our Lady previous

to the fifteenth of August—that there were stars on the—

A. Bottom of Her gown.

Q. How many stars would you say there were?

A. I don't know, I didn't count them.

Q. Well, you could still see that picture—seems to me I could if—

A. I don't know. You can't pay attention to everything they wear.

Q. Well, you know there's something in the Apocalypse about Our Lady standing above the moon, isn't there, with stars at Her feet?

A. What the stars symbolize, I don't know.

Q. The twelve stars—some think they symbolize what the—

A. I don't know.

- Q. You don't know. Uh huh. Well thank you very much. There was one thing I was thinking about—the hour recording I took in your home—when Fred, your husband, came in, we were joking and wise cracking and you said, “He's got you giggling” and I got to thinking if maybe Fred was going around with a long face on—very sober? As if he had been weaned on a pickle?
- A. No, that's his way. You have to know Fred. Sometimes people, I've seen people when they come in and he would walk by them and they would think he was sore but, that's his way, that's his way.
- Q. Those are his actions, I see. He was awful nice though.
- A. If you're married to him as long as I was, then you would know. He's troubled about the way the crowd behaves today, and you know it's a strain.
- Q. Well, naturally, but it seems to me he's doing beautifully with all the people streaming in and out, going on with his work and very kind and patient.

A. It's hard though.

Q. Yes.

A. If you were out there, you'd meet all sorts of people.

Q. That's right. It sounded kind of funny on the wire when I asked if he made, if he said the Rosary when he was making hay and he said, no, he was too busy then, but he said he did say the Rosary while he milked the cows. I asked him who held the beads while he milked. So, well, that's fine. Our Lady didn't change Her complexion or—

A. No.

Q. Nor Her size?

A. No, everything was the same, only difference, was the garment.

Q. The garment?

A. Yes.

Q. I can't remember—one part was blue and the other was cream colored.

A. How She was dressed before was that She wore a blue veil, blue robe and cream colored dress.

Q. I see. Now, She was completely white, no cream colored dress or anything?

A. Yes.

Q. Well, they told us in the seminary that women in those days dressed in either blue or red. St. Ann, the Church has her in red. Did you ever notice that?

A. No. She was white. What the symbol of that was, I don't know. The only thing She had on that was the same was the golden cord around Her neck with the globe on it.

Q. And Her Rosary was the same. The artist or somebody that is connected with the artist that is painting that picture told me that they were having a little difficulty—that

you couldn't quite describe accurately that cord or something.

A. Well, there's a peculiar knot in that cord.

Q. I see.

A. No, I can't describe it, but at this time I forgot again to examine it good.

Q. Uh huh.

R. I don't know just what it's like. I don't think it's so important anyway.

Q. Well, on October 7th, we'll really get the works, huh?

A. I suppose.

Q. You know all about it. Won't you tell me?

A. She didn't say what She was going to do. Well, I believe, Father, let's just be, oh, you're going to get it on there.

Q. Oh, go ahead and say it. This won't be given to the public. Not until after it's all over.

A. I believe the reason She didn't give a sign now on the fifteenth—we would've had such a big crowd on the seventh that we couldn't have been able to control it.

Q. Uh huh. Uh huh. Well, what penance are you going to get on October 7th?

A. Same as before; She didn't change it, only I have fifteen more days of penance to do—fasting.

Q. You mean thirty days before?

A. Fifteen.

Q. Oh, fifteen. How many days did you have before August 15th?

A. Fifteen.

Q. Oh, the same number of days. Uh huh.

A. This is the fourth fifteen days.

Q. Then you held up just as well on that fasting as you did when you ate, huh?

A. That's right.

Q. That, if I remember rightly is the equivalent of one meal a day. What you ate all day, eating three times a day, is equivalent to as much as you would eat, eating one meal a day.

A. You're doing nicely on that too. I mean you were doing it the time you were out here on a visit. You only ate twice a day.

Q. Yes, that's right. I do that the year round.

A. Well, I say you're doing all right.

Q. Yes, I am. I am doing nicely, thank you. I see what you mean. When did Our Lady tell you originally what was going to happen? You've known that all along what was going to happen on October 7th, haven't you?

A. Yes, She told me that on May 29th.

Q. I noticed in your speech on the fifteenth of August—well, I can kind of sympathize

with you because sometimes in giving a sermon I'm about to say something and something seems to tell me—well, don't say that— and then I stop and change my words.

A. Did I do that this last time?

Q. It seemed to me that is what you were doing. You were just about to say some word and then you stopped. I noticed, also, in your speech on the fifteenth you spoke in a different person. By that, I mean, once in the third person and once in the first person. That's the part—

A. Well, I don't know how come I did that. It's just the part that fits me. I suppose it was my own reaction and again it was Hers. I don't know. It should've been all Hers.

Q. Well, in the beginning, you were speaking as if, you know, you were giving a sermon to the crowd. Then towards the end, you switched from your own person, so to speak, to the person of someone else and then you spoke. "I warned you at Fatima, I warned you at Lipa, and I warned you at

La Salette” then you went on. Well, you never warned anybody at Fatima, Lipa, or La Saalette.

A. No.

Q. So, I was wondering about that.

A. That’s how she gave it to me.

Q. Listen, tell me that again what you said a while ago about one of the investigators being in the house until ten minutes before twelve cross questioning—asking you a lot of questions so that you were in a mental state of confusion.

A. Oh, he was in a nasty mood. You might say he even went as far as to tell a lie.

Q. Is that so?

A. That’s right.

Q. In what way? How did he tell a lie?

A. Well, everyone in the room knew it was a lie.

Q. Uh huh.

A. That's when he got flustered and left the room.

Q. I see. He got flustered and left the room.

A. That's wrong for any Priest to do, Father.

Q. That's right. It's wrong for anybody to tell a lie.

A. Especially a Priest.

Q. That's right, that's right.

A. I'm afraid Satan got him.

Q. Do you think anything will happen to him because of all of this?

A. He won't have anything too easy.

Q. He won't have anything to eat?

A. Too easy.

- Q. Oh, he won't have anything too easy, uh huh.
- A. Well, I'll have to pray for him. That's all. I've been praying for him.
- Q. Uh huh.
- A. Those kind you have to pray for.
- Q. Uh huh.
- A. You can't kick them down.
- Q. Did the Priest ever come to see you that you told me about that didn't live too far away? Has he come yet? You said Our Lady had a message for you to give him.
- A. Oh, my own Priest, yes.
- Q. Well you mentioned there was a Priest not too far away and you had a message and you didn't know how to get to see him to talk to him.
- A. Oh, this other one, no. I didn't get him. That's a job to do. That's a terrific one.

Q. Uh huh.

A. I'm still holding off.

Q. Uh huh.

A. I don't like it.

Q. He hasn't been around yet, huh?

A. He's very close here.

Q. That's what I mean; he hasn't been out to your farm place.

A. No, oh no, no, not yet. None of those that are doing what he's doing come to the place.

Q. I wish you'd tell me the story about Father Kn_____ or Kr_____. I've heard different stories.

A. Father Lengowski?

Q. Huh?

A. Father Lengowski.

Q. Huh?

A. Oh, Father Kr_____, the one I sent from the place.

Q. Different stories have been put out. Every story is different. I'd like to hear your own story on that.

A. You mean the one I ordered off the place?

Q. I didn't know you ordered him off.

A. Well, I did. You mean Fr. Kr_____ from Milwaukee?

Q. Some such a name, yes. I don't know, I don't know the gentleman.

A. Well, I don't know him either. He came out there. I was talking to a group of people. I saw some Priests coming up. I saw this one fellow behind and some Sisters came up too, but I was busy and he never stopped and talked to me like most of the Priests do—nor stop in the crowd and

listen to what I was saying. I guess at that time I wasn't talking to anyone. I was praying over a sick person and he went out around. I didn't know where he went. I didn't pay any attention to him at all until I heard someone crying behind me and as I was stooped over and I had my Rosary on somebody's knee at the time praying, or was kneeling by them in a lowered position and as I saw or heard this sobbing behind me, then I recognized my daughter's dress.

Q. Uh huh.

A. And then, I knew it was she. Well, I stopped praying right then in the middle. That jerked me out of everything, and I turned up and looked at her, and I said, "What's the matter?" She couldn't talk, just kept sobbing. A lady said, when she did grumble, she said something about a Priest. Then this lady spoke up and said, "There was a Priest heckling her which he had no right to do." "And where is he" I asked. She said, "There he goes." So, she, the lady tried to explain some of it to me, what it was about, and then I left her to

go after the Priest. So, I said, "I'll talk to him" and I started to go down after him. When he saw me coming he starts to run, and he got so nervous and excited he ran past his own car. So, I hollered to him. I said, "Wait a minute, Father, I want to talk to you." He turned around and saw he was past his own car, and had to turn around and come back towards me where I was, and he said, "I'm going, I'm going." He said, "I don't believe in this baloney, this bunk." And I said, "I didn't ask you to believe it, Father." "That's your opinion," I said. "What makes you insult and question my family when the sign right there in that tree tells you not to?"

Q. The sign that was printed, report?

A. Yes. And he says, "I'm going; I'm going." What he said I don't really remember. He got kind of sarcastic. He got kind of sassy and I told him, "Listen, you get off of this place and stay off and don't you ever put a foot back on this farm. This is still my own property."

Q. Uh huh.

A. And, another Priest backed his car up toward me and said, "Don't let it get you down." This Priest here, the Bishop had thrown out of his own parish. He was just floating along you might say, helping out here and there where he's needed. He has no parish of his own.

Q. Uh huh. I always like to get stories straight.

A. That's the story.

Q. Everybody tells stories and tells them differently, and so on, as far as I have been able to observe, you've been very kind. In fact, that's what kind of won me to you. You were so very kind to the Priests and especially to the Sisters.

A. That time I blew my top, which I shouldn't have done—that's the wrong thing for me to do. Seeing my girl sob, well, she had the housework on her shoulders all along. That wasn't the way to treat her. He should've come to me. She sent him to

me several times and he wasn't man enough to come to me.

Q. Who was it that told me, was it your mother or who, that you were tricked into marriage the first time?

A. Yes.

Q. How long did that marriage last?

A. Until I found out the truth and that was only about three months.

Q. What was the truth you found out?

A. He had a wife.

Q. Oh, he was—he was—I see, he had been married before?

A. He still had a wife at the time.

Q. That he was living with?

A. No.

- Q. Oh, he was divorced from her? He was a Protestant, huh?
- A. Yes.
- Q. Uh huh. Have a Protestant wife?
- A. Well, she was supposed to have been a Catholic.
- Q. Is that so? Uh huh. As soon as you learned that, then you—
- A. That's right—pulled out—went home.
- Q. Well, that's to your glory, isn't it?
- A. And I went home to mom.
- Q. That's to your glory isn't it?
- A. That's right.
- Q. Sure, sure, well, I just wanted to get the straight of it. You see people talk and they say . . .

A. Oh, there's going to be a lot of scandal connected to my name. Father, you'll find out because my son's age and my marriage don't jibe. Anybody with common sense could figure that one out. I was married to Fred in thirty-four and Bernard was born in thirty-three. So, it's easy to figure there's something there.

Q. Uh huh. Well most of the people think that Bernard is—

A. A legitimate child—he isn't.

Q. Is Fred's son.

A. Well so far, they do, yes. The records come after the marriage, you know, they do stop to wonder. He isn't Fred's son.

Q. Well, no, that would be this other man's son.

A. Yes.

Q. Yes, well, that's all right, isn't it?

A. He never saw his own father and he doesn't know anything about it.

Q. Does he know that Fred isn't his father?

A. That's right.

Q. He knows huh?

A. I told him about three years ago.

Q. Well, I'm glad you told him.

A. I was going to wait until he was older and could understand a few things, but then he did something that made me blow my top—that's how come I told him that. It happened, so I told him.

Q. How did he receive it then?

A. Oh in tears.

Q. Uh huh. It hasn't caused any unfavorable reaction or anything like that?

A. No, that was one reason I kept it from him because sometimes children will take things wrong.

Q. Uh huh.

A. Until he was old enough to explain the situation to him, I thought I had better wait.

Q. Well, as he gets older he will admire you all the more as anybody else would. As soon as you found out the nature of the thing, I mean the furtive marriage by that first man, you quit.

A. Uh huh.

Q. Well, you got a lot of these people that want to knock this thing in the head. If they get a hold of something like that, they will make a big story out of it.

A. Uh huh. So, I know there will be a big splutter in the papers about it if it gets out. So far, they haven't got a hold of it.

Q. I think you are very humble about the whole situation. That's the only way to be. The truth doesn't hurt anyone.

A. No, I am not afraid of what will happen. It happened and there's no use to cry about it.

Q. You did your best to rectify it. It wasn't your fault. You were merely an innocent victim of an unprincipled man. Did you ever attend one of these spiritualist meetings?

A. I went once with my ma to K_____a. I couldn't see anything to it.

Q. Where did you go?

A. K_____a.

Q. K_____a.

A. She came up to visit me. There's a camp meeting and some stuff going on down there now.

Q. I had some cousins go to one of them once. They took some holy water along and they sprinkled it around and didn't tell anybody. The master of ceremonies came out and said, "Something is wrong, the spirits won't come. We can't get them to come."

A. Oh, that's a good idea.

Q. So, they broke up the meeting, see? They called the meeting off. These were two young girls about Joan—maybe a little older.

A. When I went along—Mother, oh, she's oh, she was for it. I went along just to see it. I said, "they would have to show me something mom, before I could, you know, believe it." So, I went with her and we went to—oh, Reverend Gr_____n's. He's one of those trumpet fellows.

Q. Uh huh. Go on, I'm listening.

A. She took me in there and he was supposed to be able to talk to the spirits. Well, it didn't take me but a second to find

out what his spirits were. It was his own self. He was talking through a long tube. Naturally when you talk through this tube your voice has a different sound.

Q. Uh huh, fooling them all but you.

A. But as he talked, part of his voice came along side of that tube, and I said to mom afterwards, I said, "mom, was he supposed to sit on that same chair all the time?" And mom said, "yes, of course." She was kind of suspicious that I acted like that. I said, "mom, if I hadn't pulled my leg in, he would've stumbled over my feet." I said, "I could've kicked him right in the rump." I said that's how close he was to me. I could feel his presence. You can feel somebody's presence.

Q. Uh huh.

A. Even if the room is dark.

Q. Uh huh. That's right.

A. I said, "mom," and she right away got sort of excited. I said, "O.K. mom, if that's the

way you feel about it.” I didn’t say any more about it. So, I met another woman and this woman is saying the same thing. I said, “All right, mom, now you’re going to get it all together.” I told this woman what had happened and she said, “Oh, he’s a faker; he’s nothing but a faker.” I said, “If your camp here has genuine people,” I said, “he sure throws it in the gutter.”

Q. Say, you told me on the fourth of July (1950) when I was here, something that I liked very much. You probably don’t remember, you’ve talked to so many people. On the fourth of July, we stood out there by the shrine and you told me Our Lady had a message for the Priests and She told you things you didn’t know, that people think a Priest is God Almighty Himself. Do you remember saying something like that?

A. Probably I did. I don’t remember.

Q. Well, this message to Priests, was that new to you, too?

A. Oh, yes.

Q. Just as new to you as you told me it would be to anybody else?

A. That's right.

Q. I didn't recall. That's what I wanted to recall whether you said it was new to you.

A. Well, She told me a lot about Priests that I never knew about before. There's a lot of Priests making mistakes.

Q. Uh huh.

A. Some very bad ones.

Q. In what way would you say? Do you mean by not giving the right kind of sermons?

A. No, they all can read the Mass. They all say the Mass. They all know that, they're taught that. They wouldn't be a Priest if they didn't.

Q. Uh huh.

A. But when they leave the Church.

Q. You mean in their private lives?

A. That's right.

Q. I see. Uh huh.

A. Well, of course they are all human.

Q. Are you going to deal me—well, Pope Pius XI uses different terminology there. Not Pius XII—I'm reading one of Pope Pius XI encyclicals.

He says when we commit sin, people alibi and say—well, after all, we are human, and Pius XI says that's not the way to say it. He says that when we sin, we're inhuman.

A. That's right. That's true. There's something to that.

Q. That's a good distinction.

A. Well, a Priest, the way the Blessed Mother puts it, they're not supposed to disobey the Ten Commandments.

- Q. Well, that's right. There's only one set of Commandments for all of us.
- A. For Priests especially because they take those special vows.
- Q. That's right.
- A. I think that's what they call them.
- Q. That's right. Are you going to reserve a special place for me on the 7th of October?
- A. I hope so, Father.
- Q. If it's still in your hands?
- A. That's right.
- Q. Maybe by that time somebody else will have taken over.
- A. Who will?
- Q. I don't know.
- A. I don't think so. It's still my property. I'd have to sign it off before.

Q. Uh huh.

A. Well, anyway it's still America. We're not in Russia yet, but how far off that is, I would not be too sure. That Russia will never enter here, well, we still have our freedom.

Q. Well, I'll bring my recorder up and set it on, what will I call it? It isn't an altar, it's a kind of an altar, isn't it.

A. Well, that's what they called it when they put it up there.

Q. Did they call it an altar?

A. Yes.

Q. O.K. I'll have my wire recorder there, and I'm sorry I didn't have a camera to take your picture when you were kneeling there and your lips moving. It looked like you were saying "I will; I will," and I could see you nod your head, "yes, yes," and then shake your head "no, no."

- A. You'll know what that's all about one of these days.
- Q. So I'll have a place on October 7th, that's grand.
- A. Have you reserved your room yet?
- Q. Yes, so now I'm all set. One Priest asked me, and he's a good friend of mine. You may see him some day, I don't know. He's an authority on these mystics, you know—and these people that have stigmata, they send for him you know, to kind of straighten them out, to help them. He asked me what your mission is.
- A. My mission is to tell the people what message She gives me. That's all.
- Q. That's all your mission is. Well, that's what I told him.
- A. Nothing else.
- Q. He also asked me if you were humble, and I said I don't know. I said I'll ask her sometime when I see her.

A. Tell him to come up and find out. (Both laugh.) I've taken a lot and just sit and take it.

Q. Why did you just sit and take it?

A. That's the best thing to do in a case like that. To blow your top wouldn't get either of us anywhere.

Q. Well, blowing your top would have to do with meekness, not humility.

A. I just took it, and I'll have to keep on taking it because there's no use getting riled up over somebody's foolishness.

Q. Uh huh.

A. I know what I know, and nobody else can take it, change it. They can try in every way they want to. They can torment me, torture me if they want to. If they get fun out of doing it, O.K. I'll take it.

Q. Did you say the Blessed Mother was five feet one?

A. About five feet. I wouldn't know exactly. As I said before, I didn't measure Her. That's just my estimation. I never asked Her and She never gave me Her height or anything.

Q. Has She ever indicated that She would work any miracles?

A. No, She hasn't.

The following script appears at the close of this recorded interview:

I, Beth Conrad, official Reporter, Clinton Circuit Court, Clinton County, Indiana, do hereby certify that I have typed the above and foregoing manuscript taken from the wire recording made by Father Scheetz. Dated at Frankfort, Indiana, this last day of September 1950.

Signed by Beth Conrad.

NECEDAH
MESSAGE TO THE CLERGY
MESSAGE TO THE WHOLE WORLD
OCTOBER 7, 1950

It is to be remembered that the goings on at Necedah, Wisconsin, fell within the year of the Great Jubilee of Pius XII, 1950. It is also absorbingly interesting that after "The Message for Bishops and Priests from the Blessed Mother," as Mary Ann gave it in May 1950, the same Holy Father came forth with an Encyclical "On the Development of Holiness in the Priestly Life." This was dated September 23, 1950.

Was this the Pope's way of answering the several letters Mary Ann wrote to him, which letters, she, Mary Ann thought went unanswered, even though, as she put it, she did not expect "one as unworthy as I" to hear directly from him.

What more deft an answer could one expect to the message which complained about the conduct of Her Priests! Note these words from the same Encyclical N. 141: "When you meet serious difficulties in the path of Holiness and the exercise of your

ministry, turn your eyes and mind trustfully to Her who is the Mother of the Eternal Priest and therefore the loving Mother of all Catholic Priests.”

Take also that other passage N. 49: “In as much as Priests can be called by a very special title, Sons of the Virgin Mary, they will never cease to love Her with an ardent piety, invoke Her with perfect confidence, and frequently invoke Her strong protection.”

Come October 7, the people were gathering from all over the country by chartered buses, trains, airplanes, and thousands of cars. The Clergy present were traveling mostly incognito. There was a demand for an early Mass, 4:00 a.m., but no takers, so I volunteered. That left me without much sleep or rest after a four hundred mile trip. The seventh of October that year was on a Saturday. This I remember so well, because Notre Dame lost it's first football game in a long, long time. “Upset” went up the cry in the Sports World. While at Necedah among the pilgrims there was speculation about “who let whom down in that upset.”

THE MESSAGE

“My dear children:

I am the Queen of the Holy Rosary, Mediatrix of Peace. This is the battle for Peace for all of you . . . Prayer my dear children, will bring you Peace. Guns will only bring destruction. Your sons are dying on the battle fields now . . . Because of lack of prayer, lack of Faith in my Son and God . . . You have no love for My Son . . . You mock Him . . . You disobey Him . . . Love is forgotten for God. You love yourselves. By Christmas many of you here will have heavy hearts and don't blame no one but yourself . . . For God loves you, but you don't love Him . . . The year of 1951 will be a sad year unless you pray . . . Pray, and pray hard, devoutly. You must pray the Rosary . . . You must pray it every day. The Rosary is your weapon, not guns and bullets, but the Rosary . . . So pray dear children, pray. Save those sons dying out there on the battle fields now, for lack of your Faith.”

“This community here is the cause of losing their beloved pastor, because they did not pray enough . . .”

“Prayer only will win your Peace . . . To all Sisters and Priests and laymen, and Ministers of God, teach the children . . . and your flock, to pray. Clean out those schools. You haven’t tried very hard . . . Corruption is growing in your schools . . . The enemy of God is not sleeping, my dear children. He is mighty powerful. He is working with Satan. You don’t have long, this time to make up your minds. Live the Way of the Cross.”

“My Son was crucified here for your sins, but you forget it. My Son was scourged at the pillar, the blood coming down. His precious blood was all over, but you forget it. The almighty dollar is your god . . . Forget the almighty dollar and remember this Cross here with the Crucifixion of your Lord upon it. He died for you. Now remember Him . . .”

“To all Priests . . . don’t be in a hurry to say your Mass. Take your time. Remember the Lord hung on the Cross three hours in agony . . .”

“There is a few amongst this crowd that are trying to rifle your neighbor’s pockets . . . You can’t hide those things . . . Put it back. You can’t hide from the eyes of God. It’s about time you all woke up to the fact that God can see all . . .” (Note: Mary Ann later on

told me there were three pickpockets and that two of them brought the money back.)

“Bless you my children, for the Rosaries you have sent up here, but there must be many more said . . .”

“The Ministers of God should be Ministers of God and teach their flock to abide by their rules of their Church, and remember their God and the Way of the Cross.”

“And the Catholics, your greatest weapon is your Rosary, the Sacraments daily, not once a year . . . Remember God the Father, the Son and the Holy Ghost. He is mighty powerful . . . Your time, my dear children, is very short. You have no one to blame but yourself. Don’t blame your neighbor . . . Blame yourselves . . . Don’t neglect your children . . . leave them run wild. Be mothers to them and fathers. For they are the future . . . The children are the innocent victims of you all . . . The war is not ceasing. It’s only a lull. Your boys are dying, not as in warfare but in brutality. 20,000 of your sons have lost their lives.” (Note: This was a much larger estimate than the government released about Korea.) “Why? Account of lack of prayers. Account of lack of love for My Son . . . You can’t bring back their lives. But

you could have saved their lives by getting on your knees and praying. Prayer only, my dear children will save you . . . Pray the Rosary . . . That's the only weapon. The Enemy is powerful and is ready to pounce upon you. The clouds are gathering close to the Americas right now . . .and when it comes, it'll be too late to go on your knees. Now is the time. Now, not tomorrow. We have no time . . .you have no time . . .so pray, pray, and pray hard and devoutly, not only with your lips, but with your hearts . . . Those of you that are sick have Faith. Faith only will get the answer to your prayers . . . I have warned you at Fatima. I have warned you at Lipa, I have warned you at La Salette but do you heed Me? No. You turned your backs upon Me. This is My last warning to you now. Prayers, prayers my children, prayers only.”

“When the Enemy of God comes down with his destruction, you will scream . . .but it will be too late . . . Stop your mockery of Our Lord. Stop it. You must love God, not mock Him. How do you mock Him? By disobeying your Commandments, by forgetting the Way of the Cross, the Crucifixion, the Scourging. That's how you mock Him . . .with Blasphemy!”

“My Son loves you. But you do not love Him. Some of you do, yes. Some are very devoted people. We should all be happy people. But you can't be happy unless you love God.”

“The Priests that are mocking my apparitions at Fatima, Lipa and other places are only hurting themselves. They'll pay for it when it's too late. The Ministers of God that are sneering will face the same fate.”

“You must stop this continuous quarrelling between Religions . . . jealousy, greed, hatred, love for the almighty dollar, will win you nothing but sorrow, destruction and martyrdom for the Christians, for the ones that love my Son. So I say again pray, pray and pray hard and devoutly.”

“Pope Pius the XII's life is in much danger. And you are to blame. You must save him with your prayers. You will be lost without your shepherd. Don't just say 'it's awful,' when things don't go right but do something about it. As citizens do something; save your own country. Not by good times you'll save it, not by trying to outwit thy neighbor; who can get the best car; only by who can do the most Rosaries a day. So, remember your Rosary and the Way of the Cross.” End of message.

(Note: Dots indicate a pause only.)

(Note: To most readers the word “Lipa” will mean nothing. Sometime preceding the so-called apparitions at Necedah there had taken place alleged apparitions at Lipa, in the Philippines. The Bishops there assembled only to condemn or to put the ban on that one. However, there was one bishop who apparently did believe in the Lipa apparition. When he was in the United States, he being interested in Necedah inquired of it. Because of protocol he did not go to Necedah, unless incognito. Instead the statue of Our Lady of Lipa which was on view at Mary Ann’s farm house, was taken to Chicago where the Bishop of Lipa from the Philippines blessed it. [Mary Ann has a photograph to prove it.] While speaking of those who traveled incognito, there was a gentleman who appeared for three days as a uniformed soldier official, what rank was not stated. He was recognized as Bishop Sheen, according to Mary Ann.)

Elsewhere in this compilation Mary Ann divulged that there was no Title given by the Blessed Mother to Herself on August 15, but that she, Mary Ann, expected some Title for the Blessed Mother on October 7. Accordingly, She began Her message with

those sublime and dogmatic words: “I am the Queen of the Holy Rosary, Mediatrix of Peace.”

Might one say here, that from all my conversations with Mary Ann I feel confident such terminology was never in her vocabulary. I might go on to say that if the reader could view the many, many letters I received from Mary Ann over the last eighteen years, and observe her style and verbiage he would soon discover the terrific difference in them, versus the wording in the above Message.

For instance, in my notes I ran across this item: “Mary Ann, Mother Agnes asked me to ask you if it bothered you when people doubted your credibility?” Quick as a flash Mary Ann asked: “What’s that mean?” I said, “That means when people don’t believe what you say.” And from the simple hearted woman came the firm reply, “No.” Then she followed up: “ I only want them to believe what the Blessed Mother says.”

It was not ‘till shortly before noon that I went back out to the farm on that seventh of October day. Having been up most of the night, and then having to get up for the early four o’clock Mass, I decided to go back to

bed after my Mass for further rest. Finally, when I did arrive at the farm about the first thing some said was, "Did you see the sun?" Of course I had to ask them what they were talking about. "Well, didn't you see the sun spinning?" I thought they were kidding. Upon investigating I discovered from the mouths of very many that the sun had been spinning and doing certain dervishes, like coming down toward the earth, if that's the right word to use. As a matter of fact Joseph Engel of Appleton, Wisconsin, who had been leading the Rosary announced, "Look at the sun spin." This was 8:30 a.m. Some said they saw it and some said they didn't. And this repeated itself at various times from morning 'till after noon. The strange thing about it all was that those who did see the sun spinning did not oh! And ah! about it, and some were even diffident about saying so. It appeared they had a sort of guilt complex about being accused of some form of insanity. Or else, they couldn't believe their eyes. However, one Father John J. Daly from Philadelphia had no complexes about having seen a great phenomenon. Father had come down on the train from Philadelphia after the world series ball game,

which he witnessed. He was fresh from a silver jubilee trip to Ireland afforded by his parishioners. I observed Father, during the speech at noon sitting on a box in the cabbage patch, just opposite me with his face toward the sun whereas my back was to it as I recorded. Here is what he wrote me as of the date October 22, 1950: "I am convinced that the manifestations in the heavens are supernatural. The sun positively revolved for several minutes. I never saw clouds disappear so quickly. I never saw the sky look so beautiful. I am convinced it was heavenly. The old boy could not have had a hand in such confirmation of Our Lady's visit and request for prayers. I have preached Necedah's heavenly manifestations in one seminary and to three groups of one thousand each. I distinctly heard the sound in the heavens. I thought it might be thunder or artillery in a nearby barrack." Father Daley was silenced.

The newsmen, most of them in their write-ups either denied or belittled any phenomenon. But the truth of the matter was that most of those men were up late the night before, downtown "someplace," overindulging, and as a consequence did not

arrive at the Spot 'till everything was over. Of course not everyone did see any phenomenon. Nor did I. I was too busy with my recorder capturing every word.

However, the next day I did see clouds, cumulous clouds, in the sky, large ones, colored with all the colors of the rainbow, not too far above the horizon. They were not moving, but were stationary, as it were, in all the directions: North, East, South and West in a sort of circular form, outlining in that circular form the beads for the five decades of the Rosary. I did not see this until someone called my attention to it. However, that did not tell me that Mary Ann had seen the Blessed Mother. But her speech with its marvelous message did tell me there was more genius behind it and in it than the bland ineptitude of Mary Ann could have done on her own; and this with all due respects to Mary Ann. Be it said, Mary Ann would be the first one not to be offended by that last statement.

Here, the question is pertinent. "Why did some see the sun 'perform' while others did not?" It's a good question. This much I observed: the observers or better "the believers" saw various phenomena while the

doubting Thomases did not, and thus went unrewarded. Such was the common thought at that time anyway. I did ask Mary Ann when I arrived for the scheduled apparition if she had seen the sun. This was her reply: "No, that was not for my eyes." What she meant by that I couldn't know nor did I ask her.

At a time like the present crisis in the Church it really does not take a lot of imagination to hearken back to the words spoken eighteen years ago concerning the Priests and Ministers. What with the thousands of Priests and Ministers who so recently defected from the ranks of their original role in life, those words bear repetition here and now: "The Priests that are mocking My apparitions at Fatima . . . and other places are only hurting themselves. They'll pay for it when it's too late . . . The Ministers of God that are sneering will face the same fate."

I haven't seen any data on the "Ministers," but the bulk of the Priests who have defected in the last two or three years, had they heeded those words at that time, (or the words legislated by the Church for them, for that matter) which were spoken four to ten

years after their ordination, will not now be “paying for it when it is too late”. Some will say there is no connection. That is where they are wrong. The prayer of Faith always saves the sick man with the Blessed Mother. Had such been true to Her and Her Rosary they still would be true to their Vocation. It is right. It needed not to have come from Necedah to say the Rosary. And even if it was not the Blessed Mother speaking, but only a lowly farm woman, the advice was worth taking.

I have a suitcase full of testimonials written by people who were there: saw “the sun spin”; “come down to earth and return”; mailed to me at that time in Frankfort, Indiana. There were some who testified that all they got out of the sun was a pair of burned retinas of the eye. For them the sun did not spin. But for those who did witness the phenomenon they looked right into the sun with no ill after-effects. For myself, at that time, it was not the sun that was spinning but my brain; spinning from the shock treatment furnished by the dancing declarations in that dread, devastating crystal clear Message. Who could refuse to accept it. It was a message that had all the intrinsic

value one could put to words. As to the extrinsic value, the authority of Mary Ann, that had to be nil. Because her knowledge ability was zero minus.

If ever words of Sacred Scripture found a fitting application, then the following words applied most fittingly to Mary Ann at that time: “God in His Providence chooses His weakest children to confound the strong” (from the Collect for the Feast of St. Didachus, November 13). There is no doubt but that the strongest of some of His children have been and still are, confounded by Necedah.

THE EIGHTEEN YEARS FOLLOWING OCTOBER 7, 1950

BELIEVE IT OR NOT

Great satisfaction and gratification were not always afforded by my frequent visits to Necedah in the years following October 7, 1950.

My observations, at times, were fixed not so much on Mary Ann as upon “the big wheels” who drew my attention to them by their jockeying for “position.” If ever envy and jealousy were rampant anywhere it was among those who wormed their way into the picture to get in on the act: either to give unsolicited advice to Mary Ann, or orders to others for fear the proceedings might not become and remain a closed corporation.

From the outset of this stage of affairs, one listened to the repeated conversations about the emoluments that would be forthcoming. They believed strenuously and provocatively in Necedah, while at the same time they were contriving on how to commercialize on it. And of course, all was with the best of intentions.

It ought to be mentioned here, there were those who opined that was the main reason there was no such phenomenon of the sun for all to see, such as had been witnessed at Fatima by everyone: believers, unbelievers, scoffers, atheists and what not.

As a matter of fact one periodical lost a heap of money because the sun-thing was not of universal acclaim. They had the format and story all set ahead of time, or in advance of October 7, prepared to run off a huge "extra" on the press. But their hopes were dashed. Their plans failed with the failure of the sun to oblige with sufficient magnitude to be witnessed by all and sundry.

It was mentioned above about Mary Ann's ill advisers. Take the matter so simple as the hair-do which some demanded, and accomplished in Mary Ann's behalf to bring her up to date and make her more acceptable and attractive in order to meet the approval of the moderns. Then too, take the joy ride that occurred, which took them to a rendezvous with Mary Ann, for "a much needed rest," of course, but which, while it was respectable, was not the type of operation for one who claimed to be the victim child of the Blessed Mother. Mary Ann was for a few hours, or

days, the victim of misguided self appointed advisers. Poor woman, she was, with all her humility and lowliness, carried away by the pride of misguided people.

It has been stated repeatedly that this writer was present for the sake observing, and to enjoy, from it all, a certain measure of fun. This despite the fact that I always and everywhere hung back, and appeared mostly on the fringes of the activities, with little or no communication with those “few” alluded to above. But I was observing. And fun came too; but at a price. Yet the price was longer in coming than I had anticipated.

It was the second week in November when I spun up to Necedah in my Buick, just for a quickie, and then back to Milwaukee to visit my sister, Sister Mary of the Rosary of Fatima. It was rather cold that day. Mary Ann’s mother, and Fred her husband, were the only ones in the house. After a few exchanges of mutual interest, Mary Ann returned from another room with a piece of paper. With anguish in her face she said: “Father, I hate to do this to you but I feel I must do it this way. I can’t be two faced and do it the way they want.” I said, “tell me about it.” “Father, here is a letter that was

written and composed by Father _____ and Mr. _____ and some others. It's supposed to be written and signed by Fred and me, as coming from us. We did not write it but they want it to appear as if we did write it. Father, here it is you can read it. But as you see, it is not signed by Fred nor me. We just don't feel that way about it. Still, they tell me I must be obedient. So, instead of signing it and mailing it to you, as much as I know it will hurt you, I feel in obedience this is the best way to do it." The typed letter follows:

November 6, 1950

Dear Father Scheetz:

To make our position absolutely clear, and to put an end to further discussion, we are writing you this letter.

We absolutely forbid you to publish any book or pamphlet, or article in which you quote or reveal anything which you have learned in conversation with either or both of us.

And since we understand that books and pamphlets may not be published by Priests without the approval of their superiors, we are sending a copy of this letter to your Bishop.

Very Sincerely,

That is the letter that “They” wanted Fred and Mary Ann to sign; a letter that was not of Mary Ann and Fred’s conception nor making.

After I finished reading the letter, Mary Ann went on to add this further bit of information. “They said, ‘Father had been kicked out of his own Diocese; and that he is mentally struck.’”

That was all the evidence I needed. I knew, quick as a flash, that Satan had his oar in here. For, who should know more about one’s own self than one’s own self! I knew I had not been kicked out of my Diocese; that I was in as good repute as one could hope for. But as to my being “mentally struck,” well, some say it is the one who denies it that is really struck!

Realizing that the devil was working on “Them” and that they were obviously falling for his wiles, I spoke forthrightly to Mary Ann in the presence of her husband Fred, as well as in the presence of her own mother, the following words, as she held my farewell clasped hand, “Good-bye Mary Ann. When these, my defamers, will have turned on you, and hated you, and despised you, and you have not a friend left in the world to turn to, then you remember Father Scheetz. Put him

at the head of the list and call him, and he will come running to befriend you. He won't be able to assist you on your Necedah affair. But he is a Priest and he will be glad to render a Christ-like Priestly service. Now, to be sure you don't forget what I said, I will repeat it and I want you and your husband and your mother to remember my words."

I knew the devil would get them to turn on her. It was plainly evident to me that it was in the making right then and there. Yes, this was "observing" of a different vintage.

Sure enough, it was only a matter of a few weeks when they dropped Mary Ann like a "hot potato."

He who had composed the above letter was one who at the outset had lectured here and there strongly, oh, so strongly in favor of Necedah, proving the point made in the introduction to this write up: if one is prudent he will suspend judgment until all the facts are in.

I had asked this man of the cloth on August 15th what his reactions were to Necedah and Mary Ann and he replied, "She is genuine. There is no fakery. She couldn't begin to fabricate such a message as came forth for the clergy. She doesn't know anything about

them or much of anything else. I know her type of ethnic people. They are very simple people.”

When these persons turned on Mary Ann, as I predicted, she was in turmoil. But her mother recalled my parting words of that day, words that I repeated twice so they would not forget them. The mother said, “Why don’t you call Father Scheetz? Don’t you remember what he said? If I have thought of it once I have thought of it a thousand times. Call him.”

So, it was not long until I was back at Necedah observing. No, I never gave Mary Ann any particular advice. She was outside my territory and was not my subject; just a friend. Love your neighbor. Observers don’t give advice. And truly I don’t recall that she ever asked for advice. She had her spiritual adviser, allegedly. But he in turn had his advisers, who were not the best as the letter above shows.

For me, things moved quietly, until the beginning of Lent, according to my notes. Then, at the beginning of Lent word came that Mary Ann was suffering the Passion on the Fridays from twelve to three p.m. She allegedly had received from the Blessed

Mother words to the effect it would happen every Friday of Lent. That really would be something to observe, thought I. So, I was present for Friday, February 23, 1951, not knowing what to expect.

Sharply at twelve, noon, Mary Ann who had reclined downstairs on top of the bed, in the presence of two doctors, her husband and several others, a few minutes before, fully dressed in a simple gingham (?) dress, closed her eyes, placed the left foot over the right, fixedly and rigidly, defying anyone's strength to separate those feet. Suddenly she went into a series of contortions, twisting, heaving, body rising up and down with feet and hands transfixed to the mattress. Although my notes contain a verbal description and a pencil drawing to illustrate in detail the body movements, along with the timing of each emotional activity, there was scarce a word uttered, except, at large intervals, the mentioning of the words "Deus, Deus." Mary Ann seemed to be in what I would call a trance. Those who were on the "inside," and who seemed to be in the know, said she was envisioning the Passion, and suffering it while acting it out externally.

Well, I couldn't buy that exactly. How did I know, or how could I know what she was seeing or what was going on! So, I said a prayer, as I slipped my "special" crucifix under the bedspread at the side of the bed where I was sitting. This was unbeknown to anyone. I asked Heaven at 1:45, for Mary Ann to start talking so one could know what was really going on. Sure enough, in a few moments she began uttering some gibberish, like one talking in one's sleep: indistinguishable. This was at 2:01 p.m. Then at 2:07 came those clear words: "Instruction from Kremlin." At 2:15: "Alaska—July—Destructions from the Kremlin." At 2:20: "God's children spared—Evil destroyed — fire — destruction — flood — mockery — Crucifixion—Priest—Sisters—protect them—evil—God—God protect them." At 2:25: "Pray—pray—martyrs—disbelieve—adultery —murdered—Padre Pio martyred." At 2:30: "England destroyed—cause of destruction—spare them—repentance." And at 2:38: "Water poison—water poison—Communism—destroy—water—destroy bridge—confusion —convicted—innocent—convicted—Truman, attempt of life—Eisenhower." She cried out, "No, No." Then there was silence until she

rolled over at 2:45. When she awoke she said, "Hi, Clara," to the one person nearest her.

Dr. Meyer put a flashlight during the trance into her opened eyes. She never blinked as they remained fixed in a stare. There was no reaction to the light. Her pulse count was 84 per minute when I took it during the height of the activity. One would have expected it to have increased much more than that. (Note: The following fall the attempt was made on President Truman's life.)

However in Advent, December 14, 1951, when I was there on a Friday, there was considerable more talking after two thirty. "You must all pray. They are suffering not so much in warfare. Spare them as much as you can. They thirst. They are prisoners of the devils. More Priest needed to help. You must do it now. Siberia is the camping ground."

"War is only a stalemate of what is to come after the closing of the Door." (Note: End of Pius XII Holy Year and the closing of the Holy Door.) "They are prepared. We aren't. All of this can be stopped by praying. One of the allies of your country will join the enemy to help themselves, betray you, destroying you.

Get into the mountains of Russia. You will see much preparedness which you have not . . .”

(Note: One time when I was at Necedah, Mary Ann told me that Wiley Post and Will Rogers flew up there to see for themselves what was “on,” but their plane had been sabotaged, and they crashed in Alaska, on their way.)

Continuing: “Prepare—save with prayer—and Satan will be conquered—conversion of Russia and you will be saved—! ‘52, the year of suffering—torture.”

(Note: Mary Ann told me privately that the “conversion” did not mean the conversion of the people in Russia. “They don’t need converting any more than the people everywhere.” “The conversion of Russia,” She said, “refers rather to the Russian Church which should be converted and return to the Roman Catholic Church.” This of course made me think of Joe Stalin, who in his youth had gone to the Russian Church Seminary to prepare for the Russian priesthood. But something happened there to him and he hatefully left; lost his Faith; and after a stretch in Siberia, he returned to persecute the Church and all religions.)

Such was somewhat the pattern of things to come during the succeeding Fridays of Lent and Advent, with this difference. The

message flowed more copiously and fluently involving fewer blurbs on politics, and much more on the Passion.

Detailed and minute description of various phases increased and improved as time passed on. However, it was not a connected sequence of the Passion. “There was too much to see all at once,” she said to me. However, these broken portions were fitted together in keeping with the guidelines of the Gospel writers with the result there came forth out of it all, the most graphic and beautiful story of the Passion to be found anywhere, barring none: and all in accord with Sacred Scripture accounts. Some details which the Bible does not set forth, Mary Ann revealed.

For example: The Bible merely mentioned that, “His side was opened with a spear or lance.” Artists who paint this show the side “pierced” on the left, while others show it pierced on the right, nearer the center of His chest. Mary Ann revealed it as she saw it, to be both. This was the explanation: “The soldier rode up on a horse and thrust the spear into His body immediately under the chest bone” (wish-bone some call it, but Mary Ann gave the medical term for it, that is, for

the name of the bone, which unfortunately I did not write down). “The spear entered immediately under the tip of this chest bone and passed through the heart coming out the left side of His body.”

One time when I was there, outside of Lent or Advent, when she was in a trance, she was giving certain revelations, of mixed nature, and somewhat incoherent, Mary Ann clearly mentioned “the soldier wearing the seamless robe, riding on a horse, as he speared or lanced Our Lord’s side.” (Note: The Bible says the soldiers cast lots for his garments. Apparently this is the one who was in luck with the previous seamless robe.)

After observing these many startling disclosures, I asked Mary Ann, as a test, “to ask Heaven” to get the account of the Lord’s Supper and the First Mass. Eventually, on a Maundy Thursday, The Last Supper and the First Mass description “came through.” But it took several Lents before this happened. Yes, she said Judas went to receive Communion but an Angel took the bread before he received, and that he turned real dark and left.

Advent of 1953 produced a beautiful and touching portrayal of the Holy Family arriving

at the stable at Bethlehem, together with the Expectation and Birth of the Infant with Angels presenting the Lord to the Blessed Mother, after the birth. During the birth there was naught save a strong diffusing light or mist which enveloped the Blessed Mother and concealed the view during the actual virginal birth.

The pattern of things as described during Lent with their beginning in 1951 continued with evolutionary progress down to the present time, with the past few years having but a repetition of much the same as the earlier years. This is on the Passion.

However, a series of revelations outside of Lent, mostly of a political nature continued days upon days revealing much of the skullduggery and dastardly affairs that transpire in Government among the officials, some of them, to gain their nefarious ends through betrayals, double crossing and what not.

Mary Ann drew much consolation from Pope Pius XII in the news which described him as seeing the Blessed Mother in the sun. She wrote me, dated November 17, 1951: "That article about the Pope seeing the Blessed Mother in the sun on October 30, 31,

and November 1, 1951 sure puts a different light on things. Calling people crazy that saw the sun. I'm sure they won't call the Pope crazy."

The following bit of history will be of interest to the reader. A Father Martin (originally from Portugal by way of De Pere, and now deceased) was selected by Mary Ann as temporary architect for drawing the plans for the "Big Shrine" which Mary Ann said she got from the Blessed Mother on October 7, 1950, (with all the specifications).

It seems there were to be a number of smaller Shrines surrounding the big Shrine. These smaller Shrines were to be dedicated to St. Francis of Assisi, Mother Cabrini, Joan of Arc, St. Ann, with the Sacred Heart statue life size to be near the altar inside the House of Prayer. St. Francis of Assisi is the patron Saint of the local parish which was originally founded by the Franciscan Fathers in the last century. He and all of the other Saints mentioned above had made "voice" appearances, and sometimes in body to Mary Ann, and even to others present at repeated times. I heard some in voice only. "These small Shrines were to be set apart (at equal distances of forty feet if I remember correctly)

on a circular perimeter adjacent to the big Shrine when it will have been completed.” Father Martin said.

The time had come to stake them off. But at this particular time Mary Ann was afflicted with the inability to walk. She had to rely upon a wheel chair for purposes of locomotion. So, she was driven to the grounds to show Father Martin exactly where and how far apart each was to be built.

Here is the story Father Martin gave me. Yes, under oath. “Mary Ann with hammer and stakes in her hands, crawled around on her hands and knees upon the snow covered, frozen ground to mark with driven stake the center of location for the several different shrines to be built. Without either tape or stick rule, first she drove one stake then crawled on and on driving stakes at the proper location. When later I came to put the tape on the stakes they were not out of line or distance as much as a quarter of an inch; not one of them. This despite the fact the ground was frozen hard and deep (it gets forty below there). Ordinarily when one attempts to drive a stake in the ground, even if not frozen, it tends to follow a slanting or inaccurate course. But not these,” said Father Martin.

Father said, "Blessed Mother guided Mary Ann and assisted her with the work."

During this spell of her life, when she was so invalided from walking, Mary Ann was wont to kneel on a home made stool in her kitchen, rest her head upon a table with pillows upon it, while she prayed and had her visions, and "suffered" as some called it. Someone mentioned to me, not Mary Ann, however, that on the Feast of St. Joseph, March 19, 1960, Mary Ann was suddenly cured of the affliction that prevented her walking. This was in response to a novena her friends had made unbeknown to her. Mary Ann had accepted the affliction as "Heaven sent," as she put it, for penance for the vagaries of the local community.

There was also a spell, previous to the time she could not walk when her voice was taken away from her, 27 November 1953, save for the Feast of Christmas Day, on December 24th at 6:00 p.m. to the morning of January 2, after which she again lost her voice. I have in my files, cards upon which we communicated with each other by hand writing. (Note: Mary Ann regained her voice 11:00 p.m., May 28, 1954.) Henry Swan was there at all times during this lengthy period to

protect her and to take note of the revelations that came through.

She needed the protection of a strong man because repeatedly her life had been threatened. One night a man slipped into the kitchen and drug her out into the shed attached to the back of the house and kicked and mauled her into insensibility, leaving her black and blue, promising death to her if she did not cease and desist from this fakery and hoax she was putting on. There were other times when he threatened her, and set a date limit on her time to live. The sheriff never took anyone into custody, if he did try.

Another time her large flock of geese, ready for the market were slaughtered depriving her of much needed income for the family.

On March 25, 1968, the Feast of the Annunciation I was present. About 10:30 at night, Mary Ann who still was unable to walk had been fussing about going out to the Spot. Hank said no, it was too cold and snow was on the ground.

All of a sudden she broke for the door. Hank, unable to hold her, said to me, "There she goes." She flew across the kitchen to the door, opened the door, but the screen was

hooked. Hank unlatched the screen door and she proceeded to literally “fly” out to the Spot. Hank and I were unable to keep up with her; not nearly so. At that stage of her life she must have weighed close to 265 pounds from water logging, they call it and not able to walk.

Well, in that flight to the Spot she appeared real thin and enveloped in a sort of ethereal light. The sight of the simple dress she had on was lost in this covering of light. She flung herself down upon the Spot and lay there for some time. When she came to, she had to be carried back into the house. I was so struck with consternation from it all I failed to ask her what transpired at the Spot.

Other times she told me of seeing Our Lady of Vladimir (of Russia) holding the infant and at the same time seeing Our Lady of Necedah without the infant. Gradually Our Lady of Necedah became enveloped in the light of Our Lady of Vladimir of Russia. Mary Ann said she understood that to mean that the prayers through Our Lady would bring about the conversion of Russia.

One time when I was present, at night, Mary Ann was propped up on the pillows, while on her knees. She was suffering a

siege from the devils, this is souls in Hell who were attacking her. Their presence was manifested first of all in this way! Hank, he was still smoking at that time, lighted a match to light his pipe, the flint would everlastingly flit across the floor or room. Finally he had to have the matches blessed so they would not so act, but would produce a flame.

I don't know how she did it, but Mary Ann was able to extract from certain human devils, their identity. Some claimed to be damned persons as politicians, clergymen, and other public officials, etc. I don't know how she did it nor do I know the explanation. One time she said to me: "Of the many public persons from Hell whose faces I saw, I never saw the face of President Roosevelt." She never said if she thought he should have been there, and charity forbade me to think as much. Perhaps someone who reads these lines might come forth with a scientific explanation of such phenomena.

Of all the statements made to me by Mary Ann, and there were many, perhaps the most intriguing and thought provoking happened not too long ago. Perhaps it was last spring when I was there for fishing walleyes at the Petenwell Dam.

“Father,” she said, “The Blessed Mother must have known back in 1950 that Vatican Council II was going to be held, and have changes in the Liturgy.” Said I, “Why do you say that?” “Well, you know, on October 7, 1950, when She gave me the specifications for the inside of the big Shrine, She specified an Altar without a Tabernacle on it, just like the Altar since the new Liturgy after the Council.” “Yes,” I said. “I recall distinctly that you asked me at the time, ‘how come an Altar without a Tabernacle?’” Then I went on to say, “Maybe it is to be a Shrine where people will come only to hear talks on the ‘affairs of Necedah.’ Otherwise I wouldn’t know. After all I did not have the vision.”

It was cute how she made that association in 1968 after eighteen years removed from the first giving of the specifications. And I told her so.

Surely, I observed, such thinking indicated how she had grown considerably in stature during the years from the beginning of Necedah.

As for Mary Ann, I can say I never detected the slightest fault at any time. Often times I heard her object to remarks made in her presence about someone else. Her stock in

trade answer was, "He's human." Believe it or not! And as to her sanity, might I say because of what I absorbed in a course of psychiatry at the University, under the top man in the country, never have I detected the slightest trace of any mental disorder. Believe it or not!

As indicated above, Mary Ann said, the Blessed Mother must have known Vatican Council II was going to bring about a change in the liturgical Altar with no Tabernacle, since She prescribed an Altar for the Shrine without a Tabernacle. She might have said also, as someone has indicated, that the Blessed Mother foreknew the Pope was going to define the dogma of Her Bodily Assumption into Heaven at Her passing (November 1, 1950); and for that very reason She appeared bodily to Mary Ann so many times during that same year of 1950 when Mary Ann "kissed Her foot and it was warm," and "felt Her bodily hand upon my head, and it felt firm."

Indeed, it was May 1, 1946 that Pope Pius XII wrote to all the Bishops of the World to inform them that with their help and that of the faithful, he was preparing to define the Dogma of the Assumption of Our Lady.

It might be asked was there a co-relation between the sun's spinning at Necedah on October 7, 1950 and its spinning over the Vatican on November 1, 1950 for Pius XII to view, the day he solemnly declared the New Dogma? Was there a co-relation between those two spinnings of the sun, the one at the Vatican and the other at Necedah, at which times, far separated, each said they saw the Blessed Mother bodily present? Who separated, each said they saw the Blessed Mother bodily present? Who will interpret for us the handwriting on the wall!

Why did Pope Pius XII define the Dogma at that particular time? Per se there was no fundamental reason for so doing. The faithful had always believed it. There was, however, otherwise, a burning reason for giving a definition at that particular time. It was high time to shock the unbelieving World into a state of new sensibility.

There had been wars upon wars, threats of further wars, and promise of a great third war made at Fatima. Wars, wars, because heads of Governments and their associates, many of them, did not believe in a hereafter. Wars, therefore, had come to be considered the answer for the problem of population

explosion. This would be effective with a double thrust, they thought.

For, were they not heard to say, "Young people must fight the wars." (Secretary of War St _____ n.) Not only would this exterminate the young soldiers themselves, but with their deaths there would be prevented further progeny by them, and the old men and women would not be reproducing. The ranks of mankind would thus become depleted and decimated for some time to come. No kidding, that's the explanation often given, sub Rosa, for wars.

When Pope Pius XII took the World by surprise, with his solemn declaration, he gave a terrific shock to that faulty way of thinking and doing. And, was not that the core of the Message at Necedah? Who then would say that Necedah was primed to prepare the world for the Pope's Declaration! Believe it or not!

For years theologians had been preparing for a Solemn Definition of the Dogma that Mary is the Mediatrix of Peace and all Graces to be proposed at the next Council. But when that next Council did convene it was with the understanding there would be no doctrinal decisions or definitions. As such, therefore,

the Council pursued a different course concerning the Blessed Mother's position in the Church for the sake of Ecumenism.

If my memory serves me right, it was after Vatican Council One, had Defined Her Immaculate Conception that the Blessed Mother appeared to Bernadette saying, "I am the Immaculate Conception."

Again, to paraphrase Mary Ann's words, the Blessed Mother must have foreknown that when the Second Council would meet they would set aside Defining the Doctrine of Her Being Mediatrix of Peace and Grace. Accordingly, did She promulgate it prior to the council through the mouth of the simplest of persons on earth, the scarce articulate woman of Necedah? Believe it or not!

The Church Teaching, which rightly adheres only to Public Revelations as found in the Deposit of Faith in the ensemble of Scripture and Tradition, should scarce be expected to make use of the wording of the "dogma of Necedah." And such was the idea advanced one day, out of a clear sky, by Mary Ann: "Of course they would not say anything about 'The Queen of the Holy Rosary Mediatrix of Peace' now that it has been spoken at Necedah."

Those familiar with the proceedings of the Council will recall that the vote on the Blessed Mother in the Council was the only one that was hotly contested, and had such a close vote in deciding what course was to be pursued in Her behalf. By a very narrow vote it was decided that Her position in the Church for the time being should be one favoring Ecumenism.

However, Pope Paul VI, bless him, in about the very first utterance which he made after that famous vote, when speaking extraneously from the Council, referred to Our Lady as “Mediatix of Peace” and “Mediatix of Grace.” And this, much to the expressed dismay of the non-believing Christian world. Believe it or not!

The pages of Church history are replete with the accounts of some who always balked at the Definitions of Faith drawn from the Deposit of Faith. The dear Lord foretold as much. “What they have done to Me they will do to you . . . Aye, the time is coming when they will persecute you and put you to death, thinking they are worshipping God.”

Did Our Lady in the Message at Necedah foresee the frictions existent in the Kingdom, and strive to thwart them with a delicate

diplomacy that Vatican Council II has adopted? When a leader of a large denomination, perhaps the largest in the United States, goes on the TV and states, "If it is to be Catholicism or Communism, then give me Communism," we surely are confronted with the value of the Message of Necedah. And when the noted submarine commander of Germany, now become a Minister, says concerning the unification of East and West Germany, "If that means Catholicism for Germany, then give me Communism," surely, again our weapon is the Rosary, as the Messages have it.

If the reader is still with me, might I make these closing remarks: I have been and still am only an observer, with my judgment suspended, waiting for the powers that be in the Church, or elsewhere, to thoroughly investigate Necedah so that justice might be done to all concerned. Believe it or not! I heard a Bishop remark publicly in 1950, "If Necedah is genuine the Blessed Mother will see it through."

This could cause some red faces among those still living who never gave Necedah a chance as I observed them. On which side

they will appear after a final verdict is not for me to say.

As for myself, I expect no reddishness of complexion because I still live in that state which suspends judgment for reasons of prudence and discretion. Believe it or not!

If one were to hazard a statement, it should be this: there is nothing wrong with the Message after observing the guidelines of Vatican II.

Besides, time has proven the truth of much that was prophetic. Now, there remains for the proper authorities to prove or disprove the source as either supernatural, preternatural, natural or unnatural, this is hallucinatory.

Time was, believe it or not, when according to the Bible, the remark was made, "Can anything good come of Nazareth?" Time is right now when a same remark might well be made, "Will anything good come out of Necedah?" (Population 691.) Believe it or not!

(Note: Gentle reader the next section captioned Part B was composed or written in the fall of 1950, before La Crosse showed any indisposition towards Necedah. From

1950 to 1968 is a spread of eighteen years. If as stated above, there appears any seeming conflict of orientation, you now know why.)

**FOREWARD
SECTION B**

**THE SIMPLE
YET
STARTLING STORY
OF THE APPARITIONS OR VISITS
FROM
MARY, THE BLESSED MOTHER
QUEEN OF THE HOLY ROSARY
MEDIATRIX OF PEACE
TO**

**MRS.MARY ANN VAN HOOFF, OF NECEDAH
WISCONSIN, U.S.A.
WHOSE MISSION IS**

**“TO TELL AMERICA AND THE ENTIRE WORLD
WHAT MESSAGE SHE GIVES ME. THAT’S ALL MY
MISSION IS. NOTHING ELSE. I AM NOT TO
INTERPRET. I AM NOT A MYSTIC—I AM NOT A
SAINT BUT LIKE ALL MEN I AM CALLED TO BE A
SAINT.”**

**“PRIEST AND PROTESTANT MINISTERS MUST NOT
WAR BETWEEN THEMSELVES. JEALOUSY AND
HATRED IS JUST WHAT THE ENEMY OF GOD IS
LOOKING FOR. ALL RELIGIONS MUST WORK
TOGETHER FOR PEACE. ALL MUST PRAY. THOSE
NOT OF THE CATHOLIC FAITH, THOSE ARE JUST
CHRISTIANS, REMEMBER YOUR LORD IN YOUR
WAY ALL RELIGIONS MUST GO TOGETHER
AGAINST THE ENEMY OF GOD FOR HE IS VERY
STRONG RIGHT NOW. THE TIME IS HERE WHEN
WE MUST SAVE OURSELVES—SAVE YOURSELF.”**

WHY NECEDAH PART I

“PRAY FOR THE CONVERSION OF RUSSIA.”

This story is drawn not from hearsay, not from rumor, but from private personal wire recordings and typed statements taken by the author in several hours of interviews with Mrs. Mary Ann Van Hoof and family during the months of July, August and September. It includes the recorded speeches of August 15 and October 7, 1950.

Many, many unkind and exaggerated statements have been made about our heroine; many calumnies, and slanders have been uttered and, no doubt, many more will be hurled against her. The writer wishes to state he has combed the life of this woman rather minutely and has all her confessed answers wire-recorded. These answers give the lie to her malefactors and detractors, and show her to be a model Christian American citizen; a fine Christian woman since her conversion at the time of her Christian marriage in 1934 on which day she made her First Holy Communion.

It was July 3, 1950 when the affair of Necedah was brought to the attention of the writer. This happened while visiting with my dear sister, Sister Mary of the Rosary of Fatima in Milwaukee, Wisconsin, a cloistered Dominican Nun on 68th Street. I had scarce exchanged the usual greetings when she asked me if I had heard "the Big News." I had not. "Tell me, please, quick." Knowing of the great things that happen in places where a group of holy women are dedicated to daily silence and constant prayer I was prepared for some "Big News." And Big it was to be sure, but not of the Cloister. Sister informed me in her own sweet, believing way: "Blessed Mother has been appearing to a poor farm woman at a little town called Necedah, Wisconsin. They say her husband is a second St. Joseph." She stated it with such categorical certitude that I was permitted scarce any alternative then to share her belief.

Our family had always had a great love for the Blessed Mother and were given to the worthwhile Catholic practice of reciting the Rosary as outlined by the many fine parish Priest under whom we were reared. This love for the Rosary is further attested to by

the fact that Catherine had selected the name “Sister Mary of the Rosary of Fatima.”

At this juncture the reader will be questioning the accuracy of the above statement, and if allowed to go unanswered will likely question the veracity of much that is to follow. I refer to the statement: “my sister selected her own name in Religion.” Well, the Reverend Mother Agnes informed me on the morning of the day of Catherine’s investiture, upon which day she was to get her “new name,” that she, as the Mother, had given to the candidates a long list of eligible names from which each might select three. The Mother in turn would select one of the three. She said: “It was cute: Your sister wrote ‘Mary of the Rosary of Fatima’ three times. There was but one name for me to select.”

Previous to this moment I was unaware that Necedah existed. Sister Mary of the Rosary had a rather comprehensive digest of the entire happenings at Necedah from the beginning, including a copy of all the statements following each “visit” up to that time, exclusive of the one on the Feast of the Sacred Heart. Here was my chance, thought I. For had not my parishioners asked me to

cancel the planned Jubilee visit to Rome, including a side trip to Fatima! If Fatima was being repeated in my own backyard, I should be present. The next morning, the fourth of July found me off for Necedah, 150 miles distant from Milwaukee, 400 miles from Frankfort, Indiana, there to prepare a place for myself on the occasion of the next "visit," August fifteen.

A reading of the various statements attributed to Our Lady by the "woman" found a hearty response. So many of them smacked of points that had been of keenest interest to me throughout my lifetime, and over which I had had many controversies. The tender advice in behalf of children captivated me: "clean out the schools, put clean thoughts in their minds, and devotion to My Son in their hearts."

On this later point I was familiar with the lot of a Priest who had suffered much injustice. First, in his own school days, and later when as a Priest he insisted upon teaching purity and chastity as ordered and outlined by all the Popes. He was falsely accused of teaching sex, censured without a hearing on the basis of that false accusation. Because of the fear of unjustly being smeared and

punished for sex-mindedness, almost no one ever had the courage to teach people purity and chastity in the language of St. Paul, "how to possess their vessels in sanctification and honor." As a consequence the devil has enjoyed a field-day.

Almost thirty years in the Priesthood had taught me the wisdom expressed by an old Priest in my early days: "It is hard to do good," meaning, of course, without opposition. What opposition, thought I, would come to Necedah and the Messages! If Our Lady had not said those things, She, or someone, should have said them. These were statements of fact. Principles were not being enunciated so much as urgency to duty. For after all, I knew that this was not a matter that lay within the scope of public revelations, and as such could not be the object of divine Catholic Faith, as the theologians say. No one would be obliged to believe this. It was a matter for private human faith only. And only in so far as there might be some cultus attached to it, could it come within the realms of "public" religion. How often had I not told my flock over the last fifteen years or longer that these very things would come to pass. Here now was

someone repeating the same facts, while insisting she had not authored them. She insisted that she was “unlearned”; that her messages were from the Blessed Mother; if not heeded, disasters would come “real soon.” It was a case of timing. And, of course, the Blessed Mother’s timing would be correct, and Her warnings would be more acceptable at a time when facts stare people right in the face. Unfortunately, most of us have to feel before we can think. The Blessed Mother wants us to pray and think. It must be obvious then that I wanted to believe. I have ample reasons of a personal nature for believing. For don’t we all want to believe, speaking of human faith, what we like to believe. Divine Faith we must believe even if we don’t like it. The things that Necedah speaks, I liked, and so I could accept them. The message was not to be questioned. It could be accepted. But should I believe the woman saying the message was from the Blessed Mother? Or, preternatural (from the devil) or more hallucinations? Should I believe this to be supernatural (from God) as Our Lord gave us the key: “By their fruits shall you know them.” Do men gather figs from thorns, etc. The fruits of this

woman's mission were to be the task of getting the "whole world to convert to God by prayer." Prayer and more prayer, each in his own way by acts of daily sacrifice and penance; obedience to the Commandments; the Way of the Cross, and daily Communion; Love thy neighbor, Love thy neighbor." Surely neither hallucinations, nor an over supply of fresh pork, nor new wine, nor the devil could provoke such a sane, simple pattern of conduct. "For it is written, 'I will destroy the wisdom of the wise, and the prudence of the prudent I will reject.'" "I will exalt the humble." None more lowly or humble than the woman of Necedah!

It all smelled or savored so of the Master and His Blessed Mother! It echoes that great Apostle, St. Paul, who planted the Faith, not by the dint of "persuasive words of human wisdom," nor earthy diplomacy, but "by the preaching of Christ and Him crucified; a stumbling block to the Jew and foolishness to the Gentiles. For the foolishness of God is wiser than men, and the weakness of God is stronger than men" (Vide I Cor. I, 19-25).

Had not Pius XI many years ago, previous to World War Two, issued an order prescribing of the Angelus bells of all Catholic

Churches at three in the afternoon in memory of Our Lord's Passion and Death, with the recitation of a brief prayer to insure Peace! That simple warning went unheeded. Will Necedah also go unheeded? World War II came. Will we allow World War III to come?

(Note: By the Conversion of Russsia was meant the unification of the Eastern Rite with the See of Peter, the Roman Rite, then Peace was to follow.)

WHY NECEDAH PART II

N-e-c-e-d-a-h! What could such a name mean to one who had only heard of it for the first time less than twenty-four hours previous. With such thoughts in mind I called on the parish Priest. "Father Lengowski is over in Church" said an aged woman at the rectory. For after all there must be courtesy also among the clergy. The Pastor? Well, a priestly gentleman, and a gentlemanly Priest. What else would one expect to find after having met his dear mother at the rectory door with Our Lady's beads running through her fingers! "Of course, it will be quite all right for you to go out to the 'farm,'" he said, after showing him a letter of introduction from Mother Agnes.

The same letter was presented to "the woman" who came up to me as soon as her eye caught the presence of a Priest, excusing herself from the small crowd of laity who were gathered around her listening to her simple narrative, as I supposed. She took me at once to the shrine. I prostrated and kissed the stone that "marked the spot." There was

no shadow of a doubt, no reason for a doubt. It all sounded so much like the Blessed Mother. Nor had I known that the Bishop had not as yet approved or authenticated her story. I had taken all that for granted, or had I! Had I even thought about the Bishop until “the woman” told me her fascinating story, most of which I had garnered almost word for word the previous evening from my sister. She added but one item that activated my interest still more. She informed me the Blessed Mother had told her we Priests must pray more to Her, as Our Mother—the Mother of the great High Priest whose Priesthood we share. That those outside the Church too must pray. She also gave me further reason for credibility by mentioning the Blessed Mother told her to see her lawful authorities. She was apprehensive about seeing the Bishop. I asked her why she did not go to see the Bishop as soon as he returned. His going and coming was news to her. She faltered. This, of course, only after she had been assured that I had not come to prey upon her, nor to challenge her integrity. I assured her of my sincerity; that she need have no fears since my love for the Blessed Mother was great. Then, too, thought I, Our

Dear Lord could never permit anyone to perpetrate a huge hoax on His Mother. I asked her why she did not go to see her Bishop. "Well, Our Blessed Mother said the Pastor should take me. But he is so slow. Someone ought to give him a push." "Did Our Lady command you to go see the Bishop?" After a moment's careful thought she came up with this; "She urged me to see him."

Then we talked about the "eating of the twig of the bush." Here we were, standing almost directly over it. There were at most three green leaves remaining on the bush. I soon learned it once had been a glowering gooseberry bush. The rest of the bush, or what remained, was almost dead from furtive fingers. "If I remember rightly since my boyhood days, gooseberry bushes have thorns. Didn't they stick you when you fulfilled Our Lady's order to eat thereof?" "Yes, they did stick my finger, but when I chewed the twig the thorns did not stick my tongue. And it tasted like bread." It was stated as simple and naively as a small child telling how Santa comes down the chimney, with this difference: the one, a statement of fact; the other, a statement of a

misstatement. Why, all will ask, a command to eat of the bush, (or of grass as at Lipa)? To this I replied: "It will always prove to the individual that such an act is unforeseen or unpremeditated for purpose of deception."

The "woman" turned out to be Mrs. Van Hoof no more nor no less a personality than has been deserted since by countless writers throughout the country. She could not be built up by a dramatist for there was no poetry or drama in her comportment. She could not be beat down, because the ravages of time, underprivileged, inopportunities, desuetude, poverty, lack of social recognition, and what not, already had her beat down; to all outward appearances, in such a successful manner that there seemed to be no further degree of frustration to which her emotional animation might be extended. The tale of a youthful life that had known every disadvantage would not be concealed, nor could the joy of having a lovely family and a good husband so compensate as to efface entirely such dire markings. But one recompense could remain, she must be in all its nadir and zenith of perfection the fulfillment of the sacred scriptures: "The beauty of the queen's daughter is from

within.” This is exactly what our recently projected national figure proved herself to be. She had humility, meekness, the kind Our Lord always manifested. She was capable, I observed, later on, of imitating the Master brand of meekness and humility, also when confronted by the “Pharisees.” For lowliness surely, thought I, as appearances go, she is of the type and vintage that most everyone would pass by whether at Church or at market.

A newspaper commentator remarked after August 15th that “the woman showed no such animation as would one who was having an apparition. She saw nothing.” He was predicating that statement, I fear, on the basis of lack of true knowledge about the woman of Necedah. If the one who described her before the apparition as “lifeless as a sphinx, and a perfect match for Joe Stalin with his stolid poker face” spoke descriptively, and I think he did, then I would say the lack of much animation at the time of the apparition was the most potent sign that she was having a “visit” from Our Lady. First, who would glow in ecstasy if they saw pictured as did this woman, the destruction of the greater part of the World, if all men will

not pray and convert to God. Who, I ask, would become animated knowing the slurs and persecution awaiting her from the World, the Clergy and the laity for uttering the Message from Heaven. In his garden of Sorrows, Christ never went into ecstasy. Why should she? And should not such a masked face that brings from Our Lady so important a message for mankind be the perfect match for him who at present appears to be the courageous (?) leader for the Enemy of God? "It is Her message that counts not me" she said.

Surely we should know since "the woman" tells us that it is not she, but Our Lady, Queen of the Holy Rosary, Mediatrix of Peace who warns us of what is forthcoming if we do not pray and repent and convert.

And if at times she appears stridently angered or impatient, is there not ample justification for it on her part, she the only one who knows what her apostolic mission is; what suffering she is to undergo in fulfilling this mission; and what disaster: "leveling of whole cities if we do not pray right now." Is not this woman entitled to be vehement in order "to be Her Apostle of Necedah in bringing this MESSAGE to the whole World!"

WHY NECEDAH PART III

N-e-c-e-d-a-h! What could such an Indian name mean to America and to all the world. Makes one think of Bethlehem. God has always been an actor. Our Lady too! He has always been a great builder of words, only to come along in time and give them the Divine touch He always had in mind. Bethlehem! Jesus! Emmanuel! Christ! Mary! Peter! Paul! Necedah!

Bethlehem? The house of bread. Yes, God housed in bread the flesh He took from the Virgin Mary. Bethlehem? Yes, the flesh She bore, housed in the swaddling clothes of the seamless robe. Bethlehem? Yes, following the Last Supper both God and Man housed in the Bread of the First Supper! Bethlehem? Yes, Divine Bread and Peace are synonymous. Who is there that is not at Peace when he has BREAD? Bread and Peace are inseparables. Daily Communion. The Way of the Cross, the Rosary, Queen of the Rosary, Mediatrix of Peace.

Mary— —Ann— —Van— —Hoof. What words could be more pregnant of meaning?

Mary means bitter, sorrowful. “Call me not Noemi, meaning beautiful, but call me Maria, meaning bitter.” Ann! She was the mother of Her who is Mother to us all: Mary. And this woman, already the mother of eight children, willing to become the Apostle of the MESSAGE. If we hear it; act upon it and save ourselves from earthly destruction, will She not be to us a MOTHER.

Van Hoof! What is more lowly than the hoof, or more earthy! Won't she in this name be the match for him who is so often caricaturized by a similar name! Satan, the Enemy of God.

N-e-c-e-d-a-h! An Indian name meaning: “Yellow Water.” Was not Mary the Mother of the “Living Waters” come down from Heaven? Is it not these waters that mankind is thirsting after. Perhaps without knowing it! And if man drinks of these waters “he shall never thirst” (John, IV). In fact, that is why Jesus died that man may not thirst; that he may have the “waters,” which the “penny catechism” calls the Grace of God.

All men know that Christ died as Our Savior. Some speaking loosely say He died for our salvation. This is misleading, and as a consequence, many believe that His death

alone spells the salvation of all men. What we should say is this: Christ died that all men might have the right to salvation: that all men might be saved. To have the right to salvation, and to be saved are two different things. To know that He died that we might have the right to salvation is to establish a whole new pattern of religion whereby men must live and must die. He willed the salvation of all men, but not without man's consent. "Save yourself."

In dying He also paid the price for the Grace that will save us provided we come and get that Grace. This GRACE He left for mankind in His "Last Will and Testament written in His Blood." He not only willed the salvation of all men; He also willed the means to that end, which is not a natural means but a supernatural means. When He made His Last Will and Testament, He also left one who would be the official Executor of that Will. This He did when He uttered those of His Last Words on the Cross: "Woman behold thy son." He did not say "Mother" but "Woman" to show that He was speaking not as Her son, Her subject, but as God, Her superior. In these words is seen the Divine commission that Mary was to be the executrix

of that WILL. Now, in the case of anybody's last will, the execution of it follows a certain detailed "official device" or form. That device is PRAYER, and in its refined form, Mary revealed, it is the ROSARY.

Why should Mary be the commissioned executor (feminine: executrix)? Because Mary, the Blessed Mother, not only consented to be the Mother of the Savior, but because She also gave Her permission for Him to become the Redeemer. She had God the Father for Her Father; She had God the Son for Her Son; She had God the Holy Ghost for Her Spouse. She cooperated with the Blessed Trinity in all they worked in and through Her. Surely She had a part in the Redemption, both directly and indirectly.

Since She shared in the Redemption should She not rightfully share in the distribution of the fruits of Redemption!

Since He the King died first should not She the Queen be the One to execute His Last Will and Testament!

Since She the Queen is the executrix, should we not go to Her and ask for our share of that Redemption or Inheritance! "Son behold thy Mother." "Woman behold Thy Son."

Since we as children of God should go to Her, should not our mode of asking be official, formal and legally technical! And should not this technical device for asking for our share of Redemption that is our Inheritance be dictated by the King and Queen! “Pray, pray, pray hard my child.” Pray, pray, come—come to Mary who will distribute each one’s share of that Divine Redemption. By praying we come to show that we consent to be saved and wish to exercise our right to salvation by using the Divine Grace, the Yellow (Golden) Waters He purchased by His death. In executing His will She mediates for us. Therefore, Mary Mediatrix of Peace. Sure, Christ is the mediator between God and man. But Mary is mediator between man and Christ. Mary is the approach to the Bridge and Christ is the Bridge, Pontifex (bridge builder) between God and man.

This must be why Our Blessed Mother appeared with hair of Golden Yellow in a village of “Yellow Waters . . .” “The Living Waters from Heaven” are Peace—Truth—Love. (This is what Our Blessed Mother messages at Necedah, Wisconsin, on the banks of the Yellow River.) Catholics who fail

to pray to the Blessed Mother, or who fail to come and ask Mary, the Executrix, Mediatrix, for their share of the inheritance are not “saving themselves” (speech August 15, 1950): non-Catholics who have not known Our Lady’s power as Executrix, Mediatrix have been cheated. They know it now. People who refuse to heed the warning of the Executrix “Come and get it” or “Pray, pray, pray hard, my child” are potential enemies of America; potential enemies of God. This is WHY NECEDAH! This is why “I am the **QUEEN OF THE HOLY ROSARY, MEDIATRIX OF PEACE.**”

WHY NECEDAH PART IV

This is the simple, yet startling story of the village farm wife, homemaker, and mother of seven living children, the real reason for whose selection by the Blessed Mother, says she: "I know not why. I am to be the Apostle to America and the entire world." Her specific, yet restricted, mission is "to tell the people what message She gives me. That's all my mission is. I am not to interpret."

When I told her about a certain party asking if the Blessed Mother had said anything about a personal matter involving a special person, and the answer I gave him: "Do you expect her to know everything?" This is what she replied. "Well, that's what they expect: that's a fact. They think many can give me messages and I'm supposed to relate them to the Blessed Mother, and She's supposed to give me the answers back to them. Why that's out of the question. You can go to fortune tellers, and they'll sit down and give you all the answers to your questions. I don't know what the people think of the Blessed Mother . . . Well, they don't

think that She's Queen of Heaven at all. They must think She's a fortune teller to tell them what their future is going to be . . . It seems silly to me . . . The Blessed Mother has . . . a message for the world in general, and that's all . . . She's warning what will happen if we fail to pray and that's the whole thing. That's in short the answer. If She's going to take care of some individuals if they pray enough, well, She will; it don't have to be through me . . . They don't have enough Faith." At this point I asked: "Well, you really have nothing to do with it, do you?" Like a pistol shot she said: "No." "Or, do you?" pressing the point further. And again it was a sharp, quick, "No." This message from the Blessed Mother is all in the printed statements already issued, and in the public addresses made on June 16 and August 15, 1950.

(The above quotes are taken from the notarized printed copy of the wire recording as of August 21, 1950: These are in possession of the author.)

The newly selected Apostle comes at a time when all know the world is in sad need and sore distress. She brings the message

to the entire world, “all religions” and to “all races.”

For some the message in part seems to hit a snag in one or the other parts, which makes it difficult of acceptance for them. For instance, when She appears to roll all religions into one group, and asks them to pray, there seems to be a contradiction against what many have been accustomed to hear and believe, namely that the Church is the Official Teacher of mankind on the salvation of souls; that Our Lord’s Message had been given to Apostolic men to teach. Then too, the many outside the Catholic Church find it hard to accept since they are not accustomed to harken to the Blessed Mother. A careful study of the MESSAGE will show that here and now is not the question of the souls of men, primarily, although that is not excluded; not a matter of faith and morals; but the physical salvation of the entire WORLD. Listen to Pope Pius XII: “It is the means of defending by concerted action, the fundamental principles of the natural law and the Christian Religion against the enemies leagued together against God—with a recitation of approved prayers.” (Pius XII,

December 20, 1949) We must not fail to recall that Mary is also Queen of Earth.

Takes for instances these quoted passages: “My dear people must all work together, in prayer; all Religions must work together against the Enemy of God. You must love thy neighbor and live the Commandments, the Way of the Cross—not just try—but you must love My Son above all earthly goods, you must pray and convert Russia and you shall have peace. You must do these things NOW, not tomorrow.” (May 29, 1950) On the very anniversary of America’s honoring their dead war heroes (Decoration Day, May 30, 1950), came this further message: “Remember my child, that the time is coming, sorrow and slaughter of My children will be worse than ever in World History. It grieves me to see innocent children, the sick and poor destroyed for greed and want of power by a few nation’s leaders, this is why I say, pray, pray, pray. Give this message to the people for prayers only will save the destruction of this World.” (Speech of May 30, 1950.)

On June 4, 1950 another message for all the people relative to the schools. “Pray, pray for children, for a cleaner life; clean out

the schools, put clean thoughts into their minds, and devotion to My Son in their hearts.” When I asked “what schools” the Apostle said: “All schools. She did not separate them.” When I asked what was meant by “clean thoughts” she said: “everyone should know what She means. That’s plain enough.”

On June 16, 1950 these words were uttered: “Then She told me that prayer and devotion to Her Son and Her Rosary, penance and daily sacrifices with all Religions working together will bring peace and conversion of Russia.”

On August 15, 1950 the above statements, or the Messages previously given piecemeal seem to be united in one thrust. Listen! “Pray for your Priests, pray hard for your Priests—pray hard and devotedly for your Priests for they need your help—They cannot carry on alone. Nor can the Catholics carry on alone. That’s why all religions must work together, not in jealousy and hatred—but in love. Love thy neighbor—love thy neighbor—profanity and blasphemy hurts Our Lord—thy God.”

In a private message she had this to say: “Priests and Ministers must not war between themselves. Jealousy and hatred between

Religions is just what the Enemy of God is looking for. Priests must be real Shepherds, showing the way of Truth and the way of God's Law regardless of Religion and color." (Private message taken down on August 11, 1950, as dictated by the Apostle.)

When I asked Mary Ann how this could be accomplished about Priests and Ministers working together when their philosophy of religion is so different, she said: "I don't know what She meant by Priests and Ministers, unless She meant Protestant Ministers for the time being who will unite with the Priests in fighting the common Enemy of God, and then after that, fight it out about the different Religions." (August 11, 1950, private interview.)

There can be no doubt about the timeliness of the MESSAGE. The whole History of America is replete with the great deeds of valor and heroism of men and women in time of war. History shows the mighty and noble intentions which the Americans have always had in fighting their wars. This very morning's Frankfort Times carrying the date of September 2, 1950, quotes the President of the United States: "The United States does not believe in

aggressive or preventative war. Such war is the weapon of dictators. They are fighting for the proposition that shall be the law of the earth.” The men and women who have fought and suffered and died for all Religions, where in America most every kind of Religion is to be found. If all religions can fight together on the battle field and spill their blood why is it not possible to cooperate and work together to settle differences when there is no war.

THE FIRST FORTY YEARS

(August, 1909-November, 1949)

The First Forty Years of Mary Ann (Bieber) Van Hoof's life fascinates one, not because of what Mary Ann did, but because of what others did to her. The fascination lay, not in the menial tasks which she, a poor working girl performed with constant application, but rather in what those "in high places" did or tried to do to her, a rather helpless, underprivileged working girl. The climactic spell grips and holds one, not so much because she suffered almost every kind of temptation, abuse or injustice, but because of the heroic way in which she inevitably reacted to so many violent injustices, coming as they did from sources one should least expect to find them.

Being the eldest living child of five, when a boy was much to be preferred in that place; herding and milking cows, working like a man on the farm, and in the truck patch when a girl, not yet come fourteen; anxious to go to Church, when no Church was close by; deprived of an opportunity for education

beyond the eighth grade level; later slaving as a cook in a restaurant twelve to twenty hours a day, seven days a week; entering finally a resort-hotel-business on a partnership basis: furnishing most all the capital from her meager wages, and hard labor; eventually finding herself “shoved out” and “told where to go to”; denied her just share and gain without legal recourse; maligned, insulted, abused; tempted first against one virtue then against another; kicked, slugged, cursed, reviled for no obvious reason, unless at times because she protected others; twice physically injured with permanence, and pain lasting until the present; her life threatened, once by knife, and once by drowning; often made subject to the tortures of the elements such as cold; undergoing two major operations with post-operative ill effects; innocently entering what she thought to be legitimate marriage only to find in less than three months the entire romance was a vast tissue of deception, and that motherhood awaited her for her recompense; these and many untoward events up the gamut of events over which her life ran until the “luck of the Irish” befell her on St. Patrick’s day 1934.

One or the other, perhaps several, of the accounted events have happened in many a woman's life. Surely, their number is few who have had so much fitted into one brief span of life as did Mary Ann Van Hoof. Fewer still must be the number who so weathered such an avalanche of abuses and misery that they would be willing to go forward into the bonds of Holy Matrimony: and to become the mother of twins that never came to term, and eight other children, seven of whom range in ages from seventeen down to three as living testimonials to the courage, prowess and genius of their loving mother. *The third child died shortly after birth due to a spastic stomach condition.*

*The third child died shortly after birth due to a spastic stomach condition.

Since most of the persons are still alive who figured in the events already outlined in the personal life of Mary Ann the mantle of charity must shield them. Sufficient particularization shall be indulged, however, in order to afford ample perspective and background for understanding and evaluating the character and personality of Heaven's discovered heroine. This in turn will enable

us to appreciate what the "New Missionary" might have to say and do upon her own, and how she will say or do it. It will aid all in accepting the "Message from Heaven" flowing from this battered and beaten vessel of clay, a vessel which houses a character stupendously superb, and a personality in keeping with the ravages of time which composed it.

Character is what we are, and is, therefore, static. Personality is dynamic, and is the flow of character as governed by the vicissitudes of life's personal contacts. Character is the residue in the whole man of life's impacts hammered out by the processes of rationalization under God's Grace upon the anvil of the faculties of the soul. A life so filled with abuse as to leave the soul all but inundated with travail must produce a very strong character when the reactions have been healthy. If the reactions have been unhealthy one must look for a character with strong proclivities of a "Bolshevistic" type.

Fortunately for Mary Ann her complexes and her reactions, deep-seated as they now are, are still healthy. They portray an admirable character. Where so many others have yielded or succumbed to a fatalistic

philosophy of life, and have become even anti-God, or fellow-travelers, Mrs. Van Hoof has become an even more ardent advocate of a saner life and vision both for herself and others by pursuing the higher and nobler things of life, hard as their attainment might have been.

Providence was kind to her at a time in her life when once she had reacted badly. Had it not been for the timeliness of her meeting up with Fred Van Hoof a man of good and stout heart it is difficult to conceive where she would be today.

With her spirits at a very low ebb, due to so much mistreatment coupled with the great letdown in humanity by the deception of her attempted first marriage, she tried to mend the pieces of a broken heart and seek a vicarious joy in the baptism of her child. It was on this occasion, having met with rebuff, and scoldings for conduct she did not know was censurable, she was denied the comfort and favor of having her sole source of earthly joy baptized and received into the Church. It was then "I took a vow in front of the Church that I would never go back to Church as long as I lived." After scolding me, the Priest told me he had no authority to baptize my child;

that I belonged to the other parish. It was then I took that vow. I did not know then, as I have since learned, that even if the Priest is wrong that does not make the Church wrong.”

At this juncture the writer hastens to impart the word that he has no censure for that Priest, being deeply mindful of his own frailties, as well as mindful of the Scriptural injunction: “Brethren, and if any man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness: considering thyself, lest thou also be tempted.” (Gal. VI, 1)

Mary Ann has been the first to state she is no saint. Further, she has done freely what many another person would have done reluctantly, if at all. She has given public utterance, without the slightest demur, to the Blessed Mother’s own appraisal of her: “You have been a sinner, and felt yourself not good enough for such a mission.” Nonetheless, the facts of her life prove incontestably that she has been infinitely more sinned against, than having sinned. The Blessed Mother passed judgment upon her in that light. The writer as well as the reader must be of necessity able to abide by that judgment.

The First Forty Years is a story of a life that reaches from America to Europe (Hungary, now Rumania) and back to America again. It spreads itself over five different States of our country. It derives from a family that felt the good and the ills of the culture of both continents.

As the mouthpiece of the Blessed Mother, if now she unfurls her Banner against Satan "in high places," she has had a preparation peculiar to such a responsible role.

Being a woman she has the woman's touch as did Joan of Arc, Bernadette and others. Being a chaste mother who conceived ten times, bringing to fruition eight children, does she not become a rare medium in these days of children unwanted! A medium for the VOICE of that Mother who conceived and brought forth the Only Begotten Son of God-Made Man: That Mother who purity and chastity preserved Her virginity "before the birth, during the birth, and after the birth"; that Mother, who, by Her conjugal purity and chastity was free and untrammelled to preach by Her example to present day mothers that if they, for any good reason, find it necessary to restrict the size of their family, they might do so by the laws of

chastity, and not by a “combined abuse of the sixth and fifth Commandments” (Speech: June 16, 1950). Because the Blessed Mother had taken the vow of strict virginity previous to Her espousal to Joseph, the size of Her human family was restricted to zero by previous mutual understanding and agreement with him who had a similar vow; and this by the strict and perpetual observance of absolute chastity. (The “brethren of the Lord” mentioned in sacred Scripture were not Jesus’ brothers, as non-Catholics often suspect, but His cousins.)

If present day writers outside the Church, in keeping with those few of every past age, continue to conspire against “nature’s solitary boast,” meaning the Virgin Mary, we trust She will forgive them as “not knowing what they do.” They seem not to know that those who in the early centuries, such as the author of the Gospel of the Infancy of the Savior, from which they quote, referred to as “other children” of Joseph and Mary for the precise purpose of discrediting the Divine maternity and the Divinity of Jesus Christ, Her Son, and the Only Son of God become flesh. For if Mary is not a virgin then She is not the Mother of the Godly man and the Manly God

as was predicted by Isaias the prophet: "Behold a virgin shall conceive and shall be with child;" and, therefore, by this lying ruse they concluded falsely the Messiah never came. Later on, others concluded from that false deduction that Jesus is God's human son, but not truly the Divine Son of God from all ages. Who in time also became the "Son of Man" born of the Virgin Mary: The Second Person of the Blessed Trinity, after His Incarnation, possessing two natures, the human and the Divine, while remaining the one Divine Person He always IS, together with the Father and the Holy Ghost; without His ever being a human person.

If the very Queen of purity and chastity is not spared by those who wrongfully try to pull Her down from the exalted throne where God placed and kept Her by Her anticipated or actual cooperation, it will not be surprising if men attempt to find the Freudian libido bogey dictating the drive that has brought Mary Ann to the attention of the World.

To such mankind has been alerted this long time by the scenario and story book writers. For have not the best seller, or "sell-outs" been the story of some woman who, after a life of erotic decomposure and crime,

came to an untimely death just to show the moral: sin and crime do not pay! If one stops to think, it is a kind of “casting out of devils by Beelzebub the prince of devils,” this dragging of the reader or the audience, as the case may be, through the emotional eroticistics of the leading character for the purported reason of portraying a hybrid moral.

If Our Blessed Mother has selected Mary Ann Van Hoof to be but the mouthpiece of Her Message, she is not to be considered as playing the part of the leading lady. Her life has been one of complete obscurity during these many years; and, if Mary Ann has her choice in the matter, it shall continue to be so. Like the Baptist toward Christ—so Mary Ann feels “She, the Blessed Mother, must increase in the lives of men, but I must decrease.”

Despite this fact, many continue to apply the query: “Why has a married woman been selected, rather than a holy nun of the cloister?” “And what has been the nature of her life that she is privileged to be so close to the Mother of purity and chastity?” To these demanding questions the author has no answer other than the answer of Mary Ann’s own life which would seem to meet

adequately the perplexity of such inquiring minds.

As a growing girl, Mary Ann possessed a body and Soul in which were present (although not consciously so) the tender, delicate sacred fibers of potential motherhood. In her teens, a man old enough to have been her father attempted repeatedly for years to bring about a certain awareness. This she now knows and realizes only as she looks back through the eyes of a married woman. At that time she was spared, not so much because of a desire for virtue, for virtue is not born of ignorance but from intelligent, willful effort motivated by the Love of God. It was rather fright that preserved her. But a fright induced by the Grace of God.

When later she was of marriageable age, the love of the virtue of purity and chastity served her well. She politely informed the gentleman in no unmistaken terms that "such things are reserved and restricted to marriage." Imagine her shock to discover after marriage she had not only not married a gentleman, but had not been married at all. His fraud made him also a bigamist.

Mary Ann's life, therefore, knew no form of prostitution of her purity and chastity, but it

did come squarely before another form of prostitution. The kind of prostitution men are not wont to speak of in such rude words. On the score under consideration for the moment, our character's life has been one in which she has been truly great. She portrays the worth of virtue. She goes on not to an untimely death, but forward to a life of rich reward.

Civilization shudders at the word prostitute. Well it may! Perhaps if the word were used to describe those who debase their other worthy powers, mankind might on the whole be the winner. There were plenty of "prostitutes" of another kind in Mary Ann's life. Take for instance her lawful superiors who abused their lawful authority at her expense. While they prostituted their authority by excesses, they exculpated themselves as they shouted "obedience"; or innocently condemned her by prejudgment without proper investigation by saying "we know the type"; or when with child-like simplicity she imposed confidence and trust in others about money matters, they took advantage of her. They called her ignorant as they proclaimed wisdom in business for themselves; or when one claims the authority

to excoriate her, but no authority to help her; or when actual motherhood was imminent, the money of the gangster was sweeter than the price of child delivery.

Her's is not, therefore, the life of any prostitution, but rather a life that bore the brunt of offenses on the part of "those in high places" who prostituted the sacred trust attached to the offices in which they had been placed, or to which they had aspired.

Baptized on the Feast of the Assumption, August 15, 1909, the sixteenth day after her birth, and forty one years before the very day on which her sixth public Apparition was to draw over one hundred thousand persons to the simple Shrine on her farm, Mary Ann (Bieber) Van Hoof could scarce have been called a practicing Catholic until her wedding day, June 3, 1934. Neither could she have been classified as a non-Catholic, nor as a Protestant, although she did attend the Community Protestant Church of Pleasant Prairie, Kenosha County, Wisconsin, for two years.

If Mary Ann's religious classification were left to her during those first twenty-five years, she would say: "by the grace of God I was destined to be a Catholic." If at times she

shows a certain determination with Priests, we Priests must not forget the awfulness of our responsibilities. If, again, she shows a certain mercy with Ministers and non-Catholics, Catholics should remember that her experiences of a hungry religious lonesomeness make her commiserate with those who have been deprived of so much for so long, and through no fault (?) of their own. They have not known the Blessed Mother, they could not have known Her Son.

We should never forget, it was due to the bad example of Priests and Catholics centuries ago that many erroneous ideas borne of hate gave rise to false ideologies out of which so many denominations have sprung, each preaching its own brotherhood of man, not knowing the brotherhood of God. Mary Ann knows from those years of experience when lack of opportunity and ignorance holds her excused in the eyes of God, what Protestants are starving for, without even knowing it; and of what they have been cheated. She loves them, so do I.

If the reader is looking in the life of Mary Ann for great achievements during the first forty years, signs of great holiness, and the working of miracles, he is due for a

disappointment. If by the same token he is searching for sin he is due for even greater disappointment. But if the reader will take the character of the person simply as it stands, and keep in mind that she is to be but a reliable tool in the hands of Providence, through the intercession of the Blessed Mother, for saving the World from great destruction and for bringing Peace into the World through its conversion, then this entire matter will assume its proper proportions. From these proper proportions one will readily discern the pattern of conduct to be followed.

Mary Ann in the words of St. Paul should be called a "Charismatic." The development of this idea rightly belongs to the next chapter. (See page 269.)

Strange phenomena have occurred so repeatedly of late as to make many think and say that Mary Ann is the victim of a strange hoax of her own making; or perhaps what is worse, an innocent victim of Black Magic in which Satan is the disguised "angel of light." Fortunately for her and all who have believed in her, she is but the willing instrument in the hands of Her Who is Queen, both of Heaven and Earth to all mankind both in the

Brotherhood of man and the Brotherhood of God.

The life of Mary Ann has been so lowly and menial; so filled with mistreatment; so absent from positive religious activities of a supernatural nature, yet naturally good, during the first twenty five years that it might serve as the lowest common denominator for millions of persons in America, persons whose lives, while they were not really bad, at the same time, have not had that Divine goodness which God expects of us all, if we are to have the Prince of Peace ruling in and over all. In 1934 Mary Ann was converted, and her life has been above reproach ever since. Aye, more, it would seem she has merited for herself to be the Apostle of Necedah bringing the message and example of hope to so many of like ilk who need conversion. Since the Blessed Mother selects her to be the "victim soul" bearing Her message of "Peace" surely her life up to this point will not be too great a step for others to mount in order to share with her the Brotherhood of man and the Brotherhood of God.

A Flash of Light

It can now be revealed that the strange phenomena which have been identified with the life of Mary Ann recently are in the form of “flashes of light,” “blue mist,” and “glowing crucifixes.”

Her First Valid Marriage

Providence was not long in answering her prayers. She replied to a want ad, in some farm paper, “for a housekeeper,” and on the Feast of St. Patrick, 1934, took up her new abode at Kaukauna, Wisconsin.

On July 3, of the same year, that abode became for her a new home. She married the gentleman, who had placed the ad, one Mr. Fred Van Hoof, after a three week course in the Catholic religion. She was shriven, married, made her First Communion, and had her baby baptized, all in the same day. Thus was she and her new family placed under the Blessed Mother in the brotherhood of God.

Fortunately for Mary Ann, she was now married to a fine man who knew and said the Rosary. However, because of a certain, shall

we call it, pardonable feminine vanity, she did not participate in this prayer for well over a year. "I prayed in my own way and he in his until I overcame my shyness." This necessary adjustment having been made, the Rosary became their chief weapon, both of offense and defense. "Fred had learned the Litany of the Blessed Mother by heart when a lad of ten or eleven in the Catholic school. He taught me to say it."

Although she had never read the words in Holy Scripture, the same Holy Spirit that dictated them gave her the needed courage in marriage: "Yet women will be saved by childbearing, if they continue in Faith and Love and Holiness with modesty." (I Tim. 2,15)

The first expectancy to this valid and lawful marriage was thwarted because of the old physical injuries which still remained with her. She was deprived of the joy of mothering twins. The second "blessing" was claimed by death a few months after birth because of a spastic stomach condition. Without going into detail, which serves no purpose for this story, suffice it to say, that Mary Ann now is the mother of seven children: five boys and

two girls ranging from seventeen to age three.

Their success in life, if it is to be measured in dollars and cents, could not give them a very high rating. If it were to be measured on the basis of principle, then they would measure up with the best Christian Americans who oppose socialism and communism, and believe with the Catholic Church in the system of honest capitalism. Their greatest investment to date is surely not in the one hundred forty-two acres: forty acres tillable, seventy acres woodland, the balance, pasture land out of which they strive to eke out an existence. They have greater worth of inestimable value in so many truly lovely, good, intelligent and healthy children.

The American public is not accustomed to devotion to the Blessed Mother. As a matter of fact many "throw stones" at Catholics for "worshipping" Her as they call it. Even some Catholics do not have sufficient love and devotion to Her. The writer is still incensed over a remark once made to him: "Father, you make too much of the Blessed Mother." In the face of such disbelief, unbelief, skepticism, is it a wonder that so many even in places unlooked for, should arch their

eyebrows when a poor farm woman comes along and announces to the World that she has had Apparitions from the Blessed Mother! Is it a wonder that they ask for miracles as signs whereby they might “see and believe”? Is it a wonder that they are taken aback when they are confronted with a thing so stupendous as this! Isn't it easy to understand that such would become distraught and set forth with a flurry of questions and doubts that would tend to show their lack of proper orientation in the face of the Church ruling and teaching; and with the clergy only too silent in promoting Our Lady; and finally to have some poor farm woman attempting to bring forth a Message! Such wonderment and confusion calls for the next chapter.

THE BEGINNING OF THE SECOND FORTY YEARS

(November 1949)

The Press and the radio, at this writing, September 29, 1950 is beautifully engaged in editorials setting forth "the Big Truth against the Big Lie," meaning, of course, opposing the lie of Communism with the truth of the American way. It is a grand idea. But Americans might go a step farther and improve upon the Big Truth by embracing all that has been said through Necedah, Wisconsin by the Blessed Mother.

Most non-Catholic Americans know little about the Blessed Mother. Catholic Americans know not nearly enough, nor have they tried to sell their American neighbors upon the Big Truth about the Blessed Mother which they already know. Is it a wonder then that Our Lady has selected an obscure woman from an obscure home in a locality obscurer still to be the mouthpiece of Her salvific Message: A message which is the Biggest Truth in opposition to the Biggest Lie

that has been spread, without ever knowing it was a lie, previous to the Lie of Communism. I refer to religious propaganda of the past centuries. It is out of this false propaganda that the Big Lie of atheistic Communism has come. The Blessed Mother has selected one who is most capable of being the Apostle of this, Biggest Truth the world has ever heard since the Visions or Apparitions of St. Paul.

It is said that Hitler, when asked why the sudden decision to march upon the Countries that fell to his blitz, replied in some such words: "The Virgin Mary appeared to me last night and told me to strike now." Anyone with a sense of values would readily know that either Hitler was lying, or that he was the easy victim of his satanic majesty.

When Mary Ann is asked why the Blessed Mother selected her she replies: "She said I was worried and wondering why She chose me. She said I felt I was not good enough. She then told me why She chose me: She said I was a very unhappy child; always abused, misunderstood. She said: 'You took punishment for others to protect them. You received no love which you longed for in your home. You always worked hard and was honest to your family. Yes, you committed

sin, but you have been forgiven for them long ago. At the time of your sins, your surroundings were more to blame than you. You faced death four times . . . From a child on until today the Stations of the Cross make your heart heavy; and you shed tears for my Son's sufferings grieve you. This is why I chose you, my child.”

If it were possible to give the facts with all their details; to name names in the many instances over the years when Mary Ann was on the receiving end of injustices, what has been said, or will be said in her behalf, would be construed as an understatement. Rather than becoming an embittered anti-God, anti-society or what not, from the time of her marriage, she has been a model mother, an ever striving American Christian Mother fulfilling her role in life in an exemplary way as God would want it.

Her willingness to accept suffering as part of man's estate: her devotion to prayer, the more refined form of prayer, the Rosary of the Blessed Mother; the performance of works of penance as the soul's greatest remedy; meditation upon the Way of the Cross, as the source of comfort for all injustices; the frequent reception of the Sacraments of

Penance and Holy Communion; the former as an absolution for sins committed, or as a “vaccine” against their recurrence, and the latter Sacrament, one in which the Soul surrenders itself to Our Dear Lord in exchange for all that He is, and has to offer during the time of that exchange, have been her mode of religious practice.

If at times she appears curt to people in her remarks, or gives them answers they do not relish, she says: “I do not know what makes me say one thing to some and another thing to others.” “Take for instance” she said, “the case of when someone said they would pray for me. Sometimes I say, ‘Thank you for your prayers,’ and then again I may say, ‘you may pray for yourselves I am not afraid.’” The writer happened to be present when one of such episodes took place. The subsequent reactions of the woman visitor proved rather convincingly that the unappreciated remark, “pray for yourself” was quite pertinent and apt.

Many the person, who has volunteered the remark something like this: “If I saw the Blessed Mother I would be in ecstasy, and everyone would be able to tell it.” Those who thus speak indicate that they are not familiar

with the purpose of an Apparition. The type of Apparition Mary Ann has are not proof of great personal holiness nor are they for her own personal benefit, but for the “profit” of others. The matter of ecstasy is not even involved. Let St. Paul speak: “Now concerning spiritual things, my brethren, I would not have you ignorant . . .wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus.” (Page Hitler et Al.) “And no man can say the Lord Jesus, but by the Holy Ghost.” (Page the critics of Mary Ann) “. . . And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom . . . Faith . . .the grace of healing . . . The working of miracles . . .to another, PROPHECY.” (I Cor. XII, 1-10) Mary Ann has the last two charismatic gifts. To date she has not received the gift of interpreting.

This Necedah thing is so new a matter to both Catholic and Protestant it almost leaves us all with mouths agape. It is no new thing in the Church, either in St. Paul’s day, nor in our own, as witness Lourdes, Fatima, and LaSalette.

If one were to read the writing of the Holy Father and keep abreast of His teachings, which challenge the thoughts of every thinking person, one would find in them a ready application of the means to the adjustments called for in this matter of Apparition. For example, take the following lines from His encyclical on the Mystic Body. "One must not think, however, that this ordered "organic" structure of the Body of the Church contains only hierarchical elements and with them is complete; or, as an opposite opinion holds, that it is composed only of those who enjoy charismatic gifts, though members gifted with miraculous powers will never be lacking in the Church. That those who exercise sacred power in this Body are its first and chief members, must be maintained uncompromisingly."

Mary Ann is usurping no priestly powers when she states simply what the Blessed Mother commands her to repeat. Nor is she compromising any legitimate authority when she repeats "obey your Priests," "see your Bishop." She is not violating theology when she speaks words that are over her head even if they do not make sense to her nor to many others. Up to date, anything she has

spoken from the Blessed Mother harmonizes with the teaching of the Pope, even if some might have failed to read it there.

This Apparition thing is from Heaven, and not from Mary Ann. Why take issue with this poor woman? Why not seek the explanation elsewhere! This is what we propose to do in the following pages.

It is to all men the Blessed Mother now comes through Her chosen Apostle of Necedah. She makes an appeal to the brotherhood of man, in behalf of the brotherhood of God. It was by the first (woman) Eve, that men became brothers. It was through the sin of the first Adam and the first Eve that men become a brotherhood of darkness. It was because of the second Eve (Mary) and the second Adam (Christ) that the brotherhood of man according to the flesh receives a new Head. At the time of His Incarnation in the womb of the Blessed Virgin He was constituted the New Head of the whole human family; by consenting to give to the Divine Word His flesh Mary became the Queen. By this act Mary becomes the Mother of the Brotherhood of man. By consenting to Her Son becoming the Redeemer, She becomes the Mother of the

Brotherhood of God. Into this family all men are to be adopted. Mary is the Queen of the Earth. She is also Queen and Mother of the supernatural or the spiritual. Christ, God is the King, She is the Queen of the Kingdom of Light; Mother of the Church.

When the Blessed Mother makes Mary Ann tell us “all religions must work together to defeat the common Enemy of God” she is appealing to the brotherhood of man over which also She is Queen. When She goes further: “not in jealousy and hatred but in love! Love thy neighbor!”, She is but giving affirmation to the words of Pius XII: “. . . we must also recognize as brothers of Christ according to the flesh, destined together with us to eternal salvation those others who have not yet joined us in the Body of the Church. There are some unfortunately, today especially, who proudly boast of enmity, of hate and spite as something that elevates and honors the dignity of man and his powers. (Let us follow on, however, after Our King of Peace, the while we gaze with sorrow on the pernicious consequences of that teaching.) He has taught us not only to have love for those of a different Nation and a

different Race, but to love even our enemies.” (Encyclical on the Mystical Body)

From a natural love for the brotherhood of man there shall rise a common denominator that under God’s quickening grace all men might unite in the Brotherhood of God with Christ the Prince of Peace ruling preeminently, and Mary the Queen of Peace occupying Her rightful place.

There also are those who take exception to the stolid, almost expressionless face of Mary Ann. As for the writer, this is every indication of another reason why she has been selected. One cannot see her without thinking at the same time of Joe Stalin with his “poker” face. One cannot think of his early life, as much of it as we know, without wondering how many dirty deals he got, and how badly he must have reacted. The years spent in Siberia certainly afforded him ample time to prepare for the ruin he has been dealing out. It is a cinch he was not then reciting the Rosary as Mary Ann learned to do. He too is filled with complexes, but his are against society. His inspiration is heat without light, Mary Ann’s is light without heat.

Once in power he started shooting straight and hard, albeit in the wrong direction. He

founded a religion in opposition to organized religions. Some of its tenets are: There is no God; there are no such things as human rights; no one has a right to own property; to have his own wife; no such thing as liberty and freedom.

Stalin has set up a way of life to counteract much of the rest of the World that says: There is a God, and then proceeds to act as if there were none; that says man has the right to own his own property, and then sets about to take it from him through some loophole in the law, while calling it smart business; that says man has the exclusive right to his own wife, and at once fashions a means whereby he might woo her away from her lawful husband, through the device called divorce. He has not learned: Society can be wrong—God is never wrong. These lines may sound harsh and cynical, but consider for a moment the fact that from one-third to one-half the marriages terminate in divorce, with the bulk of the divorcees remarrying, almost immediately. Follow the Court records of civil cases contesting the rights of an owner to his property based upon some technicality. If you think man has freedom, just try to follow God's code of morality and

see what happens to you: Be this the following of God's light about embracing Religion, or having a large family.

The Scriptures tell us we must be fools for Christ's sake. Today many say the very opposite. The Blessed Mother has told Mary Ann that she too would have ridicule heaped upon her for His sake. She promised that she would take it. That was what we saw her nodding her head in the affirmative about on August 15, 1950, when some persons said "she saw nothing."

If the grim realities of her first forty years were not enough to break her, especially in the days when she knew little about praying, and less about real religion, now that she has the Blessed Mother for her private Tutor, and inspiration, in bringing the Message which alone will overcome the "Enemy of God," wonder not if she is equal to the task! Marvel not if she imparts this message without fear of favor!

The Church through Christ's Mouthpiece, the Holy Father, has been announcing for years and years the same message, and the same warnings. They have in large measure gone unheeded, even by Catholics. The writer remembers distinctly of hearing those

who said “He can’t mean America” when he wrote the encyclical on Social Justice. The warning of Fatima went unheeded. Aye, more, they were not even given suitable publication in America. And yet the Holy Father had been telling us the same things before there was a Fatima.

Now, today, everyone, regardless of whom he might be, has an AMERICAN to be the mouthpiece through whom heaven is sounding the clarion call to arms: “Pray, pray and pray hard for over three thirds of the Nation is under the Enemy of God.” “The Rosary is your weapon.”

“I saw a very large city in America, the sign post before it, and the size of the population on it; and it showed the city in activity of daily life. This picture showed what will happen if we fail to pray and the Enemy of God got the best of us: what would happen to that city. That city was all leveled off. There was rubble and destruction. There was no leaning buildings. The war pictures showed the roofs still hanging. This is more level. It showed what few people were left pulling themselves out of the rubble and some of them, none of them had any good clothes on them. They were all tattered and ripped;

blood and mire all over them. They were helping one another to start down the road. It showed some heading down the road. Where they were going no one knows because there was nothing before them any better where they could head for. Because it showed the countryside, the vegetation, and livestock in the same condition as humanity. This is the picture she showed me if the people do not pray and convert.” (Taken from private interview dated: August 11, 1950; between the writer and Mary Ann Van Hoof.) Since this Mary Ann has seen the effects of the H Bomb, and literally tasted in her mouth the effects of “fallout.” Mary Ann also stated for the record that this was just one of the cities; that there were to be more. She was shown their names and the dates on which they will be destroyed. This last bit of information she was not permitted to disclose lest it cause panic.

In the face of these outstanding possibilities, even without an Apparition from Heaven, will anyone refuse to “Pray, pray hard as most dear children!” when we know “the Enemy of God has the atomic bomb!”

Lest men might despair the Blessed Mother showed another picture: What would

happen if we did pray and convert the Enemy of God!

“We call Russia the Iron Curtain. So the first thing I saw was a sheet of metal with rivets in it, and then that cracked open. And one sheet fell one way and one the other way. Then it showed Our Lord in the far distance, with dark auburn hair, and multitudes or millions of people on both sides of Him—all colors—What I mean by colors is Red, Yellow, and Black and they were in different dress. They were all on their knees, smiling and praising Our Lord. As He walked forward through their outstretched arms, an aisle having opened before Him, a sort of white mist flowing as He walked and above His Head was a dove. (I don’t know what that dove signified.) As He walked forward this dove was let loose and flew over the crowd of the people, back and forth, both sides, until He came to this end of the picture. On this end of the picture there were several official looking men. Who they were, I do not know, except one I recognized, his mustache and all, Joe Stalin. He was smiling and had his arms up. So I believe that symbolizes we can convert Russia with Prayer.” (Taken from private interview between the writer and Mrs.

Van Hoof August 11, 1950.) Might we here inject a facetious note? The very fact this woman says she saw Joe Stalin smiling and waving his hands, is almost reason enough to move a prudent person to believe that Mary Ann saw this picture. For surely no one could ever bring himself to conceive of such an emotional reaction portrayed on Stalin's visage; not even under a severe seizure of hallucinations.

With St. Paul, Mary Ann could well say: "We work hard, toil with our own hands. We are insulted and we bless; we are persecuted and we bear it patiently; we are slandered and we gently try to conciliate. We have become the world's scapegoats, the scum of all right up to now." (I Cor. 4: 11-12)

Help Others Understand!

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BELIEVE IT OR NOT!

To friends, relatives, Clergy, Religious, Lay Leaders, Teachers, Librarians. It is an ideal gift for all who sincerely want to help save our Christian heritage, our American way of life!

Here Fr. Leo Scheetz does for us what we would like many times to do for ourselves but due to the lack of time, education or training, find it difficult or almost impossible. Schooled in Mystical Theology, dedicated to his vocation as a priest and experienced in Canon Law, Father gives the benefit of an excellent background to help everyone evaluate the truth of the Apparitions of the Blessed Virgin Mary to the seer, mystic, and victim soul, Mary Ann Van Hoof. Going back to its very beginning, and maintaining close contact for almost 20 years, he shares with us in full detail his observations and knowledge of the facts as he found them.

The revelations, up-dating the Fatima Message, are given to help correct the serious offences against God in our time, and

bring Unity between Home, School, and Church, the foundation for Peace and Happiness in our Communities, States, Nations, and the World. Looking back we can see where the Message of Fatima was given to prevent World War II with all its suffering and destruction. Looking ahead from 1950 the Messages here are meant to prevent the more terrible destruction of a nuclear war and stop the enemy of God from imposing an anti-Christian, One World Government on all, and especially the Christian people in the world.

Can you think of anything more important or necessary at this time? When you share the Truth, you help SAVE the FAITH.

Note the minimum quantity prices on the enclosed leaflet. Write address below for free booklet on the Shrine. The following are the Anniversary days and the promise by the Blessed Mother to Mary Ann on Oct. 7, 1950.

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Anniversary Days

April	7	Anniversary of Good Friday	9:00 P.M.
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May	29	Anniversary (Procession)	1:00 P.M.
May	30	Anniversary (Procession)	1:00 P.M.
June	4	Anniversary	1:00 P.M.
June	16	Anniversary (Procession)	1:00 P.M.
Aug.	15	Anniversary (Procession)	1:00 P.M.
Oct.	7	Anniversary (Procession)	1:00 P.M.
Nov.	12	Anniversary	9:00 P.M.

Promise of Our Holy Mother to Mrs. Mary Ann Van Hoof, October 7, 1950. "I will be with you on all the Anniversary Days of My previous Apparitions and also on Trinity Sunday."

A newsletter is published by the Shrine and is sent free to all who request it. An offering for postage is appreciated.

WHO ARE THE ELECT!

*Words of Our Holy Mother to Mary Ann Van Hoof
November 12, 1973*

Always remember that Priests have the highest position in the world, no matter what

his status or his behavior; treat him as a representative of Christ. There is no position greater than that of a Priest. The sad part of it is, many of the Priests do not recognize their position. They are the true representatives of Christ. No layman's position is any higher no matter what the circumstances might be. They must remember that when they are called by the grace of God, they become "The Elect" and no one can hold a higher place than "the Elect" who do God's Will. To be the man, the Christ, to save souls of the penitent; to administer to them in sickness, in health and in the Sacraments, yes, they are "the Elect."

By the Son of God whom they will defend, whose Body and Blood they handle, the consecrated hands, the anointed hands of Christ Himself, yes, they are "the Elect." It is true there are elect in layman's life, but they hold no part that the Priest, the representative of Christ holds.



Father Leo A. Scheetz, M.A., J.C.B., was born in Earl Park, Indiana, in 1896. After attending parochial schools, he continued his education at Mount St. Mary Seminary of the West, in Cincinnati, and was ordained in Fort Wayne, Indiana, in 1921. He received his M.A. in Sociology and Psychiatry at Catholic University in Washington, D.C., and his degree in Canon Law from the same university. In addition to teaching, Father Scheetz has been priest in several parishes in Fort Wayne, where

he also did child care and hospital work and directed the Catholic Charities of the diocese. He was a member for years of the Diocese of Lafayette-in-Indiana living in Earl Park. Father also wrote articles on religious subjects for several publications. Other writings of his include a three volume set of catechisms entitled "God and Ourselves" and three other books, "God's Rules for the Game of Life," "Going Her Way," and "Mary, Tree of Life and Our Hope." All titles are out of print at this time.

Father helped to compile the book "Passion of Our Lord Jesus Christ" as visioned and narrated by Mrs. Fred (Mary Ann) Van Hoof 1950-1974.

His observations of the Lenten suffering by Mary Ann, Friday, February 23, 1951, from 12:00 noon to 3:00 P.M. are published in Volume 2, page 167 of the four volumes, "My Work with Necedah" by H. Swan.