

Scallen trial continues this week

(Continued from page 10)

Mrs. Drozd said when she was in Monroe Centre she shared a concern about the famed comet Kahoteck, with other worshippers there. She said she thought the comet was "significant" and was a sign from God who "can do anything". The comet she thought was going to have an adverse effect on earth.

The comet was God's warning to earth she said to end the moral decline everywhere.

Veronica Luken's visions at Bayside, New York, were Scallen's inspiration to become a priest the court was told by both Owen and Mrs. Drozd.

The former nun said she went with Scallen and others to see Veronica about 30 times before the accused became a priest and the jury heard the American "seer" also visited the Limehouse retreat once.

She explained Veronica received visions and messages from the "Blessed Virgin Mary, Our Lady" many times when they were present and some were about Scallen.

Mrs. Drozd said she was there when Veronica said Scallen wasn't to follow the normal route to becoming a priest; via a seminary.

"She said he was chosen for a mission and shouldn't become discouraged. She warned him Satan had set up a great force to stop him but he shouldn't be discouraged," the former Mother Superior declared.

Mrs. Drozd told the jury Scallen was told by Veronica he shouldn't take the long route to becoming a priest, but was never "concrete" on what the short route was.

She admitted both she and the "priest" believed Veronica was receiving messages and visions and believed "the Blessed Mother could be speaking to Veronica."

Miss Kennedy said her "brainwashing" probably began in Bayside.

Both Bishop Reding and Father Roach told the court Veronica's visions were thoroughly investigated by the church and denounced about five years ago. Since the revelations weren't considered true a statue on the church site where Veronica performed before large crowds of worshippers and believers was removed and Catholics encouraged to avoid going there.

Miraculous pictures. Just about every witness for the crown told of Scallen's so-called "miraculous" photographs. One photo allegedly showed a statue of Mary with colored lines across it.

Father Roach thought it was incredible the accused supposedly tried to take photos of the Holy Ghost.

Loretta MacDonald testified that Scallen took a picture of her which was supposed to show that the "devil would get me if I didn't become a nun" and this photo was used to persuade Mrs. MacDonald to send her 13-year-old daughter to the convent. Scallen said he was getting messages from the pictures he took of the girls with a simple Polaroid and termed them "miraculous".

Her mother said she saw a picture where water was being poured over Scallen's head and he was being cured of war injuries.

Mrs. Smith described Scallen's photography as "supposedly miraculous" adding the pictures meant if she didn't become a nun she would be raped according to Scallen. "Miraculous gaps" were in the pictures Scallen told her.

"He was always taking pictures of us after mass," she explained, adding the photos appeared "regular" to her.

She said it was just like so many other actions he took at the retreat. Scallen twisted normal things around to

make himself appear correct and good, she testified.

Book rescues. The nuns, as well as their parents, the fraud victims, told the court that Scallen encouraged them to go to other churches and steal religious books and materials for their Fifth Line church.

Daniel MacDonald, who along with his wife Mary, contributed \$800 to the "church" said he and the others were told to steal religious books. "He called it rescuing."

Other witnesses backed his testimony and the court heard that Scallen told his followers to steal from other churches to liberate books and other items. He allegedly told them their church deserved what others had because his "was the only true church."

All believed he was Catholic priest.

Daniel MacDonald said he was "certain" Scallen was a Roman Catholic priest even though the defendant did say there was some question of his being accepted as such by the local bishop.

He said the man he believed was a priest told him others who didn't view him as a legitimate Roman Catholic priest were simply "misinformed".

Mr. MacDonald admitted he never "cornered" Scallen on the question of his being a Roman Catholic priest.

He said he believed the old Latin mass could still be said and wasn't aware Canadian bishops outlawed it in 1975.

He, his brother, wife, sister-in-law and nieces all went to Scallen when he was still "Brother Dan" and continued going to his chapel almost every Sunday after he became Father Benedict because they liked the old Latin mass which they couldn't get in their own Brantford church. Scallen's masses were "more, respectful and reverent."

"The Roman Catholic Church used to be a lot firmer. The church told you right from wrong but that is rarely done now," Mr. MacDonald declared.

He and the other alleged victims of Scallen's fraud said they gave money for upkeep of the Fifth Line retreat and don't think their money was used for anything but payment of bills.

"I knew the Latin mass was frowned upon but I still thought it was a valid mass. It didn't bother me that it was said in an industrial building and it was very reverent and religious," Mary MacDonald explained.

William MacDonald, whose daughters became nuns, said he never confronted Scallen on the way he conducted confessions but thought they were unusual. The court heard that Scallen told others about confessions and wanted to know odd particulars during confession. He also interrupted mass when the phone rang.

Joan MacDonald told the court, "of course" she thought Scallen was a Roman Catholic priest and was ordained by a Roman Catholic bishop. She and others present at the ordination testified they were sure he was a Roman Catholic priest.

Witness after witness stated they wouldn't have given Scallen any money if they hadn't thought he was a Roman Catholic priest but none could state emphatically that he told them he was a Catholic priest.

Mrs. MacDonald said she allowed her daughters to live with Scallen so long because he told her the only way their souls could be saved would be to become nuns.

"He said they were to be brides of Christ and save their family's souls," she announced.

They all said they believed the visions of Veronica.

Members of Scallen's congregation, which numbered as many as 40 some Sundays said they gladly gave money to keep the

church going and knew bills were due because bills were posted in the church.

Daniel Kennedy, Oakville, said he didn't like what was going on at the retreat but went along with his wife and daughter's involvement with Scallen. He gave Scallen \$3,200. He said at one time he was prevented from seeing his daughter, the nun, until such time as he changed his views on Scallen's church. He told the court he wasn't happy about his daughter becoming a nun but thought "there are worse things than becoming a nun."

Scallen warned not priest. Letters between Scallen and a Quebec monk, Father Lamontagne, were read into the record and showed the defendant was warned by his friend that his ordination by Bishop Rauber wouldn't be valid in the eyes of the Roman Catholic Church.

The monk told him his ordination would be "illicit, invalid and illegitimate".

Father Lamontagne told Scallen Bishop Rauber was a "controversial figure" and his ordination of Scallen wouldn't be proper.

He told Scallen frustration with the new Roman Catholic ways was no reason to break canon law and urged he postpone and delay the ordination.

Fifth Line shrine. Numerous letters sent by Scallen to former Hamilton Bishop Joseph Ryan, including one in which he revealed his plans for his Fifth Line property, were read to the jury.

His land was to be called Marion Park and its 64-acre of rivers and woods would be turned into a religious theme park. It would be a "panorama" of Catholicism.

Scallen planned to build an orphanage and old age home on the grounds of his Limehouse agricultural research factory and there would be many trails with shrines to the saints.

The park would have "Walt Disney's exactness for details," he told Bishop Ryan.

He had set up the Marion Foundation and had a newsletter called the Marion Age going out to several thousand supporters. Scallen kept Bishop Ryan briefed by mail of his activities and continually sought his advice and approval.

A letter Scallen sent to Prime Minister Pierre Trudeau against abortion law reform was also read into the record.

Scallen at Holy Cross. Many of his letters to Bishop Ryan dealt with his

complaints about Father Ogter Devent at Holy Cross and problems he encountered at St. Joseph's in Acton.

He reported to the bishop that he was leading rosary devotions at both the Catholic church in Acton and Georgetown and receiving little in the way of encouragement or support from the local priests.

Scallen complained to Ryan that Father Devent was hindering his Tuesday night Rosary devotions and blamed the parish priest for the fact attendance dropped drastically.

He objected to Devent ordering him not to speak to parishioners or give them religious instruction following recitation of the rosary.

Scallen said he was writing in behalf of other concerned people at the church in one letter when he complained about vandalism and theft at the church by teenagers and Devent's refusal to press charges. He charged the priest even allowed a youth, who set a fire in the church, to escape prosecution.

Scallen told Ryan he was upset about "vulgar hymns being played on inappropriate instruments" in the church at folk masses.

He and other men of the church were distracted and susceptible to evil thoughts because of the "half nakedness" of teenage girls in the choir. Scallen claimed he offered to buy the young girls proper choir gowns but Devent nixed the idea.

He wrote of other complaints he had about the modernization of the Roman Catholic Church and what he thought was a lack of "priestly leadership" at Holy Cross.

He was also most concerned about sex education being taught in separate schools. He thought religious instruction should be taught in conjunction with sex education and also said men should teach boys and women teach girls the facts of life. Scallen was against mixed sex education classes.

Scallen's trail to priesthood. The long and winding trail his client has travelled from birth in Quebec City on June 23, 1922, to the charges he is facing in court were outlined by Bellegem. During his afternoon on the stand Scallen added reams of details to his lawyer's overview.

Bellegem described his client as a very religious Roman Catholic who spent close to 15 years working as an altar boy every morning at his church in Quebec City.

"Whether you think he's sincere or a fraud he's not a 'Johnny Come Lately' to religion," Bellegem said, noting the central issue for the jury must be Scallen's sincerity.

He said the accused had a tough time growing up in a poor family and at one time ended up in an orphanage. At age 17 he lied about his age so he could fight for Canada, admitting one reason was the excellent pay, in World War II and served with the Vandoos and later the Seventh Anti-tank regiment.

While serving in Italy he was badly wounded and had difficulty describing how his face was cut up. Bellegem said his client's "leathery" look was the result of battle injuries and urged the jury not to judge him by his appearance. Scallen spent six months in hospital in Italy after being hurt and was left with poor circulation and other assorted ailments.

Before heading into action he married an English woman and after his six years service in the army couldn't get her to return to Canada with him. The three day marriage wasn't consummated. Scallen told the court.

His wife wrote to him infrequently while he was in battle and when he returned to England in 1945 he discovered she was living with another man.

She told her husband she only married him on the 50-50 chance he would be killed in action and she would receive a dependent's pension.

His wife Doreen, told him she was happy when informed he was injured but sad when she learned he would live.

"I got her message, right between the eyes," he declared.

But being a Catholic he realized the only way he could truly divorce her was to get an annulment.

He kept on trying to get her to come back to Canada with him even though there was no love in the marriage and worked to get an annulment but over the years kept running up against priests who weren't even interested in reviewing his problem.

After returning to Canada he kept trying to get his wife to join him and kept searching for a priest who would get him an annulment. He also worked at a variety of jobs, never having any trouble

persuading employers he could do the job.

A grade 8 drop-out he read extensively and became an "expert" in many areas while remaining totally ignorant in other fields.

Eventually he got a civil divorce from his wife, which the Roman Catholic church viewed as a separation, so he couldn't take part in the sacraments even though he attended mass regularly.

In 1950 he married a Canadian woman in a United Church, had three sons with her and successful marriage until she left him a few years ago after they moved to Limehouse because he wouldn't abandon his intense interest in religion and becoming a priest.

He continued to work in getting his first marriage annulled, noting, "I didn't condone my actions in remarrying but don't blame the church either for my predicament. It isn't the church's rule. It's God's rule. I hoped in time I would find a priest who would look at my case, research it and see if there were grounds for an annulment."

Over the years he lived and worked in Montreal, Toronto,

Malton, Weston, Anaheim California, and Arizona.

It was in Arizona that he isolated himself from the outside world for six months while mapping old Spanish trails in an effort to lick his addiction to valium and other tranquilizers. He became addicted to drugs while being treated for an ulcer and it took six months isolated in the "hostile environment" to "sweat it out; and I mean sweat it out."

He rejoined his family in Canada, having sent them home while he tackled his drug problem and eventually the family moved to a home on Windsor Road in Georgetown in the 60s where he began his agricultural research.

During the 50s and 60s he worked at many industrial jobs, often as a purchasing agent or buyer, and even worked at Disneyland while living in California. He had gone to California because of his health.

In fact he has held close to 20 different jobs including electrician, weatherman and botanist. His skills are self taught.

While living in Georgetown he set up a lab and worked to make a break-through in photosynthesis plant growth and the timing for plant growth under atricial light, economically. He eventually discovered the pulse lighting sequence and timing needed and was able to grow a fully mature tomato in just 28 days.

He got help from four University of Guelph professors with his project and eventually found a food industry firm interested in financing his project to the tune of over \$200,000.

That's when Scallen and his family went to Limehouse and he had his industrial building constructed.

He is expected to continue giving his life story today when he again testifies as well as details of his religious beliefs and attitudes.

Bellegem said Scallen genuinely believes he is a Roman Catholic priest.

I don't care if you label my client as a stupid man, a fool of an incompetent as long as you agree with me that he is sincere in his belief...that he is not a fraud."

NEED MONEY for that SOMETHING EXTRA?

There may be a gold mine in your Attic - Basement - Garage

Items you no longer need may be wanted by someone

RAISE CASH NOW!

Sell them through

The Acton Free Press

Phone now

853-2010

LOVELL'S MEAT MARKET

meats

RED BRAND BEEF

Lean	SHOULDER ROAST	lb.	\$1.39
Tender	BLADE & SHORT RIB ROASTS	lb.	\$1.49
Lean	STEWING BEEF	lb.	\$1.79
Choice	RUMP ROAST	lb.	\$1.99
Extra Lean	BONELESS POINT BRISKET	lb.	\$1.79
Choice	SIRLOIN TIP & TOP ROUND ROASTS	lb.	\$2.59
Lean	GROUND BEEF	lb.	\$1.59
Fresh	SMALL LINK SAUSAGE	lb.	\$1.29
Maple Leaf Sliced 1 lb. Pkg.	SIDE BACON		\$1.79

LOVELL BROS. MODERN MEAT MARKET

DOUBLE HAPPINESS RESTAURANT

CHINESE AND JAPANESE CUISINE
672 Union St. E. (Between Plaza & Acton)

Tel. 853-2060

Try Our Delicious

Fish & Chips

OR OUR

Chinese Cuisine

★ HOURS ★
Monday to Thursday 10 a.m. to 8 p.m.
Friday & Saturday 10 a.m. to 11 p.m.
Sunday 12 noon to 8 p.m.

Telephone 853-2060