

Review: Avro Manhattan, *Catholic Terror in Ireland*, CHICK Publications, Chino, California, 1988

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The Elephant In Ireland's Room

Over twenty three chapters of varying size the author examines the root cause of Northern Ireland's violence. Some sections provide supporting international context, e.g., Vatican political intrigues of poisoning Archbishop Nikodim of Leningrad, then the intended target John Paul I, Pope for only 33 days. Also, the U.S. backed election of John Paul II and his nationalistic policies.

The chapter on Ireland's history is excellent for framing the 'modern' conflict. A great irony of the religious drive powering the Southern groups is the Papacy helped invade and sell Ireland in the 12th century to the future bastion of Protestantism!

Details of key events with photographs give the reader an appreciation for the time.

But for Catholicism's freedom-suppressing nature and bigotry, unification would have been a *fait accompli* long ago. The Protestant motto 'Home Rule is Rome Rule' reflected the fact Irish nationalism was a façade for Roman Catholicism.

The author has a talent for recognising and communicating a situation's politics e.g.

-With Ulster resistance strong the Vatican is forced to act from the shadows, lest her outward façade of ecumenism be exposed.

-A key demographic was promoting 'vociferous enthusiasm of brainless students and good-for-nothings' in North and South.

-Minorities have always been more representative than majorities regarding certain pertinent issues and are 'concrete expressions of immediate passions'.

A picture slowly emerges of the Catholic Church as the subtle instigator of violence in Ireland. Proof positive is found in what she has not done; forbid violence by the faithful. Such power is clearly available as shown in her raising Mussolini and Hitler to power, also preventing Italians voting for Communism post WWII.

This book is a small-stifled voice on the Irish situation.

Terror In Northern Ireland (pp. 6-11)

The I.R.A. carried out acts of sabotage, raids and killings for fifty years post Ireland's partition into Eire and Ulster/Northern Ireland. One example is the Slaughter of Altnaveigh; at 0215 on June 17, 1922, several land mines were exploded in Dublin Road, Newry.

Catholic Ireland And Protestant Ulster (pp. 13-17)

The Ulster Volunteer Force was set up under Carson's leadership to resist the British intention of forcing the Protestants into a Catholic Irish Parliament against their will. A racial animosity also existed in Ireland with the North primarily of Scottish and English descent, but the South 'pure' Irish.

The Massacre of Drogheda in 1649 by Oliver Cromwell and the ensuing two year war to quell the Irish rebellion is also burned in their memory. Cromwell was sent as Lord Deputy and took an Old Testament approach to dealing with Catholics and Royalists. They were enemies of the Lord and had to be exterminated.

After peace was made in 1652, Catholic Irish were systematically driven from Ulster, Munster and Leinster with

those regions then peopled by English settlers. A rebellion was staged in 1689 when ousted Catholic James II landed in Ireland. He was stopped at the Siege of Derry, but of the 7,000 Protestant defenders 4,000 were killed.

Derry was liberated by William of Orange who defeated James in 1690 at the Battle of the Boyne. This is celebrated on the 12th of July each year in Ulster. Many Scottish Presbyterians were planted in Ulster by James I as workers, but landlords were drawn from the Anglican Establishment. Native Catholic Irish were at the bottom of the ladder.

When the Anglicans were forced to flee under pressure, defense of Derry was left to the Scots. This led to the downfall of the Stuarts. Afterwards, the twin horns of the Irish and Anglican Churches exerted huge pressure on the Presbyterians in Northern Ireland. Some 300,000 Scots fled to America and played a key role in the War of Independence in America and establishment of that country.

When Ireland rebelled across WWI, the North refused and the six north eastern counties were solidified into a state. Two-thirds of its citizens were Protestants and the rest Catholics (who continued to agitate for unification).

The Protestant motto was 'Home Rule is Rome Rule' reflecting the fact Irish nationalism had become indistinguishable from Roman Catholicism.

Catholic Strategy of Total Subversion (pp. 18-27)

The Ulster Catholic minority have and never will acknowledge their state and operate as a fifth column for the South.

Ulster's first Prime Minister (1921-1940) was Sir James Craig. His successor was J.M. Andrews (1940-1943), then Lord Brookeborough (1943-1963) who advocated employment of good Protestants wherever possible.

The IRA began its terrorism in 1954 by attacking the Royal Irish Fusiliers of Goughbarracks, Armagh. On 4/7/1955 they tried to blow up the Stormont House of Parliament but the time bomb went off early.

Between 1956 and 1961 scores of lives were lost and millions of dollars in property damage done. These tactics backfired, and Pope John XXIII's ecumenicism approach was adopted as a subtler form of attack.

In 1963, Captain O'Neill became Prime Minister and proceeded to undermine Protestantism, e.g. meeting with the Republic of Ireland Prime Minister twice, and appeasing Ulster Catholics. This had the effect of increasing, rather than decreasing tensions.

The Catholic campaign was three-pronged: political, social/communistic, and para-military. The goal was to collapse Ulster, then on the back of military intervention from London and Dublin take over.

In 1966 violence began again with a British military attaché in Dublin petrol-bombed. Civil disorder was outworked through groups such as 'People's Democracy' and 'Civil Rights Association'.

On 18/11/1968 O'Neill's government gave way under pressure of British Labour, Southern Ireland and Catholic and Communist lobbyists in London. The next day the Catholics rioted, petrol-bombing buildings. On 28/1/1969 Ian Paisley was sentenced on a technicality to six months in prison for holding an unauthorised demonstration.

On 27/3/1969 O'Neill resigned and was replaced by Major Chichester Clark.

The Pattern of Irish Religious Terror In Action (pp. 28-35)

Catholic minorities can yield disproportionate power over a lenient majority and destroy social and political structures. Examples are Catholic Sudentan Germans, Catholic Slovaks under Mgr. Tiso and the Ustase. Protestant leaders were intimidated and paralysed.

Irish Nationalists, Labour, the Press, and religious bigots in Britain were all manipulated by Catholic forces into Ulster disorders. Law and order was compromised so even the IRA could move around freely.

On the Battle of the Boyne celebration, 12/7/1969 Catholics armed with petrol bombs, missiles and potatoes with embedded nails erupted. Until 1970 insurance premiums in Ulster were higher than in U.S. centres where the race riots occurred.

While the Catholic Church protested Churchill's plan to invade and occupy Ireland before WWII, they were advocating British invasion on Ulster to subdue the Protestant Government.

Terror Escalation And The Hitlerian Technique (pp. 36-42)

Naive British people actually believed their press free, so reports of Northern Ireland, pornography, triviality, lies were believed and Catholic agitators were able to exploit imagined grievances. Hitler used the stupidity of the inanimate masses, political fanaticism and his propaganda machine in the same way.

A date of concentrated action was chosen for 12/8/1970. Confronting a peaceful parade were 1,000s of petrol bombs, guns and grenades. After five days there was millions of dollars in property damage, 226 wounded policemen, 514 civilians injured and 8 dead. British occupation troops had to be dispatched to restore order.

The Catholic Church Instigated Ireland's Tragedies (pp. 43-48)

The master tactician Vatican was publicly aloof to Ireland in the 70s, yet was able to control even alien entities to do her bidding. The cover was the myth of ecumenism and religious tolerance.

Since the 1920s, the Vatican had played a double game with the English and Irish, always prepared to side with the potential winner. It fostered the Irish Easter rebellion before WWI. This only came out in 1933 when revolutionary and Irish Prime Minister De Valera published an article.

On Ascension Thursday, 1933, secret envoy to the Vatican G. N. Count Plunkett wrote of his two hour audience with the Pope during which the Apostolic Benediction was given for the rebellion.

The Irish Curse (49-56)

In the eleventh century, Ireland was a grouping of petty kingdoms, each unwilling to unite with the others. The main power centres were Ulster, Munster, Leinster and Connacht. A solution for unity was found with an English Pope (Nicolas Breakspeare, 1154-1159), who bargained Ireland with an English King. In 1316 this was referred to by an Irish chieftain to Pope John XXII in a letter as an 'Anglicana Affectione'.

Papal sovereignty over the office of the King of England was required, after which a letter and ring were given. Each Irish subject was then 'sold' to the Church for one penny per head per annum ('Peter's Pence'). The Papal grant was kept secret from 1154 till the invasion in 1172.

Being an island, Ireland also came under the umbrella of the Donation of Constantine. Documentation of the transaction is found in the Bull Laudabiliter found in the Roman Bullarium (1739) and the Annals of Baronius.

Catholic confirmation comes also from a Papal briefing by Innocent X to the new Nuncio of Ireland Cardinal Rinnucini, in 1645:

*The true faith was extinguished by Danish invaders, then restored by Henry II's zeal.

*Henry was to propagate the Catholic religion in Ireland.

*Peter's Pence was to be levied.

*The Church's privileges and immunities were to be held inviolable.

In 1157AD, a banished King of Leinster Dermot MacMurrough requested help from King Henry II. In 1172, England was victorious and the Pope gave backing to England, a situation which remained till the 20th century.

Total control by the Catholic Church nicknamed Ireland as, "John Bull's Other Island". Other Irish Kings sought help from Robert the Bruce of Scotland, offering him the crown of all Ireland.

Robert beat the Red Earl of Ulster and was crowned King, however after failing to take English Dublin he was butchered. Dublin and a three mile radius was ruled by the English and this area was called the Pale and is where the saying comes from. Other small Irish Earldoms also became 'Pales'.

King Henry VIII tried to expel the Catholic Church from Ireland but failed, Queen Mary sent over English settlers, and Elizabeth faced many rebellions. During her reign the Spanish were invited by the Irish for help.

When Ulster was subjugated by James I, he sent over thousands of Scot colonisers (who later rebelled). Londoners captured

Derry so it was renamed Londonderry. To quell the rebellion, Lord Protector Cromwell ruthlessly put down Ireland.

After Papist James II was banished from England he sought refuge in Ireland, where, supported by the French attacked Ulster. William of Orange was being entreated in London and went to their aid. He broke the four month siege of Londonderry in 1689, won the Battle of the Boyne in 1690 then broke the siege of Limerick in 1691.

The Penal Laws were then introduced freehold land possession was forbidden for Catholics, voting and carrying arms. This drove Lodge activity like the [William of] Orange and Hibernians where a proxy religious war could be fought.

In the 18thC, native Irish owned less than 1/8th of the land. In 1798 after a failed rebellion the Irish Parliament was abolished and the country incorporated into the U.K. In 1845-47 a disastrous potato famine struck killing hundreds of thousands. This resulted in large emigration to the U.S.

The great irony was the Papacy sold Ireland to the nation that was to become the bastion of Protestantism!

The Catholic Church Versus Ireland's Unification (pp. 57-64)

Ireland has always been regarded by Rome as hers, including protection from religious 'error'. John Paul XXIII's ecumenism was enabled by the already rotting corpse of mainland British Protestantism. Ulster resistance however remained strong, and the Vatican was forced to act from the shadows, having professed reconciliation outwardly.

After John Paul's death, Msgr. Montini (de facto Secretary of State under Pius XII-inspirer of the Croatian Massacres) became Paul VI and implemented direct action.

Montini was involved with Cardinal Mindszenty and a coup to restore a Catholic Monarchy to Hungary but plans were thwarted in 1956 by Bolshevik tanks. Paul VI was therefore well experienced in revolutionary scheming.

Sinn Fein, Eire, the I.R.A. and the Irish Hierarchy were grouped on one side. On the other were Catholic lobbies in London and Communist-leaning Labour MPs, who hold an ingrained hatred of Protestant prosperity as 'capitalistic sins'.

The strategy was launched in 1966 and violence began proper in 1968. This included the Catholic Falls Road area where five were killed and 178 wounded. Two thousand British troops were sent to impose order.

Irish Nationalism In Search Of Irish Unification (pp. 65-71)

The violence campaign was backfiring in that permanent walls (literally) were being built which would make [Catholic] unification even harder. A new approach political and social was needed. A key demographic was directing 'vociferous enthusiasm of brainless students and good-for-nothings' in North and South. Civil Rights were promoted, and grievances, imaginary or otherwise were magnified.

One example was the sending of women and children into battle with Scottish troops after a young Catholic petrol-bomber was shot dead.

The main action was July 12, 1969 celebration when 30,000 Orangemen marched with 60,000 spectators. Despite the size of the event Catholics began machine gunning police.

The subtler strategy was Protestant militia disarmament under British Labour, paving the way for a South takeover.

Anatomy of Disruption From Within (pp. 72-77)

When the Vatican engages in the destruction of a land it is always lethal.

British occupation forces would apply Special Power laws unevenly to not offend Catholics. As a consequence, 'no go' Catholic bases were established where operations could be carried out from with impunity.

The I.R.A. divulged its three-fold plan in The Times (7/4/1970) of
(i) social agitation, (ii) economic resistance, (iii) physical force.

Street Wars Pave Way For External Intervention (pp. 78-84)

Preliminary To Civil War (pp. 85-91)

With a new Conservative Government, the protective blanket of Labour was removed, and British forces were given a mandate to act impartially. Previously untouched Catholic strongholds were demolished and searched and their occupants stupefied.

The Labor approach was total support for Catholic nationalism and equally strong opposition to Protestant Ulster. This included ignoring huge Catholic arms caches.

The Armageddon Which Was Not (pp. 92-103)

The great Protestant-Catholic divide is said to have originated with James VI of Scotland's transfer of Scottish settlers. Orangism is dated from 1688 with William of Orange's help regaining the throne for Protestantism. It was reinforced by James II's defeat by 30,000 Scots at Londonderry, then his defeat at the River of Boyne by William of Orange on July 1, 1690 at the Battle of the Boyne.

In the 1798 rebellion Orangemen sided with the British, they also supported the 1800 Act of Union, and resisted three

attempts by Westminster in the late 19th century to implement Home Rule for Ireland.

The Bible and British Crown have become two symbols synonymous with the Orange Order.

The author spoke with the Grand Master¹ of All Ireland who said 'We only wish to remain Protestants and British. That's all.'

On 13/7/1970 in Belfast a huge Orange parade took place with no Catholic rioting due to the presence of 18,000 troops and pre-parade seizure of Catholic weapons. Also, the biggest time bomb ever was found just hours before it began.

Catholic priests in the North were participants in the violence with their headquarters of the 'Belfast Central Citizens Defence Committee' housed in a monastery school. On 12/7/1970 it was reported a school St Joseph's in Belfast was housing 28 Catholics all possessing explosives. There was also sniping from the school.

Ian Paisley was elected to the House of Commons in 1970 and went on to put views of Northern Ireland that 'have never been expressed before'.

¹Cf. Matthew 23.10 for the satanic nature of this Order.

The Coming Race War In Ireland (pp. 104-114)

Intractable racial tensions originate in the Catholic South who as Catholic Celts are the real Irish. The Northern Irish are English and Scottish aliens, planted by Cromwell and Protestant settlers.

A wholesale repatriation of descendants of 'alien' settlers in Ulster was a real possibility. There are lists of Protestant northmen with Scottish names kept by the I.R.A. The standard southern epithet is 'Prod'. The standard northern is 'Taig'.

The Coming Class War In Ireland (pp. 115-124)

Minorities have always been more representative than majorities regarding certain pertinent issues and are 'concrete expressions of immediate passions'.

The I.R.A.. had a red and conservative (green) wing. The red's idea was the grip of all foreign capital must be removed. Even without Ulster the South is already factionalised. One plan for land redistribution involved using old clan family names.

Economically, the South is linked 40% with Britain, and the North 75%.

In London, the author saw Marxist flags with 'International Marxist Group of Ireland'.

Above all though the Irish Free State is saturated with the spirit of the Catholic Church.

A current paradox is the Republic's constitution has freedom of religion and speech. In reality this is probably a ploy; examples are cited of heckling preachers and firing Protestants for marching in Orange parades.

The fact the Catholic South is forcing union is practical evidence that she only pays lip service to freedom of religion.

When in the minority Catholicism demands freedom of worship, but when in power she denies it as part of her nature.

Ireland's Greatest Imponderable: The Catholic Church (pp. 125-132)

The Church prefers the ancient tactic of conquest by internal subversion and is careful to never openly advocate violence. What is proof positive of complicity is the forbidding of violence; something within her power. Examples including Pius

XII forbidding Italians voting for Communism post WWII, her concordat with Hitler to vote him to power, also Mussolini after being voted in by Don Sturzo's Christian Democrat Party.

No Dublin government could survive 24hrs without support of the Catholic Church.

The Ultimate Objection: Catholic Totalitarianism (pp. 133-137)

In any United Ireland, there would be religious restrictions, laws, etc. that would compel migration or submission.

After independence Protestants numbered 25%, but in 1984 this had dropped to 5%. Such a pattern would repeat in Ulster.

As recent as 8/11/1987 a bomb was exploded in Enniskillen, killing five and wounding 61 (including 13 children).

The Death of A Liberal Pope (pp. 140-142)

Paul VI died in 1978, having been 'persona non grata' with the U.S. for his leftist policies. When the 118 Cardinals entered the Sistine chapel for guidance of the Holy Ghost, they had already been briefed by the U.S. on who to vote for!

The First Attempt To Murder The New Pope (pp. 143-145)

In the face of extreme right and left factions, an unknown member, the Patriarch of Venice was elected as a compromised. Cardinal; Luciani, John Paul I.

The U.S. Cardinal Cody [of Chicago] and supporters set about getting rid of Luciani. The first major attempt was at a private audience between John Paul I and Metropolitan Archbishop of Leningrad.

The Pope's friend Sister Vicenza brought coffee then left the two alone. After offering a cup to Nikodim, the Pope hesitated after

he saw the Archbishop's eyes become glassy, then clutching his chest crashing to the floor, dead. His lips were drawn back in a grimace and eyes were bulging.

John Paul I Murdered After 33 Days As Pope (pp. 146-148)

On 28/9/1978 John Paul I had an 'ultra secret' meeting. The next day he retired 2130-2200 to examine Cardinal Cody's file. The next morning Vicenza left coffee at the door and returning later found it untouched. Entering the room a dead John Paul I had exposed gums and bulging eyes.

Officially, the Pope died of a 'coronary occlusion' between 2230 and 2300 the previous night. One hour after death, Cardinal Villot requested an embalmer; the body was stretched and massaged to restore the look of a natural death.

Polish Pope Elected With U.S. Help (pp. 149-153)

In the September meeting, John Paul I had fired Cardinal Villot as Secretary of State. Since suspicions over the death remained and a majority of Cardinals demanded an autopsy. This was vetoed by the American faction.

At the outset of the next election, Cardinal Benelli was short only five votes, but due to U.S. bribing Karol Wojtyla was eventually elected (in October, 1978). With John Paul II came Vatican expansionism protected by U.S. might. This irked the Russians, especially as Karol embarked on a Polish nationalism campaign. In Summer, 1984 Washington and the Vatican entered into a formal diplomatic arrangement by exchanging ambassadors.

The Polish Pope: A USA Political Instrument (pp. 154-157)

After John Paul I's death the struggle in Northern Ireland resumed. Karol was a supporter of Nationalism and pushed unification amongst U.S. Catholics.

In 1985-86 the Anglo-Irish agreement signed by Britain recognised Ireland a denominational Catholic colony which legitimised unification. Ulster began thinking of complete independence, as a Protestant country. In 1988 were three factions: (i) those willing to break with Britain, (ii) those sympathetic to unification, (iii) pragmatists looking for the best deal under a Federal Ireland.

Conclusion (pp. 158-160)

In July-August, 1987, Northern Ireland security forces seized 3 tons of explosives, 200 firearms, 7,000 ammunition rounds, and 44 rockets.

The only hope is a recognition of the Catholic Church as the manipulator behind the scenes leading each party into violent confrontation.