

The Vatican's Holocaust

By Avro Manhattan

Extracts from the book, lightly edited
with occasional reference to contemporary events.

The Church thirst for power has never waned. It is at the background of upheavals today, this including the 2014 coup and civil war in the Ukraine and the Coptic genocide, as it was in the past. Her fall, which will coincide with the Divine presence on Earth, is imminent. Avro Manhattan's book (253 pages) is published on more than one web.

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An account of the most horrifying religious massacre of the 20th century (1940s). Startling revelations of forced conversions, mass murder of non-Catholics, Catholic extermination camps, disclosures of Catholic clergy as commanders of concentration camps; documented with names, dates, places, pictures and eyewitness testimony.

The Croatian "experiment"



The transformation of the Catholic Hierarchy into a de facto Ustashi Hierarchy had a most dreadful significance. It meant that the whole machinery of the Catholic Church in Croatia had been put at the complete disposal of the ruthless individuals determined to make of the new State a compact political and military unit, cemented by the most secure guarantees

of the State's indestructibility. Such a policy implied, not only the transformation of the Croatian social, cultural, and political fabric, but also the complete extirpation of whatever was "alien" to Croatian stock and to its national religion.

This required the total elimination of whoever was not a Catholic Croat. Not an easy task, as a large portion of the new State was composed of bulky racial-religious groups wholly foreign to Ustashi Catholicism. Out of a population of 6,700,000, in fact, only 3,300,000 were Croats. Of the remainder, 700,000 were Moslems, 45,000 were Jews, followed by sundry smaller minorities. Over 2,000,000 were Orthodox Serbs.



The Ustashi movement was led by the dictator Ante Pavelić, right. (14 July 1889 – 28 December 1959).

A policy directed at the swift elimination of all the non-Croat, non-Catholic population was adopted and promptly set in motion. This was repeatedly and publicly enunciated by members of the Ustashi Government—e.g. on June 2, 1941, in Nova Grarfiska, Dr. Milovan Zanitch, Minister of Justice, declared:

“This State, our country, is only for the Croats, and not for anyone else. There are no ways and means which we Croats will not use to make our country truly ours, and to clean it of all Orthodox Serbs. All those who came into our country 300 years ago must disappear. We do not hide this to be our intention. It is the policy of our State, and during its promotion we shall do nothing else but follow the principles of the Ustashi.”

Conversion and extermination spelt one thing: the total annihilation of the Orthodox Church. That, in fact, turned out to be the official policy of the New Catholic State of Croatia. Such a policy was formally put forward in Parliament by, among others, Dr. Mirko Puk, the Ustashi Minister of Justice and Religion: “I shall also make reference to the so-called Serbian Orthodox Church,” he said. “In this regard I must emphatically state that the Independent Croatian State cannot and will not recognize the Serbian Orthodox Church.”



“The Pit of Death” An Orthodox Serb being thrown alive into a mass grave in the notorious concentration camp of Jasenovac, in 1942.

“The Pit of Death” was reserved for those Serbs who challenged their Catholic converters. The camp was run by the Franciscan Monk, Father Filipovic. These horrors, however, were often committed in rural districts as well.

On April 28, 1941, for instance, Ustashi storm troopers encircled the villages of Gudovac, Tuke Brezovac, Klokocevac and Bolac, in the district of Bjelovar, and arrested 250 Orthodox peasants, among whom was Stevan Ivankovitch and the Orthodox priest, Bozin. Having led them all to a field, the Ustashi ordered them to dig their own graves. This done, their hands were tied behind their backs. Thereupon, they were all pushed alive into their graves.

The barbarity created such a commotion, even among the German soldiers, that they set up a Committee to exhume the bodies and took photographs as evidence. The oral process was incorporated in an official German military document, “Ustachenwerk bet Bjelovar”.

Corpses of children starved to death in the notorious Concentration Camp of Jasenovac, whose Commandant at one time was a



Franciscan Monk, Father Filipovic. Father Filipovic, following the advice of Father D. Juric, let more than 2,000 other Orthodox children die while the camp was still under his rule.

Jasenovac Concentration Camp distinguished itself because of the number of young inmates sent there. In 1942 the Camp held over 24,000 Orthodox youngsters. Twelve thousands of them were murdered in cold blood by the Commandant.

Special camps for children were set up in many parts of Croatia. Those who were sick or too old to change their religion were made to perish through neglect, or were simply massacred. An Ustashi named Ante Urban, a pious Catholic, protested indignantly at his trial after the war when accused of having killed hundreds of children. He asked the Judge to consider the accusation a lie, "Since", he explained, he had killed personally "only sixty-three of them".



A copy of the original document dealing with the conversion to the Catholic Church of all Orthodox persons employed by the Government. Issued in Zagreb by the Ministry of Justice and Religions.

Everyone had to be or to become a Catholic. Refusal meant instant dismissal, loss of property, or arrest. And, very often, all three.

Additional decrees were issued, e.g. "Law concerning the conversion from one religion to another". On June 1, 1941, the Ustashi Premier set up an Office of Religious Affairs, in charge of "all matters pertaining to questions connected with the conversion of the Orthodox Church" (Decree No. 11,689).

Such legislation rested upon the tenet that "the movement of the Ustashi is based upon the Catholic Church", as enunciated by Mile Budak, July 13, 1941, at Karlovac.

Forcible conversions became the standard practice of Ustashi Croatia. The conversions were duly legalized by the State and gave immunity to the new Catholics, from arrest, from seizure of property and from execution.

A mass execution carried out by the Ustashi at Brode, early in 1941. German soldiers were looking at some of the victims.

The German military, who for a time were posted in Croatia, were so horrified at the Ustashi atrocities, that they set up special commissions to investigate them. The Orthodox



Church of Serbia, in fact, appealed directly to General Dulkeman to intervene and stop the Ustashi horrors.

The Germans and the Italians managed to restrain the Ustashi while they were under their supervision. When the Germans left Croatia, however, the Ustashi multiplied their atrocities, unreprimanded by the Government. Since the latter's policy was one of total elimination of the Orthodox Serbian population via forcible conversions, expulsion, or straightforward massacre.

Victims were executed in groups without trial on bridges and then thrown into the river. In May 1941 the Ustashi besieged Glina. Having gathered together all the Orthodox males of over fifteen years of age from Karlovac, Sisak and Petrinja, they drove them outside the town and killed 600 of them with guns, knives and sledge hammers.

The Triumph of Terror

To complement the wholesale manhandling, torturing, and legalized killing of the Ustashi, another terrible instrument, perhaps the most execrable of all, struck with fears an already terrorized population: the "punitive expeditions" carried out by Pavelic's own special militia, the Ustashi, who in no time acquired such an infamous notoriety as to equal the most abominable human monsters of the past.

These expeditions destroyed houses and villages, arrested, tortured, plundered, and often massacred their inhabitants, usually without even bothering about any excuse or appearance of legality.

Whole districts, such as Bosanska Krajina, Lika, Kordun, Banija, Gorski Kotar, Srem, and regions of Slavonia, were completely laid waste by them. Numerous small towns, such as Vojnic, Slunj, Korenica, Udbina, and Vrgin-Most, were entirely destroyed, while wholesale massacres took place at a number of places, such as Rakov Potok, Maksimir (near Zagreb), the



Vojnovic plateau at Bjelovar, the Osijek town park, and Jadovno in Lika. At the last named place victims were wired together in groups of twenty, taken to the edge of a 1000 feet cliff, where the Ustashi killed the first persons only, so that they dragged the others down alive with them.

In the village of Crevarevac about 600 people were burned in their houses. In the district of Cazin, at Mlinici Smiljanic, more than sixty women and children were burned to death. Five hundred people were massacred at Bugojno. At Slavonska Pozega, 500 peasants, brought from Bosnia, were murdered.



Ustashi cutting the throat of one of their Serbian Orthodox victims. Notice how a Ustashi is holding a vessel to collect the first spurt of blood and thus prevent their uniforms from being blood stained. The brutal crime—one of many—look place near Cajsice in 1943.

This type of execution was not exceptional. Some Ustashi specialized in dispatching their Orthodox prisoners in this manner.

Catholic priests, friars, and, indeed, even some of their pupils, followed their example. The case of Peter Brzica is undoubtedly one of the most incredible in this category. Brzica was a law student and an ardent member of the foremost Catholic organization called the Catholic Crusaders. During the day and night of 29th August 1942, Brzica cut the throats of 1300 prisoners in the Concentration Camp of Jasenovac. He was rewarded with a gold watch and proclaimed King of Cutthroats. Dr. Nikola Kilolic, a Croat and a Catholic, was an eyewitness to the deed.



Above, Orthodox priests and Serbs, hanged together for defying the policy of the Ustashi and of the Catholic clergy.

Orthodox worshippers, when not dispatched to concentration camps, suffered the same fate as their clergy. Congregations, unless willing to change their religion, were not only persecuted, hunted down and arrested; but, at times, besides being massacred by the Ustashi bayonets or machine guns, they were killed within their own churches. There were instances even when they were burned alive within them.

To terrorize the population into becoming Catholic, the Ustashi very often hanged lay Orthodox Leaders and their Orthodox parish priests during mass executions under the very eyes of the faithful. This was one of the most tangible methods of "persuasion" whenever the Orthodox proved obdurate.

Those who escaped with their lives were sent to concentration camps, while about 700 that is, one quarter of the total number of Orthodox priests—were murdered by the Ustashi in this manner.

The ordinary Orthodox clergy became the target of Ustashi Catholic ferocity. Priests were imprisoned, hunted down, or simply massacred.



On April 20, 1941, in the village of Svinjica, the Ustashi arrested the Orthodox priest, Father Babic, and after knifing him all over buried him, still alive, in an upright position.

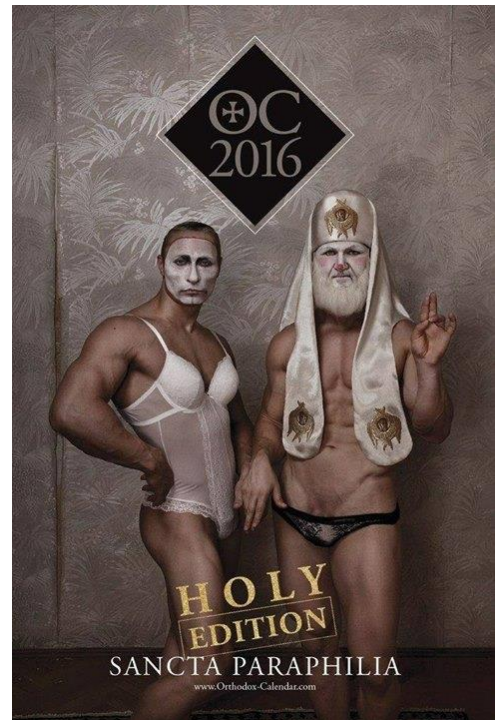
Within a few weeks the Ustashi, encouraged by Catholic Padres, murdered 135 Orthodox priests, of whom eight-five came from one single Orthodox diocese.

Hundreds of Orthodox clergy perished thus only because they were priests of a religion which refused to join "the true Church".

Right, contemporary anti - Orthodox, anti - Russian propaganda.

To crown all these horrors, some Ustashi did not hesitate to crucify their victims. To mention only two: Luke Avramovitch, former member of Parliament, and his son, who were both crucified and then burnt in their own home in Mliniste, in the district of Glamoc.

Such atrocities occurred with a frequency that shocked even the Ustashi's ideological allies: the Italians and the Germans. This to such an extent that on more than one occasion both the Italian and German authorities not only deprived the Ustashi of the command of whole regions, but actually ousted them altogether, replacing them with Italian or German troops, to prevent a repetition of the terrible individual and mass murders committed by Pavelic's Catholic units.



Mass executions, with the Ustashi, took sundry forms. Often they assembled the members of the village outside, and then shot the lot. Or they shut a whole congregation inside their church and then set fire to it. When in a hurry, however, they became experts at individual and mass hangings. Their expertise was a regular feature of their barefaced terrorization. This was particularly so during the last years of their regime.



Here are a few examples. On August 7, 1944, they hanged ten persons: on August 26 at Jablanac, near Zapresic, thirty-six people. On September 30th, between the stations of Pusca, Bistra and Luka, ten persons. On October 4, at St. Ivan, twenty-nine persons. On October 5, again at Zapresic, five persons. On October 6th, Cucerje, twenty persons. On October 9, at Velika Gorica, thirteen persons. On the

same at Sveta Nedjelja, near Samobor, eighteen persons. On December 28, at Krusljevo Selo, fifty persons.

Above, one of their last mass hangings, in Sarajevo, prior to the collapse of Ustashi Croatia in 1945.

On August 2, 1941, the Ustashi authorities of Vrgin-Most and of Cemernica announced that all Serbs who did not wish to be molested had better assemble on the following day at 3 a.m. in Vrgin-Most.

Five hundred women and children were hurled into pits in the hills of Tusnica and Komasnica, while another eighty women and children were massacred in the village school of Celebic. The Italian Fascist authorities were so shocked by such incredible cruelty that, in addition to dispatching their troops to protect the surviving population and occupying the region of Lijevno and neighbouring places, they dispersed the Ustashi and sent a protest to Zagreb.

The Catholic Church did not leave the execution of a religious war to the secular arm, as she had done in similar circumstances in bygone centuries. She came down into the fighting field, full tilt, shunning precautions and brandishing the sword against those whom she had decided to exterminate, with a directness that had not been seen for a long time. Many of the Ustashi formations were officered by Catholic priests, and often by friars, who had taken an oath to fight with dagger and gun for the "triumph of Christ and Croatia."

Orthodox priests, before being executed or hanged, were often horribly tortured—e.g. priest Branko Dobrosavljevich, from Veljun, who was compelled to read the obituary of his own son, whom the Ustashi first killed in his presence, this preceding his own torture and death, which became the signal for the mass execution of hundreds of Orthodox inside the Orthodox churches of Kladusa, Veljun, Slusnica, Primislje, and other places. On April 20, 1941, in the village of Svinjica, the Ustashi arrested the Orthodox priest, Babic, and after torturing him buried him in an upright position to his waist in the ground. Within a few weeks the Ustashi and Catholic priests murdered 135 Orthodox priests, of whom eighty-five came from one diocese.

The higher clergy were not spared. On the night of June 5, 1941, on orders from the Ustashi chief, Gusic, the Orthodox Bishop Platon, of Banjaluka in Western Bosnia, together with several Orthodox priests, some of whom were former members of the House of Representatives, was taken to the outskirts of the town by the Ustashi. There the old Bishop's beard was torn out, a fire lit on his naked chest, then, after prolonged torture, he and all his companions were killed with hatchets, and their bodies thrown into the Vrbanja River.

Catholic Brothers, and Monks, when visiting villages to "convert" the Orthodox population, were always escorted by the heavily armed Catholic storm troopers, the Ustashi.

The terrible reputation of the Ustashi for ruthlessness was often sufficient to "persuade" people to embrace the Catholic Church and their bayonets helped the Catholic Padres to baptize those who hesitated. The alternative, the preachers warned, was seizure of their property, arrest, concentration camps, or even execution.

The non-Catholic population in Catholic Croatia were given two basic alternatives: conversion or death. Their churches were closed, parish documents destroyed, ecclesiastical buildings burned down. Orthodox worshippers very often were arrested inside their own churches, and kept there or in local halls while awaiting their fate: i.e. forcible conversion, concentration camps or execution.

Their survival, more often than not, depended upon the whim of the Ustashi Commandants of the Catholic Padres accompanying them.

There were occasions, however, when the Orthodox Serbs were given no chance at all to escape with their lives. Some Catholic Priests being implacable. Witness the Abbot of the Monastery in Guntic, Father German Castimir, who personally directed the mass murder of the Orthodox Serbs of Glina, a hundred of whom were massacred inside their Orthodox Church there.



In this photograph left, Orthodox worshippers inside their church at Hrvatska Dubica, prior to their all being murdered, August 21, 1941.

The Catholic Church has never believed in persuasion, which is used only when she cannot enjoy absolute power. Her actions have always been based on one of the most incontrovertible and typical Catholic dogmas: naked force. This, not only to smite, but also to convert. In Croatia she used force to do both, destruction and conversion having been, in all her wars of religion, two facets of the same grand strategy.

Thousands embraced Catholicism in this manner. Following their "conversion," the new Catholics wound in a procession to the local Catholic Church, as a rule escorted by units of piously armed Ustashi, chanting about the happiness of having at last become the children of the true Church, and ending up with Te Deums and prayers for the Pope. As if this were not sufficient, the villages where Serbs had been re-christened had to send congratulatory telegrams to Stepinac. For the eager Archbishop had, as befitted a good shepherd, ordered that the news of any mass conversions performed in any parish throughout Croatia be sent directly to him.



The former priest Miroslav Filipovic-Majstorovic, a member of the Jasenovac camp staff, in his Ustaša uniform.

The chief ecclesiastic murderer, however, was neither a mere Catholic clergyman nor a fanatical Jesuit. He was no less than a member of the Order of meek St. Francis: Miroslav Filipovic, an Ustashi since long before the war, and a Franciscan monk.

Father Filipovic killed a child with his own hands in the village of Drakulic, while addressing a battalion of Ustashi: "Ustashi," was his curt brotherly exhortation, "I re-Christen these degenerates in the name of God. You follow my example." One thousand five hundred Orthodox Serbs were then executed on one single day. Jasenovac, an Ustashi concentration camp which equalled Dachau in horror, not long afterwards received a new Commandant: Father Filipovic. In his new role,

cooperating with Father Zvonko Brekalo, Zvonko Lipovac, and Father Culina, caused the deaths of 40,000 men, women, and children in the camp during the period of his administrations.

The greatest losses, however, were inflicted among the humble members of the Orthodox Church. In Pavelic's New Ustashi State, in fact, between April, 1941, and the spring of 1945, thanks to Ustashi units, Ustashi police, and concentration camps, at least 850,000 members of the Orthodox Church and citizens of Yugoslavia, including numerous Croats (plus 30,000 Jews and 40,000 Gypsies), perished thus. Hundreds of Catholic priests and Catholic friars contributed, either directly or indirectly, to this colossal massacre.

To say that these were the deeds of individuals suffering from religious mania, or that these same individuals had discarded the most elementary rules of humanity, acting on their own initiative after scoring the



admonitions of their Church and rebelling against her authority, is untrue. The Ustashi massacres, all the atrocities committed by either Catholic officials, priests, or monks, fell within a coolly calculated scheme for the total elimination of the Orthodox masses, actively or passively resisting their absorption into the Catholic fold. Indeed, it was the premeditated policy of the Catholic Hierarchy, acting on behalf of its true inspirer, the Vatican.

Not one single member of their clergy, while the Independent Kingdom of Croatia lasted, was ever called to account by them. Not a single priest was by them ever punished, suspended, or unfrocked.



Beatification in the Church of Rome is only one step away from nomination to sainthood. Writers such as Avro Manhattan (Catholic Terror Today), Edmond Paris (The Vatican against Europe) and others have recounted in horrific detail how Stepinac, Archbishop of Zagreb during World War II, was the very opposite of a saint: he approved, directed and perpetrated mass murder in the name and employ of the Vatican.

In a verdict the Yugoslav authorities found him guilty on the charge of high treason (for collaboration with the fascist Ustashi regime), as well as complicity in the forced conversions of Orthodox Serbs to



Catholicism.

On October 3, 1998, Pope John Paul II declared him a martyr and beatified him before 500,000 Croats in Marija Bistrica near Zagreb, just as a new wave of nationalistic unrests had been picking up in Yugoslavia.

That the Catholic Hierarchy was the veritable promoters of the campaign of forcible conversions is further demonstrated by the fact that forced membership of Catholicism was made legal by governmental decree on May 3, 1941, when the Ustashi Government published a "Law concerning the conversion from one religion to another."



The Vatican was well informed of what was going on inside Ustashi Croatia. Not only because the Catholic Hierarchy sent the Pope regular reports, but because the Pope had his own personal representative there.

The duty of the Papal Legate was to send regular and accurate information on the exertions of the Catholic clergy and Bishops.

Also on the political and military doings of the Ustashi Government and of its leaders.

Above, Mgr. Marcone, flanked by Archbishop Stepinac and Nazi-Ustashi officers, at a Ustashi Meeting.

Pope Pius XII's representative on the spot was the Papal Legate, Mgr. Marcone, who was accredited to the Ustashi Government and to Pavelic. Mgr. Marcone was minutely briefed on every aspect of the Catholic Hierarchy and the Ustashi collaborators. In fact, he was the spokesman, not only of the Croatian Hierarchy when reporting to the Vatican, but equally of Pius XII when reporting to Archbishop Stepinac and Pavelic.

The Ustashi carried out their activities screened by the members of Religious Orders, male and female. Nuns prepared uniforms, emblems and medical equipment for Ustashi detachments.

Nuns looked after "poor little orphans," i.e. children whose parents had been murdered by the Ustashi, all of which children were re-baptized into the Catholic Church. In this manner thousands were converted to "the true faith." Hundreds of Catholic nuns became specialized in the "conversion" of the young.

When, finally, these could no longer be denied, counterrumors began to circulate to the effect that they were anti-Catholic propaganda, anti-Croat lies. Indeed, even "Gestapo-cooked" inventions. The Croats and their Catholic supporters accused the Nazis, the Communists, the Serbs, and even the Allies, in turn, of having started the atrocity stories.

During the night of 31st July/ 1st August 1941, in the town of Prijedor, the Ustashi massacred 1,400 people. The Nazis were so horrified that they occupied the town and compelled the Ustashi to leave.

The reality of the Catholic massacres and forcible conversions remained hazy to many people: not only because of their incredible nature, but also because of the Catholic lobby.

The Denial

The author of this book was not the only doubter of the Croatian nightmare. Thousands of others shared his skepticism. The result of the insidious Catholic



brainwashing propaganda, promoted by Catholics who had adopted Adamic's techniques. An early victim was an illustrious personage who, because of her status and that of her husband, gave added significance to the damage which



From left to right: Djuro Vranjesh, the author, and Slanko Djokic.

the Catholic Adamic falsifications of history worked in responsible places. Not long after Mr. Winston Churchill took Adamic to Court (1947), the present author, at a private dinner party in Upper Brook Street, Mayfair, London, met Mrs. Eleanor Roosevelt, wife of the late American President. Since, at this period, the author was engaged upon his inquiries concerning the authenticity of the Ustashi, he asked Mrs. Roosevelt whether she had ever heard of them.

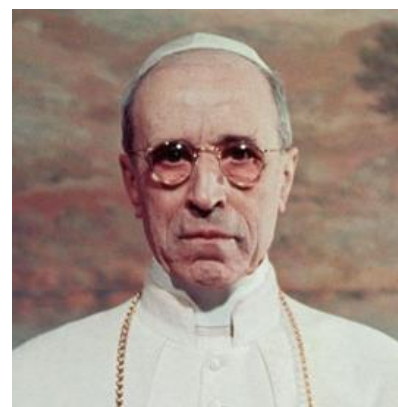
One of the worst, if not the worst, crimes of the war, was her prompt reply. I heard of them in the winter of 1941-2. Neither I nor my husband at first believed them to be true.

"I did not believe them either," the present author commented. I assumed them to be propaganda."

We thought the same, replied Mrs. Roosevelt. "The Catholic lobby was the most successful at the White House for years."

Notwithstanding all this, the end approached fast. Within a few days, Zagreb, the Croatian capital, was liberated. The Ustashi tried to save what they could. At the end of April, 1945, Pavelic, with the full consent of Stepinac, ordered the burial, in the Franciscan monastery in Zagreb Cathedral city, the Capitol, of thirty-six chests of plundered gold and valuables—rings, jewelry, gold watches, gold dentures, gold fillings which had been wrenched from the jaws of victims whom the Ustashi had massacred—and about two truckloads of silver. Then, when the collapse was complete, having entrusted to the care of Stepinac himself their most important documents, the Ustashi ran for their lives. Some were executed. Many escaped.

With the Vatican as a busy center of vast war designs, it was inevitable that some of its dignitaries in various countries should become its political reflections or spokesmen. Archbishops and Cardinals consequently spoke and acted on the assumption of war, and hence the use of atomic bombs. The Vatican, which within an astonishingly brief period had developed the most intimate relations with certain malign forces in the USA, was not merely indulging in wishful thinking when it passed on such information to its emissaries abroad. It informed them of what was going on behind the scenes in certain quarters. That this was



a most sinister, incredible reality was demonstrated to a stunned world the following year. On August 27, 1950, Mr. Francis Matthews, during a speech in Boston, called upon the United States to become the first aggressor for peace. In plain words, to launch a third world conflict. That is, to initiate an atomic war. Mr. Francis Matthews was neither a crank nor an irresponsible citizen. He was a powerful man in the American Government: none other than the Secretary of the American Navy. But Mr. Matthews was also something which at this juncture was perhaps even more ominous. He was a fanatical Catholic, honoured many times for his services to Catholic welfare work; and, more than that, Mr. Matthews had been the head of the most villainous Catholic organization in the whole of the USA—that is, the Knights of Columbus. And, as if that were not sufficient, he was nothing less than a secret Papal Chamberlain of Pope Pius XII.

The American factories were made to hum, while the American Air Force, Army, and Navy were posted throughout the world in main strategic places, ready to strike. Colossal expenditures for war were voted by the American Administration—e.g. 129,000 million dollars, voted by Congress within less than two years (1950-2) for military armaments and constructions. By early 1953 in Europe alone the USA had already built more than a hundred airfields, many specially equipped for atomic operations, as defensive-offensive bases against Russia.

The immunity given by the Vatican offered the best hope for many war criminals, who had been officially branded as such, from falling into the hands of the Allies. Since the protection of the Vatican offered the best guarantee of avoiding arrest and prosecution, the number of those seeking protection augmented until the secretive corridors of the Vatican could no longer contain them.

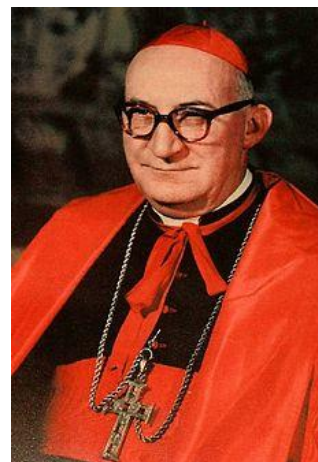
Mafia, true to its reputation, had worked for all three employers, the Germans, the Vatican and the USA, simultaneously. A masterpiece of "international cooperation."

The recruitment of the Mafia would have been reprehensible on the part of both the USA and the Vatican, had it not been for the fact that both wished to help the flight of war criminals from Europe, each with its own objectives.

Whereas the USA wanted to rescue them to carry out political operations against Soviet Russia and the oncoming Cold War, the Vatican, while thinking upon the same lines, had been motivated by an additional objective. Namely to help former political and religious supporters whom it had blessed during, the reign of terror under the Nazi imperium. The Vatican protective attitudes had been prompted not only by seemingly Christian charity, but also by the consolidation of its newly born secret alliance with Washington.

Many allies played into the Vatican's hand by helping the minimization of the Croatian atrocities. The most guilty were the American Catholic officers and officials, not to mention the State Department, already working with Pope Pius XII, in preparation for the oncoming Cold War.

Cardinal F. Seper, right, was appointed Head of the Sacred Congregation of the Faith by Pope Paul VI in 1968. In this capacity the new Cardinal became responsible for guarding against theological errors, heresies, and other deviations from the teaching of the Catholic Church, one of the Vatican's most important posts. The Sacred Congregation which he led was none other than the former Holy Office which, in the past, had been responsible for the Holy Inquisition.



The appointment, it must be remembered, took place in 1968, several years after the Second Vatican Council which had promoted Ecumenism and Unity, and during the Pontificate of Pope Paul VI.

Why had Mgr. F. Seper's appointment had such great significance for Catholics and Protestants alike?

Because Cardinal F. Seper was none other than the Archbishop of Zagreb, the capital of the former Ustashi Croatia. He was the man who had succeeded the Archbishop, later Cardinal Stepinac, the friend and associate of Ante Pavelic. Yes, the successor of that same Stepinac who from the same Episcopal See had inspired mass forcible conversions, mass deportations of Orthodox priests and laymen, and who had blessed the Ustashi murderers of more than half a million people.

The Vatican, and with it the Catholic Church, after the disappearance of the Catholic State of Croatia, never claimed any responsibility, not even a partial one, for the atrocities committed there. Indeed, when accused, they disclaimed any connection with the whole Croatian "experiment."

When asked to express their abhorrence for the deeds committed by the Ustasis of Catholic Croatia, they both kept their silence. Silence means approval. That is why, since the downfall of Independent Croatia, the Catholic Church has constantly helped the scattered remnants of the Ustashi at home and abroad. Not only during the pontificate of Pius XII, but equally during those of "good Pope John XXIII" and Pope Paul VI.

The Catholic Church was never mentioned; there had been not even a single hint concerning the horrendous reality that, hidden behind that general oversimplification—namely that those who had been murdered had been mainly Jews and Gypsies, adding as an additional item "and Serbs" to the other no less horrendous reality that "and Serbs" meant ninety-nine percent of the total victims, most of them belonging to the Orthodox Church.

Same invisible forces came to the fore with an insurrectional tornado, dynastic, religious and ideological elements increased, a few years later in Central Europe:

The Hungarian Uprising



Joseph, Cardinal Mindszenty, Archbishop of Budapest and Primate of Hungary, with his liberators outside his residence in Budapest, October 31, 1956, after his release.

Mindszenty was a fanatical "creature" of Pope Pius XII, who used him to further his religious and political schemes in Central Europe.

With the connivance of Pius and of nationalistic Catholic elements, Mindszenty, immediately after World War II, became the centre of a plot to overthrow the Government and to restore a Catholic Monarchy in Hungary, with himself as Regent. The plot failed. Mindszenty was jailed (1946).

Ten years later Mindszenty became once more the focus of the Revolution. He returned to Budapest...the Capital, escorted by three Hungarian tanks...(October 1956) to head a new Hungarian Government, as the only public figure to command wide popular support. The uprising, however, proved another failure. It was crushed by a ruthless Russian military intervention.

Mindszenty took refuge in the USA Legation of Budapest, where he was a "guest" for more than twelve long years (1956-1968), notwithstanding USA and Vatican pressure to dislodge him.

The counter-revolution came to naught. The CIA gnashed their teeth, overruled, for once, by the common sense of President Eisenhower. Even so, they could not abandon their Catholic Agents in Russian occupied Hungary. Plane loads of Catholic "refugees" were flown overnight to the USA. Among them, of course, were those who had been most compromised in the venture as the direct Agents of the CIA and of the Vatican.



Whatever the merits or demerits of the mutual American-Russian antagonism, the fact remains that Pius XII, far from labouring to diminish the peril, did his utmost to aggrandise it, in order to overthrow an ideological enemy, the better to overcome a religious foe—namely, the Russian Orthodox Church—whom the Vatican had been fighting vainly for the preceding one thousand years.

The occupation of Russia by the West would have spelled the potential control of the Orthodox Church by the Papacy. Catholic control would have meant but one

thing: Orthodox absorption into the Catholic fold via persuasion or force, throughout the Russian occupied territories.

In short, a repetition of the Croatian experiment on a scale involving no longer one, but hundreds of millions of Orthodox believers.

In Pope Pius XII's daring calculations, therefore, the outbreak of World War III would have done for the Orthodox Church of Russia what World War II had done for the Orthodox Church of Croatia.

After the coup in the Ukraine in 2014 and besides tensions between the USA a Russia in 2015, the Vatican may be nurturing new dreams of the possibility.

Vietnam—The Croatia of Asia

How did it happen, particularly in view of the fact that South Vietnam was an Asian Buddhist land?

Here is a bird's-eye view of the events which immediately preceded the outbreak of the Vietnamese-USA war.

One day in early June, 1963, a 73 year old Buddhist monk named Thich Quang Duc stopped in a busy street in Saigon, the Capital City of South Vietnam, and, after having been soaked with gasoline by a fellow monk, sat down cross-legged; thereupon, having calmly struck a match, he burned himself to death. Prior to this, however, he had written a message to President Diem: "Enforce a policy of religious equality," the message read.

President Diem, a zealous Catholic, gave a prompt response. He clamped martial law upon the city, sealed most of the pagodas, ordered his secret police force to arrest Buddhist leaders, and mobilized his troops to truncheon any Buddhist monk or any Buddhist crowds who dared to protest at his increasing discrimination against their religion.



The self-immolation of Thich Quang Duc was the culmination of an increasingly virulent discriminatory campaign against Buddhism by a Roman Catholic Premier, President Ngo Dinh Diem, of South Vietnam. President Diem by this time had ruled the country for about nine years, helped by his two brothers, Ngo Dinh Nhu, head of the secret police, and Ngo Dinh Thuc, Archbishop of Hue. The trio had been inching for years toward veritable religious persecution of the vast majority of the country's population of 15 million, only 1,500,000 of whom were Catholics.

President Diem was a fanatical Catholic who ruled South Vietnam with an iron fist.

He transformed the Presidency into a virtual Catholic Dictatorship, which he used to crush his religious and political opponents with the utmost ruthlessness.

He persecuted non-Catholics, and particularly the Buddhists. By his discriminatory methods he caused the disruption of the Army and Government. This eventually was to lead to the USA's military intervention in South Vietnam. He ruled with the spiritual and political terrorization of his two equally fanatical Catholic brothers, the Chief of the Secret Police and the Archbishop of Hue. President Diem had originally been "planted" into the Presidency by Cardinal Spellman and Pope Pius XII.



Buddhist monks committed suicide by fire, burning themselves alive in protest against his religious persecutions.

He, with one of his brothers, was murdered immediately after hearing mass on Nov. 2, 1963. (3 weeks before Kennedy's death)!!

Buddhist monks, Buddhist nuns and Buddhist leaders were arrested by the thousand. Pagodas were closed or besieged. Buddhists were tortured by the police. One day another Buddhist monk burned himself alive in public, to draw the attention of the world to the Catholic persecution. President Diem, undeterred, continued in his policy. The secret police packed the jails with more monks. The third monk committed suicide by fire, and then another. Within a brief period, seven of them had burned themselves alive in public. Vietnam was put under martial law. Troops now occupied many pagodas and drove out all monks offering resistance. More Buddhist monks and Buddhist nuns were arrested and taken away in lorries, including a large number of wounded. Many were killed.

Both Diem and Pavelic, aided by their respective Archbishops, pursued three objectives simultaneously:

- (a) the annihilation of a political enemy, i.e. Communism;
- (b) as justification for the annihilation of an enemy Church, i.e. the Orthodox Church in the case of Pavelic and Buddhism in the case of Diem;
- (c) the installation of Catholic religious and political tyranny in each country.

Notwithstanding the different circumstances, and geographical and cultural backgrounds characteristic of Croatia and South Vietnam, the pattern and ultimate goal pursued by the two Regimes was exactly the same: anything and

anyone not conforming or submitting to Catholicism was to be ruthlessly destroyed via arrest, persecution, concentration camps and executions.

Where Is the Next Holocaust?

The Catholic Church builds on her unshakable claim that she is the ONLY repositior of Truth; since it is the right of truth to eliminate error, it follows that it is her duty to eliminate anything which is not consonant with Truth, namely with HER truth.

Because there cannot be two truths, any truth which is not hers are ipso facto errors. Because truth has the right to eliminate error, it is the duty of the Catholic Church to oppose and annihilate the latter.

That means that she is empowered to use any means, persuasion if possible but force if necessary, to prevent error from opposing truth; that is to oppose her Truth.

As soon as Constantine gave official recognition as a religion, she started to harass both Christians and non-Christians, who were not consonant with her. All her past actions bespeak of the constancy of an immutable intolerance. Since the Fourth Century AD her conduct has been patterned on nothing else.

The immutability of her resolve to compel everything and everybody to accept her belief, is compounded by her other claim that it is her duty to save the souls of ALL CHRISTIANS. A charge which culminated with the extension of such alleged Catholic salvation to all mankind.

Pope Innocent gave precise instructions to all Inquisitors to enforce such regulations throughout Europe. Eventually it was made Statute Law. The regular clergy proved reluctant, so the Popes turned to the most fanatical, intolerant and narrow-minded section of the Church structure, the sundry monastic orders. The two which excelled in their infamous task were the Dominicans and the Franciscans.

Soon individuals, communities, nations, and indeed, the very hierarchy trembled at the mere mention of their names. Wherever they came, denunciations, accusations, treachery, perjury, torture, woe and death resulted.

The hooded Inquisitors did not content themselves with establishing their court in the sundry lands of Europe. Pope Gregory IX appointed a Dominican Grand Inquisitor for the whole of Armenia and Russia. Pope Urban VI ordered the General of the Dominicans to appoint Inquisitors for Armenia, Greece and Tartary (China).

Pope Nicholas IV asked the Patriarch of Jerusalem to create Inquisitors from the mendicant friars in his land. Pope Gregory XI granted authority to the Franciscan

Provincial in the Holy Land to act as Chief Inquisitor in Syria, Palestine and even Egypt.

When an Inquisitor arrived everybody was commanded, in obedience to the Pope and to Mother Church, to disclose the name of anyone suspected of the slightest deviation from the Faith. The Inquisitors issued a compelling threat and a promise. A denouncer would get an indulgence of three years. Those avoiding their duty would be excommunicated.

Torture was inflicted without solid proof of guilt. Two complainers or even one single accuser was sufficient for subjection to the agonies of torture, even if the accused man had, until then, been of unblemished character, pristine honesty and genuine piety.

Refusal to burn the heretic would have placed the temporal authorities themselves on trial for their lives. For heresy, of course! Soon no one was safe from potential arrest. The spying, denunciation, and hunting down of heretics reached cleric or lay, men or women, noble or common. No one was immune from the terrorizing omnipresence of the Holy Inquisition.

This reign of Catholic terror lasted for centuries. Hundreds of thousands of men, women, and yes, even children were murdered...burned alive at the stake. Simply because they dared to disagree with the Holy Catholic Church or with her Popes.

The apologists of the Church assured the contemporary world that the horrors of the Inquisition will never be repeated, ever again. But the Catholic State of Croatia proved them wrong. The attempted coup of Hungary, when Cardinal Mindszenty tried to set up a totalitarian Catholic State, proved them wrong. The Catholic terrorism of Vietnam proved them wrong. The Catholic terrorism of Catholic Ireland proved them wrong.

It must be remembered that if the Inquisition was banned, against her will, only during the middle of the last century, the Holy Office, its inspirer and instrument was "abolished" only a few years ago. In fact, that it is operating, disguised under a specious name, in the silent walls of the Vatican of today.

One of its main current tasks is to make sure that the Croatian Holocaust and the Catholic Dictatorship of Vietnam are forgotten, and become a mere footnote of remote history.

Unlike Hitler's and Stalin's horrific concentration camps, the Croatian ones and the Buddhists self-immolation in Vietnam, as a protest against the Vatican's religious terroristic interference, have already become taboos to the mass media of the world.

A dangerous triumph of contemporary Catholic pressure and its ecumenical and political associates. Forgetfulness and, even more, ignorance are dangerous twin brothers in our turbulent world. Since they are the breeders of unscrupulous

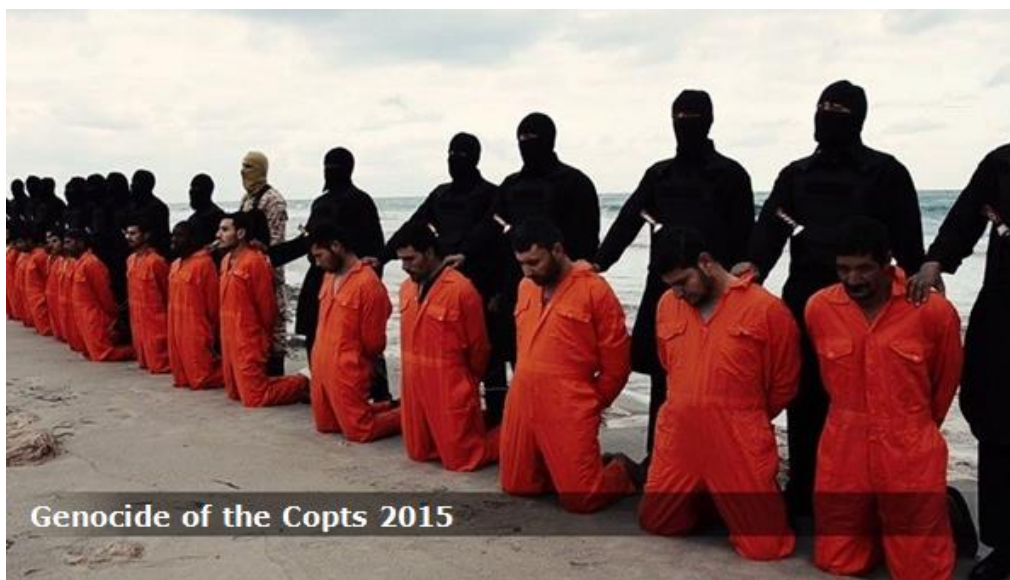
ideological and ecclesiastical intrigues, and thus of potential new Croatias and new Vietnams.

The implication being that the Catholic Church is potentially capable of carrying out the ghastly experiments of both Croatia and South Vietnam in other countries, independently of their political systems.

Which means that, given the favourable circumstances, she would not hesitate to repeat them anywhere in the world, wherever there are Catholics. And, since there are Catholics in practically every country, the risk of another Croatian or South Vietnamese "experiment" in the near or distant future, becomes not a theoretical speculation.

The author did not live to witness the Coptic genocide. On 6th December 2014 the Pope delivered a speech in which he thanked for it:

<https://www.youtube.com/watch?v=htY0I2HaWY8>



Avro Manhattan (1914-1990) was the world's foremost authority on Roman Catholicism in politics. A resident of London, during WW II he operated a radio station called "Radio Freedom" broadcasting to occupied Europe. He was the author of over 20 books including the best-seller *The Vatican in World Politics*, twice Book-of-the-Month and going through 57 editions. He was a Great Briton who risked his life daily to expose some of the darkest secrets of the Papacy. His books were #1 on the Forbidden Index for the past 50 years!!

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