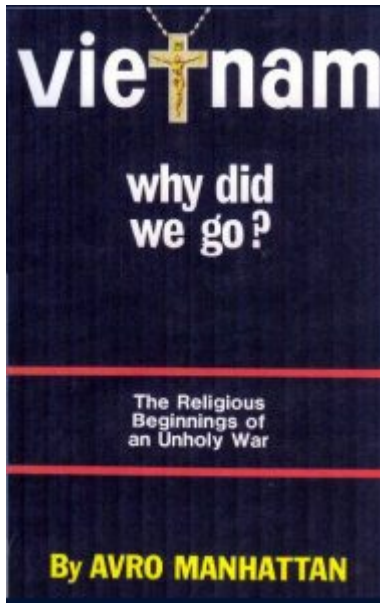


The Main Promoter of the Vietnam War: The Catholic Church



In 1969 when I was 19 years old, I received notification to report for induction into the U.S. Army. The Vietnam War under President Nixon was at its height. I wasn't a hippy or an anti-war-protestor. I believed the government's narrative that the purpose of the war was to stop the spread of Communism in Southeast Asia, and that we needed stop the Communist Vietcong from taking over the South to preserve democracy. But because I didn't want to die in Vietnam, I enlisted in the Air Force and evaded the Army and the Vietnam War legally. It was only years later that I came to understand the evil of the Vietnam War.

In 1997, I had the opportunity to visit the Vietnam Memorial in Washington D.C. When I saw all the names of the Americans who died, I was moved with emotion to weep. And I wept for not only them but also for the hundreds of thousands more of Vietnamese people who also died! According to Wikipedia, 415,000 Vietnamese civilians were killed.

Chapter 7: Vietnam: Why Did We Go?

The Tragedy of America's horrible experience in Vietnam has left us with many bitter memories. Many suffer terrible bouts of depression over their experiences in Vietnam. After 40 years, many cannot hold down jobs because of the psychological trauma they experienced. The Vietnam wall in Washington, D.C. is a grim reminder that 58,000 Americans were killed in that totally unnecessary war. Why did we go?

The word that caused so much hard feelings, disgust, and hatred. Vietnam. Some call it a disgrace, some a police action. When soldiers came back battered, they were looked down upon and humiliated. The U.S. lost face in

the sight of all the world. Why bring up the subject again? Because Vietnam was actually a religious war... Avro Manhattan, a world authority on Vatican politics, has blown the cover on the real reason our boys suffered and died in Vietnam. He traces their death to the Vatican's passionate desire to make Asia Roman Catholic. Vatican agents hatched and plotted the Vietnam War. American soldiers were serving the Vatican in their desperate struggle to survive the jungles, the hell of warfare, pain death, and destruction. It was all engineered by the whore and her Jesuits. – Avro Manhattan, Vietnam: why did we go? Chick Publications, publisher's forward.

The political and military origin of the war in Vietnam has been described in millions of written and spoken words. Yet, nothing has been said about one of the most significant forces that contributed to its promotion, namely, the role played by religion, which in this case, means the part played by the Catholic Church, and by her diplomatic counterpart, the Vatican.

Their active participation is not mere speculation. It is a historical fact as concrete as the presence of the U.S., or the massive guerilla resistance of Asian communism. The activities of the last two have been scrutinized by thousands of books, but the former has never been assessed, not even in a summarized form.

The Catholic Church must be considered as a main promoter in the origin, escalation, and prosecution of the Vietnamese conflict. From the very beginning, this religious motivation helped set in motion the avalanche that was to cause endless agonies in the Asiatic and American continents...

The tragedy of Vietnam will go down in history as one of the most pernicious deeds of the contemporary alliance between politics and organized religion. – *ibid.* p. 13.

Avro Manhattan was a world-renowned authority on the Roman Catholic Church and the almost total control they have of politics throughout the world. He was a writer for the British Broadcasting Corporation. He has laid the blame for the Vietnam War directly at the feet of the Jesuits and the papacy.

Let us look at some background information for the Vietnam War. Bo Dai, a French puppet, controlled all of Vietnam. By the early 1940s, a strong nationalism was developing throughout Vietnam. The Vietnamese wanted their country back. They wanted to get rid of the French and have total independence from all outside forces. By 1945, the freedom fighters, who were trying to drive this French puppet out of Vietnam, controlled a large part of the country. Unfortunately, the supposed freedom fighters were the Viet Minh, a very brutal communist front for Chinese and Russian communism. At the end of 1945, Bo Dai resigned, and all Vietnam managed to do was trade French control for Communist control. The Viet Minh was a group that was headed by Ho Chi Minh. Since Communism was a creation of the Jesuits, the Catholic Church felt right at home with the rule of Ho Chi Minh. However, the Catholics in Vietnam were in a minority because the religion of Buddhism held a strong majority.

As Ho Chi Minh gained control of the entire area of North Vietnam, he appointed many Roman Catholics to key positions in his government. When World War II finally ended, however, France tried to step back into Vietnam again, specifically into South Vietnam. As France tried to come back into the

picture after World War II, war broke out between the Ho Chi Minh-controlled North Vietnamese and the French-controlled South Vietnamese.

By 1950, Harry Truman, United States president, declared that America would finance the French in fighting the North Vietnamese. By 1954, nine countries met in Geneva, Switzerland to try to resolve the conflict. They passed an agreement stating that in two years, in 1956, general elections would be held over all of Vietnam, and whoever was elected would control the country. Neither the United States nor Bao Dai signed this agreement. Ho Chi Minh was very popular. If general elections were held, Ho Chi Minh would win. In fact, Dwight Eisenhower, United States president from 1952 to 1960, made a statement in which he said, "If we hold elections in Vietnam, Ho Chi Minh would get 80% of the vote." The manipulators in the American government realized that Ho Chi Minh would take over the country if elections were held. This would mean communist control of all of Vietnam. It would also mean that Buddhism would remain the most powerful religion.

The elections were never held. The agreement to hold elections that was made in Geneva was simply ignored. Who did not want the elections to take place and why? Why were the elections stopped?

The military and above all the Catholic lobbyists in Washington set to work, determined to persuade the United States government to prevent the election. Pope Pius XII gave full support to their efforts. Cardinal Spellman, the Washington-Vatican go-between, was the principal spokesman from both. The policy of Pope Pius XII and John Foster Dulles eventually was accepted, and implemented, notwithstanding widespread misgivings in the U.S. and in Europe. – Avro Manhattan, Vietnam: Why did we go? Chick Publications, p. 17.

Truman, Eisenhower, and John Foster Dulles, all members of the Jesuit-controlled CFR, pushed the policy of the papacy in spite of the fact that all of Vietnam looked upon Ho Chi Minh as an independent leader, and they wanted to have their own autonomous government. The Catholics wanted to be the dominant religion in Vietnam and eventually in Southeast Asia. Thus, the Buddhists had to be subdued. In the mid-1950s, it was becoming painfully evident who was dictating Vietnam policy from Washington. Most of the leaders who loved the Constitution and the American republic were forced out, and Jesuits were put in place to carry out the policies of the papacy!

The fact of the matter is that the leaders in Washington such as John Foster Dulles, the Secretary of State, and the powerful Catholic lobbyists, greatly influenced the decision-making process of the United States.

To the Vatican, Vietnam was another exercise for the planting of Catholic authoritarianism in an alien land against the wishes of the majority of the population. The Vatican is a master at using political and military opportunities to further its own religious policies, which ultimately means the expansion of the Catholic Church, which it represents. – *ibid.* p. 122.

While the papacy and the Jesuit-controlled CFR members in America refused to allow free elections, they already had a simple plan ready as an alternative.

It [the Jesuit's plan] was divided into three principal sub-sections: the prevention of the elections, the setting up of a man who could rule with an iron fist, and the swift Catholicization of South Vietnam.

One of the first moves was the selection of a man fit for the task. This was ready at hand. His name was Ngo Dinh Diem. Diem had been carefully groomed by the Catholic establishment, was an ardently religious person... and a ruthless religious and political dogmatist..

Diem was a genuine believer, considered the Catholic religion the only true religion, and dedicated his life to its maintenance and propagation. He was so religious from his earliest childhood, that at one time, he wanted to become a Catholic priest, indeed a monk. Curiously enough, he did not enter the priesthood because the life of a priest was too soft. At fifteen he spent some time in a monastery. He prayed two whole hours every day and attended mass regularly..

Diem had convinced himself that he had been chosen by God to fulfill a definite task, and that a day would come when he would be ready to carry out his mission. – *ibid.* pp. 55, 57.

President Ngo Dinh Diem of South Vietnam was a practicing Catholic who ruled South Vietnam with an iron fist. He was a genuine believer in the evil of communism and the uniqueness of the Catholic Church. He had originally been 'planted' into the presidency by Cardinal Spellman and Pope Pius XII. He transformed the presidency into a virtual Catholic dictatorship, ruthlessly crushing his religious and political opponents. Buddhist monks committed suicide by fire, burning themselves alive in protest against his religious persecutions. His discriminatory persecution of non-Catholics, particularly Buddhists, caused the disruption of the government and mass desertions in the army. – *ibid.* p. 56.

Manhattan has thoroughly exposed Diem and the Catholics in Vietnam. What specifically did Diem do to create Catholic tyranny in South Vietnam?

The next year, on October 26, 1956, he promulgated a new Constitution. Imitating Mussolini, Hitler, and also Ante Pavelich of Catholic Croatia... he inserted an article, Article 98, which gave him full dictatorial powers. During the first legislative term, the president (that is Diem) may decree a temporary suspension of ... (there followed almost all the civil liberties of the nation) to meet the legitimate demands of public security, etc. – *ibid.* p. 77.

Have we heard that recently? This mistaken idea of giving up civil liberties in order to be secure is becoming very popular. After the destruction of New York's Twin Towers in 2001, and after the bombing at Oklahoma City in 1995, the cry that was made by Bill Clinton in 1995 and by George Bush in 2001 has been this: in order for there to be security in America, we need to give up some of our liberties. Both presidents have passed laws and issued executive orders, Clinton in 1995 and Bush in 2001. Clinton's was the Omnibus Anti-terrorism Bill. George Bush's was the USA Patriot Act, and both of them stated exactly what Diem said. Why? Because Diem, Clinton, and Bush are being directed to do what they do by the same power, the Jesuits of the Catholic Church.

The article [Article 98 from the previous quote.] should have expired in

April 1961, but it was maintained indefinitely. But even more dangerously ominous was a decree that Diem had issued before that. In January 1956, he had already promulgated a personal presidential order, which was already portending the shape of things to come. The Order 46, read as follows: 'Individuals considered dangerous to the national defense and common security may be confined by executive order to a concentration camp. – ibid. p. 77, 79.

An obvious word was left out of that order: terrorism. That word had not yet become popular in 1956. Today he would probably have said, "Anyone suspected of being a terrorist and a threat to the national defense and common security may be confined by executive order to a concentration camp?" We could, of course, not only be talking about Diem but also about the current President of the United States.

Diem took the teaching of these popes literally. For instance, he firmly held... that it is an error to believe that: the church is not a true and perfect society. For the Church to be perfect, the state must be integrated with her so that the two become as one, because quoting again Pius IX 'it is an error to believe that: the church ought to be separated from the State and the State from the church' a principle, which went totally against the Constitution of the U.S., his sponsor. – ibid. p. 82, 83.

Why was the United States agreeing with Diem, who was going directly contrary to the principles of our Constitution? The politicians in the United States were directly manipulating things in Vietnam. Eisenhower was telling Diem what he must do. The Catholic Church through American officials such as Eisenhower and Dulles was covertly manipulating things in Vietnam. The Catholic Church and Cardinal Spellman were the real problems in Vietnam.

Elements preventing such union [union of church and state], therefore, had to be eliminated. This meant the Protestants, at that time numbered about 50,000, mostly Baptists and Seventh Day Adventists. Diem had planned to eliminate them chiefly via legislation by prohibiting their missions, closing their schools, and refusing licenses to preach or have religious meetings. He would have done this legally in accordance with the future concordat to be signed with the Vatican, modeled upon that of Franco's Spain. Such anti-Protestant legislation would have been enforced once the war was over and a Catholic state had been firmly established. – ibid. p. 83.

Diem's policies brought immediate persecution.

The jails were soon bursting with prisoners. The mass arrests became so numerous that finally, it was necessary to open detention camps followed by additional ones euphemistically called internment camps...

There followed massacres within and outside such detention sites, like those that took place at Mocay, Thanhphu, Soctrang, Cangiuoc, Dailoc, and Duyxuyen, to mention only a few. Religious sects and racial minorities were persecuted, arrested and whenever possible eliminated. To save themselves from arrest or even death many detainees had to accept the religion, language, and customs of the new South Vietnam, as did the minority of Chinese and Khmer, whose schools were closed down. Minor groups were exterminated or accepted the

Catholic Church to save their lives. –ibid. p. 81.

Are we reading what happened in Vietnam of the Dark Ages? Do we recognize that the same power that sought to annihilate all opposition to the papacy during the Dark Ages is in virtual control in America today? The same detention facilities, internment camps, etc. that Diem set up in Vietnam are already in place for when similar controls are instituted in the United States.

Blatant violations of civil liberties, of personal freedom, multiplied by the thousands. Dissenters, of all ages and political or religious persuasion, were hauled off to jail or to concentration camps. To better check the dissatisfied, every peasant was compelled to carry an identification card. – ibid. p. 88.

Diem was convinced that he had been raised up by God to force the Catholic religion down the throats of every person in South Vietnam. And if that succeeded in South Vietnam, Diem would then take his policies into the North and throughout all Asia. Many opposed him, especially the Buddhists. Several pictures in Manhattan's book show Buddhist monks at Diem's Palace in Saigon in 1962, and prior to that, 1956 and 1957. The Buddhists realized what was going on, and they tried to stop it by reasoning with Diem.

They first went to Diem and tried to work with him to help him understand their plight. That didn't work, and arrests followed. Diem's policies resulted in riots, demonstrations, and severe persecution. Catholic schools were attacked. Finally, some of the Buddhist priests decided that they would make the ultimate sacrifice. They would get a large gathering together, and in the center of this large group, they would pour gasoline over their bodies and ignite themselves. That is called self-immolation. Many pictures were taken of Buddhist monks and priests who immolated themselves in protest to what Diem was doing in South Vietnam.

For people to be driven to such an extent in their protest that they would take their own lives, shows the depths of anger and frustration these faithful Buddhist priests were experiencing under the ruthless, Catholic puppet, Diem!

The Catholic State machinery of suppression became so overpowering and ruthless that even the U.S. had to protest, privately and officially, the bear-faced religious character of Diem's Catholic policy. The self-immolation of Buddhist monks and nuns helped to revive the religiosity of millions of Buddhists, who became determined to resist the unjust laws of the Diem government. The Catholic Church never expressed any sorrow or admiration for these Buddhist martyrs. – p. 117.

More Buddhist demonstrations followed, all in vain. Finally, an elderly Buddhist monk, Superior Thich Quang Duc, sent a message to President Diem. The message: enforce a policy of religious equality." Thereupon, having calmly sat down on a main street of Saigon, poured gasoline on himself and burned himself to death. It was June 2, 1963. The self-immolation caused enormous reaction within and outside South Vietnam. The world at large could not understand what was going on, the media having knowingly or unknowingly

given muddled and contradictory reports about the true state of affairs. –
ibid. p. 113.

We see that the CFR-Jesuit-controlled media was lying to Americans about the true situation in Vietnam. They were not telling Americans that America was funding a war in Vietnam to set up a ruthless Catholic dictator, who was trying to impose Catholicism on the country.

In spite of all the self-immolations of Buddhist priests, Diem did not change his policy in the least. This policy continued for several more months through October of 1963.

It is to the credit of many Americans in the civil and military administrations, that they expressed their horror at what they were witnessing with their own eyes. Most of them, although confused as to the basic issues of the religious-political conflict, nevertheless were highly shocked at the ruthlessness of the Diem regime. At Washington, the feelings were no less deep. There were recriminations and criticism. The South Vietnam religious persecutions were threatening the domestic peace within the U.S. itself. Besides, the rest of the world was beginning to take notice of the events by openly asking awkward questions as to the real objectives of the U.S. presence in Southeast Asia. – ibid. p. 115.

The man in the White House, John Kennedy, who had been instrumental in bringing Diem to power, and like Diem, a Roman Catholic, began to assert his authority. Kennedy saw the deplorable situation and realized that decisions had to be made. If Kennedy acted against the orders of his masters, the Jesuits, there would be definite consequences, but he went ahead and acted anyway.

Finally, the U.S. issued a declaration, ‘...it appears that the government... of Vietnam, has instituted serious repressive measures against the Vietnamese Buddhist leaders... The U.S. deplures repressive actions of this nature.’ Notwithstanding this, and the worldwide publicity, the media of America remained strangely silent about the whole issue. When they were forced to report the news of the religious persecutions of the Buddhists by the Catholic Diem, either they gave them the smallest coverage, or minimized the whole issue when not slanting the news altogether. – ibid. p. 115.

John Kennedy was the only President in the 20th century who bucked the Jesuit Order, and he paid the ultimate price for doing what was right. He not only verbally chided South Vietnam and Diem, but he took definite action.

Subsidies to the Vietnam Special Forces were suspended. Secret directives were given to various branches closely connected with the inner links between the U.S. and the Diem regime. Finally, on October 4th, 1963, John Richardson, the head of the CIA in Vietnam, was abruptly dismissed and recalled to Washington. – ibid. p. 128.

President Kennedy began a slow, but steady withdrawal of aid from Diem. Shortly thereafter Diem and his brother were slain on November 3, 1963.

Another Catholic leader died a short time after Diem. On November 22, 1963, John Kennedy was shot by multiple shooters in Dealey Plaza, Dallas, Texas. Kennedy was shot by Jesuit agents because he dared to do the right thing in Vietnam.

Memorandum for the President. Subject: report of McNamara-Taylor mission to South Vietnam. With this report in hand, President Kennedy had what he wanted. It contained the essence of the decisions he had to make. He had to get reelected to finish programs set in motion during his first term. He had to get Americans out of Vietnam... On November 22, 1963, the government of the United States was taken over by this superpower group that wanted an escalation of the warfare in Indochina and a continuing military buildup for generations to come. – Fletcher Prouty, JFK, the CIA, Vietnam and the Plot to Assassinate John F. Kennedy, Carol Publishing Group, pp. 264, 257.

As Kennedy began to pull Americans out of Vietnam, the superpower group was greatly angered. They plotted Kennedy's assassination, and immediately after Kennedy died, the U.S. re-escalated the awful war in Southeast Asia. It continued for another 10 years at an enormous cost! Who was the superpower group that so desperately wanted America to remain in Vietnam? From the evidence we have considered, this could only be the papacy.

At 8:30 a.m., Saturday, the 23rd of November, 1963, the limousine carrying CIA director John McCone pulled into the White House... He was also there to transact one piece of business prior to becoming involved in all the details entailed in a presidential transition, and the signing of National Security Memorandum 278, a classified document which immediately reversed John Kennedy's decision to withdraw from the war in Vietnam. The effect of memorandum 278 would give the Central Intelligence Agency carte blanche to proceed with a full-scale war in the Far East... – Robert Morrow, First Hand Knowledge, Shapolsky Publishers, pp. 249.

This war eventually involved over half a million Americans in a life-and-death struggle without the Constitutional requirement of congressional approval. So President Kennedy began pulling troops from South Vietnam. The Catholic church strongly objected to this, and President Kennedy was gunned down. The very next day, Memorandum 278 was signed, which reversed Kennedy's decision to de-escalate the war in South Vietnam.

Vietnam was a Jesuit war designed to create a Catholic superpower in Southeast Asia. The only way this could occur was by the bitter persecution of a religious giant already in the area, the Buddhists. Ngo Dinh Diem, a tyrannical Catholic dictator, was put into power. The Jesuit-controlled American press said almost nothing about the terrible religious persecutions taking place in Southeast Asia. John Kennedy began pulling America out of Vietnam but was gunned down by Jesuit assassins before he could accomplish much, and the no-win war went on for another 10 years, ending in ignominious defeat for America. What remains is a winding wall in Washington, D.C., listing 58,000 Americans that lost their lives there and millions of others not listed who have lived retarded lives as a result of wounds and afflictions received in this religious war.

Jesuit wars to destroy religious enemies continue today. Next, we will look at the Middle East and why so many die near the city of peace, Jerusalem.