

The Hibernian

For Faith, Family and Country

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A NATION ONCE AGAIN

**Ireland needs
a new revival!**

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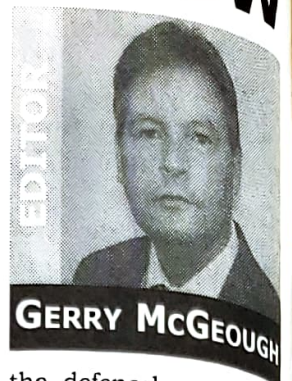
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Inside view

T rue courage is a gift from God. Such courage should not be equated solely with physical bravery, even heathens and garden variety atheists are capable of bravado. True courage is different, it is virtuous. It is what drives people to stand up for what is right and speak out against evil regardless of the attitudes and reactions of others and the cost to oneself.

Since it is Divine in origin, this virtue thrives best in a Faith environment. Such courage abounds in Nations where the Catholic Faith is strong and it is correspondingly absent whenever a people begin to turn away from God. In its absence, a spiritual darkness inevitably descends upon society and people, either through cowardice or ignorance, will lower their standards and accept any abomination as the norm.

A Nation whose citizens are imbued with true courage is a blessed Nation. It is a country that will put righteousness before convenience, nobility before squalid compromise. Such a Nation is a safe haven for the unborn, the elderly,



GERRY MCGEOUGH

the defenceless and the less well-to-do. As droves of Irish people turn their backs on the Faith of our Fathers and Mothers, the degeneration of our society becomes all too obvious. People are now conditioned from childhood to accept the full blown liberal agenda as being the natural way forward. The contraceptive culture, pornography, homosexual "marriage", New Age spirituality and a host of other destructive evils are given free rein in a land where true courage has become a rare commodity.

The task ahead for Catholic Patriots is obvious. We must continue to regroup and organise. Through prayer and political action we will tackle the secularist agenda, put it to flight and restore the integrity of the Irish Nation. The Crusade has already begun, it will not be easy, but by the Grace of God and the intercession of Our Lady we will receive the true courage necessary for victory.

The Old Brigade

The recent release of the award winning film *The Wind That Shakes The Barley* has opened a welcome debate on the Irish War of Independence period.

For too long, the memory of the brave men and women who fought for Irish freedom in the years 1919-21 has been sullied by revisionists eager to justify Britain's on-going presence in the Six-Counties and clearly still smarting at the fact that the rest of our Nation was "lost" to the empire.

The cinematic ingenuity of the film conjures up a realistic image of the rural Ireland of the time and portrays the suffering endured by an impoverished yet spirited people who had to contend with the brutality of living under British martial law.

The sense of outrage and anger at the depredations perpetrated by the Black and Tans and Auxiliaries against the Irish civilian population is matched by a genuine sympathy for the IRA Volunteers who fought these agents of the British crown.

Our history shows that great sacrifices were

Keeping the patriot flame alive...



made by these heroic patriots so that future generations of Irish people might enjoy the benefits of freedom and independence. What would they make of us now?

It is highly doubtful that the men of the Flying Columns, many of whom were extremely devout Catholics who prayed the Rosary together before military engagements with the enemy, would be impressed by current political developments.

Did they fight for Irish freedom so that successive Irish governments could sell out sovereignty to the European Union? What would they make of

the fact that Irish taxpayers' money is wasted on the promotion of contraception, something that is designed to reduce our population in the same way that emigration and famine once did? Would these heroes not be appalled at the antics of modern day Sinn Fein and Labour who ponce along O'Connell Street in Dublin with swarms of English homosexuals promoting sodomy as a lifestyle choice?

One can only but imagine that these true patriots would be enraged to learn that every July, in our still partitioned country, the national flag, along with effigies of

the Pope, are unceremoniously burned on top of countless bonfires by jeering British loyalists who are then invited to parade past the GPO in Dublin by an Establishment that is utterly out of touch with its Catholic, nationalist roots.

If we want to pay homage to the memory of the men and women who fought the War of Independence, we should do so by establishing a Nation that is true to their ideals. The time has come for this generation to build a political party that reflects traditional Catholic values and promotes an Irish Ireland.

It happened this month...

The story of Saint Oliver Plunkett

Oliver Plunkett, the seventeenth century Archbishop of Armagh who was martyred in July 1681, was born in Loughcrew near Oldcastle in Co Meath in 1625.

He belonged to a devout Catholic family and it came as no surprise that Oliver expressed an interest in the priesthood from an early age. Following the establishment of the Confederation of Kilkenny in 1642 in the wake of the great Catholic Rebellion of the previous year, envoys from Rome arrived to confer the Pope's blessings on the fledgling Irish Catholic Nation.

One of these envoys, Fr Scarampi, was able to take five young Irish students for the priesthood back with him to Rome in 1647. Oliver was among the small band and after a series of adventures and delays he finally enrolled in the Irish College in Rome and commenced his studies.

Ordained in 1654, Oliver worked in Rome on behalf of Ireland's beleaguered Catholics who were by now suffering the full per-

secutions of the post-Cromwellian invasion. When, in 1669, the Archbishopric of Armagh became vacant upon the death of Archbishop Edmund O'Reilly, Pope Clement IX recommended that Oliver be ordained for the post.

The new Bishop returned to an Ireland where the Catholic clergy were periodically hunted down like wolves. Over the next decade, however, he exerted himself mercilessly on behalf of the Irish people and their Catholic Faith, often sleeping rough and enduring a fugitive lifestyle in the process.

A prolific recorder of events, he was on occasion obliged to destroy his records in order to prevent them falling into heretic hands. It is with great sadness that we learn of the list containing the names of the 48,655 of our ancestors whom he had confirmed that was lost to posterity in this way.

In 1679, Oliver was arrested and falsely accused of plotting to bring a French army into Ireland. Charged with Treason, he was tried in London and sentenced to be hanged, drawn and quartered at

Tyburn where he died as a courageous Catholic martyr in 1681.

Oliver's decapitated head was sent to Rome where it remained for around forty years before being returned to Ireland. It was entrusted into the care of Dominican nuns who lived surreptitiously in Dyer Street in Drogheda and they protected this relic for the next two hundred years. During the War of Independence (1919-21),

IRA Volunteers guarded the Siena Convent that housed the relic in order to prevent it from being desecrated by Britain's notorious Black and Tan mercenaries who were on a reprisals rampage across Ireland.

Oliver Plunkett was canonised in 1975 and his head and other relics are today in St Peter's Church in Drogheda. St Oliver was martyred 325 years ago this month.



So the story goes...

Just before the outbreak of the First World War, an American merchant navy captain found himself on shore leave in an Australian port city.

During the first day of his break, while reading a local newspaper in the bar of the hotel he was staying at, he discovered that there was an afternoon meeting at a nearby racecourse. He decided to attend.

Fearing that he might get carried away when the betting started, the captain presented the barman at the hotel with a twenty pound note and asked if he would hold on to it for safekeeping until that evening. The barman agreed and placed the money beneath the change section of the till. The captain went off to his race meeting and a short time afterwards the barman took his afternoon break.

Some time later the owner of the hotel decided to check the till. He was delighted to discover the twenty pound note and it occurred to him that he should pay the brewer the twenty pounds he owed him for supplies. This he did and the equally happy brewer used the money to pay the local grain farmer what he in turn owed him.

Pleased at the unexpectedly fast payment, the farmer went on to reimburse his solicitor for legal work done over the years. Readily accepting the fee award, the solicitor elected to settle his account with the doctor and paid his out-



standing medical bills with the twenty pounds.

The doctor went on to pay the grocer who supplied his family. The happy grocer decided to have a drink at the local hotel. There he met the owner and insisted that he accept twenty pounds for all the free meals and drinks he and his friends had enjoyed over the years.

The hotel owner assured the grocer that such a gesture was not necessary as he'd been happy to look after good customers. The grocer would not take no for an answer, pointing out that the hotel had provided excellent service for his daughter's wedding some months earlier, even keeping the bar opened for guests well beyond closing time.

Reluctantly, the hotel owner accepted the twenty pound note and placed it in the till before going home. Meantime, the barman resumed his shift following his afternoon break and shortly afterwards the captain returned from the races.

Settling himself on a barstool the captain asked for his twenty pounds, which the barman duly produced. To the latter's shock the captain proceeded to tear the note into small pieces, which he then dropped into a spittoon. When the barman asked why he had just done what he did, the captain replied that while at the track he had discovered that the money was in fact counterfeit and he felt it his duty to destroy it before somebody was taken in by it.

Hungering

HISTORY



**GERRY
McGEOUGH**

Had he lived, Martin Hurson would be celebrating his fiftieth birthday this September.

As events have transpired, however, this July will mark instead the twenty-fifth anniversary of Martin's death. He was the sixth of ten Irish Republican prisoners to die on hunger strike in the notorious H-Blocks of Long Kesh Prison Camp during the tumultuous summer of 1981.

Born on September 13th, 1956, Martin was the second youngest of ten children, one of whom, John Joe, died in infancy. His parents, Johnny and Mary Ann, raised their six girls and three surviving sons on a small farm in the townland of Aughnaskea near the village of Cappagh in the hill country north west of Dungannon in Co Tyrone.

Well behaved and good mannered, Martin was a pleasant child who grew up in a happy, bustling family atmosphere. A strong Catholic, he had a particular devotion to St Martin de Porres and throughout his school years, first at Crosskavanagh Primary School in Galbally and later in at Secondary School in Dungannon, he always made a point of saving money in a little collection box which, once filled, he would send off to the Apostolate named for the Peruvian Saint.

Tragedy struck the Hurson family when their mother died after a short illness. Martin was only thirteen at the time and her loss upset him greatly, leaving a deep impact.

At around this period, political conflict in the Six-Counties was beginning to stir. Demands for equal Civil Rights by the Catholic community had been met with brute force repression by the pro-British protestant dominated regime at Stormont near Belfast. In conjunction with the state forces, the "Reverend" Ian Paisley, a strident opponent of both the Catholic Faith and Irish unity, was rallying his bully-boys to beat Catholic

rights campaigners off the streets.

The situation had deteriorated so rapidly by August 1969 that the British government felt obliged to order its troops to quell the disturbances. Their deployment had the opposite effect and witnessed the emergence of a long dormant Irish Republican Army (IRA). Initially, the IRA acted in a defensive role but in time this gave way to a military campaign aimed at driving the British out of Ireland for

good and restoring national unity. Catholic Patriots flocked to its ranks.

The East Tyrone area where the Hurson family lived had a long history of rebellion against the English crown. The region had been the heartland of Gaelic resistance during the "Nine-Years War" (1594-1603) against the English heretic and genocidal maniac, Elizabeth I. It was also the epicentre of the great Irish Catholic Rebellion of 1641. Not surprisingly, East Tyrone



for Justice

played a major part in the struggle from 1969 onwards. Such activity was met by harsh military measures from the British, while protestant loyalist murder gangs were practically given free rein to gun down innocent Catholic civilians as part of a campaign to instil terror and submission into the native Irish.

Martin Hurson grew to manhood in this tense, unjust and repressive climate. He trained in his profession as a welder and gained the reputation of being a reliable and hard worker. Always good humoured, he loved life, enjoyed himself when he could and was popular with all around him. In 1975, he met and became romantically involved with Bernie, a young woman from a neighbouring parish who would one day become his fiancée.

To the casual observer, Martin's life may have seemed predictably mapped out for him; he would continue in his career, marry and raise a family like thousands of other young men his age. However, none of us know what lies ahead and Martin could hardly have imagined that he was about to be catapulted into a situation that would lead to an early,

agonising death and a lasting place in Irish history.

On November 9th, 1976, the British army carried out a series of dawn raids on homes in the Cappagh/Galbally area. Three men were arrested and taken for interrogation. Two days later, more homes were raided in the district including the

to Omagh RUC barracks where all seven men were subjected to brutal torture during which their testicles were routinely kicked and bodies pulverised by beatings. To avoid further brutality, Martin signed statements admitting IRA activity. He was charged and sentenced to twenty years imprisonment on the basis of these state-

themselves demanded a return to the political status they had enjoyed up until a change of British policy in 1976.

As part of their protest, the prisoners refused to wear British jail uniforms and donned blankets instead. By the time Martin had reached the H-Blocks, the situation had deteriorated seriously and the men found themselves bearded, unwashed and living in cells smeared with excrement. Most of the prison guards were either loyalist protestants or former British soldiers who delighted in beating the defenceless prisoners.

"Most of the prison guards were either loyalist protestants or former British soldiers who delighted in beating the defenceless prisoners."

Hurson household in Aughnaskea. Even though such raids were commonplace at the time, one of Martin's sisters recalls the terror of the experience to this day as armed British soldiers ransacked through the family home and farm buildings. Martin and three of his neighbours were arrested in the swoops and a close relative remembers the poignancy of seeing the Hursons' elderly father ask the soldiers where they were taking his son and wondering if they would bring him back.

Martin never saw his home again. He was taken

ments during a trial before a jury-less "Diplock" court. An appeal against this, based on medical evidence revealing the abuse he had received at the hands of his interrogators, was rejected. Bizarrely, he was given a retrial in 1979, which returned the same verdict.

Martin was sent to the H-Blocks where he immediately joined the Blanket protest. The protest was part of a struggle between the Republican POWs and the British authorities over the prisoners' status. Britain wanted the rebels to be treated as common criminals while the men

Martin was initially housed with the younger prisoners who were regularly attacked by sadistic guards or "screws" as they were called. One former prisoner recalls a guard by the name of Dodds: "A six foot five Frankenstein's monster look-a-like. He would have had a quiet day if he only beat up five of the young prisoners. I recall hearing about one occasion where Martin's leg was placed between the metal grill door at the top of the wing, and the screws pulled and bent it trying to break it".

On another occasion, six of these screws entered

Martin's cell whereupon they beat him unconscious and dragged him to a bath half-filled with disinfectant. The shock of hitting this liquid revived him and as he struggled to avoid being drowned or poisoned by chemicals, he was held down while his body was scrubbed with a hard brush of the type normally used to clean the decks of ships. Skin and tissue were torn in the process, after which his hair and beard were forcibly shaved off.

Despite this nightmarish existence, Martin kept up his spirits for the sake of his family and even became engaged to his girlfriend, Bernie.

By late 1980, the prisoners felt that their situation could only be resolved by resorting to a hunger-strike. A number of the men embarked on this course of action beginning in October of that year. The strike ended inconclusively in December with one man already in a coma and at death's door.

Another hunger-strike began on March 1st, 1981. It was led by Bobby Sands who died on May 5th notwithstanding the fact that he had been elected as a member of parliament on April 9th. The British Prime Minister, Margaret Thatcher, showed no signs of budging on the issue and over the next month three other men died on

hunger-strike while on the outside the North slid into anarchy.

By now, a new batch of prisoners were already on hunger-strike. They included Martin Hurson who commenced his fast on May 29th, having replaced Brendan McLoughlin, a South Derry man who had been forced to abandon his strike due to a burst stomach ulcer.

Martin was one of a number of prisoners who were put forward as candidates in the Twenty-Six County general election on June 11th. He stood in the Longford/Westmeath constituency and polled

"On average, hunger-strikers lasted between 60-70 days before they slipped into a death coma."

extremely well. Two other prisoners were actually elected to the Dail, such was the level of support for their cause.

On average, hunger-strikers lasted between 60-70 days before they slipped into a death coma. Up until his fortieth day, Martin followed the usual pattern and his family remarked on his good morale. Unexpectedly, however, his condition deteriorated rapidly and members of his family were present at his bedside in the prison hospital

cell on Sunday night July 12th. Only three were allowed in at a time so not all were able to see him. One sister described the chilling scene in the cell where there was a prison guard present along with

another individual dressed in semi-military attire who wore a balaclava and openly brandished a pistol, which he regularly pointed at Martin.

Such was the intransigence of the British authorities that when his father and a sister left to go home, another brother was refused entry on the grounds that he had arrived after a certain hour. Only one member of his family was with him when he died at 4.30am on Monday the thirteenth of July. The rest of the



family learned of his death over the radio news later that morning.

Over the coming harrowing days, the British and RUC tried to hijack his body and prevent it from being given to his people for burial, while protestant mobs howled with delight at their Orange parades on learning of Martin's death. Despite the intimidation of a massive British army presence in the area, with helicopters hovering menacingly overhead, thousands upon thousands of Irish Catholics gathered from across the country to pay their respects at Martin's funeral in Galbally.

On this, the twenty-fifth anniversary of his death, his memory is revered by the people of his native Tyrone and cherished by his siblings and their families. Decent, hard-working Catholic people they are respected by all who know them, and like Martin are a credit to the Irish Nation.

The Salisbury Principle

Joe O'Brien details the Elizabethan strategy aimed at the controlled destruction of opposition...

Beware when following someone when you are unsure of their background. Be very cautious in giving your support unless you can safely recover your steps.

Irish resistance to British rule was always a problem for the crown and the Salisbury Principle was used repeatedly by English strategists. Spying and the infiltration of resistance movements had their merits but the art of gaining total control of the opposition was the ultimate coup.

Robert Cecil, the 1st Earl of Salisbury who developed this strategy, was Queen Elizabeth I's Secretary of State. Knowing the major dissatisfaction of many of the English and Scottish Lords, Salisbury arranged for their annihilation.

When the predominantly Catholic English and Scottish royalty started to migrate to France, Salisbury knew that sooner or later they would return to England and

seek to replace Elizabeth on the throne with a Catholic. He subsequently arranged, through a Scottish Lord, to bring together the displaced resistance in France with a view to having it invade Dover as an organised army. Knowing in advance all the details of their arrival, Salisbury met the invasion and slaughtered the entire force.

Clearly, laying the plans and organising the enemy renders them totally ineffective.

In 1605, Salisbury was said to be a leading conspirator in the Gunpowder Plot to assassinate King James. If King James was killed the ascending Prince of Wales would be a pliable sovereign, while if he survived, the attempt would nonetheless brand all Catholics as traitors or potential traitors to the throne. James survived the attempt and subsequently halted any moves towards Catholic Emancipation. Establishing the pattern of most assassinations up to present day, Salisbury eliminated



his agent to prevent any revelation that he was the lead conspirator or had any knowledge of the plot.

Salisbury's Principle lives on in modern geopolitics. It was evident during the Kennedy Presidency in the US with the "Bay of Pigs" fiasco where Cuban forces were able to lie in wait for

an armed body of returning exiles. It applied also to Kennedy's own assassination and the subsequent murder of Oswald, which clearly prevented his naming any co-conspirators.

Those involved in any great undertaking must always be on guard against the subtleties of the Salisbury Principle.

Hell is an eternal



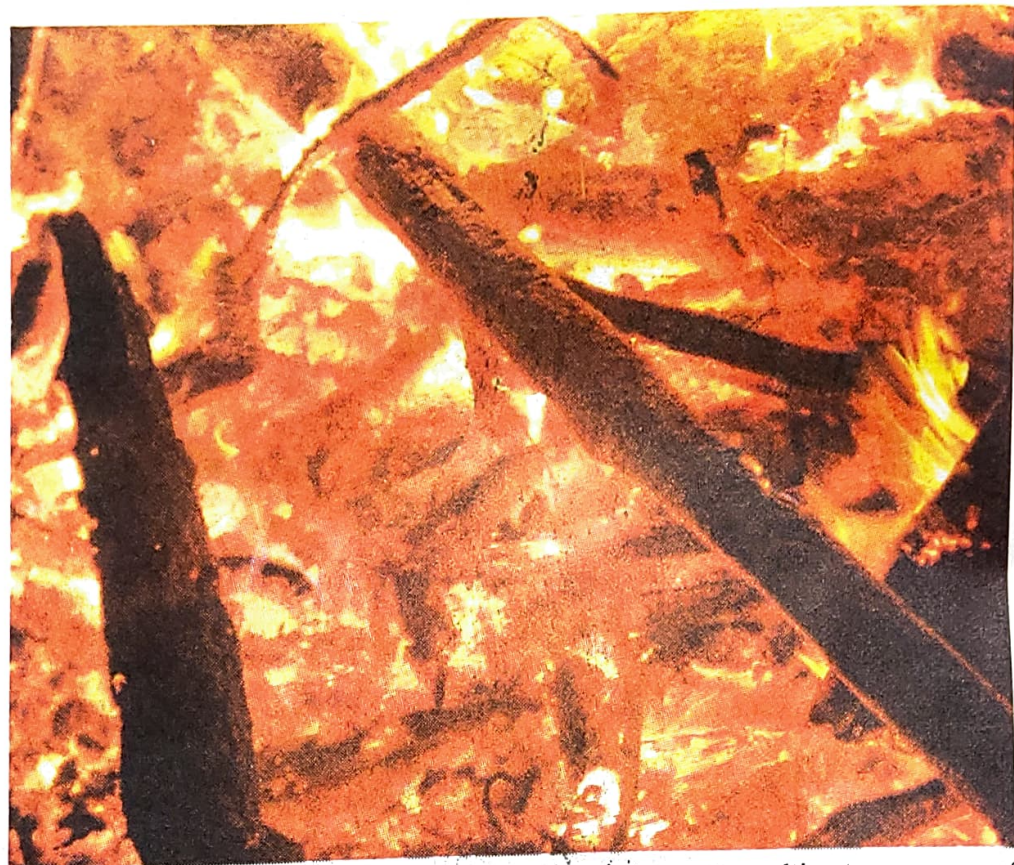
COMMENT

CATHAL Ó BROIN

Imagine a man with a bad conscience. Perhaps to the world he appears to be a very good man. He goes to Mass, is kind to the elderly and he gives to charity. But all is not right. He is doing, or has done something which he knows is wrong. But, alas he has left it unresolved.

Maybe it's a murder that he committed in his youth, a serious theft or even an adultery. He thinks that he has "gotten away with it", that nobody really saw him. Perhaps, if there were any witnesses at all, they are all now gone or have been forgotten. But, this does not matter - his soul is still not really at rest. Deep inside himself there is this niggling reiteration of reality, and it just won't go away. For, he knows in truth that a grave error in his past has not been attended to.

Perhaps his discord is because of something



completely secret, such as the pernicious vice of impurity. Maybe it is that hidden beneath a compassionate front there lies a soul who has made a god of sensuality and carnality. "I am doing no harm," he reassures himself. "Nobody or hardly anybody sees," he thinks - but his conscience, if he allowed it to speak at all, would state quite clearly that what he is doing is wrong.

Perhaps, on the other hand, it is that he has committed sins against the Faith, by either pretending to himself or to

others that he is an atheist, and / or by blaspheming against God - holding hatred or resentment for the One who Created him. "I can think what I like," he supposes to himself, but even so, something inside will whisper to him at the oddest of hours, that really, he is indulging in a forbidden fruit. He pretends not to hear these faint murmurs of his beaten down conscience, but, if he ponders long enough, it is obvious that with his sinful thought or action there comes an inordinate pleasure which is intensely momentary but ultimately not satisfying.

The ultimate purpose of every human being is to love God. This is true happiness. This is the eternal longing which is written into the heart of every man. We seek God. We need God. Our very existence craves His Love and His Vision. This is why we are discontented in this world, for we all are in exile. We are being put to the test, to see if we are worthy of Heaven - worthy to stand before the Beatific Vision of God.

Once more, let us consider this man, who is living with mortal sin on his soul. Imagine him as he

ity of suffering

wakes up on his last day of life. He does not know it, but, as Christ has warned, death will come at the hour least expected, "like a thief in the night." What, do you suppose, is he going to do? Will he remain obstinate in sin, or will he, at the last moment, find the grace of perfect contrition?

The reality is that "as you have lived, so you shall die." One cannot simply take for granted an extraordinary grace of final repentance. Every single day of life must be lived in preparation for death. If we only meditated more on what exactly is at stake, we would look at life from a completely different perspective.

The first and the greatest horror of sin is that it is an affront to the Glory of God. It is only when we sufficiently consider the true vileness of sin in relation to the infinite goodness of The Creator, that we can truly understand sin's effect and the justice of the punishment which it demands.

All temptation is deceit, and every sin has at its core a lie. When a man commits a serious sin in full knowledge and with full consent, he chooses wrong above right, falsehood before truth, and so

he drives away God from his soul. He becomes an enemy of Heaven, and his soul is effectively dead. Sanctifying grace, the indwelling of God Himself in the soul, cannot reside in something which is defiled. Perfect Goodness cannot have as its vessel something which has declared itself against this very Goodness.

To die in such a state, at enmity with God, is indeed

for what it has forfeited - the eternal vision of God. He will suddenly realise, at the moment of damnation, why he was created. He will also know, all too painfully, that he will never now fulfil that reason - that he will never, ever see God.

Such will be the pain of loss that his whole soul will burn from within itself with an intensity far beyond that which earthly

comforting will forever be beyond his reach.

And all this for what? Obstinacy in sin is truly a horror greater than Hell. It is the damned themselves who have chose perdition, by refusing to give up sin while they were alive. While we live we must have hope! We must always and at once renounce the world, the flesh and the devil, praying constantly for humble contrition. God will forgive those who are truly sorry for having offended Him. And He has, in His Goodness, left the Sacrament of Confession, woefully under used in this age, as an open door - that every sinner, freed from his sins, might return easily back into the grace of God. The importance of frequent Confession, in the battle for salvation, cannot be overestimated.

St John the Baptist said it clearly - "Repent, for the Kingdom of Heaven is close at hand." We can never suppose how near or far we might be from our dying breath. All we know is that it won't be too long. Heaven or Hell awaits at every moment. Now is the time to prepare for Judgement. God wants us to choose Him, and so, having confessed our sins, to look forward in hope to an eternity of happiness.

"In an instant of excruciating despair the dark shadow of an endless night will have descended."

a horror to comprehend. For at the moment a man expires, his soul, his fate, is fixed for all eternity - and so, if a man dies in a state of serious sin, there can be no doubt, that he is damned to Hell forever.

In an instant of excruciating despair the dark shadow of an endless night will have descended. Despite this wretched blackness, he will see with horrific clarity the vileness of his sins, and, overcome with terror, his entire soul will at once and forever yearn

fire can have. The entire soul will become engulfed in an endless reaction against itself. He will be utterly detestable in its own sight, and everything he beholds will be vile and repugnant. His whole existence will be so much like a beautiful symphony that gets stuck forever on a screeching discord. Regret will be his constant lament as he is trapped in a hopeless panic that never ends. "There will be weeping and gnashing of teeth." For goodness, love, everything pleasant and

It's not just mat

by Liam Sweeney

Capitalism is usually regarded as an economic view of the world. It is certainly that, but it is also much more than that. It is a worldview, a philosophy, a way of life that touches everything in our individual lives, in our families, in our communities and in our nations. Moreover, it is an influence that has a detrimental effect on all that we cherish.

At the core of Capitalist philosophy are two overriding ideas. The first is the idea that the Individual is the basis of Society. The second is that the most important aspect of our lives, either individually or collectively, is Economics. Furthermore, it is held that sound economics can only be had if we leave the whole field of Work and Commerce to what are called "market forces." An unthinking person might believe that these two propositions seem reasonable, but once we go beyond the surface, we soon discover that the contrary is true.

If Society really was only made up of Individuals, we would see very quickly

that this could only lead to war between any given person and everyone else. In other words, if the Individual is held to be the most important thing in a Society, it follows that the Individual must seek his own interests to the exclusion of the interests of others. The result would be that the richest, the most powerful and the most ruthless would gravitate to positions of power, whilst those who thought of and aided others would be crushed in the stam-

- and move to Peru, he will do so. He is simply doing what a good Individualist would do. The idea of a Social and Common Good sounds alien to such a man. He is the man that constantly says "me, me, me." He will, therefore, crush smaller businesses, push small family farms towards financial ruin, seek to destroy quality workmanship in order to pave the way for mass produced garbage, and yet always proclaiming that "there is no sentiment in

of the Common Good. It is being uprooted through the deliberate promotion of sterile couples vis-a-vis Family Planning and Birth Control. It is being uprooted by the deliberate murder of the Unborn Child, courtesy of Pregnancy Termination. It is being uprooted via Divorce and it is being uprooted by the sexual perversion of our children through the insidious promotion of the so-called "gay lifestyle."

This uprooting is not something that is happening by accident, nor is it something that has come about as an unforeseen side-effect. Rather it is a policy that has been implemented systematically and consistently, because it gives the lie to the idea that the Individual is the basis of Society. It is the Family that is the building block of any sane and healthy community, and this because it recognises that Man is an individual and social being. He needs personal freedom, but he also needs social contact. A man without social contacts, without a network of support of all kinds, would be a sad and ineffective man. That is why Capitalism works to create such a man. Cities the

"This materialist, aggressive and self-centred philosophy currently dominates the Western world"

pede to be the "victor" in this gladiatorial struggle.

This theory is, in fact, translated into practice. Thus, if a company boss decides that in the interests of his profits, he needs to close his factory in Ireland - thereby making thousands unemployed and disrupting the lives of countless families

business." This materialist, aggressive and self-centred philosophy currently dominates the Western world and, as a consequence, is destroying anything worthwhile that exists.

The Family is being uprooted because it is a social organism - it creates ties, sentiments, loyalties and a micro-version

Materialism, stupid!

world over are full to the brim with such people - leading lonely, frustrated, atomistic lives. Their contribution to Society largely of an economic nature - production and consumerism - and are thus Capitalism's "ideal men."

And what of "market forces", that hallowed god to whom we are all told we must bow and obey? It is a god that is about as real as Peter Pan. In reality, it is just another term for that cabal which corners products and markets, manipulates supply and demand, decides and promotes "fashions" and yet all the while remains hidden. It uses the media to convince the public that there is no alternative. If people are poor, it is because of "market forces"; if people are living in slums or urban hell-holes, it is because of "market forces"; if the mass of people are poor and getting poorer, in real terms, it is because of "market forces"; if our young people are not getting the educational and financial investment that they need and merit, it is because of "market forces"; if our old and sick are leading an existence, not a life, it is because of "market forces". And do we need to add that if these rich, manipulative and amoral folks are at



the top of the pile, it is because of "market forces"? Believe it if you will, if you can. But don't claim that this is the way things are meant to be or can be. Capitalism in the-

that you are getting "value for money", that you have "a wide range of choice." It is a Lie in both theory and practice. It deserves to end. If it doesn't, then Civilisation will, and the

Capitalist cousin, is a materialist and aggressive creed. It differs from its cousin in a number of important respects.

"And what of "market forces", that hallowed god to whom we are all told we must bow and obey?"

ory is the creed of the con-man and gangster; in practice, it is the creed that squeezes life out of a man, a family, a nation and does so while claiming that you are "free",

unregulated and bloody law of the jungle will prevail - until there is nothing else left to exploit or kill.

COMMUNISM

Communism, just like its

While Communism places massive emphasis upon Economics, it does not claim that it is merely economic in outlook. It says that whilst the primacy of Economics is at the centre of its creed, it nonetheless influences and moulds the other aspects of our existence, which cannot be included in the economic field. In this sense, Communism is at once more logical and more honest. Outside of its insistence that Economics is the driving force of History,

Communism also places great emphasis on two tenets. The first is the struggle of "the people" to achieve freedom and justice; the second is upon the need to stamp out religious belief, especially Christianity. At first sight, the two do not seem linked in any real sense, with the result that some have suggested that one could have Communism living alongside religious belief. It is beguiling lie, but a lie nonetheless.

Few people need to be told that the history of Communism was and is the history of the shedding of blood on a greater scale and in more places than any other episode in human history. Corrupt journalists and congenial liberals try to avoid accepting this fact but the truth of Communism's bloody struggle has become general knowledge.

The fact remains that Communism could only have been made possible because of two things. The first was humanity's exasperation with Capitalism. After decades of ruthless exploitation, degradation, unrelenting tyranny and growing inhumanity, it was inevitable that any movement claiming to speak on behalf of "the people" would get a hearing and a following. It would be a hard-hearted and cynical man, who would not have been touched by the sight

of five-year-old children being sweated 18 hours a day in dangerous factories, frequently losing limbs and life, and always living on the volcanic rim of death. Only the irreparably deformed soul could have remained unmoved by the herding of people out of their houses and off their land in order to provide the workforce necessary that would generate the fortunes of what are politely known as "the great families."

The second predisposing condition was that Communism or Socialism (its less honest, but equal-

tematic with the result that Hell on earth became a reality for hundreds of millions of people around the world. From Russia to Cuba, from Cambodia to Angola, tens of millions had to be murdered to prove that Communism was nothing more than a sick illusion, slickly marketed by liberals and greedily gulped down by the gullible and the desperate.

Communism promised to give "the people" political control of society, but they were pushed even further from political justice than under Capitalism.

"Communism promised to give 'the people' political control of society, but they were pushed even further from political justice than under Capitalism."

ly ruthless companion-in-arms) put the struggle of "the people" at the centre of their platform. "Bread and Justice" is a powerful saying in the ears of a population starving to death, whilst chained to the machine that made the Boss man's profits. Yet it remains an incontrovertible fact that Communism proved even more inhuman than its Capitalist cousin. It was more materialist, more aggressive, more profoundly amoral, more sys-

tematic with the result that Hell on earth became a reality for hundreds of millions of people around the world. From Russia to Cuba, from Cambodia to Angola, tens of millions had to be murdered to prove that Communism was nothing more than a sick illusion, slickly marketed by liberals and greedily gulped down by the gullible and the desperate.

Indeed, how to kill was the only field that Communism excelled in. In everything else, from Art to Workmanship, from Agriculture to Administration, it proved itself a resounding failure. Communism promised to give "the people" freedom, but it put entire nations in manacles of steel. Communism promised "the people" that they would be the masters of their own destiny, that neither Businessman nor Priest would hold sway over them ever again. Yet the Businessman merely gave way to the Business of State, and the Priest gave way to the High Priests of the Party.

But why the atheism? Was it not a peculiar addition to the Communist litany, at least in the stages when it was seeking to achieve power? Not at all. Rather it was blindingly obvious and logically necessary. Why? Because when a man has lost his wife and children; when he has lost his friends and work-mates; when he has lost his house and farm; when he has lost his community and his nation - what else does he have, but his clinging to God? Is it not true that God commiserates and consoles? Does He not give Hope to the Hopeless, and Strength to the Powerless? Does He not provide a real Humanity when Humanity itself has become inhuman? It was, therefore, the diabolical stroke of

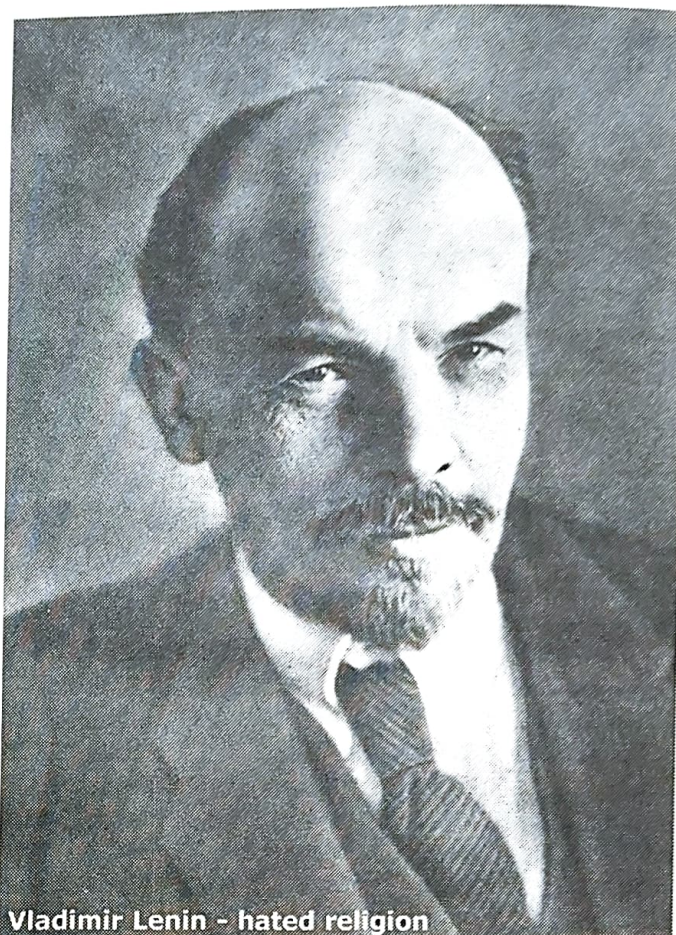
genius in Communism that it sought to tear away even this last consolation of a weary and persecuted people. It did so by promoting the idea that 'God' was a capitalist invention, designed to keep the people in permanent subjection, although the history of Christianity proves quite the contrary. It was said that only the "superstitious and the backward" could believe in God, when 'Science' had already 'proven' that there was no God. It was a subtle propaganda, a believable propaganda at the time, but a lying propaganda nonetheless. It beguiled many, but it did not beguile the majority. When, therefore, Communism achieved State power it immediately abandoned the road of persuasion through argument. If you didn't want to be 'free' of God, then the Party would make you 'free' against your will. It was for your own good - in spite of the fact that many preferred to die grisly deaths than to receive this 'freedom'.

Communism and Atheism were necessarily associated and linked. Communism could not survive if it were not the 'god of the people'. It could not tolerate a rival for loyalty, for affection. It had to search out, rip up and destroy even in the inner sanctum of the soul, in order to justify its rape of the earth, and its exploitation of the people. The

anti-religious rhetoric changed, the reality never did. Communism never gave "the people" anything but a hard time, a killing time, anymore than the Capitalist gave the Individual anything other than a hard and gently-killing time. The cousins differ in their style, but agree in their objectives. They constrain in different ways, but they aim to get "the enemy" to submit. They rejoice in their common doctrine: a policy of systematic Lies in all times, in all places and in all things.

CHRISTENDOM

Christendom is a word that is rarely found in the vocabulary of the political militant in the modern world. This is because militants do not understand that a New Christendom is not only a viable alternative to the materialist, death creeds of contemporary society, but indeed the only viable alternative. It does not seem so to many, simply because they do not know what Christendom was, or how it came about. This is hardly surprising, since there is not a man or woman alive today - no matter how old he or she is - that has ever lived in a society wholly permeated by the values and principles of the Christian religion. Indeed, no person, who has lived in the last five centuries or so, has ever lived within a truly Christian Social Order. Christendom was not a



Vladimir Lenin - hated religion

case of Christianity imposing itself on a European society and culture. Rather, Christendom was the work of the Christian religion, which drew unto itself the remnants of the old Roman and Greek civilisations, and which had survived through the dark centuries following the collapse of the Roman Empire. These remnants - knowledge, skills, artefacts, techniques, books and manuscripts, values - were preserved in monasteries and convents, refined and reapplied in such a way as to allow the resurrection of the European peoples. In other words, Europe was a product of the Catholic religion.

Find that hard to believe? Who created the universities of Europe? The Church. Who encouraged the study of medicine and the sciences? The Church. Who broke down the slave-tradition that had lingered on from the Roman Empire, and largely replaced with it a land-owning, crafts-based citizenry? The Church. Who created the ideas of the Common Good, the Just Price, the notion of Business being based on moral teaching? The Church. Who created a real social mobility, so that peasants could become professors, princes or popes? The Church. Who patronised and promoted all of the

great arts and literature?
The Church.

One has only to reflect seriously on the matter to see the truth of Hilaire Belloc's contention that Europe was forged on the anvil of the Christian religion. Moreover, it explains perfectly why the enemies of Europe have done everything to destroy the Church, because those enemies know better than anyone that it is the Church, founded by Christ, which ultimately blocks their road to global victory. For a generation raised on the notion of Christianity as "Social Gospel" - the dripping, liberal promotion of everything unnatural and perverse, which is really a sick caricature of Christianity - this will be a revelation. Perhaps even an absurd sounding revelation. Yet, for all that, it happens to be the truth, and a truth that can be discovered by those willing to search out books and read them.

Capitalism is, be it remembered, the society without God. The mention of His name is not illegal, nor is His worship, but everything is done to ensure that He has no influence on families and society. God is "a private notion", as though a man can oppose usury or abortion personally, but has no right or duty to see that his country is usury or abortion-free. In other words, Capitalism seeks



to suffocate God by stealth. Communism is the society against God. His name is illegal as is His worship. He has no rights, not even to be "a private notion." He is an enemy of the people; a superstition that blocks

tive and creativity for all, but does so within the framework of the Common Good. A society that shows itself truly charitable in how it deals with its citizens and neighbours, rather than reducing "charity" to glitzy, tele-

claiming to advance mankind, have only degraded and dehumanised people worldwide; whilst Christianity, which is by its own admission other-worldly, raised man's quality of life and gave it in abundance. It is no coincidence, then, that as the Christian religion has been progressively removed from our lives - individually and collectively - the world has become more and more unbearable, more and more stressful, frustrating, and depressing.

"It stands to reason, therefore, that our society must be a society with God."

the road to a New World Order. He must be hunted down and destroyed.

It stands to reason, therefore, that our society must be a society with God. A society that takes a God's eye view of Business, Banking and Commerce. A society that bases its call for Social Justice on the Christian Faith, not upon the illusions of Communism nor upon the ruthless greed of Capitalism. A society that promotes individual initia-

marathons for money-grubbing corporations and finance houses.

A society that dedicates itself to Christ, and sees in the poor, the sick, the young, the old, the farmer, the artisan the reflection of Christ. If each person is treated as though he were Christ for Christ's sake, the quality of our societal life would be transformed beyond recognition. It is truly a paradox that both Capitalism and Communism, whilst

If the peoples of Europe, of the world, are to regain a semblance of happiness and normality, they are going to have to retrace their steps. The society without God must be rejected. The society against God must be rejected. The society with God must be embraced, acted upon and brought to fruition. The choice, then, really is one between Life and 'Life' as the Living Dead.

Save our National Birthright

VIEWPOINT



**TOMÁS MAC
CORMAIC**

The European Union is a threat to the freedom of the Gaelic nation. Its new constitution aims to establish a dictatorship that will control our country with an iron fist, limiting our powers of self-determination.

Primarily, EU law aspires to exert absolute

supremacy over all national legislation, thereby making the Irish constitution null and void and impossible to enforce. All forms of self-government will be licensed by the European parliament and all taxes will be imposed from Europe as opposed to Dáil Éireann. The new constitution will copperfasten Europe's complete control over our economy, the first phase having being implemented through the launch of the Euro currency. All foreign, national and local investment will have to pass through strict EU legislation, which is unfavourable towards small nations. It will therefore stem national growth while transforming our country to an imperial

economy, sinking us into recession; while foreign companies will reap the profits of our resources.

Yet the threat is much greater than this. All citizens of Europe will be entitled to the full legal status of the country they choose to reside in. This completely undermines the Irish citizenship referendum and obliges to reject our national sovereignty in favour of the multi-cultured empire. All foreigners will be entitled to vote in local, national and constitutional elections, thus diluting the right of the native population to self-government. The new constitution also allows for liberal laws to be implemented against the wishes of the people. Abortion may be legalised in Ireland through diktat from Europe, ultimately resulting in the mass genocide of Irish children. Multiculturalism, and the encouragement of mass immigration into Ireland by liberal traitors, can only but result in the destruction of our unique Gaelic culture, psyche and way of life. This process will be speeded up if abortion is legalised, resulting in the slaughter of 15,000 Irish babies every year in the name of European democracy and its right to murder Irish children.

The failure to recognise any religious or Christian

social heritage in the EU constitution will further destroy the moral fabric of our society, and the new European laws on civil liberties will favour religions such as Islam and the Muslim culture against our own. This is contrary to the philosophies of the 1916 Proclamation and the 1919 Declaration of Independence.

This allows for them to openly oppose any form of natural religious practices, undermining our ancient heritage and traditional values. It is therefore the duty of all Gaelic nationalists to oppose Europe's colonial program with the same determination as that waged against English occupation. Irish patriots died for a free nation, not one to be sold into the hands of a foreign empire, where our people are forced to work as slaves and prostituted to the highest bidder; rejecting our native heritage.

If we are to survive as a distinct nation we must be willing to stand up to this new threat of foreign rule, so that our children can grow strong in a free country. National sovereignty is absolute, as every true patriot is aware. A prosperous Gaelic nation or a diseased Empire? The choice we must make for the future of our children.



The 'Chan

SCIENCE



**MARTIN
MOLLOY**

Science fiction films and books have excited the popular imagination about the possibility of there being life on other planets.

Many billions of dollars are spent each year on combing the vastness of outer space for signs of another world that might sustain life. We are told that considering the enormity of the universe there must be at least some other planet out there supporting an ecosystem. In response, let us look at the possibility of there being life here in the first place.

Earth occupies a unique position in the solar system being approximately 93 million miles from the sun, just the right distance to support life. any closer and the Earth would be too hot while any further away and it would be too cold for life. It is the

only planet in the solar system that is in the viable region as far as distance from the Sun is concerned. The Earth's environments range from frozen polar ice-caps to hot dry deserts and from dark pressurised ocean depths to mountain tops scarce in oxygen but abundant in damaging UV light. These climates may seem too severe to be favourable to life but it is Earth's unique combination of diverse

conditions that makes our ecosystem work. The Earth has an average temperature of 15°C (due to the moderating influence of carbon-dioxide in the atmosphere), which means that most of our water is in a liquid state. This is necessary for the survival of living things.

Not only is the Earth in the perfect place but it's also the perfect size. If the Earth were much larger

then the gravity would be too strong to be viable for higher forms of life. Worm-like creatures, which live in the oceans depths, would be the only organisms conceivably able to resist the incredible force. If the Earth was smaller then the force of gravity would be too weak to keep the atmosphere on the surface. Consequently, we would have no oxygen, no hydrogen, no nitrogen and no life.



ce' of life

The gases which make up our atmosphere are in suitable proportions. We have about 20% oxygen. If we had less than 10% then larger creatures including ourselves would have serious difficulties respiring and, conversely, if we had more than 30% oxygen then our atmosphere would be volatile and unstable, with the slightest spark capable of provoking enormous fires. The water vapour contributes to weather systems and the small amounts of methane and CO₂ help to regulate the temperature.

The length of our day is 24 hours, which again is an ideal arrangement for animals. A Venus day lasts 243 Earth days. Imagine plants and animals coping with that arrangement. The tilt of the Earth's axis (23.5°) relative to the sun gives us seasons fundamental to the life cycle and the weather cycle. Each and every piece of the jigsaw is indispensable.

What would happen if the Earth was the same as it is now but the moon did not exist? Answer: the Earth would be as barren as any other planet. The sun and the moon govern the ocean tides. Without

the moon the Earth would be constantly raging with titanic tidal waves. Never-ending storms and tempests would make the planet inhospitable to even the most resilient of species.

What would happen if the Earth was as it is but minus the ozone layer?

sends us rays of deadly ionising radiation. This solar wind as it is called could easily annihilate all life on the planet. The fact is that because the Earth has an iron core, and as a result a magnetic field, almost all of this ionising radiation is deflected away from us. It is the reaction of this magnetic field with

a result, the same part of the moon always faces us and the far side cannot be seen from anywhere on Earth. A truly remarkable fact Secondly, a phenomenon that happens nowhere else in the universe is that of the total eclipse. A total eclipse occurs when the disc of the moon blocks out exactly the disc of the sun. This happens because while the disc of the sun is 400 times the size of the disc of the moon it is also 400 times further away from us than the moon. That is why the sun and the moon appear the same size in the sky. Amazing!

"Without the moon the Earth would be constantly raging with titanic tidal waves."

Well, the environmentalist prophets of doom have made sure we all know the answer to that one. Large amounts of UV light would reach the surface, tolerable perhaps for some insects and bugs but nothing else.

What if the Earth was the same but it had no iron core, could we have life? The answer is not at all. The sun as well as giving us light and heat also

the solar wind that produces the northern lights.

While the chance of just one of these factors occurring is minute, the chance of all of these existing is infinitely small. Moreover, there are two mathematical coincidences which defy explanation by chance. Firstly, the time it takes the moon to revolve about its axis is the same as the time it takes it to orbit around the Earth. As

What are the chances of the conditions for life simply coming into being at random? By accident, the answer is zero. There is a better chance of a monkey with a typewriter producing all the works of Shakespear on his own than the Earth being viable by fluke.

We can only marvel at the intricacies that make life possible and awe at the Designer. If we still doubt the Intelligence that created all things then we should doubt our own intelligence. Nay we should doubt our sincerity.

A Nation calls

Montserrat - Catholic craze

INTERNATIONAL



**MONTSE
CORREGIDOR**

The existence of the Catalan people is an act of continued affirmation: its spirit is "yes" and not "if". For this reason, the hallmark of the Catalan character isn't empiricism like the English or courage like the Irish: in Catalonia, the main source of inspiration is the wish to be alive and the spirit of life itself.

The Catalan language is an indirect legacy of the Romans and for this reason it deserves special attention. The Roman era brought Christianity, something which affects our very way of life. Both the Romans and the Christianity they brought are part of our European

heritage. Catalonia consists of a synthesis of impulse and wisdom. I believe that this balanced combination sums up precisely the Catalan character.

Throughout Catalan history there has always been a great struggle to have our identity recognised. This struggle continues because the attacks on us haven't finished yet. There are currently on-going boycotts of Catalan products in the rest of Spain,

"Our language, for political rather than social reasons, has been given minority status."

particularly of Cava and wine. These boycotts are taking place simply because we asked the Spanish Government for more autonomy and for recognition that we are a nation.

The Catalan language is for us what the Gaelic culture and Catholic religion

are to the Irish. It represents the blood of our spirit. Our language is our most important heritage and we treasure it dearly.

The Catalan language is one of the most ancient languages in Europe; it pre-dates Castilian / Spanish by a century. The internationally renowned novel, "Tirant lo Blanc" by Joanot Martorell, was written in Catalan. The tongue has had good moments and also very bad ones. But through our

wisdom and impulse we will persevere because languages are a major source of wealth for humanity.

Our language, for political rather than social reasons, has been given minority status. For this reason it isn't an official European language even

though it is spoken by more people than nine other "official" languages. This is just one of the ways in which we are fighting to gain recognition for our nationality.

On September 11th 1714, Catalonia lost its independence and, with it, part of its identity as it fell under the realm of the Castilian rulers, who did all they could to destroy our language and our culture. The insensitive way in which Catalonia was treated wounded Catalan pride for evermore. From this point forward the silent reconstruction of our country began.

Now, Catalan culture enjoys broad recognition everywhere, and like our industrial output, is highly appreciated for its quality. Meanwhile, Catalan companies are more prepared for the new world economy. Catalonia's ever-growing presence abroad is the result of a process of gradual normalisation of its international image. There are now 114 Catalan cultural centres officially recog-

ed Catalunya

ble of a Separatist ideal

nised abroad. Another, in Dublin, is waiting to be made official; and its website is www.catalansadublin.com. Also, from Dublin, we are working on a project for Catalan worldwide recognition.

It is impossible to talk about Catalan culture without including religion, and the place where they meet is the mountain and Abbey of Montserrat. "Nostra Senyora de Montserrat" (Our Lady known as the "La Moreneta" (the Black Virgin) because of the colour of the skin, is also the patron saint of Catalonia whose feastday is celebrated on the 27th April.

The religiousness of the Catalan people and the Nationalist Spirit are united definitely for evermore in this place.

The Catalan poet, Mr. Joan Maragall said: "Montserrat is the miracle of Catalonia".

Tradition says that the Mother of God appeared a long time ago on one of the

peaks and from that moment this consecrated mountain became an important place where millions of pilgrims go every year. It is the Spiritual home of the Catalan people.

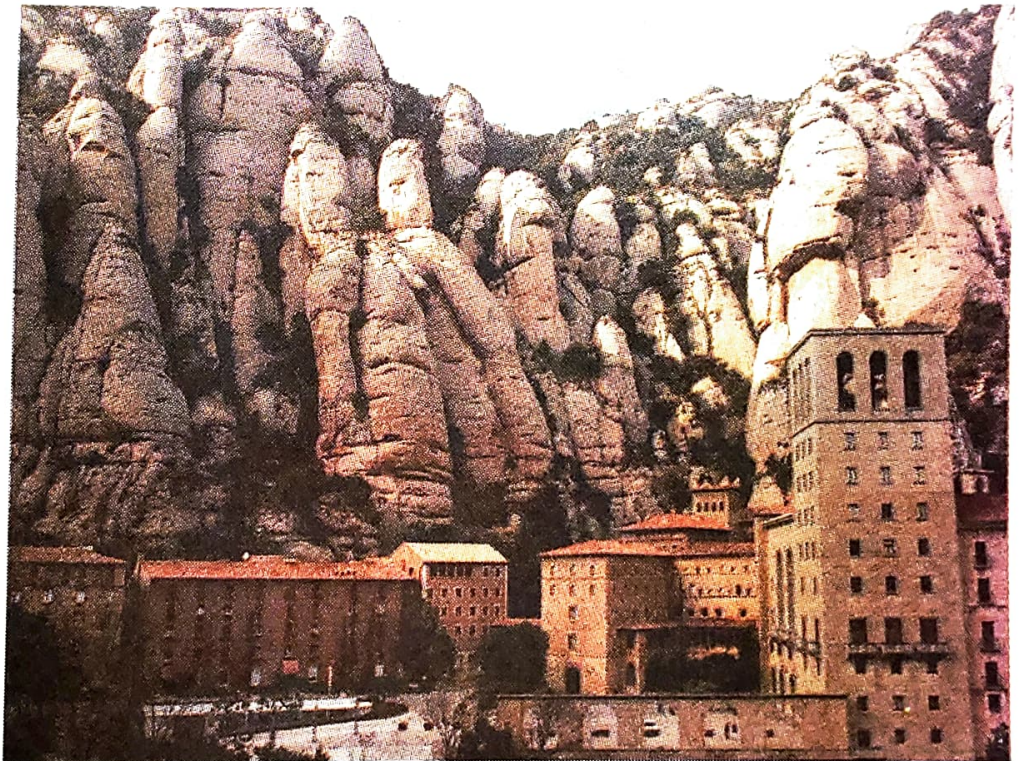
Montserrat is the cradle of Catalan nationalism and it will always be a spiritual centre for Catalans and the place where Catalonia will forever fight so that this flame is never extinguished. If a language is

lost, a religion could follow: it seems that denationalisation is synonymous with degeneration.

One thing which should be emphasised throughout the history of Catalonia is the story of its position as "the land of the stepping stone" (similar in many respects to Ireland). It has always been faithful to its own ways and is to be differentiated from other, neighbouring, nations. That is, it claims to be nei-

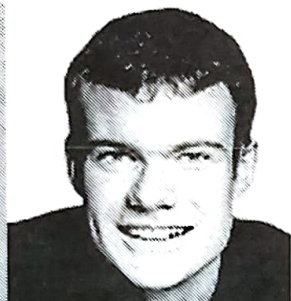
ther better nor worse, simply different.

But the important and decisive thing is that there is a people which preserves its own unique personality and that it is proud of this. At this moment, it is all a question of will and time. For this reason in Catalonia there are organisations that work peacefully to obtain this reality: **The recognition of our nation.**



One family's m

PRO-LIFE



MATT C. ABBOTT

Using their Internet Apostolate, a pro-life family gets the true Catholic message across

Walt and Wendy Cukierski are the proud parents of eleven "blessings" - Walter Jr., Weston, William, Wellsley, Wyatt, Wade, Waylan, Woodman, Walker, Wiley and Wilson. (Wilson is due any time, as of when this column was submitted).

The Cukierski family, whose home is in the state of New York, have their own Internet apostolate specialising in Catholic sacramentals and dedicated to "help[ing] save the innocent unborn and to draw folks closer to the Catholic faith."

They have a wonderful story.

"Walt and I met on the third day of college," said Wendy, via e-mail. "I was 17 and he was 18, and within a month, we knew we wanted to be married. We were wed at the age of 20 and will be celebrating

our 20th wedding anniversary next February."

Walt left his job as a salesman in medical supplies three years ago to help with the family's apostolate, which they started in 1996. Walt "also does his numismatic business (coins) to help out financially," Wendy said.

In addition to evangelisation and pro-life activism, the Cukierski's love "raising chickens, organic gardening, hydroponics and all things simple."

"If parents are struggling to raise their children in the faith, they need to get the negative influences out of their lives."

What inspired Wendy and Walt to start their Internet apostolate?

"I wanted to get the word out that 'the pill' was an abortifacient, so I wrote a

booklet on the subject in the mid-1990s," Wendy said. "Judie Brown [of the American Life League] was very encouraging to me and so we put out a second edition. The apostolate just kind of grew from there.

"We then began to study our faith even more and discovered sacramentals. We were blown away that no one was talking about or offering these precious gifts of our faith!"

Wendy and Walt home-

years ago. It was a dark moment in my life, but one that has had a tremendous silver lining ever since! He witnessed the fruit of home education and became an avid promoter to all who would listen. He now does more of the home education than I do - and he's extremely pro-life!"

I asked Wendy if she has any advice for parents struggling to raise their children in the Catholic faith in our culture of death.

Her response:

"I truly believe our lifestyle of Catholic simplicity has kept our children close. In addition, we always let them know that the greatest gift God could ever give them is the gift of a sibling. They truly like each other! Home educating has also kept them close.

"If parents are struggling to raise their children in the faith, they need to get the negative influences

school their children, but, interestingly, that was a point of contention between the couple in years past. Wendy says her husband, a convert, "was not Catholic, pro-life or pro-homeschool 13

any 'blessings'

out of their lives. That may be the wrong friends, the wrong TV programming, or the wrong music.

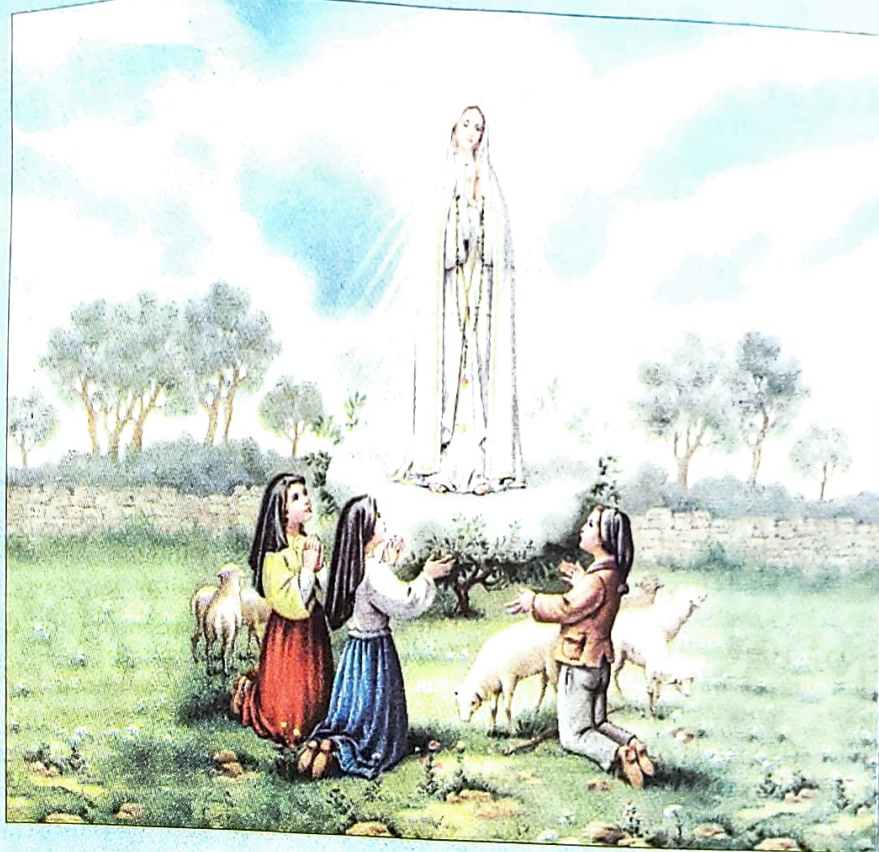
"I think parents tend to 'give up' too easily. It is extremely hard trying to combat the world, yet we have to do so, for the sake of our children. Perhaps my Irish temper helps. I simply tell the children that we are the parents, they are the children and we have to answer to God -- plain and simple -- no 'ifs,' 'ands' or 'buts.'

"I also highly recommend regular prayer time throughout the day. We live according to a Benedictine schedule, as adapted to family life. There are certain times of the day when we gather for prayer. It doesn't have to be a long, drawn-out process. Just the fact that you are taking a few moments to pray together. We do our longest prayer time in the evening.

"Lastly, responsibility. Giving a child responsibilities is good for his or her character and for keeping him or her busy -- and, hopefully, out of trouble. Our children take care of the animals, the garden and are given special household duties. They also give at least one hour a day to help out with the

apostolate. We balance this with plenty of 'fun time' for playing outdoor sports and so on.

"Without a doubt, being a parent is the hardest job ever! Yet I do believe the Lord gives us all the grace we need. We just have to remember to ask for it."



Pray the Rosary - For a happy Family!

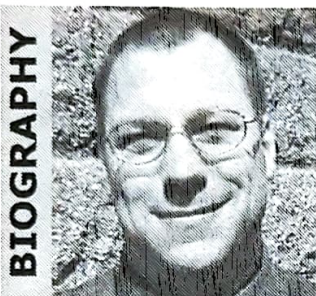
"Oh my Jesus, forgive us our sins, and save us from the fires of Hell, lead all souls to Heaven, especially those in most need of Thy mercy. Amen."

The Web site for the Cukierski Family Apostolate is www.cukierski.net. And they can be contacted via regular mail at:

Cukierski Family Apostolate
St. Walter's Mountain
P.O. Box 399
Wampsville, NY 13163
USA

An incisive

Father Fahey tackles the scourge of Modernism...



BIOGRAPHY

MIKE SADOWSKI

The cynical refrain, "history is written by the victors", surely struck at the heart of Fr. Denis Fahey. A loyal son of Ireland, he was poignantly aware of that respect in which this is true. Yet as a loyal son of the Church, his love of truth allowed no place for cynicism in fulfilling his duties to the seminarians he taught as a professor of philosophy and Church history.

More importantly, he had made a promise at the Tomb of St. Peter that he would "teach the truth about his Master in the way he and his successors, the Roman Pontiffs, wanted it done." This he did through the labour of a lifetime of scholarship until his death in 1954.

His numerous works endeavour to uncover the abundant errors that imperil our arrival at that truth. Central to Fr. Fahey's work is a proper historical perspective. History misapprehended obscures that truth Fr. Fahey had pledged to teach.

By what standard then is history to be rightly viewed and understood? As a seminarian, Fr. Fahey grappled with this question: "During my college and university courses I suffered from the lack

p. vi). In 1908, he arrived in Rome for his doctoral course work. It was in Rome, at the time when Pope St. Pius X was leading the battle against the Modernist heresy, that Fr. Fahey began to more fully grasp the import of the Kingship of Christ and the significance of this doctrine to all of history. His understanding was also clarified, no doubt, by contrasting works like those of Cardinal Pie (which Pope St. Pius X read from virtually every day) with the views of the Modernist, whose princi-

fact that I lived in Rome during the struggle against Modernism and its naturalistic separation of the Historian and the believer" (*A Brief Sketch of My Life Work*, p. 8).

Fr. Fahey came to the realisation that "...history is unintelligible, if it is not the account of man's forfeiture of supernatural life and his restoration thereto by incorporation into the Mystical Body of Jesus" (*The Social Rights of Our Divine Lord Jesus Christ The King*, p. vi). The Incarnation of God made Man in the person of Jesus Christ is the central fact in all of history! Fr Fahey would not have his students (or anyone who should read his work) lose sight of this fact. The "naturalistic separation of the Historian and the believer" is deplored by him, in one respect, because it deprives one of the necessary context in which the "supreme causes" of history (which are supernatural) may be discerned; and being so deprived, one loses sight of "God's plan for the restoration of our Real Life, the Life of Grace, lost by original sin."

"My reaction against the disgusting books of my B.A. course was strengthened by the fact that I lived in Rome during the struggle against Modernism."

of books giving the integral truth about the real history of the world" (*The Social Rights of Our Divine Lord Jesus Christ the King*,

ples sapped faith and bred skepticism: "My reaction against the disgusting books of my B.A. course was strengthened by the

intellectual

Disorder—increasing and abounding in the world—is the inevitable result of this ignorance.

What, then, is the proper historical perspective insisted on by him?—“If we wish to place ourselves at the proper point of view for the appreciation of the history of the world, we must consider man as he is fully and completely in God’s sight, for the real history of the world is the account of the acceptance or rejection by the world of God’s plan for the restoration of the Divine Life.” (*The Kingship of Christ According to the Principles of St. Thomas Aquinas*, p. 22). Rather than a philosophy of history (where human reason alone establishes the principles and criteria for the understanding of history), Fr. Fahey presents a theology of history (where human reason is illuminated by the faith of God’s Revelation to arrive at an understanding).

Included in this theology of history is the understanding of our fallen and redeemed world, the need of the Supernatural Life of Grace to restore order to a fallen and disordered world; but most importantly to bring man to his supreme end, the vision of God in Three Divine

Persons—Heaven. It also recognises the divine programme to restore order in the world for which Christ died. Primarily that pro-

acters of Baptism and Confirmation.

As King, it must be remembered that His

versal, shared in by the rulers of states and nations. These rulers are to pursue the common good—in the natural order—of society; and will be called upon to render an account of their civil administration on the Last Day.

His Spiritual Kingship is shared in by the Pope and the bishops. “[T]o them it belongs to regulate the distribution of all the means confided to the Church by Our Lord for the development of the Divine Life, to establish

“...it involves the salutary influence that the Catholic Church ... should have upon culture and civilisation.”

gramme involves the constitution of a supernatural society, the Mystical Body of Christ—the Catholic Church, for the communication of the Supernatural Life of Grace to mankind. Secondly, it involves the salutary influence that the Catholic Church—supernatural and supranational—should have upon culture and civilisation.

This twofold aspect of the role of the Church reflects that the Head of the Mystical Body, Jesus Christ, is both Priest and King. As Priest, He communicates to us the Supernatural Life of Grace by which we are “made partakers of the Divine Nature” (2 Peter 1:4). His Priesthood is shared in by the Pope, bishops, and priests, through the character of Orders; and by the faithful through the char-

Kingship is both Spiritual and Temporal. His Temporal Kingship is uni-



fitting sanctions for all offences that jeopardise the interests of that life, and, finally, to carry on the struggle against the powers of evil by every form of missionary effort, following the example of Christ" (*The Kingship of Christ According to the Principles of St. Thomas Aquinas*, p. 18).

Because the ecclesiastical authority and the civil authority both have the well-being of man as their concern—but under different aspects—if the temporal good of man is at variance with his spiritual good, it is the spiritual that must take precedence (For what doth it profit a man, if he gain the whole world, and suffer the loss

of his own soul? Matt. 16:26). "As King, [Christ] guides and directs us socially and individually, in order to dispose all things for the reception of

indirect power of the Church over the State is thus derived.

Fr. Fahey's theology of history is at the core of all

absolutely (*simpliciter*), in proportion as it accepts or rejects God's plan for the restoration of our Real Life, the Life of Grace, lost by original sin. The events of our age, as of every age, are, in the last analysis, the results of man's acceptance or rejection of the Divine Plan for ordered human life" (*The Mystical Body of Christ in the Modern World*, p. 2).

Having sketched out Fr. Fahey's theology of history in this article, the next article will further develop that sketch beginning with *Naturalism*: purporting to enlighten man with the pure light of human reason, it only seals him away in the darkness of his own pride.

"...finally, to carry on the struggle against the powers of evil by every form of missionary effort, following the example of Christ..."

the Supernatural Life which He, as Priest, confers" (*The Kingship of Christ and Organized Naturalism*, p. 100). The

his historical judgments. "The supreme law, illustrated in the actual historical world, is that it is well or ill with it, simply and

St. Bonaventure's Prayer of thanksgiving after Holy Communion

Pierce, O most sweet Lord Jesus, my inmost soul with the most joyous and healthful wound of Thy love, with true, tranquil and most holy apostolic charity, that my soul may ever languish and melt with love and longing for Thee, that it may yearn for Thee and faint for Thy courts, and long to be dissolved and to be with Thee. Grant that my soul may hunger after Thee, the bread of Angels, the comforting nourishment of holy souls, our daily and supersubstantial bread, having all sweetness and savor and every delight of taste ; let my heart ever hunger after and feed upon Thee, upon whom the Angels desire to look, and may my inmost soul be filled with the sweetness of Thy savor ; may it ever thirst after Thee, the source of life, the fount of wisdom and knowledge, the fountain of everlasting light, the flood of pleasure, the richness of the house of God ; may it ever compass Thee, seek Thee, attain to Thee, meditate upon Thee, speak of Thee, and do all things to the praise and glory of Thy Name, with love and delight, with ease and affection, and with perseverance unto the end; and mayest Thou alone be ever my hope, my entire assurance, my riches, my delight, my pleasure, my joy, my rest and tranquility, my peace, my sweetness, my fragrance, my sweet savor, my food, my refreshment, my refuge, my help, my wisdom, my portion, my possession and my treasure, in whom may my mind and my heart remain fixed and firm and rooted immovably for evermore. Amen.



Your Letters...

letters@hibernianmedia.com
Unit 4, 15 Shop Street, Drogheda

Well done!

Dear Editor,

Congratulations to The Hibernian on a first class publication. Every article was pertinent and to a large extent prophetic. Tomas Mac Cormaic's article on the Gaelic Nation contained some really excellent points, particularly on the shape of the Irish family, it being extended and rooted on the land. It is rare today in the West to find this rapidly shrinking phenomenon, indeed it's disappearance always heralds the takeover of the family by the state as surrogate, and it's members become tenants to the Bank as landlord. The care of the young by the old and the old by the young have always taken place within the structure of the extended family, outside of

this humans become a commodity for the carpet-baggers of the 'care industry'. The explosive growth in day orphanages [creches] and wait for death centres [care homes] is a sure indicator of the decline in health of the extended family.

The extended family is, 'the family', it is the norm. It is also an anathema to the sensitive ears of the Modern individualist who sees the family as a prison and the Father as jailer. The guillotine of the revolution was not just designed for the beheading of the King, the aristos and the priests, it was for the head of the family also, and ultimately for the Father who placed him there, God Himself.

God Bless

Colin Patten, Connacht

Faded Colours - By Declan Curneen

The colours of old Ireland are Orange, White and Green
But some still adore and wish we wore the colours of that queen
Who wears the crown of empire on an ageing, greying head
An empire that has filled the graves of Ireland with our noble sacred dead

Who is to blame for the servile shame that sweeps this broken land
For the Judas way has won the day to Ireland's loss again
They have killed our best and bought the rest with promises of gold
But freedom's cry will show the lie while the patriot's tale is told

When learned men with gifted pen prevent truth from being told
What value be their wisdom, have they not sold their soul?
With polluted ink they make us think that freedom has no say
What fools they be who cannot see that truth will find a way

Though truth may stand on lonely ground, it cannot be bought or sold
It does not age nor stain the page, it is neither young or old
When the battlefield has emptied, the pen can match the sword
The sword may blunt but none dare confront the truthful written word

They have used the day of Crucifixion, when God cried out in pain
To justify and somehow try to grace their deeds of shame
Why did no pulpit sound over all to stop them in their path
Their scheming way that sacred day deserves Almighty wrath

While the Good Lord may forgive them, no patriot ever can
What they won at cost has been cheaply lost for greedy selfish gain
With the glory of the Gael now tarnished beyond honourable repair
Will we fill the Hogan stand at Croker to see khaki colours playing there

The last time that they took the field Bloody Sunday was the day
When British lead left thirteen dead in a murderous display
By force of might they claim the right to put freedom in the clay
Like the phoenix from the ashes it will surely rise and finally have its day.

Fatal Attraction

**RICHARD
GREENE**

Due to our sad, brutal colonial history and the rampant greed of the occupier landlord class our population of over eight million people by the 1840s was decimated through famine, disease and emigration.

Now, in a time of so called freedom, independence and prosperity we are decimating ourselves through our own selfishness and greed. We are self destructing as a result of our abandonment of the truths of our Catholic Faith and the wholesale addiction to the contraceptive pill by too

many of our womenfolk, with dire social consequences for the future of our nation.

The western world has entered a new Dark Age thanks to the contraceptive revolution. Catherine Hakim in her book *Work-*

and identity within a single society and culture, each community supported by clubs, social events, and magazines, the common element in these practices is that sexual activity is divorced from social arrangements for child-bearing and

sation and modern communication systems have ensured that we are fully paid up members of the new Dark Age. Clerical scandals and a slavish political class bought over by the E.U. gravy train have made us almost evangelical in promoting the EU's sexual and liberal social policies. This year only fifty-two thousand young people sat the Leaving Cert. examination, and a few thousand of these are immigrants; an alarmingly steep decline in the normal cohort of 70,000 eighteen year-olds. While few have the courage to openly ask where all the children have gone, leaders of the main Teacher Unions have the neck to demand smaller class sizes and more resources and teachers. Who will they teach?

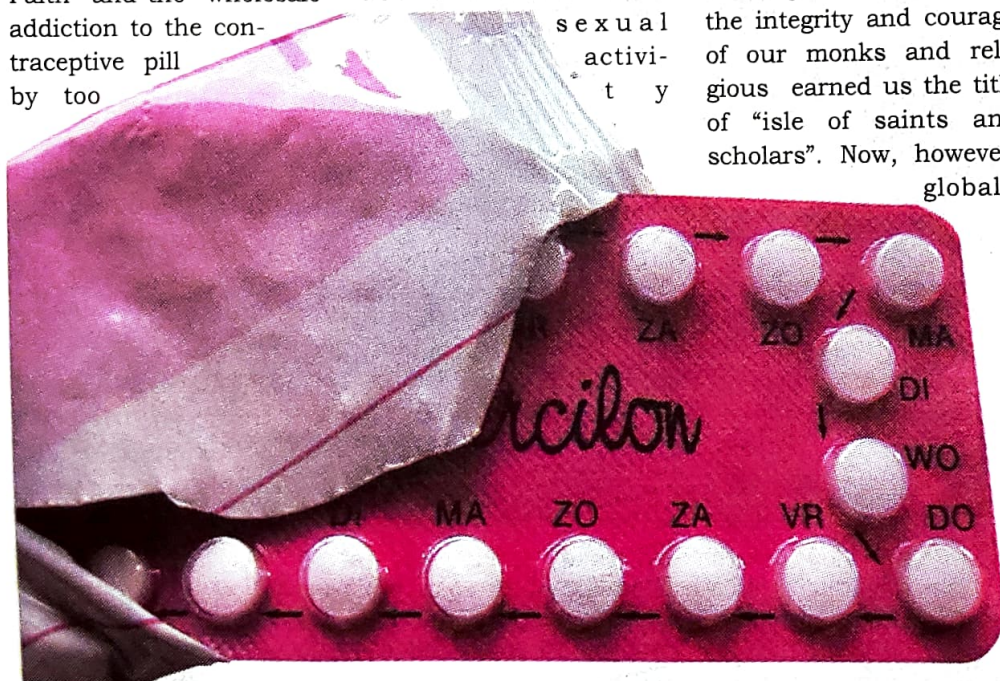
The U.N. and the E.U. have zealously encouraged this Dark Age, wrongly believing that Third World immigration would help halt the decline of Western societies. Instead they have created a new nightmare scenario. America and her allies are fighting a war on terror since 9/11 and yet for decades they encouraged Islamic migration into Western Christian nations. The disastrous fall in fertility

"During the last Dark Age, our isolation as an island allowed us to keep the light of faith and learning burning."

lifestyle Choices in the 21st Century notes the following: "What the contraceptive revolution made possible in modern societies is alternative lifestyles for women as well as men, and an explosion of diverse forms of sexual activity

child-rearing, and is thus more of a personal lifestyle choice."

During the last Dark Age, our isolation as an island allowed us to keep the light of faith and learning burning. At the same time the integrity and courage of our monks and religious earned us the title of "isle of saints and scholars". Now, however, globali-



n and the Pill

rates in E.U. states means that Spain, Italy and Germany cannot get enough recruits for their armies. Islam is on the rise and as Islam conquered by the sword in the past it is now conquering by its womenfolk having numerous babies. During a recent talk to a Catholic Lay group in Florida, Cardinal Pell noted that by 2050 even if fertility rates in Russia increase by 50% and fall in Yemen by 50% both countries will have 102 million people; predominantly elderly in Russia while young in Yemen. Russia now has a population of 145 million while that of Yemen is 18 million. The real difference between them lies in the fact that Russia has abortion on demand and millions of unborn babies are slaughtered in its abortion mills annually. The cardinal warned that the war on terror is only one aspect of the Islamic challenge for Western nations.

When the dust of the 20th Century has settled Pope Paul VI may yet emerge as the most significant defender of the Catholic Church's teaching on marriage, the family and sexuality. By the power of prayer and the Holy Spirit he rightly foresaw the evils that the contraception revolution would eventu-

ally result in. Catherine Hakim, a secular social scientist with no agendas to sell, describes some of them. In *Humanae Vitae* Paul VI spelt them out with chilling accuracy against the advice of all his advisors and against the wishes of millions of misinformed devout Catholics not to mention the screaming voices of the international media.

Recent research on the mechanisms of sexual attraction underscores his insight. Genetic scien-

**"God truly
looks
after
those who
trust
Him..."**

tists have shown that each of us is attracted to people who possess a particular set of genes known as the major histocompatibility complex (MHC), which play an important role in our ability to fight pathogens. Mates with dissimilar MHC genes produce healthier children with broad immune systems. The evidence seems to

show that we choose people who suit us in this way "couples tend to be less similar in their MHC than if they had been paired randomly...The message is clear: trust your instincts, except that there is an alarming exception. For women taking hormone contraceptives the reverse is true - they prefer men whose MHC genes are similar to their own. Thus, women on the Pill risk choosing a mate who is not genetically suitable. This is a prime example of how chemical attraction can depend on your circumstances." (Sunday Times, Style Magazine May 28th.).

The contraceptive pill puts women in the way of many health risks but now scientists are suggesting that they put their offspring in danger as well.

God truly looks after those who trust Him and who trust those anointed by him to speak on his behalf. For having mocked and ignored a Pope on this issue, Europe is paying a terrible price. Sadly, Ireland could have avoided all the evils that Europe is now beginning to suffer. Until recently we were reproducing ourselves and had the youngest population in Europe, a major con-

tributing factor to our recent economic boom.

Of course none of our politically correct economic gurus will emphasise this significant element in the emergence of the Celtic tiger.

However, no children, no workers, no markets, no growth. Soon we will have less than fifty thousand students sitting the Leaving Cert. How many schools will have to close or merge with others? How many Chinese and other foreign students will our Universities and Third Level Institutes need to import to remain viable and provide their staffs with the money and comforts they expect? Will we be able to afford future healthcare for our ageing citizens? Meanwhile, the looming pensions crisis doesn't even bear thinking about.

This fatal attraction to the contraceptive culture may yet prove to be our undoing as a nation. Whoever coined the phrase "the suicide pill of the West" was apt in their description of the whole chemical birth control mentality. For the sake of our survival as a people we must utterly extirpate this seedy culture of death from amongst us.

Traditional Catholic

In an Interview with 'La Porte Latine', American priest, Fr John Jenkins discusses his mission to restore the Latin Mass in the East...

Father, could you please introduce yourself and describe what function you have in the Society of Saint Pius X (SSPX)?

Most willingly. I received my priesthood from the hands of Bishop Fellay on the 26th of June 1999, at Winona where I had made all my seminary studies. My first nomination was in Geneva, where I exercised an apostolate in the cantons of Genève and Vaud for five years. In the year 2004 Bishop Fellay nominated me to be assistant to Father Karl Stehlin for the Autonomous house of Eastern Europe, and I am presently the prior of Warsaw.

Could you describe to us your apostolate in

Poland and Eastern Europe?

As prior I am especially responsible for our house in Warsaw, a good community of five priests, two brothers, and two oblate sisters. We have also with us three young men who are interested in a vocation, as well as a Polish seminarian who has recently joined us. In all, this is a nice mix of all

these nationalities: five Polish, three Germans, two Russians, one

Ukrainian, one Latvian and finally an American who does his best to make himself understood....

Could you say something about your fellow priests and their responsibilities?

Amongst the other priests here at Warsaw, I must firstly make mention of Father Karl Stehlin. He is my immediate superior.

"As of now there is a group of priests not far from Wroclaw who are in the process of discovering Tradition."

We also have with us another Polish priest, Father Zygmunt, who has

left his diocese after the Polish episcopate introduced Communion in the hand. He takes care of our chapels in Lublin and Łódź, as well as our good humor by his joviality. He was ordained in 1969, and thus is also valuable to us for his experience.

In passing I should make mention of other priests here in Poland who are very friendly to us, with whom we have contact, but who still hesitate to join us. The liberalisation of the Church, and the post-Conciliar reforms in general, were imposed here much later than in the rest of Europe. The entry of Poland into the European Union has accelerated the decomposition of the fruits of this accursed Council, and thus many begin to reflect. As of now there is a group of priests not far from Wroclaw who are in the process of discovering Tradition. One of these priests now says the Traditional Mass exclusively, and has said it also in our chapel of this city in spite of the menaces of his bishop. Let us pray that his example might be an encouragement for the other priests who are interested in the



olicism in Poland

Traditional Mass! Let us add also that recently a seminarian, thrown out of the seminary of Krakow for having refused to abandon the cassock, is now here at our priory in order to learn German and follow his vocation with us.

Does the SSPX have any new projects in the future in this large area of which you are responsible? Do you have schools? What are your hopes in this apostolate so important for the formation of our youth?

Other than the projects which I have already made mention of above, all our anxieties are especially for the future, that is to say for the children. We have built a Primary School with enough places for 60 students, and we have just received the authorization to open the school this coming academic year. Sister Maksymiliana, our Polish oblate sister, has given the best of herself for this work.

The Immaculata has also worked amongst us a miracle that was completely unexpected - the donation of an entire Secondary School into our hands! This school, which has now some 100 students, is unique: it was one of the first private schools that was founded after the fall of the Iron Curtain.

Also concerning this pre-occupation for the formation of the youth, I should make mention of the intervention of Fr. Stehlin at the Catholic University of Warsaw this last February. He was invited to give a conference during a colloquium about the Second Vatican Council. Amongst the twelve speakers, all of them liberals, there was also a modernist Cardinal. The conference of Father Stehlin, on Ecumenism, fell upon the audience like an atomic bomb. The modernists were furious at the fact that they had no arguments to withstand him, and the crowd had applauded generously his electrifying discourse. The period for questions and answers gave an occasion for many to learn about the work of the Society and the answers were received with interest and even enthusiasm. During the discussion the rector of the University was red with rage, and one of the other speakers made a violent attack on Fr. Stehlin, to which the audience responded with vocal disapprobation. Apparently the day after the whole student body had only one topic of discussion for the day: the apparition of a 'Lefebvrist' at the University! A veritable revolution in this so-called Catholic University,

and a proof that the students really only desire one thing from the clergy of today: to hear the voice of the Church, the voice of Tradition. One of the professors who had assisted at the colloquium even said to his students that the only intervention that was coherent and logical was the intervention of the Lefebvrist.... which is not too surprising since Father had simply repeated the doctrine of the Church, a doctrine which is as coherent and unified and holy as God Himself.

But our combat is not simply doctrinal. We must work to restore Christian civilisation! Certainly, a civilisation must begin with teaching the truth, a doctrine, but this doctrine must penetrate into the very hearts of the people for it to become a civilisation or a culture. Thus the importance of the sacred arts. We have started a

polyphonic choir here in Warsaw, which will soon rival that of Minsk by its work on the Mass for Three Voices of William Byrd to be sung for the feast of Easter. Also just recently a theater company from Tarnów came to our chapel for the Lenten recollection - the first contact with the Traditional Mass for these seven actors. The result on their souls was dramatic, one may say, and now they wish to use their talents to give good ideas to modern youth, which has such difficulty nowadays in finding true culture. We will see the first fruits of their efforts in the month of May, which promises to be the beginning of a campaign to take back the cinematic arts from the devil who has usurped them for far too long.

How are your relations with the local bishops?

Fairly difficult. The bish-



ops begin to fear the work of the Society in Poland now, as it begins to take on an importance which can no longer be ignored, especially with the opening of a school in a few months. The bishop of Tarnów, for example, has made a name for himself by his declarations against us in the newspapers. Certainly a tactic calculated to create fear, but which finally only excites the curiosity of the people. Our chapels in the South of Poland these last months have been so full as to be standing-room only - this in spite of the threats that many of our faithful have received from the dioceses.



Fr. Stehlin, with the approval of Bishop Fellay, has restored to its original pre-conciliar observance. Father Stehlin has written several books on this work which are remarkable, the fruits of which are proof that this work is truly providential in the actual crisis in the Church.

Do the faithful participate in the Retreats of St. Ignatius or other retreats?

In principle we preach the Exercises of St. Ignatius six times a year, during the periods of vacation. The Retreats are very much appreciated by our faithful.

We also preach recollections during Advent and Lent in all our chapels, which entails a half-dozen conferences and confessions. The participation in proportion of the faithful is quite good.

But perhaps the most edifying devotion which we have in Poland is the 'Czuwania' or vigil of

prayer. It takes place every first Saturday of the month. Many families come with their children to join us in this vigil of prayers to Our Lady, Queen of Poland. The chapel walls resound all night with the prayers, the hymns, the litanies and rosaries which follow one after another in relay until the Sunday Mass. The strength of the piety of this people is enormously edifying and I have myself observed several who have never left the chapel throughout the entire night. This all takes place in a family atmosphere which is incomparable, gives a small glimpse of heaven and a small idea of how a Catholic society ought to have functioned.

Do you have a project which is particularly dear to you?

Become a holy priest. Everything else is just accidental.

Do you have a message to give to our readers?

Continue the combat!

With all this noise that is being circulated around us, especially since Rome is now paying attention to us, we ought to keep our eyes fixed upon the essential of our apostolate: the salvation of souls! Even if tomorrow the Pope would like to do everything for Tradition - which is far from being the case - we have an enormous work before us. So many souls who are drowning in heresy and ignorance! Russia still needs to be converted, as well as the entire continent of Asia! All these countries that were once Catholic, now become apostate, must return to the faith of their baptism. I am absolutely convinced that the only way to keep the faith in our times is to want to give it to others.

Fr. John Jenkins +

Father Jenkins may be reached at the following email address:

jenkins@piusx.org.pl

Internet users are also welcome to visit:

<http://piusx.org.pl>

After only 10 years in this region, the results seem absolutely incredible!

All this is thanks to the Immaculata, and She still has surprises in store for us, of that I am sure!

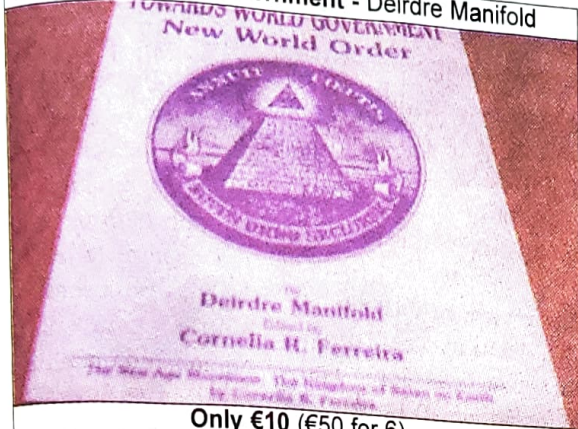
Could you say some words on the Third Order of Saint Pius X, the confraternities or the other associations which enrich Tradition?

The Third Order, begun here only a few years ago, experiences a regular growth. There are now twenty members who are professed. What perhaps is of note is that the oldest member of the Third Order is only 45 years old.

We also have in Poland the Militia Immaculata, a work found by St. Maximilian Kolbe which

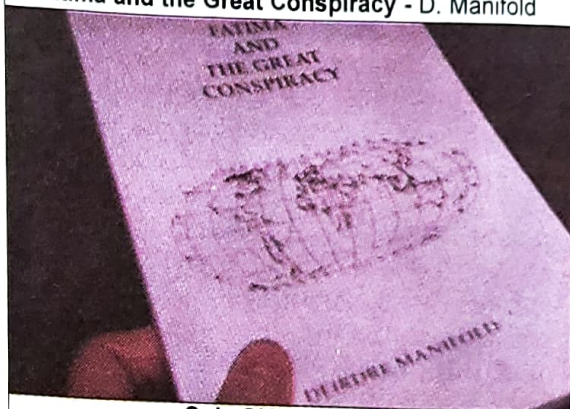
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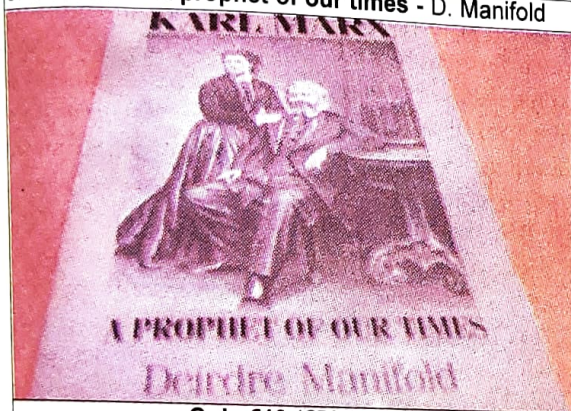
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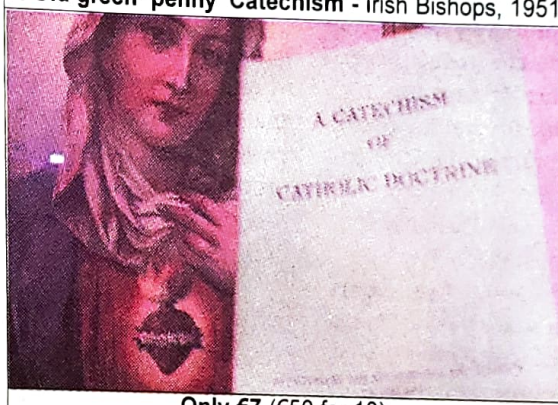
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The Midlander reflects on events...

The ADR is an example to follow

For someone who's been ordered to be such a sharp legal eagle, Michael McDowell is seriously out of touch with the Irish Constitution and the provisions it makes for the defence of the traditional Irish family.

One of the hallmarks of any totalitarian régime is its willingness to ignore the will of its populace for the good of vested minority interests. In the United States it's the neo-conservative lobby; in some South American countries it's the drug trade; but in Ireland it's a unique situation: the subversion of family-friendly politics by the Anti-Brigade and Cultural Marxism.

Towards the end of last month, the Justice Minister joined hand in hand with Dublin's homosexuals to back their bid for legal marital status and then "right" to adopt children. Not considering the fact that a homosexual's entire existence is based on and revolves

around their chosen lifestyle McDowell, while policing normal law-abiding citizens like cattle, seems happy to expose children to anything in order to satisfy an agenda issuing from Brussels.

But just when we thought all hope and sanity had been abandoned the Taoiseach (Cork) and Tánaiste (London O'Tuathail/Dublin) Divisions of the Ancient Order of Hibernians saved the day and put their collective foot down on this

recessive, queer subagent who was caught in a corner not when the dust was actually settling, but the pre-judicial publicity was positive nonetheless.

Spilliering in Canada

The annual canon of the Irish warlocks and witch-hunts of international business and politics convened in Ottawa, Canada between June 9 and 11. Denis Spillierland and his fellow warrior Dennis Gleeson were in attendance once again, with

Irish telecommunication mogul Denis O'Brien also included in the quartet.

There were surely plenty of voices up for thorough discussion when should that be "Shawn" or "anti-terrorism"? Can we demolish a larger number of Palestinian homes this year? Do people really need freedom of speech? Yes, don't forget the denigrating attributes for the "progress" of Red China. The interview for Tony Blair's successor and the



fast-tracking of Turkey's entry to the EU.

For all the news, views and and exposés on this year's event, go to <http://www.bilderberg.org/2006.htm>.

Touts about?

At the end of May, the Sunday People and the Sunday World broke revelations about a high-level tout with the Sinn Féin movement. MI6 whistleblower Martin Ingram claimed that SF's chief negotiator, Martin McGuinness, had been working undercover for the British security services for two decades.

The story has since died a death, and nobody in the press seemed to greet it with much credulity - not even the Sunday/Irish Independent, which normally takes great delight in rubbing salt in Republican wounds.

Chances are, the allegations are unfounded, and perhaps an Establishment effort to coax some voters back to Fianna Fáil pre-election. But if they are true, it might explain much of what has gone horribly wrong with Sinn Féin since the 1970s. After all, one only has to look at the writings of Pearse, McSwiney, Collins, Brian O'Higgins and a host of others to realise that Marxism, gender feminism and multiculturalism are alien to Irish

national and cultural sovereignty.

Haughey

The same one-sided conversation took place in many an Irish household on Tuesday, June 13.

Grandmother: Sure God bless him.

Grandson: True, but do you really think he's done his best to get to heaven?

Grandmother: Oh of course, Charlie was very good to us. Gave us a better pension, free travel. Came to see us before the election. Great man.

Grandson: Seriously though Granny, the man was a thief and a con artist.

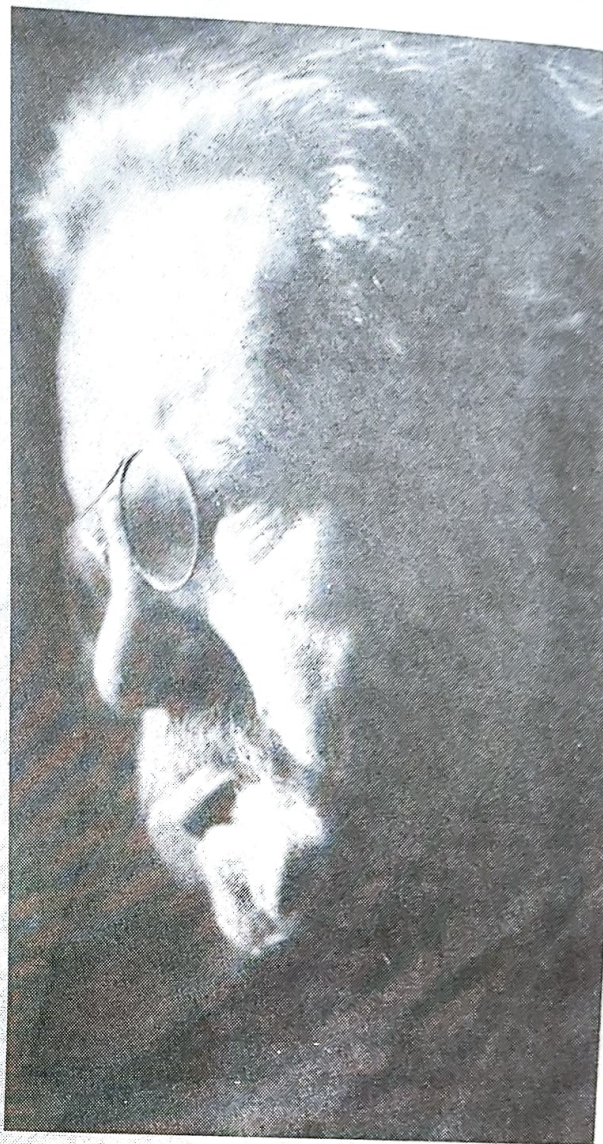
Grandmother: Child! Don't speak ill of the dead!

And it occurred to many that despite all the crimes this man committed in life, he seemed to be immediately exonerated in death. And meanwhile, all sorts of disrespectful lies spoken about Pearse, O'Duffy and Collins are championed as "academic breakthroughs."

Here's a thought. Which of these choices amounts to "speaking ill of the dead": pointing out and accepting someone's misdeeds in life, and the consequences they had on others; or papering over them with flowery, propagandistic lies? Something is rotten in the Free State, but finally, Charlie can truthfully say he has nothing to do with it. R.I.P.

Quote for the month...

Let's hear from someone who knew exactly what Social Justice meant:



"Tradition means giving votes to the most obscure of all classes, our ancestors. It is the democracy of the dead. Tradition refuses to submit to the small and arrogant oligarchy of those who merely happen to be walking about."

G.K. Chesterton, Orthodoxy.

Re-reading

A hero of the Faith

FRANCIS FAWCETT

The editors of the first collected works of William Shakespeare (the First Folio of 1623) make an unusual appeal - "Read him therefore, and again, and again."

Such strong insistence is peculiar because, firstly, plays are written to be seen and heard, not read; and, secondly, that an author as great as Shakespeare needs no editorial assistance for the public to appreciate him. Why, therefore, did they think it necessary to insert this plea? Are the editors (who were friends of Shakespeare) alerting us to something important in the works that may not be easily perceived at first? The answer is a resounding yes, and Clare Asquith in her book, *Shadowplay: The Hidden Beliefs and Coded Politics of William Shakespeare*, shows why.

Asquith has discovered the long-lost key to unlocking the true meaning of Shakespeare's

works. A network of codes and markers are to be found in almost all of the plays and poems: a second story, deeper than the overt universal plot. It is through this parallel layer that Shakespeare comments on the disaster that had befallen England with the destruction of the Faith. That he himself was a Catholic as long been surmised. His father and daughter were known recusants, and his patrons belonged to a powerful Catholic family; yet nothing certain associated Shakespeare directly with fighting for the Catholic cause. The overwhelming, incontestable evidence is in his work.

Assured of the protection of the Montague family, Shakespeare had at least limited freedom to "chronicle every twist and turn of the aberrations that had led his country into the moral wasteland of the 1590s." From the very beginning of his professional career until the end, the codes and markers appear that would alert his audience to the hidden Catholic story. Otherwise innocuous words possess great Catholic meaning. A storm

denotes the cataclysmic rupture caused by the Protestant Reformation; the separation of twins signify the religious division of the country; earthquakes refer to the beginning of the Jesuit mission in 1580; the taking of oaths refer to the Oath of Allegiance and the Oath of Supremacy; Rome and Caesar signify the papacy

and the pope; disjointed time refers to the reform of the calendar by Pope Gregory XIII in 1582 and England's refusal to implement it; and, by far the most common, the adjectives "fair" and "high" denote Catholic allegiance whereas "low" and "dark" denote Protestant. Shakespeare's initial aim for doing this was to pres-



Shakespeare

ent to the public, a "people addicted to hidden meanings," stories of hope, comfort and solidarity during the dark days of the ruination of the native faith.

One example of how a lack of knowledge of the hidden meaning can lead to difficulty in understanding a play is *The Taming of the Shrew*. The overt plot concerns a feuding family. Katherine has sent the household into chaos. She is wild, uncontrollable, and beats her sister, Bianca, vowing revenge upon her. Enter Petruchio, who treats Katherine roughly, and eventually masters her into humble submission, resulting in the much-desired peace. This play has horrified critics for its apparent misogynistic theme, which is "uncharacteristically chauvinistic" for Shakespeare. Yet with the understanding of the hidden meaning, the play loses any claim of chauvinism and takes on an entirely different form altogether. The feuding family represent the religious strife afflicting England. Katherine is a Protestant - as "brown in hue as a hazel nut" - and her sister is named Bianca (Italian for "white", a Catholic marker).

Katherine represents the Puritans and their desire for revenge after their sufferings under Queen Mary. It is only Petruchio (a diminutive form of Peter, representing the papacy) who can tame her and achieve peace. He treats Katherine as harshly as she treats others, holding a mirror up to her for her to see how terrible her behaviour has been. The message in the play is clear - only the True Church can bring order to England and restore spirituality and calm.

One play that has been misunderstood probably more than any other is *Titus Andronicus*. Critics have viewed it as a mindless orgy of violence that is so unlike any of his work. It was his first Roman play - bringing the Rome motif into the network of codes and markers. His first patron, Lord Strange, had just died, probably murdered, and the hidden meaning denotes his anger at this and the relentless suffering endured by Catholics up to 1594. Titus abdicates power, and the government of Rome falls into the hands of a wicked queen Tamora (Elizabeth), her husband Saturnine ("Saturnus" was Elizabeth's nickname for



William Cecil) and Aaron, a moor (the nickname for Sir Francis Walsingham was "Moor"). Titus's daughter, Lavinia, represents England. She is raped and mutilated, and is as dumb as a statue. This represents the pillage of the Church and the ensuing iconoclasm. The play is indeed a veritable bloodbath, but it is a

warning from Shakespeare to the public that "on no account must they rebel." Instead, they should resist passively, as the Jesuits urged them to do. Through Titus, Shakespeare shows the terrible dilemma that the Catholic people faced by asking the awful question "[S]hall we bide our tongues, and in dumb

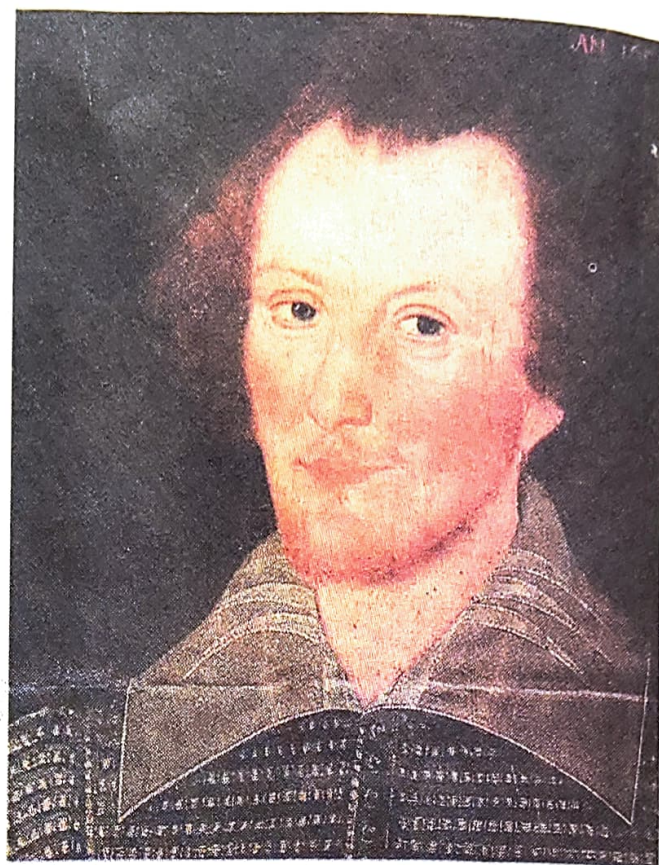
shows/Pass the remainder of our hateful days? What shall we do?" (III i 131-2).

Shakespeare comes under the patronage of Lord Hunsdon, and his group of actors become the Lord Chamberlain's Men. Now at the centre of the court he could appeal directly to Elizabeth, who "herself delighted in word-play." It was only Elizabeth, believed Shakespeare, who could change the dire situation of her subjects, and so he writes plays directly addressed to her. He pursues an expedient course of flattery. Olivia in *Twelfth Night* and Portia in *The Merchant of Venice* are both powerful, attractive, intelligent woman, sought-after by suitors, and who bring peace and reconciliation. For all his endeavours with Elizabeth, there was no change in the condition of Catholics.

Shakespeare, now in his new theatre, the Globe, returns to the Rome motif with Julius Caesar. Caesar, in the hidden meaning, represents the papacy, and Brutus and the conspirators represent Protestants who had acted with good intention. They see the ideals of republican Rome threatened by a tyrannical Caesar, as some Protestants believed Christianity was threatened by a tyrannical pope, so they believe they have no choice but to destroy him. Brutus alludes to the

execution of Catholics when he tells his fellow conspirators that they must not "dismember Caesar", and not "cut the head off and then hack the limbs/Like wrath in death and envy afterwards" (II i 163-74). Caesar is stabbed thirty-three times – the significant number is another Catholic marker.

With no alleviation in the persecution of Catholics, Shakespeare's tone becomes darker, and, free from the Court, Shakespeare takes more risks with his hidden meanings in *Hamlet*. Denmark represents England – a prison. Hamlet's "dark" uncle, Claudius, has usurped the throne and seduced Hamlet's mother, Gertrude, who represents the fickleness of those who had been tempted to the new religion after their steadfast allegiance to the old. Catholic markers litter the play; and direct reference is made to Purgatory, a doctrine the



in England were then still unsure what course to take. The hopes of a Spanish invasion were fading and the Catholic nobles were weakening. Hamlet debates at length what to do. In the end, his action destroys the evil regime, but it also destroys himself. Asquith links all of this with the

tion; but in 1601 Essex's uprising failed, and he was executed.

The accession of King James VI of Scotland brought a new mood of hope. Before becoming king, James had promised that he would be tolerant to Catholics. Restrictions and penalties were initially relaxed, but such was the favourable reaction of the public to these measures that the Government rescinded its policy. A new oath was introduced and penalties for recusancy increased. Shakespeare now appeals to the King in a different way. James was a writer; and Asquith shows that Shakespeare, in an indirect form of flattery, takes four books that James had written and uses them as the basis of

"...the task of restoring the Faith to England rested, in the main, with the young Catholic nobles."

Protestants deny. The Ghost of Hamlet's father calls for action to revenge his murder, and the task falls to his son; just as the task of restoring the Faith to England rested, in the main, with the young Catholic nobles. Catholics

hopes that the Earl of Essex will raise a rebellion against Robert Cecil (son of William who had taken the position of Lord Treasurer from his deceased father) and that he will bring about the desired religious tolera-

his next four plays. Measure for Measure and Othello contain all the familiar Catholic markers, but they stress to James that he must not pass power into the hands of unworthy men. The King was notorious for spending his time hunting and enjoying other pleasures of life rather than taking direct control of the government. King Lear is also a warning to James of the terrible consequences of abdicating power, and Shakespeare again stresses, as he did earlier in Love's Labour's Lost, how enforcing a harsh and stringent oath leads to abject misery. After the Gunpowder Plot and the merciless repercussions for Catholics, the grisly and gory Macbeth appears, reflecting the shocked and horrified mood of Shakespeare and the Catholic people. Here he uses the forbidden Passion Plays as the hidden markers to show that even in the depths of despair and persecution there is always still a glimmer of hope.

Shakespeare ceases appealing to James and turns his attention towards his son, Prince Henry, who was unlike his frivolous father and in whom the Catholics looked to for new hope. This explains why after Timon of Athens the tone and mood of the plays change into what Asquith describes as fairy tales – perfect for attracting a boy and future king interested

in chivalry, arms and history. Pericles, Cymbeline and The Winter's Tale all contain the deeper meaning of reunion with the native faith but also with references to the new Stuart dynasty. In 1610 comes The Tempest, his last and most autobiographical play. Prospero, the magician and master of the island, is Shakespeare – magician and master of the stage. He brings peace to his enemies, and then leaves the island, just as Shakespeare leaves the stage. It is his farewell. The reasons for

How was it possible that Shakespeare managed to write such subversive work for so long and escape any punishment from authorities who watched the stage carefully for any hint of Catholic sympathy and, in their eyes, treachery? Thomas Kyd and Christopher Marlowe, Shakespeare's contemporaries, had met terrible deaths, so the Government was by no means averse to silencing dissident dramatists. Not only did Shakespeare have powerful protectors but he was also able to refute any charge of sub-

"They show 'not only intellectual brilliance but exceptional courage and constancy' in the defence of the Catholic faith."

Shakespeare's departure from the stage have again puzzled critics for centuries, but Asquith again has the answers. Noticeably, in the prologue of the play, Prospero asks for prayers and now-forbidden indulgences from the audience – again he is pushing the authorities' patience to the limit. Interestingly, this last play comes first in the collected works. This must surely be deliberate, for a tempest or a storm is the Shakespearean metonym of the misfortune that fell on England, and, therefore, the whole impetus of his work.

terfuge by carefully selecting the sources for his work – the stories, except two he had created, were old, well-known and popular.

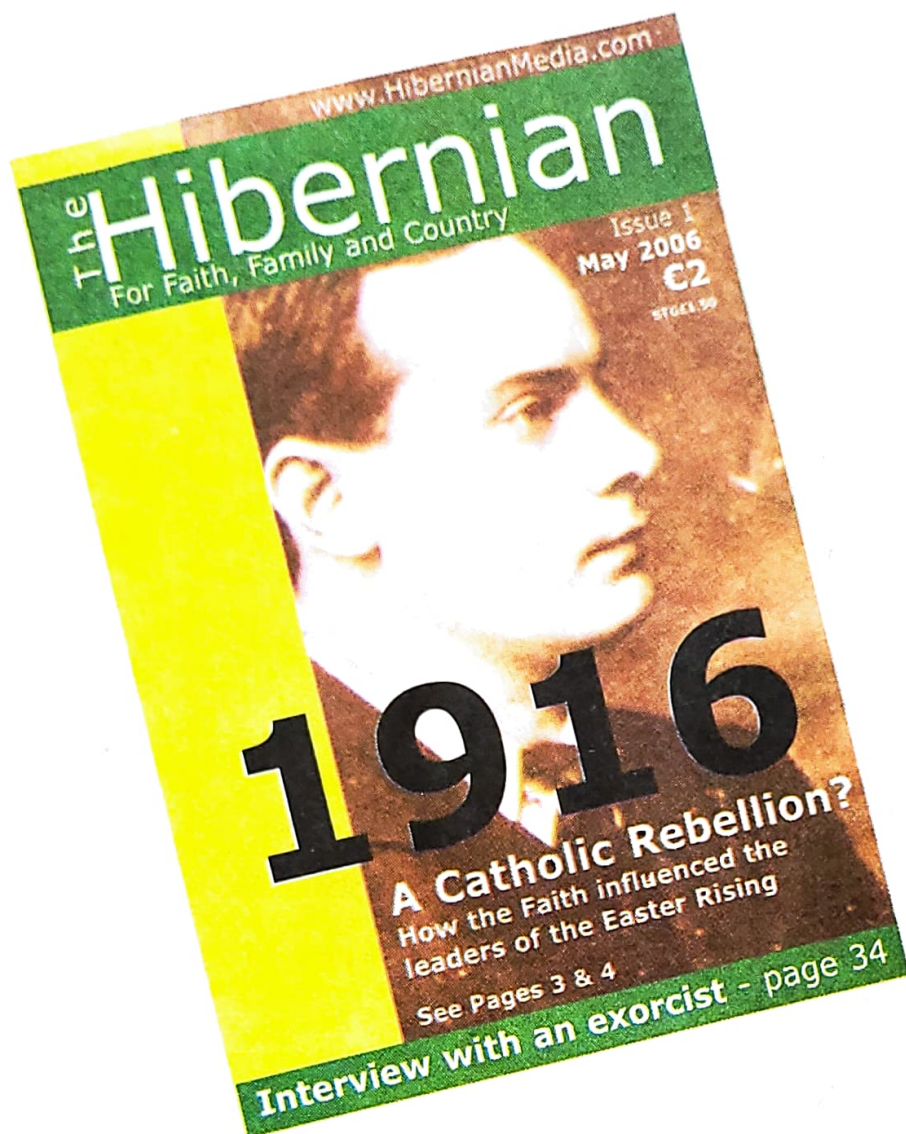
Hidden meanings and codes were used by many of Shakespeare's contemporaries to comment upon the state of England, but he is the undisputed master. They show "not only intellectual brilliance but exceptional courage and constancy" in the defence of the Catholic faith. It is not only the failure to recognise this that has confused critics, but the inability to recognise that

Shakespeare carefully crafted his work to suit his audience and achieve his aim, whether it be for the Globe or at Court in front of the monarch. The tones and the moods of his plays changed as he saw fit, reflecting different urgencies as the religious crisis deepened. Many critics, so blind to these vital aspects of understanding Shakespeare, even suggest that he was not the author of some of the plays. Asquith deals deftly with this theory, and completely refutes it.

The editors are not alone in encouraging people to read Shakespeare. The author himself makes a similar plea, asking us to "hear with eyes" – to read a play – for he desperately wanted the true story of the Protestant Reformation to be known and understood, and not the Protestant myths that were being written and would continue to be so after his death. Asquith's book helps us to do this; and, particularly pertinent for Catholics, a whole new world of Shakespeare is to be found, and the first-hand horror of the most terrible time in England's history is to be discovered.

*O let my books be then the eloquence,
And dumb presagers of my speaking breast...
O learn to read what silent love hath writ,
To hear with eyes belongs to love's fine wit.*

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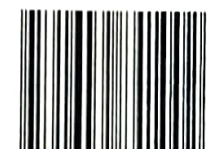
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