

Third Letter to Mr. Menzies

by T. E. Ruth, Seacliff, S.A.

(*Illustrations, pp. 3, 11, 15, 17*).

THE BANK-MONOPOLY PARABLE

Of what an Irish R.C. Barrister called, "The exclusive ownership and monopoly in Christ—which the priests so unjustly claim for themselves and on which they trade so grossly"

Dear Mr. Menzies,

With insight and foresight --- the forthright quality of the old Prophets --- you are dealing with governmental oppression: the passing of private enterprise, the denial of personal liberty and the destruction of spiritual independence. I spring to attention. You say:

"The importance of the issue cannot be exaggerated. This is a proposal for a bank monopoly and it goes far beyond pounds, shillings and pence; far beyond shareholders and bank employees.

"It penetrates into the whole structure of life and liberty in Australia."

"Mr. Menzies said he had no doubt that when there was a great banking monopoly there would be financial accommodation for the friends of the administration, but none for its opponents."

Neither have I,

Catholic Actionists have the pull in the Chifley Cabinet and, what is even more important, in Trades Union Executives.

And the Roman Catholic Church is committed to very costly enterprises in Real Estate; elaborate schemes of sectarian education in Schools, Colleges, and Universities; expensive and expansive programmes of "Building as for a thousand years"; and a thousand and one methods of "Making Australia Catholic."

Of course "there would be financial accommodation for friends of the administration."

Said friends would see to that. They know how to secure Income Tax exemptions, unknown to other churchmen. They know how to "spoil the Egyptians." They know how to extract money from their own flock, living or dead, especially dead. They persuade Protestant business firms to support Roman Catholic institutions and suggest that their contributions could be regarded as "advertising expenses."

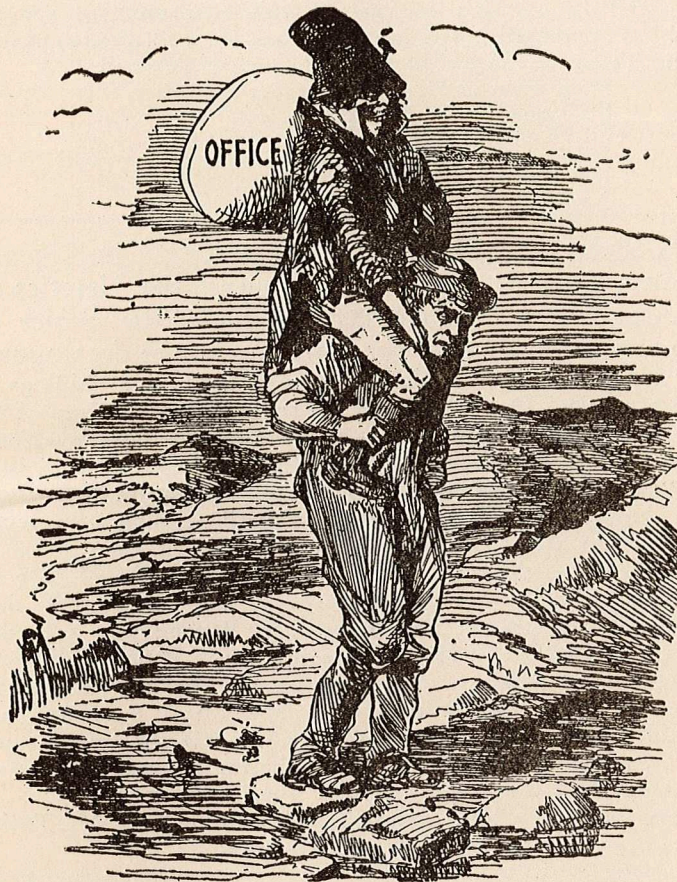
Cute, what?

After all, the customers pay. And the collector collects. It is being reduced to a fine art in Australia, as in Spain.

Here is a century-old cartoon (1840) not of "Australia Joy-Riding to Bankruptcy" but the Australian workman bearing the burden of what was called in Ireland "the expensive megalomania of a political sacerdotalism." The cost of Office!

The idea is brought up to date and given wider political application by a cartoon in "The Bulletin" (October 1, 1947) of the Ship of State, Australia, being sailed by Barnacle Ben with full-blown sails heavily marked **HEAVY TAXES, INFLATED SPENDING, GRAB, HIGHER SCREWS, 40 HOURS.** Increasing costs !!

The artist could not add "Insurance" and "B.H.P." — yet. "The Bulletin" wouldn't include "R.C. Schools."



"London Punch," 1840 — Localized, AUSTRALIAN WORKMAN'S BURDEN, called in Ireland "the expensive megalomania of a political sacerdotalism."

—All in addition to routine indulgence-winning prayers, "God has appointed Mary, Help of Christians, St. Francis Xavier and St. Teresa of the Infant Jesus, Patrons of Australia.

Mary, Help of Christians, pray for us.

St. Francis Xavier, pray for us.

St. Teresa of the Infant Jesus, pray for us.

Indulgence 300 days each time. Plenary, once a month.

Imprimatur: D. MANNIX.

Archiepiscopus Melbournensis.

A Sydney journalist in Spain collected indulgences as souvenirs. In his book, "Among the Heretics in Europe," J. A. Packer says he had "the choice of as many indulgences as there are sins in the decalogue."

"I selected three. They cost me about nine shillings in English money. One offered all the rewards and blessings of the crusades. Another allows meat to be eaten on fast days for a period which I am afraid has now nearly expired. A third is an indulgence against stealing, and was the most expensive of the three.

"Under Rome's code of ethics in Spain stealing is no moral crime if you are armed with an indulgence: if the Church is allowed to share the spoil. The indulgence I purchased gave me immunity against moral consequences so long as the theft does not exceed 700 pesetas, or their value. Beyond that a further indulgence, a more expensive one, is necessary. People in England or Australia or America will scarcely credit that such an unholy traffic can be in operation. Yet in Spain it is as natural and common for a Roman Catholic to seek to avoid the consequences of a breach of the moral law by purchasing an indulgence from the Church as it is to buy a ticket for a railway journey."

The head of a large educational institution gave Mr. Packer this as a typical case within his own knowledge:

A little girl from our school went to Confession last week. Among the questions put to her by the priest was—

"Did you eat any meat last fast day?"

"Yes, Padre."

"That is very bad. Don't you know it is a great sin?"

"Well, Padre," pleaded the child, "you know my father does not take any account of religion. He eats meat on fast days. We have to eat what he eats, or go without food."

"Still, it is a very great sin you have committed, and you must get an indulgence."

"But I have no money, Padre; we are very poor."

"Don't you ever go to market?"

"Oh yes, Padre."

"Well, it is easy when you go to market to buy for your mother to keep back at one time five centimes, and at another ten centimes until you have enough to buy the indulgence."

That, Mr. Menzies, is religious education in Spain.

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A number of typical Spanish cabarets, with their risque programmes, according to the "Spanish Testament," were controlled by holding companies with clerical capital. Among the "big five" banks of the Iberian Peninsula was the Banco Espiritu Santo --- the Bank of the Holy Ghost --- which largely helped to finance Franco's insurrection.

"Until 1936 the tramway system in Madrid belonged to the Church." Two years ago I wrote: "Perhaps the Church will presently control Australian banks, capture the airways, and appoint all sky-pilots!"

Perhaps. Who knows?

Many Protestants tolerate the most aggressive Catholic Action and are intolerant only of Protestants who protest.

Protestant churches as a whole are selling out to Rome. And Australians generally don't care a hoot.

* * *

The papal plan of "political proscription" of Protestants is as plain as the Infallible Fuehrer's purpose and programme in "Mein Kampf." And the

policy of appeasement is Protestant suicide.

Your Challenge and Call to the Church in the "N.S.W. Presbyterian" appealed to me.

"Amen," I said to your "We must go back to the profound truths of first causes — to the character of individuals if we are to seek to establish a great country and a noble race."

But when you declared, "The Church, as a Church, must not take sides on political matters" I remembered that 'as a Presbyterian' you gave full marks to the Roman Catholic Church for its fight against Communism!"

Communism is politically entrenched. So is Roman Catholicism — which even makes marriage a political affair. And party politics may be as immoral as sectarian religion. Is Catholicism in collusion with Communism in Australia as it is in Italy?

Sectarianism, political and ecclesiastical, is the common enemy of democracy.

A sarcastic story — not unrelated to reality — is told of a man standing in Collins Street, listening to three congregations singing. Baptists, "Will there be any star in my crown?" Presbyterians, "No, not one," and Independents, "That will be glory for me," and then walking up to St. Patrick's to get some "Catholic Truth" pamphlets on the "monopoly of religion in the world, given to the Roman Catholic Church by God Himself" and insisting that "no Roman Catholic can even deliberately doubt that God reprobates and detests all other churchmen."

Your emphasis on "decency, good faith, and brotherly love" puts "first things first" — things made of no effect by our divisions for which we are derided by uncatholic Romans, who make a religion of their intolerance, and find our tolerance their greatest asset.

That is what we have to face, Mr. Menzies.

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Constructive citizenship, like Christian churchmanship, is the art of living together --- live and let live, all of us.

All of us, who will. But some won't. They segregate themselves. "Ourselves alone," they cry. They are not democratic.

But they want to dominate democracy. And democracy depends on individuals capable of becoming democrats — there's the rub. It is the genius of statesmanship to secure for the individual the fullest liberty consistent with the common good and the fullest liberty of State consistent with the welfare of the individual.

The community is the larger Church. The dynamic of democracy is religious — the working faith in God who is the Father of mankind, a family of equal sons.

God alone is the Holy Father. And, according to Peter, He has no favourites. All that God does for any man, He would do for every man.

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That is the *raison d'être* of my first, second, and this final letter to you, Mr. Menzies.

I am concerned first, second and always, not with the negative quality of protest but with the positive reality of the freedom of the soul, the democratic principle of government, the Christo-centric character of the Christian religion --- concerned with the Christian doctrine of man as a person, the personal ministry of matrimony, and the personal meaning of money.

Therefore I write you as man to man, making no apology for being personal.

The machine has no responsibility. Reality, responsibility must be tracked down to the man, industrialist, politician, ecclesiastic. Machines and methods are man-made, man-moved. The man's the measure of the machine.

There is no proxy religion, no sponsorial spirituality. At long last every man is personally responsible to a personal God.

Many years ago I heard an old English villager refer to "the Almighty Squire and his still more Almighty wife."

My friend — and yours, Dr. Irving Benson, says the individual has been engulfed in the growth of the State Almighty. I should add "and by the more Almighty Church which claims a monopoly of Almighty God." And in a world increasingly conscious of the pressure, if not the presence, of the Almighty Dollar."

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In the Protestant "universe of discourse" manhood must be defined in terms of mental and moral freedom and personal sovereignty.

In the Roman world, manhood is conceived within the limits of ecclesiastical machinery. Regarded simply as an ecclesiastical system Romanism is far and away superior to Protestantism, and if man were a mere machine, Protestantism would not have a ghost of a chance.

But man is not a machine, and in Protestantism, man is free to exercise his faculties and develop his nature without the dictation of a system and the control of a priest — free to think for himself; free to act for himself; free to pray for himself; and free to welcome all the light that science can bring and all the new and larger ideas that the progress of events can discover.

A man in quest of full manhood cannot make terms with any clerical trust or ecclesiastical monopoly.

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Protestants do not ask for political privileges. They demand public equity.

In Protestant countries the Roman Catholic Church has a perfect right to legislate within its own domain for the religious comfort and spiritual development of its own devotees.

In Roman Catholic countries, Protestants have no rights at all!

It seems difficult to persuade Roman Catholics that Protestants have any rights at all in Australia, except to pave the way for their own extinction, to hasten the time when Roman Catholics will find it "expedient" and "feasible" to "proscribe" them.

Meanwhile, we may be "permitted to practise our own forms of worship." And "if these are carried on within the family, or in such an inconspicuous manner as to be an occasion neither of scandal nor perversion to the faithful, they may be properly tolerated by the State."

And it is pointed out that "a Protestant State could not logically take such an attitude because no Protestant sect claims to be infallible."

IS THE POPE INFALLIBLE IN AUSTRALIA?

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There is in the New Testament no principle, no precept, no example to support the suggestion that a religious leader should assume political and totalitarian authority.

Herod, not Jesus, was king of Judea. Jesus affirmed that His Kingdom was not of this world. He was not a clergyman. Priests were His enemies. He never had a vote. He had not where to lay His head.

Peter did not acquire the pomp even of a pro-consul. He never wrote a word on which his so-called successors could plant their claim to be sovereign.

BUT THE POPE IS KING.

The Lateran Treaty recognized

"The full ownership and exclusive power and sovereign jurisdiction of the Holy See";
established

"The right of the Holy See to have a diplomatic service according to the general rules of international law";
declared that

"Offences and insults taking place in Italian territory against the person of the Supreme Pontiff by speeches, acts

and writings are punishable as in the case of offences and insults against the person of the King"; and affirmed that

"All cardinals would enjoy the honours due to the Princes of the Royal blood."

Roman Catholics proudly write glowing accounts of the tremendous changes within and without the Vatican since the Pope and Mussolini came to terms and the Supreme Pontiff became interested in the well-being of the new Italian State to the extent of two billion lire, and so on, ad lib.

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What I want to know, Mr. Menzies, is the constitutional significance of the papal sway in Australia in view of the declaration of our own Commonwealth Constitution:

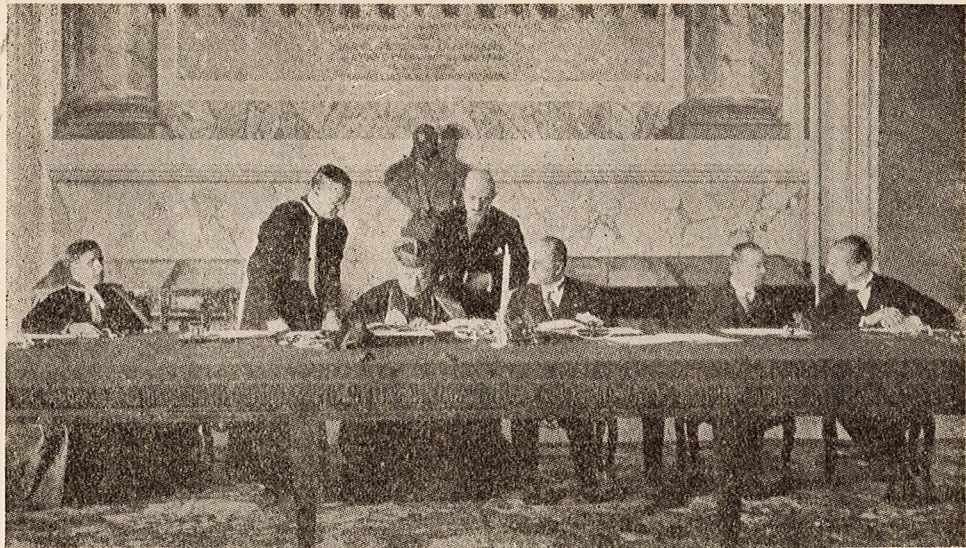
"Any person who is under any acknowledgment, obedience or adherence to a foreign power shall be incapable of being chosen as a Senator or Member of the House of Representatives."

Would any R.C. Senator or M.H.R. of your acquaintance in Canberra solemnly declare and affirm that he or she is not under any acknowledgment, obedience or adherence to a foreign power?

Or would he or she, without denying the Sovereign Power of the Pope, take refuge in the "double allegiance" which, giving the first priority to the Pope, gives the second to the King?

* * *

But I am not so much concerned with the inconsistencies of these split sovereignties and split constitutions as with the sectarian dictatorship of the Papacy actually destroying the family life of the nation by the priestly monopoly and manipulation of our Australian marriage laws, making them subject to Rome.



With a gold pen provided by the Pope — and kept by the Duce — Cardinal Gasparri and Signor Mussolini, signing the Treaty, "allying the Papacy with Fascism": making the Pope "Sovereign": restoring to the Church the control of marriage and education ("The police driving the children of unbelievers to compulsory Catechism"): The Italian Government pledging itself to pay in cash to the Holy See the sum of 750,000,000 Italian lire, and to hand over, in addition, Italian State 5 per cent. bearer-bonds to the nominal value of 1,000,000,000 (one milliard) Italian lire.

Much more disastrous to democracy than the monopoly of banking — the menace of which I am not minimizing — striking indeed at the very essence of democratic life and liberty is the monopoly of God — "God has given Our Church the monopoly of religion in the world," to quote the Roman Catholic Press, "the exclusive ownership and monopoly which the priests so unjustly claim for themselves and on which they trade so grossly," an Irish R.C. barrister put it. "The only Church which can give communicants the living body and the living blood of the Living God," I heard Father Lockington say in a "Simple talk to non-Catholics" at St. Patrick's Cathedral, Melbourne.

It is shocking to reflect that even that has its price, its money value to the living and the dead.

The priestly monopoly of marriage, too, is intimately related to money. Mixed marriages often annex Protestant fortunes — Henry Ford's, for example, as instanced by the American "Christian Century."

* * *

Before Mussolini decided "to include Catholicism in Fascism" the civil marriage ceremony, not the religious ceremony, was compulsory.

It was the custom in Italy to celebrate both the civil and religious marriage; but many limited themselves to the civil function which was compulsory, and it was provided that

"Any priest who, abusing the moral power derived from his office, incites to the setting aside of the institutions and laws of the State, or who damages legitimate private interests and disturbs the peace of families, renders himself liable to fine, imprisonment, and temporary or perpetual suspension from office."

Now, as arranged with Mussolini, the State, "wishing to restore dignity to the constitution of matrimony,

recognizes matrimony as a Sacrament regulated by Canon Law in its relation to Civil Law."

The control of the clergy over marriage is restored. It isn't Cavour's "free Church in a free State." There is no free State. The State is bound to the Church. The Church is sovereign. Marriage is one of its monopolies. Education is another — purchased by Mussolini, who, says the "Church Times," "has set the clock of time backwards, and over the ruin of the Liberalism and Socialism that he has destroyed, has set up the keys of Peter. . . . The Pope himself recognized that only Mussolini could have done the deed."

When democratic Romans, opposing Fascism, complained about the surrender to Mussolini, the Vatican's reply was that the Pope had succeeded in seizing the "fleeting moments of history."

And what a moment!

* * *

In "Through Thirty Years," Mr. Wickham Steed tells of a statement made by Baron Sonnino:

"I am a Protestant but I am also an Italian. I look upon the Church (of Rome) as the greatest Italian institution, the chief agency for the spread of 'Italianity' throughout the world. . . . We Italians could never tolerate a foreign Pope and a foreign hierarchy."

Now a high Vatican dignitary says: "If Sonnino could come back to earth, how surprised he would be. . . . To-morrow, or the day after to-morrow, a Pope who is not of Italian nationality may be able to sit on the throne of St. Peter. . . ."

In 1937 William Teeling asked, "Will the Americans be content to take their orders and pay their money always to an Italian?" and wrote, "It is no fantastic idea to imagine an American Pope spending half the year at the Vatican and the other half in the New World."

Is Cardinal Spellman playing with this "no fantastic idea" in the United States? "The United States of America gives for Peter's Pence and for the upkeep of the Holy See more than all other nations put together (or nearly so) and it also provides about half the funds for the mission field."

Lord Rosebery, trying to picture what might have been had not the United States broken away from Great Britain, imagined Queen Victoria and the Imperial Parliament at Westminster moving in solemn state, surrounded by the battleships of the Grand Fleet, across the Atlantic to start a new capital in the new centre of a great English-speaking Empire somewhere in America.

"The hegemony of the Church is fast slipping away from Europe," says Willaim Teeling.

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Is His Eminence, Cardinal Gilroy, in the running with Cardinal Spellman to usurp the title "Holy Father"?

Will the Vatican be moved to Australia?

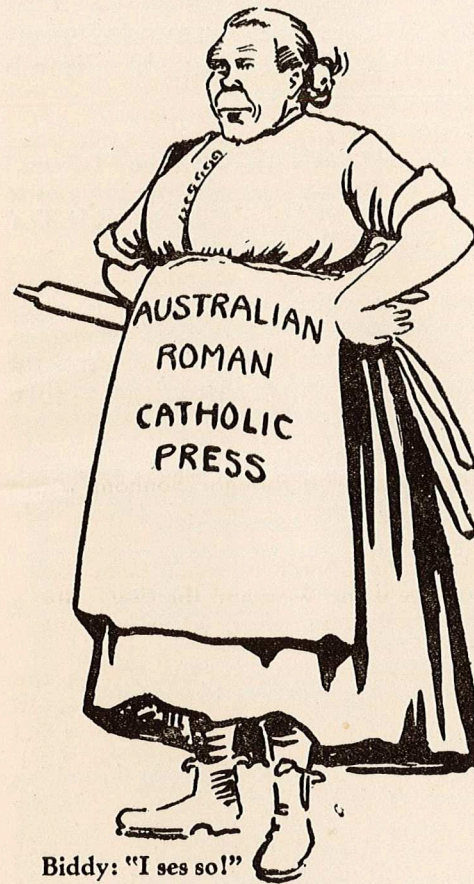
The "high Vatican dignitary" who thought Sonnoni would be surprised to find "the prospect of a foreign Pope made possible," says:

"The world widens and the Church of Rome takes into account the new realities. She is the West and the East. She is the Mediterranean, the Atlantic, and the Pacific at one and the same time."

And he gave special mention to the Pacific thus: "When the present Pontiff consecrated beneath the dome of Michelangelo six Chinese Bishops and a Japanese Bishop, he gave a TURN TO THE WHEEL OF THE SHIP OF PETER WHICH THREW IT AMONG THE BILLOWS OF THE PACIFIC."

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All your public life, Mr. Menzies, the political trend has been toward some such goal as The Papal States of Australasia, the tempo increasing with each decade.



Biddy: "I ses so!"

Sometimes it is to-day's funny story. Sometimes it isn't. Sometimes, being Irish, it is both so and not so.

Dr. Mannix is always Irish. He says with a twinkle in his eyes — endearing him to his flock — that he is happy with private banks and that he opposes monopolies.

But his Press!

The R.C. "Tribune justified missions to non-Catholics on the ground that they reminded non-practising Catholics that God had given the Church the monopoly of religion in the world.

And as for private banks ---

As long ago as August 31, 1933 (note the date), the "Tribune" devoted the full front page, with streamers across seven columns to

STATE RIGHTS AND PROPERTY How Far May Wealth Be Confiscated?

beginning:

"We recall the fervour with which, during the war years, Capitalism sought the conscription of lives to safeguard democracy.

"We witness to-day the abhorrence with which it views the least measure or suggestion of any conscription of the smallest part of its excess of wealth to lift what remains of democracy from a condition of destitution. . . .

"The astute press of Capitalism is quick to brand any suggestion of nationalization or socialization (for example of banking or the monetary system) as Bolshevism or Communism."

And on October 5, 1933, another full front page with screaming headlines:

P R E P A R E F O R W A R The Financial System Demands It

Quoting in the first paragraph:

"The Australian banking system emerges triumphantly from the war period"

and in the last paragraph insisting

"And the banking system of the world is sitting back, waiting to tear financial pickings from the bones of the dead. . . . In the present impasse which the private banking system has created, whereby production goes to waste while millions are in want, that system can see only one glimmer of light. There must be another big war and soon."

The article contends that

"From every point of view, war is a bankers' paradise."

And Dr. Mannix, happy with private banks, opposes monopolies! He is not opposed to "the exclusive ownership and monopoly which the priests so unjustly claim for themselves and on which they trade so grossly!"

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Do you remember the rather blarney little book in green covers carrying the curious legend, "Archbishop Mannix, Champion of Australian Democracy," against the background of a mutilated Australian flag?

The Union Jack was blotted out.

The "Champion" supplied many such substitutes for the Union Jack.

For example —



The British Empire gives me little concern, I scarcely ever give a thought to it. I have no objection to the flag of the British Empire in its proper place. I saw nothing in the procession more disloyal than myself. —Ballarat, March 29, '19.

The Church will not admit that she exceeds her right in having recourse to physical punishment as long as it is effective and suitable for the attainment of her own ends. —Melbourne, October, 1913.

With that blotting out of the Union Jack by a screed of his own I associate the gradual suppression of Protestant witness in Australian newspapers, so that Dr. Mannix can now boast, "Catholic journalists are, to a very great degree, responsible for the adult education of the people."

Adult education!... Dr. Mannix can boast of other things, e.g., the passing of the Encyclopaedia Britannica into non-British hands for the Catholic Action re-writing of British history!

* * *

With the date of the Mannix screed, 1913, I associate another outrage.

On February 5, 1913, the Rev. William Bell at the Baptist Church, South Brisbane, duly celebrated marriage between a Yorkshire Protestant and a Queensland Roman Catholic.

There were two boys of the marriage when five years later, July 23, 1918, Father John Joseph O'Connell, at the Mater Misericordia Hospital, South Brisbane, issued another Certificate of Marriage to the father and mother. She was a pneumonia patient, brought to the hospital apparently to die. He was brought to the hospital to save her from "dying in sin." And Father O'Connell described them as bachelor and spinster, knowing they were father and mother of two boys and that his signature on that date certified the boys as bastards!

The mother was made to sign her maiden name and she was too ill to hold the pen. She was assisted by one of the two R.C. nurses who acted as legal witnesses in what the outraged husband called this "bogus marriage." He unwillingly consented to the ceremony only to save his "dying wife" from the mental agony caused by Father O'Connell's description of her destiny.

The Rev. Dr. Rowe, of the Brisbane Central Methodist Church, told me the story and secured for me photographs of both certificates, copies of which I sent to R.C. and State officials in Queensland, asking for information — and recompense for that Yorkshire Protestant! In vain!

It could not have happened in Italy, Germany, Austria. Italy's reaction to the Ne Temere decree was to take marriage out of the hands of the priest. The Kaiser wouldn't have it in Germany. And Austria repudiated the idea that "a marriage could not be valid unless it was contracted in the presence of the parish priest."

But this is Australia — in process of becoming "Greater Ireland."

The State takes proceedings against people who violate the marriage laws --- unless they are Roman priests.

On Monday, May 19, 1919, a Melbourne Mohammedan priest was fined £8 and £4 16/2 costs for having, by affirmation, performed a marriage ceremony — also in July, 1918. There was no documentary contract. Nothing was signed.

But Father John Joseph O'Connell in July, 1918, imposed his foreign potentate's law on two Australian citizens, used the form of a civil contract for the imposition of an ecclesiastical ceremony, got four people to sign their names to written lies, and signed a lie himself on a legal document issued by an Australian Government.

No action was taken. Why?

The Roman Catholic priest and the Roman Catholic priest alone can snap his fingers and thumb his nose at all democratic authority, insulting a mechanic in Brisbane and a Prime Minister in Canberra.

On May 12, 1919, I wrote:

A CHALLENGE ACCEPTED

To the Editor of "The Tribune."

Sir,—In your leading article on May 8 inst., concerning alleged "vituperous calumny and misrepresentation against the Catholic Church," you say —

When we further state that these accusations — especially in regard to our priests and nuns — are often couched in language unprintable, we think we have some reason for declining to reply to these bigots, beyond assuring them that, on the first occasion one of

them has the courage to get away from generalities, and makes a clear and definite personal charge, he will be afforded an opportunity to prove it in a court of law."

I am perfectly aware that this editorial was not aimed at me. So far from bringing vague charges against the personal morality of priests and nuns, I have repeatedly paid my sincere tribute to the saintly character of some of those known to me.

But I accept your challenge and hereby charge Father John Joseph O'Connell with having been guilty of imposition; of inciting to and conspiring in perjury; and of the fraudulent use of a Government certificate of marriage at the Mater Misericordiae Hospital, South Brisbane, on July 23, 1918.

You will agree that this is "a clear and definite personal charge." I await the opportunity you promise me, to prove it in a court of law.

Yours, etc.,

The "Tribune" replied:

"In writing the editorial we had not the Rev. Ruth in mind. Mr. Ruth says he is satisfied that he was not aimed at by the writer, but he accepts the challenge nevertheless. . . .

"The Rev. Ruth's challenge involves nothing more than a technical irregularity. The irregularity consists merely in representing a man as 'unmarried' without qualification, whereas he should be described as 'married before the law of the land but unmarried in the eyes of the Church'."

The "Tribune's" argument is that before God and the Church, this legally married man, the father of two boys, was a "bachelor." Before God and the Church this legally married woman, the mother of two boys, was a "spinster." Before God and the Church these boys, born in wedlock, were "illegitimate." And it was "a technical irregularity" not to write that distinction on the certificate, on which there is no provision for such a distinction.

Two Australian-born citizens, according to an Australian Government certificate issued by a priest of God carrying the bachelor declaration by their father and the painfully written maiden signature of their mother, witnessed by two nurses, certified by the priest who "married" them — when they were four and two years old and therefore "illegitimate."

And that is "a technical irregularity." Remembering what Peter wrote about "damnable" heresies and what John the Divine says about "whoever worketh abomination or maketh a lie," I say "it is a damned and dirty lie."

What a beastly mess these professional unmarried fathers, with their compulsory celibacy have made of one of the greatest natural sacraments of humanity by making a priestly monopoly of the marriage ceremony!

Jesus was present at the marriage at Cana of Galilee, not as the celebrant, but as a guest.

There is no New Testament record of Peter or Paul or any other apostle officiating at any marriage.

In church history one of the unholiest chapters concerns the clerical perversion and manipulation of marriage for money.

"Whom God hath joined together let no man put asunder." But the priest isn't God. And matrimony is too sacred a relationship to be subject to the machinations of ecclesiastics.

By the same sort of sacerdotal legerdemain that transubstantiates wafer and wine in the "living body and living blood of the living God," a mortal man, "subject as Peter, to like passions as we are," becomes "Holy Father" — Christ's name for GOD.

Similarly, "a fond thing, vainly invented" as the Prayer Book describes "Purgatory," becomes "A Gold Mine" and a natural instinct of reverential remembrance is commercialized.

Roman Catholicism is religion in reverse. An Italian philosopher called it "The antithesis of Christianity." John Curtin called the Church "a commercial institution."

Of which, the proposal of a bank monopoly is a poor, pallid parable!

As Privy Councillor, King's Counsel, Master of Laws, an ex-Attorney-General of the Victorian and the Federal Parliaments, past Prime Minister, and Leader of the Opposition, compare any "rampant sectarian brawl" you may happen to have in mind with the preamble of the first Act of Dissolution for the suppression of the smaller monasteries which shocked the moral sense of England:

"Forasmuch as manifest sin, vicious, carnal, and abominable living, is daily used and committed among the little and small abbeys, priories, and other religious houses of monks, canons, and nuns, . . . and albeit that many continual visitations hath been heretofore had by the space of two hundred years and more . . . their vicious living shamelessly increaseth and augmenteth. . . .

"Whereupon the Lords and Commons, by a great deliberation, finally be resolved that it is and shall be more to the pleasure of Almighty God, and for the honour of this His realm, that the possessions of such spiritual houses, now spent and spoiled, and wasted for increase and maintenance of sin, should be converted to better uses. . . ."—Froude's "History of England," vol. ii., p. 338.

Your "rampant sectarian brawlers" are saying in the language of common people what the Lords and Commons by a great deliberation said centuries ago: what the "Sydney Morning Herald" editorially wrote in 1881: what Peter declared in his Epistles: and what Christ preached in the "gentleness that maketh great" and with the fiery righteousness of the Eternal God.

You can get used to anything, Mr. Menzies, even to the idea of "a bank monopoly penetrating into the whole structure of life and liberty in Australia." As Catholic Actionists are doing.

And the next generation, which is supposed to be the statesman's special care, won't even notice it. Which God forbid!

Listening to Canberra, I remembered with what unction preachers also deal with absent sinners. Communists who tried to be present lost their deposits.

The Communist menace is being cleverly exploited by Catholic Actionists in the Papacy's Third World War.

"The Public Service is riddled with Communist cells. . . . Communist cells are ready to take over when the Revolution takes place. . . . In the P.M.G.'s Department there are cells of acknowledged Communists. They are growing all the time."

Say "Catholic Actionists" instead of Communists and you cover Cabinet, Parliament, Public Services, and the Press.

Communists care as little for the community as Catholic Actionists for catholicity and common Christianity.

* * *

Lord Bruce, great Australian statesman, deploras the lost opportunity of co-operation with Russia in the early days of peace.

The Archbishop of York protests against the Vatican's policy of isolating Russia.

The Kremlin is aware of papal "intrigue."

Immediately on his appointment, the Chinese Cardinal asked America to declare war on Russia. In America, Cardinal Spellman played the part of Papal Field-Marshal. Now Pope Pius tells men of the American legion that the use of force may be justified!

* * *

A Presbyterian minister in Venice put England wise to the Papacy's First World War five years before it started.

The Victorian "Messenger" during the Second World War said: "The present struggle was largely brought about by the action of the Papacy."

For the Papacy Third World War other churchmen — and "No Catholic can even deliberately doubt that God reprobates and detests them" — are called, for war purposes only, to assist the Papacy.

Ultimately, we are authoritatively informed, as soon as it is "feasible" and "expedient" we shall be "politically proscribed."

A cartoon in the Italian "Don Basillo" applies, point by point, to the Australian situation.

In the background, three little men stand under

GOVERNO

 hands over eyes, mouth, and ears; and, fleeing from these unseeing, unspeaking, unhearing politicians, called "A Watchful Government!," a huge Papal figure is gleefully making off with the key institutions of the nation neatly tucked in his arms

SCHOOLS

BANKS	INSURANCE COMPANIES	CINEMAS
CORPORATIONS	SHARES.	

The Editor, Dr. Furio Scargelli, and his staff, the vendors and readers of the paper have been excommunicated.

Another editor, Rinno Maccari, has been sentenced to two years' imprisonment by a Rome Court for vilifying the religion of the State and excommunicated by the Church for a cartoon depicting "The Holy Inquisition" in the background, and the Pope replying to a criticism, "The clergy against freedom of speech? Why in every century we have favoured it. Not only so, but we have even forced those to speak who did not wish to do so."

* * *

Hitler and Mussolini were not excommunicated. They received official recognition in treaties and in pacts.

And the Pope received 750,000,000 Italian lire and Italian State five per cent. bearer bonds to the nominal value of 1,000,000,000 lire.

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In Britain the Sword of the Spirit Movement simply took Protestants "for a ride." And in Australia, easy-going Protestants and careless democrats will be deceived into regarding the new "Christian Democratic Party" as Christian and Democratic.

THE CALL IS FOR A FIERY CROSS!

Yours, for a free Australia,

T. E. RUTH.

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