

## THE HANDWRITING

### On the Wall Caused Belshazzar Much Concern.

#### But Not More Than is That of Today Causing the Roman Power in This Country.

According to Biblical history Belshazzar, in the third year of his reign, made a great feast for all the nobles, and caused to be brought forth all the vessels of the house of the Lord, which Nebuchadnezzar, his grandfather, had brought away from Jerusalem for the glory of his idols and the dishonor of the true God.

In the midst of all this jollity a hand appeared writing upon the wall of the room in which the king and his numerous guests were assembled.

Belshazzar became greatly terrified at the strange and mysterious manner in which the writing was done, and called in all his wise men, astrologers and wizards and commanded them to read the message there written, and to give him an interpretation thereof.

But there was not one among them who could decipher the characters, and bedlam ensued.

The tumult became so great that it attracted the queen and she came into the presence of the king and his guests and urged them to be of good cheer, and called to mind the fact that there resided within the kingdom a captive by the name of Daniel who had been elevated by King Belshazzar's father to the chief place among his soothsayers on account of his ability to read and understand dreams and signs.

Thereupon the king ordered Daniel to be brought in that he might interpret the handwriting on the wall.

Upon his arrival the king offered him fine purple raiment, a gold chain to place upon his neck, besides agreeing to make him the third ruler in the nation. Daniel merely requested him to keep his gifts for another, stating that he would read the message and give the interpretation thereof without hope of reward so that the king might know what was written. He rendered the writing as

"Mene, mene, tekel upharsin," which meant, "God has numbered thy kingdom and finished it; thou art weighed in the balance and found wanting; thy kingdom is divided and given to the Medes and Persians." When he had finished reading and giving the interpretation, they brought forth the purple raiment, the gold chain and declared that he was the third ruler of the nation. The same night Darius, the Median, took the kingdom.

Daniel's fame had preceded him and when Darius assumed control he continued Daniel as the third ruler, and made him chief of his soothsayers.

How like this is the history of Romanism in this country! Having severed the sacred ties of religion and joined in the corruption of politics and the nauseating practices of the lowest dregs of the political cauldron, until its abuses have become so alarmingly notorious and flagrant as to arouse the suspicions of a certain class of Americans, to the fact that political Rome has designs against the form of government under which this country is working today. They began to write of her lawlessness, her ignorance and her superstition, in the hope of arousing the people.

But the people could not or would not understand what was written.

They were drunk with the blood of the saints—were over awed by the magnificent mystery of the Roman church with its secret confessional, its tinkling bells, burning tapers, dough gods, holy water, crucifix and latin service, and were rapidly becoming paganzed, or Romanized which is the same thing.

People who should have had better sense, berated editors of patriotic papers for "maligning the Roman Catholics," for "persecuting a man on account of his religious belief," and for "trying to deprive a man of his right to worship God according to the dictates of his own conscience," while the Roman prelates sat back and laughed at their efforts to defend the most rotten system ever devised by murderers, perjurers and assassins, yet never afford them a word of encouragement or advice.

In time the people began to awaken. They commenced organizing to combat the wily, oily Jesuit.

The interest spread until Rome in her turn became alarmed, and looked

about for an astrologer to read the signs and give an interpretation, but there was not one in the land capable of giving a true version as to what the movement might portend.

In their desire to benefit Rome, her subjects decided to assault the public schools. They did so. But that only tended to heighten the interest, and so they resorted to their old tactics—to force—where they were numerically strong enough to do so.

They assaulted speaker after speaker who dared to brand Romanism as the greatest foe to civil and religious liberty, and prevented as often as possible the exercise of that constitutional guarantee—the right of free speech.

And do we hear those Protestants who condemned you and I because we would not vote for a Roman Catholic, do we hear any word of censure from them against these lawless, murderous, Roman Catholic mobs?

No, sir; no censure from them—their jesuitical training would not permit of that.

But Rome has gone far enough. She has libelled Protestant wives, children, and schools—has assaulted their speakers—murdered their president—and is now, by stealth and craftiness endeavor-

ing to "take this country and keep it." Are you going to allow her to do this? Cannot Americans see this is her design? Is not the handwriting on the wall plain enough? How much plainer do you want it written than it is in the following paragraphs?

LAFAYETTE, Ind., January 30.—The excitement growing out of the Thursday night riot and Sunday's sermons is still at blood heat. Today the grand jury was sworn in for special duty to investigate the action of the mob in breaking up the meeting of ex-Priest Rudolph and shooting him. Judge Langdon's charge to the jurors was a strong one, instructing them that if they found the laws had been broken; a lawful assemblage dispersed, and an effort made to trample free speech by shooting the speaker, they were to return indictments fearlessly and promptly. Tonight the anti-Catholic society, known as the American Protective Association, is initiating about 200 new members.

LAFAYETTE, Ind., Jan. 31.—The grand jury is still engaged in an effort to ferret out the perpetrators of the assault upon George P. Rudolph, an ex-Catholic priest, at the opera house last Thursday evening. At least 200 witnesses will be examined and it is doubtful if the jury will complete its work this week.

Never in the history of Lafayette has there been as much excitement as prevails here now, as a result of the occurrence of last Thursday night. Criticisms are flying in every direction. Splits are threatened politically; religiously and commercially. Friendships cemented by years of intercourse are at the verge of dissolution. The democratic police force and the republican sheriff are equally censured for not quelling the riot. Ministers censure and are censured. The press does not escape, and no end of heavy

editorial comment has been published for the edification of the factions. Mayor McKinley, who is also manager of the opera house, is censured by republicans because he did not take the necessary steps to prevent or quell the disturbance, and Mr. McKinley is equally aggrieved because the rioters invaded his property. He is outspoken in his condemnation and is anxious to see the rioters severely punished. The bitterest feeling engendered by the attack on Professor Rudolph exists between Catholics and members of the American Protective Association, under whose auspices Rudolph lectured here.

The trouble which culminated in the riot last Thursday night grew out of a lecture delivered by George P. Rudolph at the Christian church here last Tuesday night under the auspices of the A. P. A., and every man and woman admitted presented a ticket supplied by some member of the society. No Catholics were in the audience. The speaker pictured the licentiousness of the priesthood. He said that a monastery stood on one hill, and, across a beautiful valley, on another hill stood a convent. In the beautiful valley between these hills there was an orphan's asylum. "You can dig down in the

things have an end, and so had this disgraceful riot. Finding their attack a failure, the mob withdrew, leaving Rudolph in possession of the stage and the alarm abated. Rudolph attempted to resume his lecture, but was interrupted by hosannas in the gallery. For an hour the audience remained at the mercy of these hoodlums. Then Sheriff Gaddis arrived and ordered Rudolph to cease speaking. He did so, and was escorted under guard to his hotel.

On Sunday evening Rev. William Wirt King, pastor of Trinity Methodist church delivered a sermon from his pulpit that eclipsed the lecture of Professor Rudolph in its anathemas against the Catholic church. He had an immense audience and his hearers frequently burst into applause, a thing unusual in church experience. One of the most caustic declarations he made was:

"As a Christian I protest against the Roman Catholic church, because of its notorious, unblushing immorality. It is not necessary that I should speak of the immorality that prevails among the rank and file of Catholics. Everybody is familiar with that. While I do not wish to be understood as saying that all Catholics are immoral, it

is well known that a large per cent. of the worst element in this country are members of that church—socialists, saloon-keepers, anarchists—and that drunkenness, profanity—these things which disgrace other people—do not affect their church membership in the slightest degree. But the worst feature of it is, according to the testimony of those who have been in a position to know and evidence which many of us have seen with our own eyes—the worst forms of immorality exist among the priesthood. Drunkenness is common among them, and according to an array of testimony so strong that it seems almost indubitable, colicabacy is a pretext to cover up the vilest forms of sensuality and licentiousness."

This sermon, entirely unexpected, has incensed the Catholics, and Professor Rudolph's statements have almost been forgotten in the face of Rev. Mr. King's scathing denunciations.

While we have much to fear from the encroachments of Rome today, the danger is not nearly as imminent as it was two years ago.

Public sentiment is fast placing itself on the side of the A. P. A., the Jr. O. U. A. M., the P. O. S. of A., the Orange and Masonic societies which have for their cardinal principle the preservation of our present form of government and its free institutions.

Another thing that strengthens the American sentiment is the manifest unfairness and truckling of the daily press to the Roman power. It is so apparent that the veriest fool could not be misled by their studied silence, whenever a breach of the peace occurs, or a constitutional guarantee is set at naught by the subjects of the pope. We look in vain for a word, editorially, against the outrages committed in this country upon public speakers. They dare not censure Rome.

While we can rejoice at the way Americanism is coming to the surface there is no room for the Romans to feel the least bit satisfied with what they have accomplished.

The Right Rev. J. B. Brondel of Helena, Montana, pretends to answer the twenty-three "reasons (a printed tract) why a Catholic could not be a

cheerfully proclaim, that there are many orders of the sisters of charity, sisters of mercy, etc., whose members have been among the grandest, noblest and most self-sacrificing mortals, in their devotion to the sick and afflicted, in times of war, pestilence and famine, to be found on the face of the whole earth, and that there are as true, devoted, great-hearted, christian men and women in the Catholic church, as there is to be found upon God's footstool. Will Mr. P. S. Real, or any Catholic priest, bishop, cardinal or pope, make the same broad and liberal admission in regard to Protestants? Dare any of them do so? No! They hold that every man and woman outside of Catholicism is damned forever, and that there is not even a legal marriage or birth outside of their church, and yet they call us hard names for criticizing their unchristian, unjust and absolutely untenable position. Mr. Real, DARE YOU ADMIT, as a Catholic, that there is salvation, christianity, integrity, loyalty and legitimacy outside of your church? Remember that this is the last decade of the nineteenth century, and that the world is progressing, and then consult your "father confessor," and answer, if you dare? If you consign all the world to hades, except those who are saved by the church of Rome, you need not expect sympathy from any quarter outside your own church. But you have the right to advocate that infamous doctrine in free America, and we are glad this is true, while we have the right to educate our children outside of all churches, and give them the intelligence and capacity of reasoning out the utter and absolute falsity of your doctrine, and thus enabling them to serve God with honest hearts, unbound and unfettered by priestcraft and superstition, and this right we mean to maintain at any cost of blood and treasure. We do not object to your belief, however false and unchristian it may be, but you attempt to touch our public school system, or ask a division of the school money of America, with which to fetter and bind the youth of America, to the inquisition of the past, and millions of FREEMEN will move to the front to stop such a desecration of liberty and justice.

The Right Rev. J. B. Brondel of Helena, Montana, pretends to answer the twenty-three "reasons (a printed tract) why a Catholic could not be a

good citizen of the United States." We ask our readers to peruse Rev. Brondel's article carefully, and then ask themselves whether the "Live Yankee" has been answered or not. In refutation of a few of the answers, we desire to offer evidence taken from Catholic sources, which cannot be refuted or gainsaid.

The reverend gentleman designs the fourth question in part, and makes in part a false assertion, as everyone knows. As to the fifth question, his declaration that the "popes were ever the champions of liberty," etc., we offer the following evidence, beginning with the feudal system, which was a legitimate outgrowth of the christianity of the age. In Ridpath's History of the World, vol. II, pages 224 and 225, you will find the following:

"The next general cause of the social disintegration of Europe in the tenth and eleventh centuries may be discovered in the religious and philosophical beliefs, which had superseded those of paganism. \* \* \* The monks and priests perceiving that the barbarians were creatures of sense, converted them by means of shows and spectacles. \* \* \*

All the ferocious honesty of the barbarian nature became pledged to the absolute fulfillment of the law and the prophecies. \* \* \* The universe was to be rolled up as a scroll, as soon as the thousand years from the birth of Christ should be fulfilled. \* \* \* The effect of this prophecy, accepted by the barbarians in all its liberal horror, was destructive of all hope and fatal to all progress. \* \* \* In the shadow of

this awful forboding the race of man's dumb. \* \* \* It was impossible under such a system of belief, that any great human interest should flourish. \* \* \* With such a cataclysm just before, the mass book was better than a constitution, and an ascension bore more important than the robe of a king."

On page 226, the historian gives us the nature of the feudal system, as follows:

"First.—That the lands of the state should be concentrated in the hands of a few.

Secondly.—That political rights should be made dependent on landed rights.

Thirdly.—That public relations should be deduced from the private relations of those who held them."

"In the language of another land became the sacramental tie of all public relations. The poor man depended upon the rich, not as his chosen patron, but as the owner of the land which he must cultivate, the lord of the court to which he must bring his suit and service in war, the leader whom he was bound to follow.

On page 227, same work and volume, we quote as follows:

"The condition on which feudal lands were held in the middle ages are well understood. They were in general, three in number, homage, taxation and military service. And when homage was paid, the vassal knelt before his lord, placed his own two hands in his, and said: 'I become your man from this day forth of life and limb, and will hold forth to you for the lands I claim to hold of you.'"

And this homage and vassalage was endorsed by the "holy Roman Catholic church" and serfdom was a part of the creed of Rome. In speaking of these serfs, Ridpath says, same volume, page 232, that:

"To them the system was wormwood and despair. They must toil and give to another,

They must patiently endure the brutal treatment and exactions of the lords. They must live without ambition and die without eunium. They must transmit their hard estates to a household of squalid wretches like themselves. They must consent without a murmur to half starvation of the body and total starvation of the mind. They must accept a life with no tradition except the memory of hardship, with no fruition except the sour bread of poverty, and with no prospect except a gloomy mass of shadow and clouds out of which shot two tongues of fire, the one in the shape of a sword, and the other in the shape of a lash."

And this was the liberty which the Catholic church blessed and called "God-like" during the tenth and eleventh centuries. The world retrograded under this so-called christianity, and today the church of Rome, as well as all other monopolies, are seeking to bring about the same conditions by monopolizing the ownership of the land in a few hands. During this time, Ridpath tells us, on page 252, vol. II of his works, that:

"The occasion for the reaction against the crime and despair of the age, was found in the scandalous corruption of the church. \* \* \* At this epoch the crime of simony, or practice of selling the offices and dignity of the church was scandalously prevalent. Unscrupulous aspirants, all the way from the common priesthood to the papacy, were wont to buy the coveted preferment. The largest brute won the contest over the greatest merit."

Between 1047 and 1055 no fewer than four popes were successively raised to the papal dignity at the dictation of Henry III.

In the bloody wars engaged in by the feudal barons, petty kings and rulers of the various countries of Europe, the aid of the different popes were sought, and these so-called messengers of "peace on earth and good will to men," blessed hordes of murderers, ravishers, plunderers and thieves, and excommunicated the enemies of those religious vandals. Even Pope Leo, so-called

(Continued on Page 4.)



Suggested by an ANTI-ROMAN CATHOLIC.