

THE AMERICAN.

4 WEEKLY NEWSPAPER.

"AMERICA FOR AMERICANS."—We hold that all men are Americans who swear Allegiance to the United States without a mental reservation in favor of the Pope.

PRICE FIVE CENTS

VOLUME III.

OMAHA, NEBRASKA, FRIDAY, APRIL 21, 1893.

NUMBER 16

WHY PRIESTS DO NOT WED.

A System Invented For and Imposed Upon Them.

The Man Who Becomes a Priest Is "The Man Without a Home and Without a Country."

In the early period in the history of the church, marriage existed with the clergy of the Catholic church as among the clergy of other sects. It then was considered eminently proper that one devoted to ecclesiastical affairs, whether as a preacher or a teacher, should be married like the rest of the world. The propriety of marriage among the clergy more strongly obtained then and still commends itself more than among many other classes of men.

One entirely devoted to science or one given to philosophical abstractions, like the philosopher who was killed at the siege of Syracuse, while so intently absorbed in thought that he was unaware of the presence of war and hostile foes, might easily dispense with a wife, since it is altogether probable he might not recognize her a bit more than the philosopher did the soldier that killed him. But the philosopher and the recluse in science are too few in number to form a class, and by that means demonstrate that all men are not unlike and that a priest is not unlike other men and sometimes not very good men either.

It appears from historical investigation that the teachings of the scriptures respecting marriage, its desirability, its honorable character and noble purposes until recently were as common with the Catholics as with the Protestants, and the rest of mankind. The clergy of that church "married and were given in marriage" until a recent period.

The custom of marriage with the Roman Catholic clergy seems to date back to about the time of great foreign discoveries, which appear to have been made the occasion for the church to spread out and occupy in her missionary way as much of the earth as she was able to find.

It was extremely inconvenient for the married priest to carry his wife with him, while seeking converts in uncivilized lands and with invading armies, as usually was the case. He would not readily obey his superior, abandon his wife and children and visit distant lands, and by so doing sundering those domestic ties, which the universal consent of mankind declared to be the most binding that unite humanity.

The church must get rid of that hinderance to obedience. She goes into the fields of invention. She solves the problem.

She devises a plea. Celibacy must be declared a necessity. The church makes it one of her dogmas. So grew up the dogmas of the "Infallible Church" one by one. We might pause a moment here and name other dogmas and show how those dogmas chronologically appeared, as well as their reason for the same, but we are pursuing the topic, why priests do not wed.

The priest must be a ready man, "without scrip in his purse" as some foolish people imagine, who might be required to make, on a moment's notice, a journey for years, without reluctance and without ties to sever. In order to do this, he should have no wife or children to bid a farewell. He should have none at home to think about and none to distract him in his aims and purposes. One spot of earth to him must become the same as another, so far as domestic ties are concerned. He must become one of the solitary beings under the sun "WHO IS WITHOUT A HOME AND WITHOUT A COUNTRY."

While other men are governed by the tenderest emotions raised in them by the domestic relations, the sweet converse of a pure wife and loving babes, which necessarily attach them to one place more than another, and that place is their home, and to their family rather than to another's, constituting the elements of good citizenship, the same cannot be said of priests, who are unlike other men in those respects. By this ingenious system they are bereft of every advantage which God has accorded so freely to all men alike, yea, which He has taught on every page of His word, and which universal usage has recognized and adopted.

The priest is just as much entitled to have his soul saved as the souls of his flock. If celibacy is such a monstrous thing that it has been condemned by Catholic and Protestant authority alike;

if the system ruins the teacher and the preacher of the moral law, what must it do for the laity? How can a poor priest, who is but a man, apologize for his weaknesses, while with his tongue he proclaims his immaculate celibacy? Consistency is a jewel in canonical life as well as in civil and domestic. But human kindness is a mark of a man of God. Why deprive a priest of the ultimate means for making tender his heart and educating his emotional nature in the ample school of domestic life. Why not fill him with patriotism and love for one land; that land where he was wed, and where his children were born, perhaps where wife and children lie buried? The inspiration of loved ones at home fills the breast of the bronzed veteran in every age, whether he meets death on fields of America or those of Europe. It is all the same. Ask him for what he fights, and he points to the colors over him, and answers "home." What maintains unity in a political sense? Nothing except it is born and cherished in the community, which in patriarchal age was the family union.

If Rome has made a rule, setting aside not only the law of God but the customs, civil and ecclesiastical, of

ready to strike a blow at any moment when commanded by their superiors. They are ready to become leaders of other men, likewise responsible, and incendiary. History shows that such men having no ties or affluities to govern them, and when thrown into motion and loosened to excesses of cruelty and vengeance they become the most vicious and blood-thirsty in the annals of darkness. Well does the Scriptures say, "without natural affection." It seems to strike a priest, a monk or a Jesuit with naturalness to apply the Scriptures thus.

The gist of the whole matter is that priests do not wed, that for weighty reasons to the church they are forbidden to do so, and thereby this wrong of all wrongs seems self imposed upon clergy and people alike, by the miserable dogmas of the church. Later we shall add more reason why priests do not wed.—*Columbus Record.*

How Rome Would Treat the A. P. A.

The Catholic Citizen, of Milwaukee, Wis., has just discovered that the A. P. A. "cuts a figure" in politics, and its editor is all torn up in consequence. He devoted about half of last week's

ROME DESCRIBED IN REVELATIONS.

It Is the Beast—the Harlot—of Which John Wrote.

From Those Premises Argues Rev. I. B. Richardson, of Oakland, Alabama.

EDITOR THE AMERICAN:

The great author of the Bible has spoken in the Book of Revelations very definitely concerning the hierarchy of Rome. The rise, history, character and final ruin of the great anti-christian system of the papal church is given in it in very explicit and vigorous language. There is nothing more definite anywhere else to be found. If we read the history of that church, we find in that history a complete verification of the character given to it in the Book of Revelations, as written by the inspired and beloved apostle, John, in Isle of Patmos. Reference will be made to three chapters of that book, as all that will be necessary for the present purpose. To find the origin of the life and character of the popes' system we

refuge into the wilderness was pursued by the agents of the pope and cruelly slaughtered and almost exterminated.

In the thirteenth chapter the prophet brings us to the second stage in the history of Rome and goes more into details.

"And I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy. And the beast which I saw was like unto a leopard, and had the feet of a bear, and the mouth of a lion, and the dragon gave him his power, and his seat, and great authority." This is a clear and concise history of the change from paganism to christianity. The beast here which is the emblem of Rome, is peculiar as he is like the leopard, lion and bear. It will be remembered that these wild beasts of which this one is the likeness are made by another prophet to represent the empires of Babylon, Malidon and Persia, and as Rome was made up in part of those three great empires, the symbol is a very appropriate one. As the dragon gave him his seat and power and great authority it is doubtless Rome christian which takes the place of Rome pagan. But the christ-

ally built. What better title can the new demi-gods show to the adoration now paid them by their devotees than the old ones whose shrines they have usurped? Or, how comes it to be less criminal to worship images erected by the pope, than to worship those heathen gods for whom Agrippa dedicated the Pantheon, or the image that the king of Babylon set up? Thus the beast with two horns like a lamb speaks as a dragon, by his degrading and blasphemous system of the worship of saints and angels, and thus blasphemes the name of God and all that dwell in heaven.

In the seventeenth chapter the prophet gives a very complete and perfect description of the pope's system. He goes more into details in regard to its anti-christian and corrupt character than he had in any previous reference to it. He also is more particular in speaking of its relation to the civil power. The picture drawn by the inspired penman is wonderfully life-like.

"And there came one of the angels, and talked with me, saying, come hither, I will show unto thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications; and upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth, and I saw the woman drunk with the blood of the saints and with the blood of the martyrs of Jesus; and when I saw her I wondered with a great wonder."

Rome is Babylon: The great harlot is the church of Rome; the beast upon which the harlot sat is the secular power which sustained the church of the pope, with which the kings of the earth committed fornications, by making the popish system the religion of the state. She murdered 50,000,000 of the servants of Jesus, and so became drunk with the blood of saints.

The scarlet color is the distinguishing color of popes and cardinals. The blasphemies are the titles assumed—Infallibility, King of Kings, Christ's Vice-Gerent, Vice-God, and even God on Earth have been assumed by this supreme abomination of the world.

To make it sure that Rome is described by the prophet, he says, "The woman which thou sawest in that great city, which reigneth over the kings of the earth."

In the thirteenth century the kingdom of the pope was in the zenith of its power, and ruled the world:

To conclude, let us note well a further statement in the twelfth chapter: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. The earth helped the woman and swallowed up the flood which the dragon cast out of his mouth." This woman is the emblem of the true church; the great eagle is the emblem of the United States; the waters cast out of the mouth of the dragon, are the floods of the people—papists—coming from the old world. The United States is the first country on the globe which ignored in its system of government the adulterous connection of church and state. In this country is the first successful experiment of a free church in a free state. Our free institutions have counteracted the policy of Rome. "The earth opened her mouth and swallowed up the flood which the papal dragon cast out of his mouth." Rome cannot live and prosper in a country where civil and religious liberty bear fruit; and she is, therefore, putting forth most strenuous efforts to control and corrupt especially our free schools. The conflict is upon us, let us defend the right, maintain our freedom. Let it always be remembered that eternal vigilance is the price of liberty, and that a free church and free schools is death to Rome, and death to Rome is freedom to the world.

I. B. RICHARDSON.

OAKLAND, Alabama.
S. R. Patten, dentist, room 345 Bee building, telephone 55



THE WAY IT IS DONE IN MEXICO, (REPRODUCED BY REQUEST).—The Truth Seeker.

every age of the world, which leads to universal evil it is time the people shall know it. It is time that America shall awaken. If the system is death to souls and poison to the fountains of patriotism, if it makes of its subjects leaders merely for that mass of seditious and dangerous men that move from place to place, restless and impressive for evil, without homes, without family ties and without property, then the system must be stamped out.

We have abundant evidence that it is all that is bad, both to the recipient of its imposition and the community which is the victim of its practice.

Given the example of the clergy and the young man becomes a debauchee, rather than married.

The priest cannot influence him for his example is counter to nature, to reason, to sense of propriety and to justice.

The young man declines to marry, and have in his household another man who ranks above him in many ways. He chooses celibacy himself and thinks it as wise for him as for the priest. He reasons not badly many of the world say.

But again, there is another reason why priests do not wed. As we have said, from the classes of men, "without a home and without a country," come the dangerous elements of society, the anarchists and the destroyer of civil powers, the subverter of order, the executor of villainous plots and schemes against individuals and governments.

Who are more notably of this class than the priests and clergy of the Roman Catholic church and their brotherhood of Jesuits and endless list of the marriageless fraternities of monks and others. They form an army in themselves of dangerous men that are not responsible to any government, being aliens wherever they are, and

issue telling his readers that the A. P. A. is rapidly gaining ground, and is becoming a power in politics and a source of great annoyance to the Romanists. His literary antics are laughable, and would lead one not acquainted with him to believe that the discovery has made him a raving maniac. But it is not so. The poor fellow has been just this way for years. In his effort to "show up" the A. P. A., and in lieu of proof of his charges, he quotes several Roman Catholic priests and prelates, to show that the A. P. A. is un-American.

In an editorial on the subject which has excited him so much, he says that "the A. P. A. should be dealt with as wild beasts." People are in the habit of killing wild beasts, and as that has always been Rome's way of dealing with her enemies, we presume that the old fellow means that the members of the A. P. A. should be killed. To one acquainted with Romish methods, there is nothing strange in Romanists advocating the killing of Protestants; but it does seem strange to hear a Jesuitical editor giving such advice openly in this country. Either the Citizen man is in advance of the times, or else the Romish church believes itself strong enough to act. Be that as it may, the Romish gang has discovered that the anti-Romish sentiment is spreading, and the Romish press is sending up a great howl.

We say, "let Rome howl." The howl of the beast is music to our ears. If the Romish church is ready to treat the members of the A. P. A. "like wild beasts," the A. P. A. is ready to defend itself against all comers, even though they be Romish assassins.—*Loyal American.*

Go to Dyball's for fine candies, 1518 Douglas St.

should read the twelfth chapter. The great red dragon there described, with seven heads and ten horns is the emblem of pagan Rome. The attempt of pagan Rome to destroy the Christ, who is spoken of as the off-spring of the woman, which symbolized the church of God, and the persecution of the "woman" proves that Rome pagan, and subsequently, Rome papal is symbolized by the great red dragon.

"And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; and the great dragon was cast out that old serpent called the devil, and satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." This passage gives us the history in short of the civil convulsions that resulted in the overthrow of paganism in the Roman Empire, when Constantine the Great availed himself of the popular strength of christianity in the state, and fought under the banner of the cross. The "dragon" was cast down and christianity became the religion of the state of Rome. Paganism being overthrown, the devil and satan also being "cast out into the earth," finding his most effective means for opposing christianity on a large scale entirely gone, he turned his skill in the direction of paganizing the christian system. He being the parent of paganism, called also the dragon, was successful in originating the system of the papacy. This system became most powerful for evil persecuting, more cruelly than ever did pagan Rome. The persecutions of papal Rome are referred to in the thirteenth verse: "And when the dragon saw that he was cast into the earth he persecuted the woman which brought forth the man child." Even the true church, when she fled for

Christianity of Rome has a peculiar characteristic. To describe it the prophet employs another symbol.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon, and he exerciseth all the power of the first beast before him, and he causeth the earth and them that dwell therein to worship the first beast."

The beast with two horns like a lamb spoke, nevertheless, as a dragon. This is the emblem of the papal system. It is a christian system in appearance and form, but is pagan in character and practice. It established the worship of idols and thus paganized christianity. It has introduced, it is true, a somewhat new species of idolatry; but it is idolatry nevertheless, as degrading idolatry, too, as the old pagan system. It is as well calculated to foster the growth of low, grovelling superstition as was its type, and the source from which it came, the old heathen rites. The ancient system was the worship of gods and demi-gods, while the modern system is the worship of angels and saints. By the pope's system the Virgin Mary is made the chief of the demi-gods of the modern idolatry. The agreement between the old and the new systems is very striking, and it is easy to trace the new idolatry to the old pagan system for its origin.

One of the noblest heathen temples now remaining in the world is the Pantheon, or Rotunda, at Rome. It was anciently dedicated to Agrippa to Jove and all the gods, but was consecrated in the year 610, four years after the founding of the kingdom of the pope by Boniface IV. to the blessed Virgin and all the saints. With this single change it serves as exactly for all the purposes of the popish idol worship as it did anciently for the pagan worship for which it was origin-