

"MAGNA EST VERITAS, ET
PRÆVALEBIT."

"And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. xiv. 6, 7, 8.

"Babylon, according to the Apostle John, is a figure of the city of Rome; therefore Rome, in her imperial pride, is the GREAT EXTERMINATOR of the Saints."—Tertullian Adv. Jud. et Marcion, Lib. 3.



"THE TRUTH IS POWERFUL
AND WILL PREVAIL."

"The ancient Fathers, namely, Hierome, Eusebius Oecumenius, and MANY MORE, agree that ROME is MEANT BY THE WORD BABYLON; here also, as in 16 and 17 of the Apocalypse.—The Church, and the very chosen Church was in Rome, when Rome was Babylon." Rhein. Test. on 1 Peter, v. 13, and Rev. xvii. 5

"Christ the Lord is King of Jerusalem, the King of Babylon is the Devil." Bernard, Sententiae p. 122.

"The Devil was a murderer from the beginning."—John viii.

"Let the secular powers be compelled, if necessary to EXTERMINATE to their utmost power, all heretics (that is, the Saints,) detested by the Church." Gen. Council of Lateran, A. D. 1215.

"The son of man is NOT COME TO DESTROY MEN'S LIVES, but to save them." Luke ix. 55.

THE DOWNFALL OF BABYLON, OR, THE TRIUMPH OF TRUTH OVER POPERY.

BY SAMUEL B. SMITH, }
Late a Popish Priest. }

NEW-YORK, SATURDAY, SEPTEMBER 19, 1835.

{ VOL. I. NO. 45. }

TERMS.

The "DOWNFALL OF BABYLON" is published weekly at one dollar per annum, payable *in advance*.

To subscribers living in the city, the Paper will be delivered, weekly, at their doors, at one dollar per annum for the Paper, and twenty-five cents per annum for delivering it.

All letters enclosing money, *post paid*, may be sent at the risk of the proprietor, HENRY DANA WARD.

Publication office in Clinton Hall, No. 131 Nassau St N. York.

BOOK I.

ON THE MORAL CORRUPTION OF THE POPISH
HIERARCHY, MONKS, NUNS, AND PEOPLE.

CHAPTER 3.

SECTION XXXVII.

ON THE ROMISH HIERARCHY.

Continued.

DROLL WAY OF PERFORMING PENANCES; AND
PRIESTLY INCONSISTENCIES.

It is the doctrine of the Romish church, that after the guilt of sin is remitted, a penalty still remains due to the divine justice. Dens Theol. de Indul. N. 286. This penalty, or penance as they call it, must be suffered in this world or in the world to come. What this penance shall be, depends entirely on the caprice of the Priest; and the most singular inconsistency of the whole imposition is, that prayers are frequently enjoined by way of penance. Thus it is, that by being practically taught that prayer is a punishment, they become disgusted with it; hence, few of them, and I may well say, none of them pray at all. It is true they kneel down, and move their lips, and count their beads; but this is not prayer, since prayer is an elevation of the soul to God.

It is truly ridiculous, and painful as it is ridiculous, to see what a mere peice of mechanism the Popish praying is. The following is a specimen;—not a solitary, but a common one. Kneels down—

crosses himself,—and begins in the name of the Father, &c. Whatever is spoken comes from the head and the memory. The heart or affections has nothing to do in the business: neither is attention, as their St. Thomas has declared, necessary for the act. Aquin. II. 2. q. 83. art. 13. If others happen to be talking while he is at *prayer!* he ever and anon (I speak of what I have seen,) turns his head around to listen at what is passing;—not satisfied with listening, he, too, must drop a word of altercation, multiply his queries, or laugh, or scoff, just as the occasion happens to excite him:—then a word at his prayers again, rattling along as if his life depended on his speed.—Then again to laughing, talking, joking,—and again to prayer.—At length the task is finished by a sweep of the Cross † athwart his breast; and when done, he is light and merry as the rest. Such are the effects of making prayer, a punishment.

Another sort of punishment is to make the poor luded bigot lick the floor or ground, in the form of a Cross †. One of the Holy Fathers, with whom I was well acquainted, used to enjoin upon his *penitents!* to hold an ignited coal of fire in their hands. On one occasion, when a certain devoted dupe was unwilling to hold the fiery penance in his hand as long as the zeal of the Ghostly Father urged it, he clasped the hand of the poor suffering wretch between his own, and chiding, asked him, "how then could you bear the fire of Purgatory?" The tears leaked from his eyes,—not the repentant tears of sorrow, but the briny anguish of his tortured body. The man writhing with pain, and startled with fear, sprang from his knees, rushed out of the door, and mounting his horse, put off at full speed, hoping thus to get rid, at once, of his penance and his Pastor; for such food as this, it seems, he could no longer digest. The Spiritual Physician, however, not being willing to relinquish his patient till he had effected a cure, also mounts his steed, and off he goes in pursuit of the affrighted and flying sinner. The Ghostly Father's horse, being, like his master, better fed than that of his

poor penitent, he soon overtakes the fugitive, and as soon as he arrived within striking distance, he began to apply the penitential whip to the poor man's back. The Holy Father laid on with his whip till his spleen was satisfied, and then returned.

This burning horse-race remedy for sin, had one salutary effect, at least, if it did not heal the sinner, it cured him of the folly and wickedness of confessing his sins to a sinner like himself.

The penances, however, that are generally enjoined by the Popish Priests, even for the most grievous sins, are light and trifling. The penances, according to the doctrine, are to be imposed in proportion to the guilt of the sin. Hence the people, measuring their sins by the penance, are taught that sin is something unimportant. The consequence of all this is, that the poor priest-blinded devotees run on from sin to sin, involving themselves daily more and more in guilt. The decrepitude of age advancing, confirms and seasons them in their vicious habits, and when death lays his icy hand upon them, even then, at that dread hour, their wretched Ghostly Father lulls them, by the pretended efficacy of his *Sacraments!* into the final security which seals their delusion, and consigns them to the shades of death with all the accountability of a wicked life.

O! how many of these soul-destroying physicians have I seen officiating at the death-bed scene of the poor sinner! Then the great solicitude seems to be about the *Holy Candles*, and *Holy Water*. If the dying patient is able to Confess, and receive the Wafer, and be rubbed with Holy Oil, all seems well; and then the Holy Father begins to elevate his hopes, as he calls it, presents him the crucifix to gaze upon or kiss, and finishes by reading over him the *Plenary Indulgence* of all his sins. Thus fortified and thus *pardoned*, he gives himself no uneasiness about his salvation. Holy Mother tells him he is pardoned; and *being infallible!* he believes she speaks the truth. Such is the exit of the dying Papist! That a rational being could be led so far astray as to believe that such vain cere-