"THE TRUTH IS POWERFUL AND WILL PREVAIL."

- The ancient Fathers, namely, Hieronymus, Eusebius, and many more, agree that Rome is many by the word Popiane, also in 15 and 17 of the Apocalypse. — The Church, and the very name of the Pope was in Rome, where Rome was Babylon, in Revelation, viii, 1. (Rev. 11. 3.)
- Christ the Lord is King of Jerusalem, the King of Babylon is the Devil. — Rev. 19. 5.
- The Devil was a murderer from the beginning. — John vii. 9.
- Let no one be so confident in his own power, but let him ever refer to the power of God. — Gen. iv. 15.
- The Son of Man is not come to destroy men's lives, but to save them. — Luke xxi. 34.

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

BY SAMUEL B. SMITH, Late a Papist Priest.

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BOOK I.

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

CHAPTER 3.

SECTION XXXV.

ON THE ROMISH HIERARCHY.

Continued.

DEW 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. Duns Tho. 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 piece of mechanism the Popish praying is. The following is a specimen:—

not a solitary, but a common one. Knocks down—

crosses himself,—and begins in the name of the Father, &c. Whatever is spoken comes from the head and the mouth. The heat of emotions has nothing to do in the business: neither is attention, as their St. Thomas has declared, necessary for the act. AGAIN, IL 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:—satisfied with listening, he, too, must drop a word of alteration, multiply his quires, or laugh, or scoff, just as the occasion happens to excite him:—then a word at his prayers again, muttering 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 swim of the Cross; after which, 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 lad swallow lock the floor or ground, in the form of a Cross. One of the Holy Fathers, with whom I was well acquainted, used to enjoined upon his penitents? to hold an ignited coal of fire in their hands. On one occasion, when a certain devoted disciple 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 over 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 withering in 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, thus ill taken, he could no longer digest. The Spiritual Physician, however, not being willing to relinquish his patient till he had effected a cure, also mounted his steed, and off he goes in pursuit of the afflicted and dying 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 prescriptive whip to the poor man's back. The Holy Father laid on with his whip till his steed was satisfied, and then returned.

This burning horse-run 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 confusing 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-blindness devotees run on from sin to sin, involving themselves daily more and more in guilt. The decrepitude of age advancing, confirms and assimilates 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.

Oh! 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 Pious Indulgence of all his sins. Thus hooded and thus paraded, 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-