

**MORE "AWFUL DISCLOSURES",
IN A DIALOGUE BETWEEN A
SCHISMATIC
ARMENIAN-ROMISH-PRIEST AND
AN ORTHODOX CATHOLIC**

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More "awful disclosures", in a dialogue between a schismatic Armenian-Romish-priest and an orthodox catholic by Various

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VARIOUS

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MORE
"AWFUL DISCLOSURES,"

IN

A DIALOGUE

BETWEEN

A SCHISMATIC ARMENIAN - ROMISH - PRIEST,

AND

AN ORTHODOX CATHOLIC:

PROVING

A LETTER FROM THE PRIEST

TO BE WRITTEN BUT "WITH INK,"

AND

NOT "IN THE SPIRIT OF THE LIVING GOD."



"Now THE SPIRIT speaketh expressly, that in the latter times some will separate themselves from the ROMAN FAITH, giving themselves up to SPIRITS OF ERROR, and to doctrines TAUGHT BY DEVILS. Speaking FALSE THINGS THROUGH HYPOCRISY, having also the conscience CAUTERISED. CONDEMNING THE SACRAMENT OF MARRIAGE, THE ABSTINENCE FROM MEATS," &c. 1 Tim. iv. 1-3.

From the Arch-Bishop of Bordeaux's New Testament, "carefully revised and corrected," and "so translated that a Roman Catholic might find in it explicit statements of the peculiar dogmas of his Church." See Cramp's Text Book of Popery, pp. 87-88.

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MDCCCLXIX.

130. 2. 10.

MORE "AWFUL DISCLOSURES," &c.

THREE PROPOSITIONS.

No. I.

"I will not have the Holy Church proved by human documents, [*i. e.*, not by either Apocryphal Books, which "*are not canonical*;" nor by "the commandments of *men*, which turn from the TRUTH;" but by the Divine Oracles." St. Aug. Finch's Sketch. p. 152.¹

No. II.

"He, who, in any the least degree, either changes or varies the Scriptures, is guilty of sacrilege, and is worthy of death." "For, can two [*i. e.*, the Church, with the Word of God:] walk together, except they be agreed?" St. F. de Sales, Contr. 129; Amos iii. 3.

No. III.

Roman Catholics are pledged neither "to take nor to interpret the Holy Scriptures otherwise than according to the UNANIMOUS consent of the *Fathers*."

¹ Being told by Bishop Jewel that a *little poison* requires a *great deal of treacle*, be pleased to turn to the passages herein quoted. J. (*Jewel, First Portion, Parker Society*,) p. 80. A more curious document does not exist, than one that was privately sent in 1553, to Pope Julius III., drawn up by several Bishops, most strongly recommending him *by no means whatever* to allow the reading of the Bible in the vulgar tongue; for if once the people were aware, not only of the *differences* that exist between their faith, and the Word of God; but also the manner in which it is often *directly opposed* to them; it would be impossible to make their clamour cease. *Réponse, &c. au Ménagement, de l'Archevêque de Toulouse*, p. 183. An excellent work. In 1686, the *Bordeaux New Testament* was printed. See Cramp's Text Book, p. 57. Bishop Kidder's "Reflections" on the Bordeaux New Test. are out of print, which is *greatly* to be lamented. See the Title page. In 1824 *Leo* the XII., and the *Emperor of the Turks*, wrote against the distribution of the Bible, *just in proportion as they had reason to fear it*. See *Réponse* above, p. 180. Whereas one Waterworth, a priest, declares, "That in *Rome itself* ... there is no restriction or restraint whatever. We encourage and exhort the people to read the Scriptures quite as much as Mr. Venn can do." Hereford Dis. p. 47. Pilgrim to Rome. And the *Earl of Arundel and Surrey* is reported to have said, "I am a Catholic in communion with Rome—by conviction, by examination,—confirmed by the study of those Scriptures which we [*Papists*] are said not to be permitted to read," &c. A letter from Pisa, Dub., Wm. Curry, jun. These are most "*unreverently misused*" contradictions; for, again we read, "Receive not *Bibles*, books, &c. offered to you by a betraying hand. The snake is hidden in the grass, and you, in the midst of the most devout and mellifluous expressions, may find there [*in the Bible, &c.*] concealed, THE MOST VENEROUS VIPER OF HERESY." R. Melia, Lond. Sardinian Chapel, Mar. 18, 1845.

A DIALOGUE, &c.

PART I.

Orthodox Catholic. Considering, Reverend Sir, that just as "Tertius" wrote, by desire of St. Paul, to the Romans; so now you write to me but in subservience to your "*Task-Master*," Rome; only that as he wrote "by the *Spirit*," so you "but with *Ink*." He, as a "witness" in favour of *Jesus Christ*; and you, as serving *Anti-Christ*. In communing and reasoning together, while analyzing this, your *Roman Epistle*; let us continue to speak with our usual freedom, one to the other. Allow me, therefore, Rev. Sir, to ask; "As it does not even become you to have names in common with *heretics*," how, conscientiously, you can address me, as your "*dear brother in Jesus Christ*?" Because, if so, to what end or purpose could it be—that the several "Door-keepers of their god," offered up such holocausts as were sacrificed to *Rome-Moloch*, in 1572, 1685, &c. &c.? ¹ If a "*heretic*" be your *dear brother in Jesus Christ*"—why was F. Cellario, in being first seized—"caused to be killed," in being burnt alive? ² We know why Aonio Paleario suffered. For he being asked three several times, "On what it was he *altogether grounded his hopes*;" ³ resolutely replied—That it was *but on Jesus*

¹ "Butchers that made a ROMAN HOLIDAY."—*Missionario Apostolico*, &c., &c.

² McCrie's Italy, pp. 401, 156. John xv. 20.

³ Pope Gregory xvi. says the same of the Blessed Virgin Mary.

Christ."¹ Now although, Rev. Sir, in being thus "*taught by Devils*," a doctrine so at variance with "*The Roman Faith*," was it with "*well doing, you put to silence the ignorance of this foolish man?*" For consider, Rev. Sir, that, "except their bonds, we would that we were altogether such as were these," our "*dear brothers in Christ Jesus*." Being told, that it is "The blood-thirsty that hate the upright." That "*It is written*," those "that are born of the flesh persecute those born of the Spirit."²

*Armenian Romish "Priest of Christ and of Mary."*³ Pray have not popes an absolute and lawful power [curtailed a little, it is true, since November, 1848] over all parts of the world, to seize as often as they please, and to inflict merited punishment on heretics?⁴

O. C. When it can be done with *safety*, Ciaconia and Car^l. Bellarmine recommend the destruction of *heretics*.⁵ And, so mysterious are the ways of God; that, "for a time, and times, and the dividing of time;" although allowing themselves to be called "the Lord's Christ;" these, "the good Shepherds,"⁷ *there at once*,⁸ were allowed to have power in blaspheming God "to shut up heaven!"⁹ God, nevertheless, "loathing them in his soul; as they, in their souls, abhorring Him," were "consumed in biting and devouring each the other!" Consequently, *therefore*, Rev. Sir, you are of opinion, are you; that (as "the Catholic Church especially taking care to hold that, which

¹ M'Crie, p. 156.

² See the Title page.

³ "The Bartholomew Breakfast." "Un glorioso fatto." "Set apart by the All-powerful Redeemer," &c. "About two hundred were murdered in the Archbishop's palace."—Smedley's France, pp. 30, 50, 39.

⁴ "Hearken to what Peter and Paul say."—Jewel, p. 25.

⁵ M'Crie's Italy, p. 401.

⁶ Edgar's Var., p. 235.

⁷ Mariolatry, p. 83, &c.

⁸ Triceps Bestia Edg. 55.

⁹ "Bipedum omnium magnissimus."—D'Aubigné, vol. iii. 510.

EVERYWHERE, and ALWAYS, and BY ALL, has been believed ; for this is truly and properly CATHOLIC,¹) it is now to be lamented, that AS in 1572, 1685, &c. his Holiness, the meek and humble follower of the lowly Jesus, is prevented from chanting "the *Te Deum*" for the slaughter of all the remaining heretics ?² But, Rev. Sir, although this, and much more in favour of their Holinesses may be urged—yet, still we would ask, whether your thus addressing a "heretic" as your "dear brother in Jesus Christ," is not to renounce all honesty ; to walk in craftiness ; and to handle the word of God deceitfully ?³

P. of Mary. That is just as you take it, "dear brother in Jesus Christ." But, observe, that whether we use the very words themselves, or not ; we ever inculcate, that it is the end that justifies the means ; as is seen especially in "*The MORAL Theology of Saint Liguori.*" Nay, as is approved by this Saint, are we not bound to teach, that, "When there is just cause of necessity or utility, any one may in double speaking [even] in AN OATH, ALTHOUGH OF HIS OWN ACCORD, COMES FORWARD TO SWEAR."⁴

O. C. Alas ! my brother ! And is it with such armour as this—"For the whole armour of GOD ;"—that you expect to stay your foe ? But if so, no wonder that in upholding such "*moral Theology,*" as is this, of "*Saint Liguori,*" that you refuse to accept the works of Bishop Jewel :—and condemn "*The Awful Disclosure*" made of "*Saint Liguori's moral Theology,*" offered to you, as "*Ridi-*

¹ Diff. of Rome, p. 6. Thus upheld by Rome.—Apoc. Sketches, p. 225.

² "Vgonottorvm Strages, 1572 ;" a medal struck by Gregory xiii. to commemorate the "Glorioso fatto" of St. Bartholomew.

³ "As the priests' lips should keep knowledge," is not "this to be called of Christ, while serving Anti-Christ ?"—J. p. 382.

⁴ "AWFUL DISCLOSURE OF SAINT LIGUORI'S MORAL THEOLOGY," by Blakeney, p. 74.

culous ;" saying that "*Caricature*¹ is not adapted to persuade the reasoning mind:" and that "*Protestants are so unlogical,*" &c. Adding, also, that Protestants are wrong if they suppose the Pope, &c. can establish any new article of Creed," &c.²

What, Rev. Sir, when it is taught, that "Whatsoever novelties the Pope institutes; whether in the Scriptures or not: that *whatever he ordains is true, divine et beatifant*?"³

What, when "your dear brother in Jesus Christ" is forewarned that "It is necessary to *salvation*" (*i. e.* since the "revealed" Creed⁴ of P-i-o-u-s IV., in 1646:) "to believe the Church of *Rome* to be the mother⁵ and mistress of all Churches." Forgetting, surely, that that "Church" which is now at Babylon—ROME, had its *beginning* at "Jerusalem."⁶ What, "no new Creed," Rev. Sir, while, nevertheless, it was decreed at Trent in 1546, that, "The three Creeds already *then in use*, were all that was *necessary* to be believed; and that they were the *firm* and *only* foundation against which the gates of hell shall never prevail?"⁷

No, No Rev. Sir, call the Vatican, if you will, "*Christ's holy home.*" Uphold, that "the Pope can transubstantiate

¹ From the Priest's Letters. "Can any two *priests* look each other in the face without laughing?"

² Be pleased to keep in mind, that that "lover of whatsoever things are true," Dr. Wiseman, says, "*Keep eyes to the author's meaning.*" "As gods, nail fast these words of this master of assemblies." Essays on Rom. 382. "Search the Scriptures."

³ See Hungarian Confession Vindicated. Nisbet.

⁴ "The Apostacy," by O'Sullivan; and the Old and the New Creed.

⁵ Notes of the Church, Refuted." 103.

⁶ Were not Jerusalem, Caesarea, Antioch, &c., before Rome? except that she is the mother of all superstitions. J. 421. Acts xv. 22.

⁷ "The Old and the New Creed." Prot. Association. So good. Was this the meaning of the Council of Trent?