

M'S. LETTER TO ANGLICUS, WITH  
JASON'S REPLY.

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*To the Editor of the Quebec Mercury.*

SIR,—The answer of Anglicus to my last is a long one. He has done, I am confident, all that he possibly could to sustain his position, and yet after all, his letter is any thing but satisfactory. He has indeed brought forward a great deal of irrelevant matter, the introduction of which, although it may shew that Anglicus has read much, will also prove him to have no claim to the character of a close and acute reasoner. Now A. has neither corrected nor indicated the correction of all, or any of my statements, as I will prove beyond the possibility of cavil. It would have been much better for A. since he appears desirous of quitting the field, to have left my last letter unanswered, for he will now see and be convinced that my arguments are far from being exhausted, and that he has no chance of retiring, except as a thoroughly discomfited individual. In fact, I would leave the matter in dispute, after I have written this letter to the decision of twelve enlightened Protestants, and confidently abide the result. But now to the point, I defied A. to find out any doctrinal differences between Augustine and the British bishops, and "*mirabile dictu*" he refers to Soames, and Soames, says that on matters of doctrine, the two parties were sufficiently agreed; I refer the reader to the first note appended to the last letter of Anglicus. This was a rather unlucky admission for him to make, for it strongly corroborates my arguments, and will, I trust, convince every impartial reader. Anglicus wanders away from the subject under consideration, by saying that neither of the parties believed all, that is now embodied in the decrees of the Council of Trent. To