

Of these, the Rev. Mr. Grier only contests those of *Unity* and *Catholicity*. He makes no pretensions to the existence of any kind of unity among Protestants, but contents himself with denying this mark to the Catholics, on account of the schisms which have sometimes heretofore existed between rival pontiffs and their adherents. Of the other mark, *Catholicity*, I shall say a few more words, after observing that the bulk of the vicar's letters is levelled at the third part of nine, which third part I professed to write, *ex abundanti*, as the term is, in as much as the question at issue, among the rival communions, is decided in the two former parts. In short, the vicar rehearses once more, the old misrepresentations and impieties against the Catholic tenets, which have been echoed from Luther and Calvin, to Jewel and Claude, and from these to Tillotson and Porteus, being the same which have, each time, been repelled and refuted by Bellarmin and Perron, by Bossuet and Arnauld, by Hawarden and Challoner, and last of all by the writer of these letters.

The vicar's last and desponding effort consists of an attempt to prove that **THE CATHOLIC CHURCH is not the Catholic Church, and ought not to be called the Catholic Church.** To make out this, he quotes one *Shoel's Tableau* from an Irish newspaper, which states, that "the Catholics are to the Protestants of different communions, in the ratio of somewhat less than two and a half to two." (1) But to what purpose do Shoel and the vicar crowd together religionists of the most discordant creeds and discipline. Socinians, Arians, Anabaptists, Quakers, Harnhutters, Dunkers, Shakers, Ranters, Antinomians, Swedenborgians, Joannites, and fifty sects over and above those that are enumerated by Evans and Bellamy; (2) to what purpose, I say, does he cite

(1) The vicar's lengthened appeal to the "pure and ancient Syrian (Eutychnian) churches in India, of apostolic origin," &c. is fatal to his cause, as they agree with the great Catholic Church in every thing, except in acknowledging the pope's supremacy, and in confounding Christ's human with his divine nature, for which all Protestants, who know any thing of the matter, condemn them equally with the Catholics. When the vicar dares that "Dr. Buchanan was jealous of the number of Catholics in India, he refutes himself, in as much as he acknowledges that the doctor's object was to secure the co-operation of the Syrian church, in order to counteract the influence of the see of Rome, and to effect an union of that church with the church of England," in both which points he completely failed. (2) Among these, some sects expressly deny the necessity of baptism, as well as the eucharist; others, as the Antinomians, or rigid Methodists, deny they are under any obligation of keeping the ten commandments, or the laws of the state. The Harnhutters or Moravians reject prayer, acts of charity, and other good works, as not at all