

may be asked, then, are there more or less assassinations and secret murders—more stabbings and poisonings—male and female profligacy—illegitimate births—and vile practices of various descriptions in Protestant England and Scotland than in Italy, France, Spain, and other Roman Catholic countries; to say nothing of Sabbath desecration, profane and licentious manners, and infidel and immoral publications? Surely as to all those crimes and evils those two Protestant countries have greatly the advantage of the others. It has been estimated rather recently that in Paris about one third of the annual births are illegitimate; and the Italian, Spanish, and Portuguese assassinations, especially the first, are quite proverbial. Can the author of the "Claims" have been unacquainted with these particulars, when he penned the sentence about superior *fruits* of holiness. Lastly, on this point he may be reminded of what he cannot but know, that in his own native Ireland the murders, secret and open, and other violent and daring crimes during several late generations, in the Romanist sections of the land, have greatly outnumbered those in the Protestant parts, in proportion to the respective populations. But here let invidious comparisons end. They should never have been made or suggested, so as to require any such answer as has here been given. This further remark may appropriately close the subject, that in no part of the extended array of *means* and *fruits*, is there a word about the great essentials of true religion—loving God with all our hearts, and our neighbours as ourselves; and, as the outward manifestations of those affections, "doing justly, loving mercy" and practising it, and "walking humbly with the Lord."

If any one on reading this answer should feel disposed to think that the author of the "Claims" has been dealt with rather severely; and the errors and superstitions of the Church to which he now belongs needlessly exposed, let the whole of the provocation, and the claims of the essential truths of our Divine Christianity be first duly considered.

As a merely personal matter the writer of this answer never could, and never *can* have any other than feelings of good will towards the author of the "Claims," and all others of his communion. But the bold and open promulgation of gross and most dangerous errors and perversions directly opposed to those sacred truths, and tending to subvert them, and the attempt to seduce from genuine Christianity, are the true causes which have given rise to the present controversy.

The author of the "Claims" had suddenly changed his former long