

*Atqui:—Ergo.*—Now, my Lord, I appeal to your Lordship's theological learning, first, whether a thousand tenets and practices may not be *repugnant to scripture*, and may not *overthrow the nature of a Sacrament*, without constituting *idolatry*? Secondly, whether a Member of Parliament, for example, or his *worship* the Mayor; or a *worshipful* Alderman, or any man's *own wife*, whom he has married according to the form in The Common Prayer Book, may not be *reserved*, and *carried about*, and *lifted up*, and *worshipped*, without making such a person an object of *idolatry*? In case your Lordship answers these two questions, as every other man of sense will do, it is evident at once, that the Act of 30 Car. II. by the Declaration in question, does impose an infinitely heavier burden on the consciences of Parliament-men, than the 39 Articles do on those of Churchmen. Thus it is demonstrated, that the Right Rev. Bishop has made a false attack on the gallant General; and that he has been completely beaten on his own ground.—As to the Prelate's disingenuous statements of the arguments in my foregoing Letters on the Real Presence and Transubstantiation, and his feeble nibbling at them, in his Appendix, I shall leave them to make whatever effect they are capable of making on the minds of intelligent readers, satisfying myself with barely requesting them, after they have perused the Prelate's statements and objections, to look back again upon the arguments themselves.

In conclusion, my Lord, I am so little apprehensive that the Catechism and the defence of it, put together, will induce a single member of the Great Universal Church to quit what the Prelate, whimsically and by *Antonomasia*, calls *The Grand Schism* of the sixteenth century, that I might safely promise, without danger of being called upon to make my promise good, that, upon satisfactory proof of this having happened in one instance, I would furnish a second instance in myself. Nor am I, in the least, fearful that a single Peer or Gentleman, who is not otherwise induced to vote in Parliament against the Catholic Claims, will be influenced to do so by these episcopal lectures. All I dread is, that, as the Catechism is now reduced in size and expense, for the evident purpose of being widely circulated among the furious jumpers of Wales, and the no less ignorant and infuriate mobility of the metropolis, who have already deeply imbibed his Lordship's grand principle of Protestantism, the swearing against Popery, they may be worked up by it to equal demonstrations of zeal with those which we witnessed in the former champion of Protestantism, Lord