

at all since the institution of the Sacrament—Cloud's Falsities concerning Paschasius adopted by the Vicar, and refuted by the author—foreignarius, the first formal impugner of the corporal presence—The whole Church declares against him—His retraction on his death-bed—The Albigenses—Wicklif, Huss, and Luther, the latter's wish to attack the Real Presence—Variations of Crammer, &c, in the Established Liturgy—The Vicar's self-contradiction on this subject—Sentiments of certain Protestant Divines—The Vicar's opposition to them—Testimony of the senses—The Vicar's final concession on that point, page 300.

LET. XLVII.—Communion under one or both kinds a matter of discipline—Protestants forced to recur to Tradition and Church discipline—The Blessed Eucharist a Sacrifice as well as a Sacrament—As a Sacrifice both kinds necessary—As a Sacrament, whole and entire under either kind—Protestants receive no Sacrament at all—The Apostles sometimes administered the Communion under one kind—The Text *I Cor. xi. 27*, corrupted in the English Protestant Bible—Testimonies of the Fathers for communion under one kind—Occasion of the Ordinances of St. Leo and Pope Gelasius—Discipline of the Church different at different times in this matter—Luther allowed of Communion in one kind—also the French Calvinists and Church of England, page 307.

LET. XLVIII.—Grier's objections answered.—Inconsistency of Protestants in this matter—Christ whole and entire in the Catholic Communion—The mode of receiving a point of variable discipline—This and other such points determined in England by the Civil power,—Misrepresentation of the Vicar—Doctrine of the Oriental Churches—Proofs from Scripture—Testimonies of the Fathers—Absurdity and contradiction of the Vicar's doctrine, page 313.

LET. XLIX.—Sacrifice of the New Law.—Excedence of Sacrifice—Appointed by God—Practised by all people, except Protestants—Sacrifice of the New Law, promised of the old to the Christian Church—Instituted by Christ—The Holy Fathers bear testimony to it, and performed it—St. Paul's Epistle to the Hebrews misinterpreted by the Bishops of London, Lincoln, &c.—Deception of talking of the *Pepish Mass*—Inconsistency of the Established Church in ordaining Priests without having a *Sacrifice*—Irreligious invectives of Dr. Hey against the Holy Mass, without his understanding it, page 326.

LET. L.—Grier's objections answered.—Universality of the rite of Sacrifice—Promise of a more excellent Sacrifice to be instituted by Christ—Fulfilment of that promise—Doctrine of the Fathers—Identity of this with the Sacrifice on the Cross—Satan the first formal opponent of the Mass, page 332.

LET. LI.—Absolution from Sin.—Horrid Misrepresentation of Catholic Doctrine—Real doctrine of the Church, defined by the Council of Trent—This pure and holy—Violent distortion of Christ's words concerning the forgiveness of sins by Bishop Porteus—Opposite doctrine of Chillingworth—and of Luther and the Lutherans—and of the Established Liturgy—Inconsistency of Bishop Porteus—Refutation of his arguments about Confession—and of his assertions concerning the innocent doctrine—Impossibility of imposing this practice on mankind if not divine—Testimony of Chillingworth as to the comfort and benefit of a good confession, page 338.

LET. LII.—Grier's objections answered.—Violence offered to scripture by Dr. Porteus and the Vicar—Misrepresentation of Chillingworth—Impossibility of an imposition in this matter, page 347.

LET. LIII.—Indulgences.—False definition of them by the Bishop of London—His further calumnies—Similar calumnies of other Protestant