

of the Claims of the Catholic Church", (p. 190.) It has been well observed by the learned Benedictine Editor of St. Irenæus, that "Protestants agree as little among themselves in explaining this passage, as they do in the dogmas of the faith". You propose to translate the words in the following paraphrase—"For to this Church, by reason of its pre-eminence and power, the faithful must flock from every quarter, as the mother Church of all who reside in that part of the world, where the principal records are kept, by which the question may be decided". You understand, then, that the passage merely relates to the necessity by which all other Churches in the neighborhood of Rome were obliged to resort, or undertake a journey, to that city, in a local or geographical sense, and that it does not imply the necessity of agreement in doctrine, on the part of all other Churches in the world, with the Church of Rome, in a spiritual or theological sense. And accordingly you remark that I have "fallen into the grievous error of translating *convenire ad Ecclesiam*, as if it had been *consentire cum Ecclesia*, which is the more unpardonable, because it is simply transferring into the text of S. Irenæus the vain efforts of his Commentator, Fevardentius, to make *convenire* signify the same with *consentire*". Now, my Lord, I cannot but express my astonishment at the decisive tone of this language, which implies that your own view of the passage is quite a settled point among classical scholars; and yet this "grievous, unpardonable error", to which you allude, is held by many of the most learned Protestant Critics and Divines to be the only legitimate interpretation of the words, while they regard your view as totally inadmissible, on the principle of grammatical construction as well as theological reasoning. Thus Salmasius, the learned Calvinist, strongly maintained that the words

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* Salm
† S. Ir
‡ Ibid.