foundation as St. Peter was, for foundation stones are below; under, at the origin or beginning of an edifice, and are not carried up high as the cupola. If, therefore, you could prove that in other respects you are successors to St. Peter, these words would nullify your claim in this. Neither can you maintain that the Pope is successor to St. Peter in his capacity of Prince of the Apostles, as we have proved that Peter neither possessed, nor exercised the authority, or power belonging to such an exalted position. But, again, (as your arguments are generally susceptible of double refutation,) let us suppose that Peter was Prince, how can you make it apparent that this dignity would be transmitted to others ? I'll take the liberty to illustrate the point. When the Emperor of Austria exalted M. de Metternich to the rank of Prince, did it follow that in future every Prime Minister of Austria would take the title? Your notion of hereditary transmission is absurd in all its aspects. You make use of the word, as of a machine which can reproduce its like and be handed from friend to friend; all this excites both wonder and pity. I ask, then, when Christ spoke to Peter, did he address Peter's heirs? did he address you? Answer, Yea, or Nav.

SECOND PART OF THE DECLARATION.

"And the gates of hell (or the invisible place) shall not prevail against it."

I apprehend you will not require any particular arguments upon this portion of the text. It is true it only requires the name of Rome to make it speak all you desire; but that name is left out: and under these circumstances, none ever maintained that hell would prevail against the Church of Jesus Christ. It is sometimes said that Rome alone has maintained an Apostolical succession from the beginning,—this is untrue; we have ever defended the true succession. But it is not true either, that Rome has always claimed preeminence; the Apostles did not know such a thing as the supremacy of a See over the rest of the Church; had there existed such a distinction, Jerusalem first and afterward

Antio dition were easter course

> " And w an

Sin Church their sively very I serve privile wardl ficulty I sa

(or what to St. to all proof

In that o were a " Jesu " Pea

"I yo "saith "soey

"soey

As lent to