

posed that St. Irenæus means, that all the faithful in every part of the world are obliged to make a pilgrimage to Rome, or to go there in person, in order to know what is the Apostolical tradition of Christian doctrine. But, my Lord, you remark that “the *undique fideles* is not the faithful on all sides, *ubique*, but those who flock to Rome from every quarter”. You thus intimate that *undique* is not to be confounded with *ubique*, though they are both translated by the term *every where* in the Latin Dictionaries, and it is observed by Thiersch, that the two terms were of equivalent force.—“*Vereor ne superfluum videatur monuisse, undique ea aetate, quæ est interpretis, valere i. q. ubique.*”<sup>\*</sup> And it must be observed, that your translation is obviously incorrect, as the word “undique” in the text is connected with “fideles”, and not with “convenire”, and there is not the slightest allusion to the idea of “flocking to Rome from every quarter”.

Further, it is of great importance to consider the reasons for this necessity of conformity to the Church of Rome, assigned by St. Irenæus. One of them is, “*potenter potentior*”, or (according to the Benedictine Edition) “*potior principalitatem*”, “on account of her more powerful principality”, or “superior headship”. On this expression you observe, that “in order to establish Mr. Maturin’s case, S. Irenæus should have said, that it was necessary to agree with the Roman Church on account of her *Infallibility*, not on account of her *more powerful principality*”. But surely, my Lord, this is little better than a mere quibble about words, which might be equally employed to subvert every doctrine of Christianity, on the ground of the omission of the technical language of modern Theology, though the same doctrine is conveyed under another form of expression. Thus it is well known that the Infallibility of the Church is strongly

<sup>\*</sup> Stieren’s Irenæus, Tom. I. p. 439.