

no papists, for the Pope's religion being always and everywhere the same, holds strongly to priestly celibacy, and would, without hesitation, disown a married priest with five daughters and two sons, by a lawfully married wife. St Patrick came to Ireland, not to found the Church there, for Murphy tells us in the *Romish work* we have just quoted, page 65, "It is certain there were many Christians in Ireland before the arrival of St. Palladius in 431, or of St. Patrick in the year following."

It is not likely, that the Irish would have received the gospel, even in its purity, from Rome in the days of St. Patrick, because there was a deadly hatred among them to the Romans. "The constant enmity," says O'Halloran, "between Ireland and Ancient Rome prevented any kind of friendly intercourse, This doctrine came not immediately from thence, here, but from the churches of Asia; and this explains what Tertullian notes. *Brittannarum inaccessa Romanis loca, Christo vero subdito.*"—*O'Halloran, Book vii. chap. 1.* In confirmation of the above, Palladius, the predecessor of St. Patrick in Ireland, was sent from Rome, and his mission to the country was almost a complete failure. The Romanists make different attempts to explain this away, but it cannot be explained on any other principle than that laid down by O'Halloran, who again says, "Palladius presumed