

glo-Irish Establishment. Quite wide enough to justify, I think, a peremptory denial of the position for which this learned prelate of your Church has lately stood godfather.

I quite admit the great relevancy of those quotations, and my reply would be that, as it is most likely that St Patrick had a special regard unto the Church of Rome from whence he was sent for the conversion of this island, so if I myself had lived in those days, I would as willingly have listened to the judgment of the Church of Rome as to the determination of any Church in the world, so reverend an estimation have I of the integrity of that Church as it stood in those days.

Well, my friend, I think if your candor grants so much, you will certainly go further; and if you admit that Rome was sound in faith in those early days, you will not say she is unsound now, since it can certainly be shown that her faith is substantially the same now as then, only that it has received a certain natural development. — This was inevitable, if revealed truth was to be impugned on the one hand and defended on the other. The Church had, in opposing the new error, to expose more sides of the old truth, for truth has necessarily many sides, and all sides are not seen at once and at first; thus as more sides are seen the truth comes to be expressed more explicitly. We see this in earliest times if we compare the articles of Faith as stated in the Apostles' Creed and the same articles as brought out more explicitly in the Nicene Creed, and more fully developed and guarded in the Creed of St Athanasius. Thus the faith of the Church is the same, and yet it has grown, just as the oak sapling is the same substance that was in the acorn and has grown into the oak tree. This is certainly the case with the doctrine of the Papal Supremacy: Our Lord made Peter the « Rock » on which He built His Church in unity. St Ireneus, St Jerome, St Augustine, St Patrick, and a hundred other authorities witness to the necessity of visible unity with the successors of Peter. We find it admitted by the remotest Churches in the East as well as in the West. Centuries pass, and we find the oak sapling grown into an oak; and if we examine, we shall find that the highest rights and prerogatives now claimed for the Popes are only safeguards or logical developments of the doctrine of the Primacy in the early centuries.

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