

condemned," and "that death is the gate by which we enter into the kingdom."

So much for Purgatory. On the Invocation of Saints the evidence is as clear. Saint Patrick* declares that "no creature is to be adored or invoked but only the Creator." And Bedellus says † to pray to any other beside the Father, Son, and Holy Ghost is the crime of impiety."

We have thus shown, that on leading points of doctrine the Irish Church was completely at issue with the Church of Rome, and not only stood independent of it in doctrine and discipline, but fearlessly resisted its innovations and encroachments until long after every other country in Europe was covered with the mental midnight of the Romish Church.

Various controversies arose between the two Churches. The first was that of the "Three Chapters," which awakened the fears of the Romish See, and formed one of the subjects for discussion at the fifth General Council held at Constantinople, A. D., 553. On this controversy Cardinal Baronius ‡ informs us that "all the Bishops that were in Ireland rose up jointly for the three Chapters; and when they perceived that the Church of Rome did both receive the condemnation of the three Chapters and strengthen the fifth Synod with her consent, they departed from her and gave to the rest of the schismatics."

Up to this period, indeed, the independence of

* Admitted legend of St. Patrick, canon 25.—"Non adlatendum esse creaturam illam, nisi Creatorem."

† In Bedellus, l. ii. c. 5.—"Adorare alium, præter Patrem, Filium et Spiritum Sanctum, manifestum est scelus."

‡ Quoted by Usher, p. 55.