

Ware, should not be overlooked in judging of the authenticity of those works of St. Patrick. The texts of Scripture cited in them are all from the Septuagint, and not from the Vulgate, and this circumstance, would of itself, to the mind of every scholar, determine the time in which they were written to be that in which St. Patrick lived.

The third part of these works contains several constitutions and canons ascribed to St. Patrick. One canon, anathematizes those who exalt celibacy above the married state, and agrees in this with the sentiments and practices of the clergy in the first and purest ages of the Church.

A great dispute arose about A. D. 400, in regard to the time of celebrating Easter. The Roman method did not agree with the Alexandrian, as the cycle employed by the former contained eighty-four years, and that which was used by the latter, nineteen years; yet the Roman custom had been sanctioned by the Council of Nice, and its decrees enforced by command of the Emperor Constantine. The British and Irish clergy still adhered to the practice of their ancestors, and refused submission to a mandate which they considered as infringing upon the rights and privileges of their respective churches; in other words, they never thought of submitting to the jurisdiction of the Roman or