

times, but a negation of the first principles of the Church as known to St Ireneus, St Patrick and St Augustine. They held the Supremacy of the Apostolic See as part and parcel of the Catholic faith in the primitive ages of Christianity. St Ireneus, who wrote only fifty years after the death of the last Apostle, says: « With the Church of Rome on account of its more powerful headship or supremacy, it is necessary that every Church should be in accordance. » As for the ancient Irish Church, existing documents admitted by learned Protestants as genuine writings of the age of St Patrick and his immediate successors, absolutely contradict the above mentioned assertion of Oxford. In Father Burke's answers to Froude we find a large mass of distinctively Catholic and Roman doctrine, such as the sacrifice of the Mass, Invocation of Saints, honoring of Relics, devotion to the Blessed Virgin, Purgatory ; but the most ample and conclusive are those which relate to the matter of our discussion, the recognition of the supreme authority of Rome by the early Irish Church. — In the opinion of the great body of the Anglican clergy and laity in England and Ireland at the present day, the sacrifice of the Mass is a blasphemy, Purgatory a fable, the invocation of the Saints is idolatrous, and as for the Pope, he is at least the precursor of Antichrist. On these points, forsooth, they cannot be said to agree with those whom they would wish to claim as their predecessors in faith, the Fathers of the Ancient Irish Church.

As for the sacrifice of the Mass and the Invocation of the Saints, you may find ample references in the lectures of P. O'Curry on the M. S. S. materials of Irish history. There now remains for consideration—what was the relation of Ireland to Rome? First, an ancient Canon contained in the Book of Armagh represents it as the place of final appeal: « But if in this island such a cause cannot be easily allayed by the action of its wise men, we have decreed that it is to be referred to the Apostolic See, that is to the See of Peter the Apostle, which possesses the authority of the city of Rome. These are they who have decreed this, that is Auxilius, Patrick, Secundinus, Benignus. » Of the antiquity of this Canon there can be no doubt, for it is found in the Book of Armagh, which was written at the end of