

penitance.' This is what the Ancient Church thought of Father Damen's religion when in its purer state, and may be regarded as throwing light on his statement, that his religion "is always and everywhere the same."

In A. D., 661, a Synod was called in the Kingdom of Northumbria, to determine whether the ancient discipline of the British and Irish churches should be retained, or implicit submission should be enjoined to the Romish custom.—*Hody's Hist. of England, Coun., Part i., Cap. 25.* Wilfred, an Eleve of Rome, supported the supremacy of the Romish Church, and Colman, a native of Ireland, maintained the custom of his ancestors, who from the very beginning were as independent of Rome as the Church of England and Ireland is now. This Irish Churchman, in addressing the Synod on the Easter question, said—"The Easter I keep I received from my Elders, who sent me bishop hither; the same which all our forefathers, men beloved of God, are known to have kept, and which they celebrated after the same manner: and, that the same may not appear to any contemptible or worthy to be rejected, it is the same which St. John, the Evangelist and the churches over which he presided, observed.—*Bede, Lib. iii., Cap. 25.*

This intrepid Champion who appeared in the Synod at the head of the Irish Cler-