any other foreign Church.—*Bed., Lib.* iii, *Chap.* 4; so that it is most certain the Pope's Supremacy and his religion were things unknown at that time, in Great Britain and Ireland, or else he would have insisted upon uniformity; for Father Damen says "the religion of Rome is always and everywhere the same." It is true they had monks in Ireland, and so have other churches to-day, some of whom have never been under papal jurisdiction; but we are told that the canonical garb of the Roman and British monks were intentionally different, the British refusing to make the slightest alteration in favour of Rome.—*Bed., Lib,* iii, *Chap.* 25, and more fully in *Falloon's History of Ireland, page* 116. Where then, we ask Father Damen, was the oneness of the Pope's religion and his supremacy?

On the Nestorian Controversy the Irish and Roman churches took opposite sides, and notwithstanding an edict was published in 553, condemning the writings on this controversy called the THREE CHAPTERS, on that controversy, yet the authority of the Council of Constantinople, seconded by that of the Emperor, had no effect upon the mind of the Irish Ecclesiastics, and they persevered in the views they had originally taken. We care nothing for the merits of the subject of debate; we simply introduce the facts to show that the British and Irish