## SERMON BY FATHER BURKE "The House of God."

PREACHED AT THE DEDICATION OF ST. MARY'S CHURCH LHITRIM.

After the last Gospel, Father Burke ascended the altar, and, taking his text from the 21st Book of Proverbs, said-May it please your lordship, dearly beloved brethren, we are assembled here to day on an occasion of very great joy, to offer unto the Lord God the work of our hands, and to invite Him to come down from heaven and to remain and abide here in the midst of us, in order that this holy temple may truly be, in the language of Scripture, "A temple of God; not man; He shall dwell with them; they shall be His people; He in the very midst of them shall be their Sovereign." Every other day; in this strange and wonderful land of ours, the ceremony which we are called upon to witness is being performed again and again—the strangest sights that perhaps the world has ever witnessed, the uprising not of a nation only but of a race, with ardent eyes and strong, energetic arms, laboring to build up the house of God and to cover the land with temples dedicated to the Almighty. For this we can offer no apology except to say simply, "We labor thus because we cannot help it." It is necessary—it is indispensable—that if the Eternal God dwell with man that we should have upon this earth temples and palaces befitting His glory; speaking in their eloquent though silent voice of His greatness, and by the stateliness and solemnity of their beauty telling every one, on entering within their consecrated walls, to kneel down and adore and exclaim, "Truly, this is no other house than the house of God." I say we cannot help it, for it is God's eternal will that beauty and holiness should surround His house and be seen in it unto length of days; and so that you may know what that beauty is, and what that haliness is, I ask you to consider-first, the great temple of Almighty God, in which he wished to dwell and take up His abode for ever and ever. That temple was the sacred humanity of our Lord and Saviour Jesus Christ, Our nature, dearly beloved brethren, our humanity, God took and made it His own dwelling-place, so that when our Divine Lord and Redeemer walked a true man among men He dwelt in the fulness of God-eternal Divinity proper. He was God as well as Man. He spoke. It was the voice of God; He wept-they were the tears of God; He bled: it was the blood of God. He was God and eyer shall be God—the eternal, blessed, adored, and honored God. Now, if you know what are the beauties that belong to the house of God, consider our Divine Lord, the loving Temple of that eternal Divinity, in whom dwelleth the fulness of that Divinity proper. First of all, let us meditate upon it, and surely to think upon him with loving and lingering thoughts is not only the privilege but the necessity of every man who believes that God came down from heaven, incarnated by the Holy Ghost, in the womb of the Blessed Virgin, and was made man for purposes of divine love. Contemplate that God and we learn to love Him; we grow strong and fervent in His love, so that it would seem to be the very necessity of the faith within us. To Him, therefore, we turn our eyes, and contemplate the grand figure of Our Lord Jesus Christ. The first great element that we behold in Him is the wonder-ful unity—unity of man astounding. God, as you know, is essential unity, not the unity of one thing made up of many parts, but a unity made up with the exclusion of all parts and all composition. It is the nature of God, therefore, that God should never begin to exist, because the existence of things which did not exist before involves the union of two things -namely, the previous nothingness and present existence; but God, because of His simple nature, must of necessity be eternal. Then when God became man our Divine Lord in His most sacred heart and Divine person, put forth the unity of God before the eyes of man. There were two things in the Divinity of our Lord Jesus Christ-namely, human nature and Divine, and when God purposed to take to Himself human nature and add it to Himself, He might, if He so willed it, have something superadded to Him for certain purposes, simply joined to Him to Him for certain purposes, simply joined to Him my church, and the gates of hell shall not prevail the truth of Ged was the second main attribute of by a kind of moral union, till He had accomplished the purposes of our Divine Redeemer, and then put of Truth, and then he promised to be with them all walls for generations and generations to come would it away from Him. Thus we read how angels in days, even to the consummation of the world. be the voice of a man so bound by the dogma of nually to England for harvest work, to the great olden times took the form of the human body for Some certain duty stronger than these words? There words from the lips except the word of God, the revealed advantage of the English farmer and the Irish some certain purpose, to perform some certain duty stronger than these words? There words? There words from these lips except the word of God, the revealed landlord. The acreage of arable land for the peoof their Master. An angel spoke to Tobias, we are told, and we are also informed in Holy Scripture that an angel in the form of a youth spoke to Abraham, and after fulfilling his mission he vanished—vanished into the air—and returned to the elements out of which, for the time, he had coagulated. When God became man he could have taken that body and borne it for the time till he had accomplished our redemption, but such an incarnation, if incarnation it might be called, would not represent the beauty of God in our Divine Lord.— Therefore, when the Son of God became man and took to Himself a human body out of the most adorable, immaculate, and blessed Virgin Mary, He created a human soul in that body, and gave it life; and at the very moment that that human body was conceived and that human soul created, that moment the Son of God, the Second Person of the Blessed Trinity took that human soul, took that nature, asaumed it unto Himself, gathered it unto His own Divine personality, so that, as St. Augustine strongly observes, "out of the three became one." The human body, the human soul became Jesus Christ our Lord. He would not take the human personalty or individuality, but substituted a Divine personalty the Second Person of the most adorable Trinity, who became man of the Virgin Mary. Behold, then, how beautiful is the unity of two things in one Divine God! How grand in the integrity of one God-in three Persons were joined, as it were, the formation of one Redcemer. This is a grand principle of our Lord. Let us consider, dearly beloved, what follows from this wonderful union of two things in ouc .-The person who suffered, the person who prayed, the person who wept was the Second Person of the Blessed Trinity; and in Him human nature was in-

the Son of the living God." The second great attribute of our Divine Saviour is his great truthfulness-no falsehood ever fell from His lips; it was impossible, because He who spoke was God. No one could pass undetected under the terrible eye of Jesus Christ. Oh, my dearly beloved brethren, it was a terrible thing for the hypocrite, with the sweet voice of flattery on his lips, to cross the path of our Divine Lord. He it was who said to the sinful woman, "Thy sins are forgiven thee."— It was He who told them all their secrets, dragged them, as it were, out of their hearts and laid them before them at their feet. They came to him with a sinner asking Him what they should do with her and He looked in their faces and read the thoughts that were passing there; and with His finger upon the groud He traced through the sands the actions of each one of them, and as His finger moved, Oh, God of Heaven! every man beheld in his handwriting the secret sins of his whole life. And our Divine Lord said, "Let the man who is without sin throw the first stone," and they all shrunk away from Him. The third grand attribute of our Divine Lord was sanctity, indescribable by the tongue of man, inconceivable by man, and recognizable in heaven, because it was the sanctity of God.

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finitely glorified, infinitely sanctified by such personal union. How well was this recognised by some

and denied by others! "Whom do you think I am?"

says our Lord, speaking to his apostles, and they

answered-"Some say Thou art John the Baptist,

some say Thou art Elias, and some that Thou art the Prophet Jeremias." "Whom do you say I am? said the Lord, and Peter cried out, "Thou art Christ

How holy he was! He labored all day, the Evangelists tell us, and then when night came on, and other laborers lay down to rest, He wended His steps. weary to the mountain side, and went into the back shades of the olive grove and spent the night in prayer with God. How wonderful was that prayer that for forty days and forty nights unbreken was continued in that desert place! The sun rose and set in the heavens, night came on, and the stars came out in their places in the firmament, but He never closed an eye for a moment's rest, never tasted food or drink, but persovered in His prayer. And how humble He was! He told us, "Learn of Me, for I am meek and humble of heart." "I seek not My glory, but the glory of Him who sont Me." How obedient was He who said, "My work is to do the will of the Father who sent Me." Sanctity not only dwelt in Him, but infinite sanctity was poured from Him in the form of Divine grace. Sanctity went out from Him. Whatever He touched He made holy; whatever He looked upon He made holy; whatever He permitted to approach Him was sanctified. He cared not how base the sinner might be -the repreach of the whole world, as Magdalon was, the very existence, the very presence of whom was sin itself—she who was the reproach of a whole city, the woman whom, when passing in the streets, the Phariscos gathered up their robes and told her to begone—even this woman was made pure by the sight of the Son of God. This woman, the very sight of whom was sin, the wilful thoughts of whom was sin-she cast herself at the feet of Jesus Christ, crawling like a guilty reptile, as she was, not dar-ing to look up. She weeps, and the moment those tears drop—the moment that her lips are pressed to His feet, that moment she becomes sauctified, and rising from His feet she goes forth a sign of God's power and sanctity and a monument of all that God can do upon this earth. She received one glance of His eye and became sanctified. The next was His power, His strength. Oh! how strong He was!-Ho knew no fear. The Pharisces themselves attested this by saying to Him, "We know that there is no respect for person with Thee, and that Thou wilt not respect the person of any man." He knew no fear, for all men were afraid of Him. Then, when they came to take Him prisoner, they came in a multitude; they came, as He Himself tells us. as if they were going forth to capture some mighty chieftain or robber bandit, as if they had to deal with some mighty armed man, and then when they approached He only looked at them; and St. John tells us that they twice fell back before Him. How powerful He was in the strength of His Divine potence! His scourging would have killed any other man, but He sustained it. How powerful He was in the endurance of these three terrible hours whilst His heart was slowly breaking on the cross. Beheld our God in death as the first great temple of the first great living tabernacle. We are assured that Christ is to be with the Church, and that the gates of hell cannot prevail against it. Beauty is to belong to her. He asked who was His spouse of whom the Scriptures spoke? Those who were present in his congregation that day, and who did not agree with the doctrine of the Catholic Church he asked, earnestly and respectfully, who was this spouse? Catholics believed that it was the Holy Catholic Church, and if he were asked why do they believe this? he aswered — because the inspired Apostle St. Paul expressly tells that Christ our Lord looks upon the Church as His speuse, that the Church has all the beauty which was promised to the spouse, that the Church is our Divine redemption, that it is the very spouse of his love—bis bride.— Out of this union of Christ and his Church the Apostle draws the sanctity of Christian marriage, and says, "Man, love your wife as Christ loved." Was there anything more clearly pointed out in the Scriptures, that the evident purpose, the cleardesign of the Son of God, was to found a Church? He was constantly speaking of it and he refers to it generally as the Kingdom of Heaven. He likes, however, to compare it to many things. He likens it to a candle set in a candlestick, so that it can illuminate the whole house. And lest any person may be scandaliszed, he says the kingdom of heaven is like a net cast into the sea, and taking living fish. "Thou art Peter," said he, "and upon this rock I will build necessary—namely, the confirmation of these words of Scripture. Was she that thing of beauty, of divine beauty, of supernatural beauty which she claimed? They should examine. The Catholic Church was a consummation on earth of the presence of the Spirit, and the mission of Jesus Christ himself. It was the consummation of His presence, for he himself stated, "I will remain all days with you;" it was the consummation of his mission, for he came to enlighten, for he told his apostles to go forth and

them. The strength of grace was death; it triumphed over death, it triumphed upon it, and it fulfilled the words of the prophet, "Oh, death, where is thy sting; oh, grave where is thy victory?" To the apostles, Christ promised that the gates of hell should never prevail against the Church; and, therefore, if they never were to prevail, she should remain in the supernatural condition, while everything around her, by the very action of pride, was crumbling into dust, Consider, then, the great beauty of unity, that first great attribute shone over us from our divine Lord. The Church was one, essentially one; her faith was the same in all places. It had been his privilege, unworthy as he was, to preach in more than one message would sound: His words were unchanged. and they fell upon ears that were familiar to the sound, for they had never heard any other message. Now, mark, it did not follow that because that message was one and unchanged, that therefore it was true. It did not follow, but he would tell them what followed. It followed of recessity that if it charged it would not be true; its truth may not be directly proved for its unity, but its fulsehood would be proved for its change. If it was not one it would not be true. If one priest in that parish preached one doctrine, and another priest in a neighboring parish, or a neighboring county, or a neighboring country—nay, a neighboring world—certain it was that some of them must be saying what is false .-Therefore, if unity is not the proof of truth, disunity is the absolute proof of falsehood. The Catholic Church was one all the world over. The same message to all her people; she is one in unity and love. Her members should be sanctified, for the moment they lost divine grace by mortal sin, that moment they ceased to belong to the Cathelic Church, and the fallen sinner could not return into the fold without being again sanctified. But the very wish to be again within the fold showed that the sinner was repentant, and she was then willing to receive him back. But they might ask him, could not a man submit to the Catholic Church and belong to her be required to separate so absolutely from sin?-Could not God make some little compromise, they were so weak? Would not the Church consider their weakness, and permit at least some little sin ? If the Catholic Church would do that it would pros-

let all men see them, and seeing they should glorify

would send out his fleets and armies to fight for it, if it would only allow him a little indulgence because he was weak. But the Speuse of God cried out "Non possumus"—it cannot be done, it must not be done. And then when he lifted his hand and smote the Church in the face, she answered and said, "You may strip me of my possessions, you may rob me of my wealth, you may drive me from the country, you may shed my blood; I know how to suffer, I know how to die, I know how to be a beggar, to be poor and to be impoverished; but it is my fate and my destiny that I don't know how to compromise with sin," so holy is the Catholic Church.

The next attribute was power and strength. How wonderful! The Jews thought that they could kill Him, but they never could have killed Him if He of His own free will had not consented to die. He rose from the tomb and in His resurrection He proved that He was God, essentially and eternally. He set upon His Church the seal of His Spouse. To it He said, "Arise, go forth, speak every word that I shall put upon thy lips. The nations shall rise against thee, the princes shall rise against thee, for I have made thee to be as a wall of brass. Nothing can resist thee, and thou shalt break down and destroy all thine enemies." The self-same prophesy nearly 1,900 years ago was spoken, and never since that day of her foundation to the present hour had the Church one hour's existence without having constantly to oppose some one. For 300 years she shed her blood in every land; existed to produce only martyrs. Every man and every woman who embraced Catholicity was told plainly and distinctly that they were going to a certain and terrible death. Three hundred years more and the whole world was Arian, and the Church once more stood up and blad for her beloved. Then came the history of her heresies, and the work of centradiction was carried on with occasional gleams of prosperity. Three hundred years ago Martin Luther commenced his heresy, and the Church lost half her children. She could not keep them; they would not stay unless she would consent to acknowledge some things that she said were wrong. She could not say it. that she ever taught, because she came from God. How could the Church unsay anything that was said? She did not invent a dogma, and did not make a dogma. The Catholic Church had no power to make a dogma. But the Catholic Church was the mind of God, and would anybody ask her to contradict anything that God had said? She could not do it. He would now ask them to come nearer home on this important line of thought. In that Church dwelt the fullness of Christ's divinity. Jesus Christ was there upon that altar as real, as truly, as substantial, as consciously as He was in the Blessed Virgin's arms on that Christmas morning in Bethlehem, or when he hung on the cross. The first beauty of the place is that it was the house of God. The patriarch of old was so terrified when he was brought face to face with the divine presence that he knelt down and said, "Truly this is no other than the house of God." What would that patriarch have said if he had been permitted to enter into the temple of Jerusalem on that morn when Mary entered there looking for her child. For three days the child was lost to her, and at the end of three days she, seeking Him, came into the temple; but as she crossed the threshold she caught the echo of the child's voice, and the whispers of that sound passed froom arch to arch. She entered and she saw God in His own dwelling; she heard God speaking in His own house. First of all she knelt down and adored Him, and then she took Him in her hands and brought Him home. But if the patriarch who trembled when angels only appeared before him, if he had seen the face of the Lord Himself, would be not have bowed down and exclaimed

Woe is me, for I have seen the Lord.'

It is true that Mary beheld the face of God dis-

guised under a little child, but she did not fail to

know that His voice was the voice of God, although His line seemed to be the lips of an infant child So, in the same way, though those who would come to this Church would see only the appearance in bread and wine, yet they would discover the real and true presence of Christ under the hidden form in which He had chosen to appear among His people. truth; therefore that law must remain in the Catholic Church. As St. Augustine said of baptism, so did he say now of the preaching of the word of God. Therefore, as their fathers heard that word fifteen hundred years ago from Patrick and from Patrick's disciples-and they heard that same unchanged word that day-so, after a thousand years, if the world lasted so long, the preacher standing within those walls would preach to their posterity the same word he was new preaching. That word would not change because Peter and Paul must pass away, and James and John must die, but He whose voice would resound there would speak the same. The sanctity of God, as well as the light of God, would dwell in that place, and here would be opened the fountains of water welling forth eternal life. The sinner coming in there bearing the burden of his sins, like Magdalen, would receive pardon and would go forth a new man. What wonder then that they should rejoice at this new coming down of Jesus Christ on the earth? As the shepherds rejoiced when the light of angelic wings flashed over the stable of Bethlehem, so great would be the joy of them here when future generations would be sanctified and enlightened with living bread. But there was another cause of joy, and of legitimate joy to them Catholanguage, to more than one people, in more than lics, and it was a joy they would be surprised one clime, and over the whole face of the globe his perhaps to hear, in which he would call upon every high-minded, genial, generous, hearty man, even not a Catholic, in that land to share in, and it was this: that Church was a monument in its beauty, in its strength, of a race and of a faith that had never died. Fifteen hundred years ago Ireland was converted. She had been Pagan; she became Christian. She at once toog her place amongst the nations in the very front, in the foremost rank of all that was highest in intellect on the face of the earth. The nations beheld her, and in their amazement they called her the Green Western Isle, the mother, and the land of saints and scholars-Insula Sanctorum. In that they enshrined in it the genius, and the form of their language, and their national character. Persecution came and burst over Catholic Ireland, but the Catholic Church had entwined itself round her people, and had struck its roots so deep into their souls, that, like the forest oak, whose roots were twined round the rocks down deep in the earth, and whose head could defy the storm and remain firm when every other sapling was carried away, there it remained the sole remnant of the ruin. So in that day of persecution the storm burst over the head of Ireland's Cathelicity, but the truth could not be swept away, for its roots were entwined round the hearts of the Irish race. There was but one way to not tell, but it was some time prior to the Christian destroy Catholic Ireland, and that was to destroy it era. It is said they came from the coast of Spain submit to the Catholic Church and belong to her altogether. Now, he asked, was not this something for them to glory in? Was it not something for them to stand firm and to hold aloft the standard of the ing to my view, all derived from the one Celtic Crucified when there were so many whose hands had let it fall in the blood-stained dust? Was it not something to be faithful to their convictions? Was it not for non-Catholics a subject for manly pride and congratulation in common with Catholics? per more among men, but she would cease to be the | Those who were non-Catholics would despise Cath-

After an earnest appeal on behalf of the charity which they had met to contribute to, Father Burke concluded by asking the congregation to contribute liberally, and relieve the zealous pastor of the debt. which still existed against the Church, which could not be called the Church of God so long as any debt remained against it.

EARLY INHABITANTS OF IRELAND. In the Biology section of the Association for the

Advancement of Science, just held at Belfast, an address on the early settlers of Ireland was delivered by Sir W. R. Wilde, M.P., M.R.I.A. We lay some extracts before our readers :--Instead of entering into the wide domain of an-

thropology generally, I shall confine my remarks to the subject of the early races which peopled Ireland in consecutive order, their remains still existing, and an enquiry as to what vestiges of those different waves of population remain at the present hour. That the skin-clad man, with his stone, bone, and wooden weapons and tools, his shell ornaments and rude unglazed pottery, the primitive nomadic hunter and fisher, arrived in Ireland and occupied its plains, forests, and pastures in the same state of life in which we find similar primitive races of mankind in the present day, here contending with the bear, the wolf, the the osphey, the seal, and the otter for his food, as his preceeessors did wite the aurochs in Mid-Europe, I have not the slightest doubt. I think the reindeer and the elephants, and probably the muskfox, had become extinct before man's arrival in Erin, and I have always inclined to the idea that he was not contemporaneous with that great monarch of the cervine race, the Irish elk; but in this opinion, however, I may be mistaken. With respect to the authenticity of the early chronicles and legends that relate the history of the emmigrations, so much sneered at by one set of inquirers and so faithfully believed in by another, let me make two observations—one chronological and the other topographical. Our Irish annals were first committed to writing by Christian scribes, in The Church could not unsay one tittle or one iota either Gaelic or Latin, and were not only intermixed with classic story, but with Scriptural incidents, particularly those relating to the disperjected to our Irish manuscripts that, from the material on which they were written, the form of their letters, their philological construction, and their illuminations, none of them were written earlier then the 9th or 10th century. Some, indeed, go so far as to say that there is not an Irish manuscript later than the 12th or 13th century. Now, granting all that, what does it prove? Not that the historic-instances recorded were concocted by the scribes of those times, but that these vellum or paper manuscripts were copied from earlier writings which were founded on anterior materials. I will now tell you what has been the result of my own examination of the races that migrated to or are said to have conquered Ireland. I cannot say that the Firbolg was a cultivated man, but I think he was a shepherd and an agriculturist. I doubt if he knew anything certainly not much. of metallurgy; but it does not follow that he was a mere savage, no more than the Maories of New Zealand were when we first came in contact with them. The Firbolgs were a small, straight-haired, swarthy race, who have left a portion of their descendants with us to this day. A genealogist (their own countryman, resident in Galway, about two hundred years ago) described them as a darkhaired, talkative, spiteful, strolling, unsteady, disturbers of every council and assembly, and promoters of discord. I believe they, together with the next two races about to be described, formed the bulk of our so-called Celtic population-combative, nomadic on opportunity, enduring, litigious, but feudal and faithful to their Chiefs, hardworking for a spurt (as in their annual English Emigration), not thrifty, but when their Immediate wants are supplied lazy, especially during the winter. To these physical and mental characters described by Macfirbis, let me add those of the unusual combination of blue or blue-gray eyes and dark eyelashes, with a swarthy complexion. By statistics procured from our Great Midland Western Railway alone, I learn that'on an everage 30,000 of these people, chiefly the descendants of the dark Firbogls and fair Damans, emigrate anple runs from two to six acres. Connecting this race with the remains of the past, I am of opinion that they were at first rath or earthern mound and enclosure makers, that they mostly buried their dead without cremation, and, in cases of distinguished personages, beneath the cromlech or the tumulus; their heads were oval, or long in the anteroposterior diameter, and rather flattened at the sides. The next emmigration we hear of in the annals is that of the "Tuatha-de-dannans," a large, fair-complexioned, and very remarkale race, warlike energetic, progressive, skilled in metal work, musical, poetical, acquainted with the healing art, skilled in Druidism, and believed to be adepts in necromancy and magic, no doubt the result of the popular idea respecting their superior knowledge, especially in smelting and in the fabrication of tools, weapons, and ornaments. From these two races sprang the fairy mythology of Ireland. The Dannans spoke the same langu age as their predecessors the Firbolgs. They met and fought for the sovereignty. The "Man of Motal" conquered and drove a great part of the others into the Islands on the coast, where it is said the Firbolgs or Belgic race (so called) took their last stand. Eventually, however, under the influence of a power hostile to them both, the two peoples coalesced, and have to a large extent done so up to the present day. They are the true old Irish peasant and small farming class. The Dannans had a globular form of head, of which I have already published examples. For the most part, I believe, they burnt their dead or sacrificed to their manes, and placed an urn with its incinerated contents, human or animal, in the grave where the hero was either stretched at length or crouched in an attitude similar to that adopted by the ancient Peruvians. It is affirmed that the Dannans ruled in Ireland for a long time, until another inroad was made into this land by the Milesians, said to be brave, chivalrous, skilled in war, good navigators, proud, boastful, and much superior in outward adornment as well as mental culture to their opponents. They deposed the three first Dannan Kings and their wives, and rose to be, it is said, the dominant race, assuming the sovereignty, becoming the aristocracy and landed proprietors of the country, and giving origin to these chieftains that afterwards rose to the title of petty kings, and from whom some of the best families in the land with anything like Irish names claim descent, and particularly those with the prefix of "O" or "Mac." When this race arrived in Ireland I canera. It is said they came from the coast of Spain, ing to my view, all derived from the one Celtic stock; they spoke the same language, and their descendants do so still. When they acquired the knowledge of letters, they transmitted their history through the Irish language. No doubt they fused, but somehow a quick fusion of races has not been the general characteristic of the people of this coun-

in most districts was where the person spoke both English and Irish. In 1851, when we first took a census of the Irish speaking population after the country had lost three-quarters of a million of people, chiefly of the Irish race, we had then (to speak ple, chieny of the frish face, we man then (to speak in round numbers) one and a half-million of Irish in round numbers) one un 1861 they had fallen of by nearly a half million, and upon the taking of the last census in 1871, the entire Irish speaking popu. last census in 1871, the entire trial speaking population was only \$17,865. The percentages, according to the total population in our different Provinces, were these:—In Leinster, 1·2; in Munster, 2·7·7; in Ulster, 4·6; and Connaught, 39·0—for the total of Trial Connection of Trial Connectio Ireland, 15-1. Kilkenny and Louth are the coun. ties of Leinster where the language is most spoken In Muster they are Kerry, Clarc, and Waterford. In Ulster Donegal, where 28 per cent, of the population speak Irish, but in Connaught, to which I have already alluded as containing the remnant of the early Irish races, we have no less than 56 per cent of Irish-speaking population. In the counties of Mayo and Galway respectively, of my own knowledge, I can attest that a great many of these people cannot speak English. We thus see that of the population of Ireland, which in the present day might be computed at about five and a half millions, there were at the time of taking the census in April 1871 only \$17,865, and I think I may prophecy that that is the very largest number that in future we will ever have to record. On the causes of this decadence it is not my province to descant. The Celts have been the great pioneers of civilization and are now a power in the world. Are they not now numerically the dominant race in America, and have they not largely peopled Australia and New Zealand? We have now arrived at a period when you might naturally expect the native annalist to make some allusion to conquest or colonization by the then mistress of the world. Without offering any reason for it, I have here only to remark that neither as warriors nor as colonizers did the Romans ever get foot in Ireland, and hence the paucity of any admixture of Roman art among us. Haying finished with the Milesians we now come to the Danes (so-called), the Scandiavians, or Norsemen,-the pagan sea kings, who made inroads on our coasts despoiled our churches sion of mankind after the Deluge. It has been ob- and monasteries, but at the same time, it must be confessed, helped to estalish the prosperity of some of our cities and towns, from 795 to the time of the battle of Clontarf, A.D, 1014, when the belligerent portion of the Scandinavians were finally expelled the country. When, however, the Irish chieftains were not fighting with one another they often engaged in petty wars with the Scandinavians, who in turn were attacked by their own countrymen, the "Black Gentiles," especially on the plain of Fingall stretching from Dublin to the Boyne, and which the white race chiefly occupied. We are now coming to a latter period; the Romans had occupied Britain; the Saxons followed; the Danes had partial possession for a time; the Heptarchy prevailed until Harold, the last of the Saxon Kings, fell at Hastings, and England bowed beneath that mixture of Norman Gaulish, Scandinavian, and general Celtic blood which William brought with him from the shores France. The Saxon dynasty was at an end, but the Britons of the day accepted their fate, and not only the soldiers, but the Norman Barons, fused with the people of that kingdom, and largely contributed to make it what it now is. The fusion of races, this assimilation of sentiments, this interchange of thought, this kindly culture, the higher elevating the lower, among whom they have permanently resided, must always tend to great and good ends in raising man to that state into which I hope it will yet yet please Providence to call. The Angle-Norman came here in 1172, a very mixed race, but their leaders were chiefly of French or Norman extraction, Why they came or what they did it is not for me to expatiate upon. I wish, however, to correct an assertion commonly made, to the effect that the Norman Barons of Henry II. conquered Ireland. They occupied some town, formed a "Pales" levied taxes, sent in soldiery, distributed lands, and introduced a new language; but the "King's writ did not run," the subjugation of Ireland did not extend over the country at large, and it remained till 1846, and the five or six following years to complete the conquest of the Irish race by the loss of a tuberous esculent, and the Government alteration in the value of a grain of corn. Then there went to workhouse or exile upwards of two millions of the Irish race beme that one of our great difficulties in Ireland has been the want of fusion not only of races, but of opinion and sentiments in what may be called a "give and take" system. As regards the intermixture I think there cannot be a better one than the Saxon with the Celt. Look what the intermixture of races had done for us in Ireland. The Firbolg brought us agriculture; the Danuan the chymistry and mechanics of metal work; The Milesians beauty and governing power; the Danes commerce and navigation; the Anglo-Normans chivalry and organized government; and in later times the French emi-grants taught us an improved art of weaving.

## IRISH INTELLIGENCE

On Tuesday, the Archbishop of Tuam, accompanied by the Very Rev. Thomas McHale, of the Irish College, Paris, and the Rev. Richard Prendergast, C A., Tuam, visited the parish of Annaghdown. His Grace administered the Sacrament of Confirmation to 200 children. The sermon on the occasion was preached by the Rev. Thomas McDonagh, P. P. Cummor. On Wednesday the Archbishop went from the monastery at Annaghdown to Lackagh, accompanied by the Rev. Dr. McHale and the respected parish priest of Annaghdown, Rev. Peter Waldran. In the parish of Lackagh His Grace administered the Sacrament of Confirmation to about a hundred children and adults. In the parish his Grace and over twenty rev. clergymen received the fullest measure of attention and hospitable care from the respected pastor, Rev. John M'Gough. The sermon on the occasion was preached by the Very Rev. Ca-non Bourke, P. P. During next week his Grace will be administering Confirmation in the parish of Clonberne, and adjacent districts.—Tuam News.

The Christian Brothers from New York arrived in this city a few days ago and are enjoying the hospitality of Alderman Patrick Hogan, where they will remain a few days before leaving Limerick.—
Their objectin visiting Ireland is to extend an invitation and afford an opportunity on the most favour-able terms to young men to become missionaries and members of their Institute in America. The constantly increasing requirements in the extensive field of labor laid open to their missionary zeal in the United States and other regions, have induced the Superiors to depute its members to visit Ireland. The warm reception they receive everywhere from the clergy and our people evidences and holds out expectations that many young men will be found to enlist themselves under the banner of the Cross preferably to wandering to different shores where in-numerable difficulties and hardships await them. The great question of the day-the vital one-religious education, not only in this country, but in America, where the children of our race and faith are endangered by the devouring elements of a progressive age. Shall we not take a holy vengeance and do all we possibly can to stem the torrent as it moves along? This is the battle for which the Church is contending the education of the rising generation, and upon which her hopes are directed. Church of the living God. Oh! if that could have been done; if that little compromise could only have been effected when the English monarch only asked for a little indulgence, he would have remained ed Catholic. He would defend the faith; he would went asked for a little indulgence of the Catholic faith; he would be most desirable if the Government like dastardly cowards. They would despise such. Their fathers gave up land, liberty, and life, rather than abandon God. They went out, died, and went approach the spanish migrations to Ireland remaining in that the Spanish migrations to