

'unmindful of their dead, like others who have no hope.' This doctrine may do for the selfish, light-hearted, thoughtless wordling, who loves nothing in death, and who in life only loves for his own sake; but it would scarcely be acceptable to a generous, pure and loving race, and withal a nation of mourners, as the Irish werè, when the unnatural doctrine was first propounded to them.

Finally, the new religion was represented to the Irish people by men who grotesquely represented themselves as successors of the apostles. The popular mind in Ireland had derived its idea of the Christian priesthood from such men as Patrick, Columba, of Iona, and Kevin, of Glendalough. The great majority of the clergy in Ireland were at all times monastic—men who added to the character and purity of the priest the sanctity and austerity of the Cenobite. The virtues of Ireland's priesthood made them the admiration of other lands, but the idols of their own people. The monastic glories of ancient Lismore and Bangor were still reflected from Millifont and Beeve; the men of Glendalough and ancient Armagh lived on in the Franciscan and Dominican abbeys throughout the land; and the Catholic Church presented, in the 16th century, in her Irish clergy, the same purity of life, sanctity and austerity of morals, zeal and learning, which illumined the world in ages gone by. Steeped as our people were in sorrow, they could not refrain from mirth, at the sight of the holy 'apostles' of the new religion, the men who were to take the place of the Catholic bishops, and priests, and monks, to teach and illustrate by their lives the purer gospel which had been just discovered—the Mormonism of the 16th century. English renegade monks, English apostate priests, English drunken brawlers, with a ferocious English army at their back, invaded the land, and, parading themselves, with their wives, or concubines, before the eyes of the astonished and disgusted people, called upon the children of St. Patrick and

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