Your finger-marks in some well-worn place. Then each faded leaf I fondly kiss; Oh, no relic of old is so dear as this! And I weep, my darling, when none are near,

O'er the little fingers that rested here. My gentle Eily, you came to me In the cold dark hour of adversity; We were very poor, but a jewel rare Shone on our hearth, love, when you were there.

Dearer you grew to our hearts each day-Every cold, harsh thought, love, you smiled away And each want in our love, we soon forgot, For you brought content to our humble cot.

For I thought of you as I tossed the hay-And the fairest blossoms that round me grew, My little darling, I kept for you. Blithely I sang when my toil was o'er, As I sauntered on to our cabin door; For I saw in the shade of the old ash tree

Light was my heart as I toiled away,

Your smiling face looking out for me. Ah, me, how your sweet blue eyes would shine As I climbed the hill with your hand in mine, i. But you talked so wise that you made me start, And clasp you close to my trembling heart.

The golden autumn glided past. And the dreaded winter came on at last; While smaller each day grew our little store, Till the last had gone, and we had no more.

Hunger, my darling, is hard to bear; Still without murmur you bore your share; Like a patient spirit you hovered near, In want and sorrow our hearts to cheer.

Katy and Mary would cry for bread, But you laughed and danced, love, and sang instead, Ob, dear little heart ! you were kind and brave; You knew there was none, so you did not crave.

You sang when your voice was faint and weaks. When the bloom had flown from your fair round cheek;

In your tiny breast gnawed the hunger pain, But your lips, my darling, would not complain.

Oh, twas sweet to feel your soft arms twine, And your warm young face pressing close to mine, "Are you hungry love?" I would whisper low; But you shook your head, and you answered "No."

My darling! I saw you fade away Like the last soft glance of the closing day; As the dying note of some magic strain That charms the heart, then is hushed again.

The shadows of death, love, dimmed your eyes, As the dark clouds press on the sunny skies; And the drooping lids o'er the sweet eyes fell At the last soft stroke of the vesper bell.

A little sigh—it was all I heard— Like the fluttering wing of a cuptive bird; And a sobbing voice from behind the bed, .... Saying: "Father, father, is Elly dead?"

## SAINT BERNARD AT CLAIRVAUX.

By J. F. L., D.D.

Abdita vallis erat, mediis in montibus, alto El nemore el viridi tunc adoperta rubo. Hanc Claram Vallem merito dixere priores, Mutarunt nomen, vallis amara, tuum. Quem licet umbrosi circumdent undique montes. Nulla tamen toto clarior orbs fuit: -HACQUEVILLE AP. HORST.

Citeaux was founded, as has been already observed, by certain holy monks of Cluny who were displeased with the relaxation of discipline which had taken place under the abbot Pontius. We are not to suppose that any great disorders had crept into the mother house; on the contrary, we should have considered the Clumaceso mode of life quite rigorous; but the monks who secoded to Citeaux were aspiring to perfection, and deemed themselves under obligation to seek it in the wilderness. As was to be expected, the two houses were not on the best of relations. The Cistercians deplored the back-slidings of their former brethren, who, having tasted the heavenly gift, were falling away; whereas those of Cluny were loud in decrying the others as turbulent schismatics. But the reputation of a monastery, as of everything else, must, in the long run, rise or fall according to its intrinsic worth; and the reputation of Clung gradually fall, while that of Citeaux, after the first years of calumny and despondency rose rapidly. During Bernard's novitiate, Otho, Prince of Austria, with a suite of nobles, exchanged drown and armor for the white cowl and habit of the Cistercians; a steady tide of earnest converts set in towards the new monastery and the holy abbot Stephen, who a short time ago had paced its deserted halls with gloomy anxiety. had now to strain his ingenuity to provide cells for all the applicants. At length he was obliged to send out colonies. The first filiation was at Ferte the second, Pontigny. The number of postulants still increasing, he was obliged tormake another cetablishmenta After much ligsitation, he chose a

wild spot in the diocese of Langres.

It was a marshy valley formed by a gap in the mountain chain of the Plateau de Langres. The overhanging mountains were thickly wooded; the swamp below was overgrown with brambles; and wormwood, and fronted on the Auboriven. As the region was the boundary of Champagne and Burgundy, it afforded a safe resort to the robbers of both provinces. Its ancient name was Vallis Absinthialis, or Wormwood Valley, "both for its abundance of wormwood," says William of, St. Thierry, and on account of the bitter fare of those who fel into the hands of its lurking denizens.

When St. Stephen opened to the monks his in tention of establishing a colony, on this, bleak spot many of them thought the project extravagant and murderous. Was it not clearly a tempting God, murderous. Was it not clearly a tempting God, they argued, to choose so horrid and wild a desert they argued, to choose so horrid and wild a desert they argued, to choose so horrid and wild a desert they argued, to choose so horrid and wild a desert they argued, to choose so horrid and wild a desert they argued, to choose so horrid and wild a desert they argued, to choose so horrid and wild a desert they argued, to choose so horrid and wild a desert they argued, to choose so horrid and wild a desert they argued, to choose so horrid and wild a desert they argued to be more intended to plant, and sow, and who was night to succor? How were they to find means of ought to be, must embrace the learning and the subsistence while they were clearing the forests, philosophyrithe history and the polity of the Scottish, the Irish, the Irish, the Manx the Cornish, the Armoric, addressed by the president of the court martial should have a care of his servants. It has and the Wesh Collegional that God would have a care of his servants. It has of the light and current traditions of the general was, therefore, decided that the servants. It highlenders of the general in the light and in Cornwall of the Cymbri, this to have you heard the penses was and the control of the general in the light of the Cymbri, thirst in the light of the general in the light of the Cymbri, thirst in the light of the general in the light of the Cymbri, thirst in the light of the cymbri, thirst in the light of the cymbri, thirst in the light of the cymbri.

THE PERSONNEL PROPERTY.

a solemn chant, they walked in procession to the gate of the monastery where the colonists took a tender farewell of Citeaux and its brotherhood. Their first care, after reaching their new home,

was to erect an humble cratory. Round this they built each his little cell-and their monastery was complete. Bernard then proclaimed that the rules of Citeaux-with the seven hours a day of prayer, the seven of work, the two of reading; with the unbroken silence, the rigorous fasts and vigils ehould obtain full iorce.

As for fasting, there was little temptation to break it, for how can one find bread in the wilder-"Their food," says the biographer, "was of ness i barley, millet and vetch-so poor and scanty, that a certain religious, visiting there, was deeply moved and took some of it secretly away with him, lest he should not be believed, when he should tell the world that man could live on such sustenance."

But very often they had not even this poor fare. and were reduced to feed on the leaves of the beechtree, f Meanwhile winter was setting in, and they had been unable to make provisions against it. What store of food have we?" asked Bernard of his brother Gerard, who was the cellarer. "Eleyen pounds in all," replied he dispondingly. Bernard retired to his cell and prayed. Soon after Gerard returned and announced a lady without from Chatillon who desired to speak to the abbot. When Bernard came to the place where the lady was standing, she fell down before him, and offered him the "blessing of twelve pounds," begging at the same time, that he would remember in his prayers her husband who lay dangerously ill. "Go in peace," said the saint, "you will find that your husband is well." The woman believed and found it to be as he had said. Bernard gave, the twelve pounds of grain to Gerard, exhorting him to have more confidence in God. This, says the historian, is but one instance out of many.

But in spite of Bernard's efforts his monks were in great despondency. They thought seriously of leaving him and returning to Citeaux, which was an Eden compared with this inhospitable swamp. And besides, Abbot Stephen was much gentler and kinder than Abbot Bernard. There was much truth in their murmurs against our saint. His youthful zeal had not yet been tempered by white-haired prudence, and though Bernard at twenty-five was fully as charitable as Bernard at fifty, still he had no knowledge of the human heart at the former age; and could, therefore, badly stand comparison with St. Stephen who had grown gray in reading

the hidden thoughts of men. His monks acknowledged that he was far above them. This, indeed, was their objection to him. He was a man of learning and sanctity and would come out of his cell beaming with heavenly light. He ascended the pulpit and preached with an angel's tongue. He dived deep into the divine mysteries, soured high in contemplation-meanwhile they, poor ignorant men, understood not a word of what he said. Besides, when they confessed their sins to him, and laid open the ugly temptations which had assailed them, he could not sympathize with weaknesses in which by a special grace of God, he had no part. "He was surprised," says his friend and biographer, "that those whom he had thought to be angels should be found to be men." "When any one applied for admission into his monastery, he used to tell them: Leave your bodies behind; souls only may enter here."

The young abbot and his monks could not understand each other. They feared and respected him as a great saint; but he was grieved to see they did not love him with filial confidence.

He felt he was to blame, but could find no remedy. He gave up preaching and kept to his cell exhorting his brethren to be steadfast and to pray to God, who knew better than he, how to guide

About this time the saint was favored with two celestial visions; the first to relieve his anxiety concerning the fate of his monastery, the second to teach him how he should rulg it. The first is thus related: related:
...One night after the midnight prayers were ended

he went out from his cell and walked up and down praying God to receive graciously his homage and that of his brethren. While standing thus in prayer, his eyes half closed he seemed to see an innumer able multitude of men descending the mountain from all sides into the vale, and he thought the vale could not contain them all, they were so many. The meaning of the vision," continues the chronicler, " is now manifest to all."

The second was as follows: A few days after Bernard, discouraged at his lack of success had given over preaching, he seemed to manding him with great authority to preach confidently, whatsoever should suggest itself to him for henceforth the Holy Ghost would speak through this mouth, and from that time, his sermons were more powerful and his intelligence of the Scriptures more profound; and the Spirit which gave, grace and authority to his lips, gave to his hearers the understanding of his words. "- Catholic, Standard.

\* Bright of Pleasant Nalley and the distriction of Pleasant Nalley and the Pulmentaria saspius ex-folia, fagi gonficie bant." Guilel, S. Theod. bant it and ilenter at wort

THE CELTIC BROTHERHOOD.

2024 - 411 <u>ka 344</u>5

The following admirable article is from the Highclander come a log toda estit chan san san beet H - Thore, was in dime, when Clan non, Gaidheal ar guaillibh a cheile did not mean morely that, a hand ful of Camerons, or of Mackays, or of Macdonalds should yoke themselves firmly together in crossing burn or tracking, a morass; far less did it teach hat a small body of Calts was to be compacted together for, purposes of offence towards another body of Celts. And even supposing that in remote and unchristian times this, brotherhood did happen to be so limited, we have arrived at a time when, to say the very least, the bonds should embrace all the branches of the family of the Gaidheal. We are thankful to say that the tendency of the more Intellectual, enterprises, of the race in our day is toward this wider brotherhood. Dr. MacLauchlan, Campbell of Islay, Matthew, Arnold, Professor Morley, and even Professor Blackie, who, is sup-

THE POOR MANS DARLING.

THE POOR MANS DARLING.

A TALE OF HARD THES.

Why did you leave me, Asther Machine?

Why did you leave me, Asther Machine.

Why did you leave me, Asth cated in the work of denationalising Scotland, actually claim-to be of the Irish stock of O'Duibhne. And at the great battle of Cluan-tairbh, at which the Irish under Brian Borromhe overthrew the Danes, in the beginning of the eleventh century, feochdibh na h'Alba are assigned an honourable position in the records of the time. Another thing, perhaps still more to the purpose, is the very curious fact, that so very large a proportion of Highland "fiction," of legendary lore—corresponding in some measure at the time of its composition with our romances, and with our more sober works of fiction -should have direct reference to Irish characters. events, and scenes. No one is surprised to find this the case in Kintyre and in Wigtonshire. But it is as certainly, and perhaps more generally, so in the far north Highlands. In Glen-Urquhart, in Stratherrick, in Cromarty even, which has been so drenched with Teutonic soporifics; in Applecioss, in Skye, and in parts of the Long Island, the setting up of Highland families from Irish offshoots, the marrying of Highland ladies into Irish royal and other families, et cetera, are leading facts in the pedigrees and traditions handed down from remote periods. The wide and deep hold, for example, of the story of Clann Uisneach all over the Highlands is an instructive fact, and one fraught with kindly outcomings from Celt to Celt. Then there is the great Ossianic drama, which is now established to have been neither exclusively Scottish nor exclusively Irish, but a large network over both countries-wide enough, indeed, as is now being shown by Dr. Hately Waddell, to embrace the terriory of the Cymbri also. After giving illustrations in regard to our family and friendly relations with the Manx, and to the benefits which are to be derived, in a variety of forms, from a more intimate acquaintance with the Cornish, we might pass over to Brittany, trace the relationship, and then point to a still wider relationship exemplified by the terms of amity which subsisted so long between the French nation and that of Alban. But that conglomerate mass which, for convenience, we consent to call "England," has set us all by the ears—nay, has involved minor masses of us in her own low crimes and disgraces. So that she has to a very large extent been instrumental in not only extinguishing our glory as a race, but she has also slimed us over with the outcome of her vandalism. her lust, her greed, and her practical forgetfulness of the God who made us, of the Christ who bled for us. We know that there are weak-kneed Celts who even begin to shake when they read the like of this. But it is time to speak out; and there is nothing better calculated to make us do so than this same weakness of moial frame—this attenuation of soul

> to such a degree as to make some of their friends. begin to think that there is nothing but social. moral, and ethnical extinction to be expected for we have teachers, ministers, authors, and newspaper writers of the right stamp to exert the right influence, by putting forth those efforts which are called for in the circumstances, there is reason to believe that even those of our people who have been miseducated into tame flunkeys, may be educated out of that, and developed into brave Highlanders. able and ready to sustain the character of their race. It is not merely that our people have allowed themselves to be fooled out of many of their own rights in the respects above referred to, but many of them have allowed collars to be put about their necks, and then set to bark at their own near relatives at the bidding of England. How conspicuous was this at the time of the American war! And the same thing comes up very forcibly in the manner in which so many joined last week in the thunder of the Times and yelped in chorus with the Scotsman at John Bright and the Irish members when they claimed for Irish political offenders the kind of treatment which we, as a nation, advise the Russian and Prussian governments to extend to their political convicts, and which the French, the ancient allies of Scotland do extend to theirs. thoroughly have some of the leader writers of the Scotsman become imbued with this wretched and unclean spirit which has gone forth from England, that they can seldom seize the question of Amnesty to the Irish prisoners, the question of Home Rule the question of Tenant Right, or the question o Sunday Closing of public-houses on the merits.

> which we find supervening among Highlanders

themselves. English speech, English food, English

money, English ideas in regard to property, in re-

gard to the relations between the land and the

We do not profess here to argue any of these points with the Scotsman; what we do profess is that there is a nationality existing amongst us, that there are traditions, that there are latent sentiments, that there are common interests apart from, and in alldition to, those principles of justice, and those sentiments of fair play, which should make Highlanders above all men give Cothrom na Feinne to the Irish. Every word and every deed which Highlanders contribute to the ascendancy of England over Iro-land is a double contribution to that crushing weight which has done so much to squeeze the life out of the Highlands, and which has sent a miserable remnant of our people to cower in muddy and smoky hovels in the Western Isles, and to deteriorate even in the most prosperous times in our large towns in the South. If Highlanders would have fair play themselves, let them not join those who practice foul play upon others; and let them parti-cularly bear in mind the story of the bondmen in Egypt whom Moses found promoting the purposes

of the enemy by quarrelling with one another. From being on terms of amily with the French, and Welsh and Irish, and Manx, we have, as already hinted, been set to fight the unrighteous battles of the English with our brethren; and as a natural conse quence we are powerless for good when there is work of our own to be done. Be assured of this, that the spirit which shows itself in hissing and yelping at those whom the strong have wronged, is

War cry, "No Surrender." Training to the use and the possession of arms, have ever been a leading article in the political faith of the Orangemen. A grand Central-Executive, with local lodges over the whole country, officered and directed by the nobility, gentry, and magistracy, including High Sheriffa and leeding Crownland county officers, with a graduated staff of chaplains, Episcopalian and Presbyterian, make up the male or fighting strengh of the Orange Organisation. Cities and large towns have, many of them, two to a score or more lodges; Trinity College has its own; while the Army, Militia, and Navy were affiliated, most of the regiments and ships having a lodge. Every town in Ulster has its Orange Hall, where meetings of the brethren are held and lectures delivered, and convivial gatherings being enlivened by toasts and songs commemorating Orange victories at Derry, the Boyne, Aughrim, and the Diamond. On those red-letter days, in the revolutionary calendar, the Dutch colors fly from the Ulster steeples; the church bells ring their loudest peals; the brethren, in full regalis, and amply armed, proceed to the churches; when official chaplains of the craft, attired in the political pontificals of the revolution. conduct divine service, and deliver appropriate sermone, the free text being "Put your trust in God, my boys; but, keep your powder dry." The sermon over, the military organisation of the lodges takes place. Badges and banners are arranged bands play; the houses of the brethren are gaily decorated with Orange bunting; and the marshalled hosts march through the streets to such tunes as Croppies lie down" and "Kick the Pope," Catholic districts and the vicinity of Catholic churches being specially selected for the display of such fiendish insults. From the city or town the Orange parties march to some spacious rendezvous, generally the park of some nobleman or local magnate where often from 40 to 100 lodges, and tens of thousands of men, most of them armed, muster. Speeches of the usual character are delivered : and after liberal potations of drink have stimulated the parties they march home in military array with the same offensive pageant and tunes as they went — Upon the slightest remonstrance on the part of Catholics, and in most cases without any such they fire shots into their houses, and should defensive opposition be manifested they arsail the churches and wreck the homes of Catholics. One of the deepest blots on the British Government was the countvance at, if not the open encouragement of the Orange Organisation in Ireland. For nearly a century it has been a chronic source of bloodshed and savage contention. It is obviously illegal in object, organisation and action, according to Every principle of common and natural law.' While professing vociferously to support the Throne and Constitution, and to be the sole depository of loyalty, it is the deepest and direct enemy of order, and th gard to the relations between the land and the promoter of sedition and anarchy. Trish Catholic's people, and that crawling subserviency to the wishes stood firmly by their lawful though worthless monof the governing few which seems to issue from the arch, James II., and sacrificed, life and property in stables, kennels, kitchens, pantries, and offices of his defence. Most of the ancestors of the Orange-English landlord sportsmen—all these things are men were those Englishmen and Scotchmen who men were those Englishmen and Scotchmen who working just now among our people in some districts obtained the lands of the native Irish, in the various plantations and settlements in the sixteenth and seventeenth centuries. The wretched policy of successive Governments was to protect and wards Catholics, these Ulster planters formed a secret and armed society to frustrate the prodest and humane objects of the Government. This was manifestly illegal and unconstitutional. The leaders of the rebellion of '98' were mainly Ulster Presbyterians and Orangemen. When George IV. torego their annual celebration on the 12th of July round the statue of King William, and at the ban-quet given to the Boyal guest they drank "The Glorious, Plous, and Immortal Memory." They next grossly outraged in the Theatre Royal the Lord-Lieutenant, the Marquis Wellesley, because he was supposed to be favorable to the Catholic claims. The lodges violently opposed Emancipa-tion, and then National Education, Parliamentary Reform, the dwarfing of the Church Establishment, a poor law, municipal reform, and every measure devised to extend civil and religious liberty to all classes. A select committee appointed on the motion of Mr. Finn; O'Connell's brother in-law, to inquire into the working of the Orange system ascertained that it was the settled purpose of the heads of the organisation to prevent the Princess Victoria from succeeding to the throne, and substitute for her the Duke of Cumberland, Grand Master of the Orangemen. Yet these are the men who charged Catholics with disloyalty, while they themselves thus practised sedition and high treason." One of their earlier secret articles was "That we will bear true allegiance to his Majesty, his heirs and successors, so long as he or they support the Protestaut ascendancy," proving the qualified and condi-tional loyalty of an Orangeman. And amongst the other secret articles is "An Orangeman is to keep a brother's secrets as his own unless in case o murder, treason, and perjury, and of his own free will." O'Connell said, reviewing these oaths. what a crop of crimes the Ordingeman is bound to conceal for his brother Orangemen. Killing a Papiet may, in his eyes, be no morder, and he hight be bound to conceal that but, he is certainly bound to conceal all cases of riot, maining, wounding, stabbing, theft, robbing, rape, house-breaking house-burning, and every other human villany save murder, treason, and perjury. These are the good, the faithful, the loyal subjects. They may vithout provocation or excuse, attack and assault give the first assault, mind, when they are bortain no brother can be brought to trouble. They may feloniously and burglariously break into dwellings. and steal, take, and carry away whatever they will please to call arms and ammunition. And if the loyalty of a brother tempts him to go a little further

and to plunder any other articles, or to burn the house, or to violate female honour, his brother spectators of the crime are bound by their oaths to screen it, for ever, from detection and justice" As the Orangeman was in the time of O'Connell so is he to-dey in Ulster. In 1857 the streets of Belfast were converted into one camp and the town had to be proclaimed under the Orthie and Outrage Act. These riots led to a special Commission of the Commissi the meanest essence of the soul of the coward. Let sion of Inquiry, when the commissioners' brought home a large share in the guilt, to Orange magistrates and an Orange local constabulary. The 1861 inquiry which his Grace has been good enough to the streets flowed with blood, and the hoppitals direct. I have the hopour to be your faithful were crowded with the wounded. The partitions of servant in such its shift of the Orange faction have since them several times for out your said and last on the Feast of the Assumption. Otterly irre- Bart, M.P., Dublin Castle, and the second fact of the Assumption.

claimable, dead to every feeling of true citizenship and charity, the lower class of Ulster Orangemen seem to be amenable only to physical force. Even seem to be amenable only to physical force. Even the Times thus strongly reprobates this "barbarous and uncivilized people," this "savage and untutored uncivilized people," this "savage and untutored uncivilized people," the "savage and untutored uncivilized people, or indeed, out of Ulster the kingdom aut of Ireland, or, indeed, out of Ulster to the kingdom aut of Ireland, or, indeed, out of Ulster to the kingdom aut of Ireland, or, indeed, out of Ulster to go un volleys of stones, on their fellow of the pour volleys of stones, on their fellow of the most proposed is painful, but it is irresistible. In the most proposed is painful, but it is irresistible. In the most proposed is painful, but it is irresistible. In the most proposed is painful, but it is interesting to admit the truth that we have to deal with a language and unconditions of divice succation, a savage and untutored sace. What adds to the humiliation of this the conditions of the violentian and any survey and untito religion. What adds to the humiliation of this confession is that the persons we are thus condemning are moninally, at least, followers of the forms of creed we rank above those which are held by their fellow-citizens who are the objects of their their fellow-citizens who are the objects of their assaults. It is the enlightened Presbyterian who tries to break the head of the benighted Papist. There ought to be no Presbyterian of any degree of enlightenment who shouldnot feel the deepest shame

overlook the fact that the dishonour of these riots at Belfast rests upon the Orangemen. . These people, who claim to be the best educated and most civilized of the inhabitants of Ireland, contrive to show every few years that they are in the same stage of advance as Birmingham was during the Priestely riots ; or, in other words, nearly a century behind the education of the civic population of England. We know of no excuse that can be urged on their behalf. They have never suffered wrong; they can make no parade of injustice; the utmost that can be urged for them—and it may well be deemed fanciful—is that they have been demoralized by the possession of exceptional privileges." Government must crush and stamp out this kind of Orangeism, or no peace is possible in

at the confession of this truth." And, following up a detailed examination of the several stages of the riot, the Times continues.—"It is impossible to

LETTER FROM MR. BUTT.

Ireland.-London Tablet.

Mr. Butt has addressed the following letter to Sir Michael Hicks-Beach in reference to the recent scene in the Ancient Concert Rooms :--

64 Eccles street, August 24, 1876.

Sin-I regret very much to be obliged to ask of you to bring under the notice of his Grace the Lord Lieutenant a transaction of which I and other gentlemen have reason to complain. On Tuesday evening a number of gentlemen, among who were several members of the House of Commons, entertained the Council of the Home Bule Confederation of Great Britain who had visited Dublin. I presided at the dinner. It was held in one of the rooms of the Ancient Concert buildings, which was engaged. In the course of the evening I found that an impression prevailed that one of the Detective Police Force had been sent to be present surreptitiously at the dinner. One person was pointed out to me as having no right to be present. I asked him if he had a ticket of admission. He answered that he had not. I asked him for his name and address. At first he refused to give either, but finally stated that his name was William Scully, and his residence 3 Exchange-court. He further stated that he was one of the detective police, but he refused to say who had sent him there or for what purpose he had come. I then ordered him to leave the room an order with which he instantly complied. There is no doubt that his representation of his position and employment is correct. I need not say that the room in which we were diving was our own private apartment, just as much as a diningroom in one of our own houses, and that the intrusion of this man without the permission of those to whom that room belonged for the evening was a perfectly illegel and unwarrantable trespass. I do not speak too strongly when I say that his presence under the circumstances and on such an occasion might justly be regarded as a personal insult by every gentlemen in the room . I am compelled to them! Although we must admit that the rot in strengthen this allen faction whose sole study was add that the teeling which the transaction itself is question has spread very widely, we do not at all to insuit and oppose the plundered natives and to calculated to produce has been very much increased rush to this dismal conclusion. A great deal of the good them into rebellion. When the difficulties by the belief that the detective entered the room evil comes out of the decility of our people; and if and dangers of the empire dictated conciliation to armed with a revolver. How far this belief is well armed with a revolver. How far this belief is well founded I have not been able to ascertain. It is under such circumstances that; on my own behalf and on behalf of those with whom I was associated on the occasion, I respectfully ask his Grace to institute an enquiry that he may ascertain who is

> Bervant, the to war the vist at ISAAC BUTT. The Right Hon the Chief Secretary to the Lord told (Section of Seas Alata)

> responsible for this outrage, and that steps may be

taken to protect Irish gentlemen from its repetition.

... I have the honour to be, sir, your very faithful

THE GOVERNMENT REPLY TO MR. BUTT. Dublin Castle, 25th August, 1876.

ស្មានស្នាំជ<del>ាន ម</del>

Six-I am directed by the Lord Lieutenant to scknowledge the receipt of your letter of the 24th instant, complaining of an intrusion on the part of a member of the detective police at a dinner held at the Ancient Concert Rooms on August the 22nd and requesting that an inquiry may be instituted into the matter: In , the ordinary course it would have been at present merely necessary for me to inform you that his Grace had given directions that the proper inquiries on the subject should be made without; delay; but having regard; to the statements contained in your letter, that in the course of the evening you "found that an impression prevailed that some of the detective? police had been sent to be present surreptitiously at the dinner," and that "the fueling which the transaction itself was calculated to produce had beenivery much increased by the belief that the detective entered the toom armed with a revelver it id am directed to add that any intrusion such as that complained . of was not only without the knowledge or sauction of the government or of the police sauthorities, but was alsoientirely against their wishes; and that the resuit of inquiries already, made has been to ascertain that the officer named im your letter, being on his ordinary patrol duty, in ather neighbourhood cof the Ancient Concert Rooms on the ovenings of the banquet, entered the room without authority and with out due consideration; that he was quite unarmed; and that he was not even in the building until a

very tew minutes before your attention was called to hisarki flow often bave I thought thepassarqeside : Xour detter has been referred to the Chief Commissioner of the Dublin Metropolitan Police, with arview to affuller investigation of the circumstances than time has yet permitted. I am sir your obedient servant, am not from abliant which we may be also the Markets Beach.

" Isaac Butt, Esq., Q.O., M.P. 1016 101 वी कराने हैं उसे इतिबंधिय के विकास विभाग

havolome "18"64 Ecolos street; August 25th. won this lift is a same to the lift in the reccipt of your letter to day, and to express my respectful thanks to his Grace the Lord Lieutenant for the manner in which he has received the complaint which I felt it my duty to make of the transaction referred to it my duty to make of the transaction referred to it my letter of yesterday, and for the inquiry which his Grace has, been good enough to direct. It have the hopour to be your faithful sarvant in some lie at add not red in 1888 Burn.