were hurled at the men who dared to go against

Ireland" by preferring to a stainless and devoted

patriot a brainless little top who had not a political

idea in his head or a spark of Irish patriotism in

his heart. Ireland, and England, too, looked on in intense amazement and curiosity. Here was a great problem brought to a critical test. The old story of the anti-Catholic English press, that Irish Catholics would slavishly " vote black white at the ordering of their priests," was about to be proved true or put to shame. The Longford clergy defeated John Martin and carried their man, but he was subsequently unseated on petition. The experiment otherwise, however, was decisive. For John Martin, a Presbyterian Protestant, a Catholic people fought their own clergy as vehemently as they and those clergy had ever fought the Tory landlords. It was an exceptional and painful incident, but at the moment one of vast importance, which proudly vindicated both priests and people from a damag-

ing calumny.* There was no misunderstanding all this. No Irish Protestant, patriotically inclined, could any longer be scared by the bughbear of "Catholic in tolerance." The time at last had come for the step they meditated. The moment had arrived also for some attempt to answer the aspirations of Ireland. And "the Hour had brought the Man."
On the night of Thursday, the 19th of May, there

were quietly assembled in the Bilton Hotel, Upper Sackville street, Dublin-the most exclusive and aristocratic of the quasi-private hotels in that city -a strange gathering, Such men had never met to confer or act together before. It was a " private conference of Irish gentlemen to consider the state of Ireland." But looking around the room, one might think the millennium at hand, when the wolf would lie down with the lamb and the lion slumber with the fawn. Men who were Tories, nay Orangemen; men who were "Ultramontanes," men who had been Repealers, men who were Whigs, men who had been rebels; Protestants, Catholics, Presbyterians, Quakers, Fenians, anti-Fenians, Knights, High Sheriffs, aristocrats, democrats—a strange array, about fitty in all.† Soberly and

· Not many months later the climax was capped by the triumphant return of Mr. Martin for Meath. probably the most Catholic constituency in Ireland the candidate whom he deteated (in a stiff but thoroughly good-humored contest) being the son of Lord Fingal, one of the best and most popular of the Irish Catholic nobility.

†As this assembly has become in a degree historical, it may be interesting to give the following list (never before published) of those who attended it, and others added by vote thereat to make up a Committee on Resolutions. In nearly every case an indication of the political and religious opinions of the parties is now added. The list includes some of the largest merchants in Dublin :-

The Right Hon. Edward Purdon, Lord Mayor. Mansion House, Protestant Conservative. Sir John Barrington, ex-Lord Mayor, D. L., Great

Britain street, Prot. Cons. E. A. Kinahan, J.P., ex-High Sheriff, Merrion

Square, Tory. James V. Mackey, J. P., Beresford Place, Orange-

James W. Mackey, ex-Lord Mayor, J. P., 40 West-morland street, Catholic Liberal.

Sir William Wilde, Merrion Square, F. R. C. S. I. Prot. Con.

Cath, Lib.

Cornelius Denehy, T. C., J. P., Mountjoy Square Cath, Lib.

W. L. Erson, J. P., Great Charlesstreet Or. Rev. Joseph E. Galbraith, F. T. C. D., Trinity

College, Prot. Cons. Isaac Butt, Q.C., Eccles street, Prot. Nationalist. R. B. Butt, Eccles street, Prot. Nat.

R. W. Boyd, banker, College Green, Tory. William Campbell, 26 Gardiner's Place, Cath.

William Daniel, Mary street, Cath. Lib. Wm. Deaker, P. L. G., Eden Quay, Prot. Cons. Alderman Gregg, Sackville street, Prot. Cons. Alderman Hamilton, Frederick street, Catholic

Repealer.
W. W. Harris, LL.D., ex-High Sheriff of the co. Armagh, Eccles st., Prot. Cons. Edward M. Hodson, Capel st. Prot. Cons.

W. H. Kerr, Capel st. Prot. Cons. Major Knox, D.L., Fitzwilliam Square (proprietor of the "Irish Times,") Prot. Cons.

Graham Lemon, Town Commissioner of Clontarf, Yew Park, Prot. Cons.

J. F. Lombard, J. P., South Hill, Cath. Rep. W. P. J. McDermot, Great Britain st. Cath. Rep. Alexander McNeale, 104 Gardiner st., Prot. Cons. W. Maher, T. C., P. L. G., Clontarf, Cath. Rep.

Alderman Manning, J. P., Grafton street, Prot.

John Martin, Kilbroney, " Forty-eight" Nationalist, Presbyterian. Dr. Maunsell, Parliament st., (editor of Evening

Mail") Tory. George Moyers, Richmond st, Or.

J. Nolan, Sackville st., (Secretary Fenian Amnesty Association), Cath. Nat. James O'Connor, Abbey st., (late of " Irish People") Cath. Fenian.

Anthony O'Neill, T. C., North Strand, Cath. Rep. Thomas Ryan, Great Brunswick street, Cath. J. H. Sawyer, M. D., Stephen's Green, Prot. Nat.

James Reilly, P. L. G., Pill Lane, Cath. Nat.

Alderman Plunkett, James' street, Cath. Nat. The Venerable Archdeacon Goold, D.D., M.B.,

Prot. Tory—son of Goold of '82.

A. M. Sullivan, T. O., P. L. G., Abbey st., Cath.

Nat. Rep.
Peter Talty, Henry street, Cath Rep.
Wm. Shaw, M.P., Beaumont, Cork (President of the Munster Bank), Prot. Lib.

Captain Edward R. King-Harman, J. P., Creevagh-

more, co. Longford, Prot. Cons. Hon. Lawrence Harman King-Harman, D. L., Newcastle, co. Longford, Prot. Cons.

George Austin, Town Commissioner of Clontarf, Winstonville, Prot. Cons. Dr. Barry, Rathmines, Cath. Lib.

George Beatty, Henrietta street., Prot. Cons. Joseph Begg, Capel street, Cath. Nat. (Treasurer of Fenian Amnesty Association). Robert Callow, Alderman, Westland Row. Edward Carrigan, Bachelor's Walk, Cath Lib.

Charles Connolly, Rogerson's Quay, Cath. Lib. D. B. Cronin, Nassau street, Cath. Fenian. John Wallis, T. C., Bachelor's Walk, Prot. Cons. P. Walsh, Merrion Row, Cath. Nat. John Webster, Monkstown, Prot. Cons.

George F. Shaw, F. T. C. D., Trinity College,

P. J. Smith, Dalkey, Cath. Nat. Rep.

deliberated. The men seemed thoroughly to realize the gravity of what they were about. They heroic and loveable of Irish patriots, was put in did not claim any representative character what-nomination, although at the moment he was travelever; they spoke each man for himself. The ques-ing in America and unaware of the proceedings. mitted themselves to the son of their late member, national prosperity," and the consequent loss of trade and national prosperity," and the advantages of a royal party would withdraw their man; and out of this point of view." But in the work first first bitter and an arrow of the point of view." " absenteeism and the consequent loss of trade and discussion even the new converts to nationality took up bolder ground. Lord Mayor Purdon, a Profoes instead of lifelong and loving friends. Altar: testant Conservative, a -man-universally respected in Dublin; Sir William Wilde (husband of the young Ireland poetess, "Speranza,") an archivologadvocating John Martin. Platform denunciations ist of European fame; the Hon. Captain King-Harman; and the Rev. J. A. Galbraith, Fellow of Trinity College, one of the most distinguished mathematicians of the age, were amongst the men of conservative politics who came especially to the front. The Nationalist both "extreme" and "moderate," interfered but little in the discussions. looking on greatly astonished a all they heard and saw; but their part of the case, was well handled by the man who was really the guiding spirit of the scene, and who eventually rose and, in a brief speech of thrilling power, proposed :

"That it is the opinion of this meeting that the true remedy for the evils of Ireland is the establishment of an Irish parliament with full control over our domestic affairs."

A dozen men rose to second this resolution of Mr. Butt, which was carried in the meeting not only without a dissentient voice, but with enthusiasm. Considering the composition of the assemblage, this was one of the most startling incidents in Irish politics for half a century. Having appointed a committee to report resolutions to a future meeting, the assembly adjourned.

This was the birth of the Home Rule movement The course of procedure adopted, following upon the above events, was one quite unique in Irish politics. Usually the promoters in such cases would hold a meeting as "we the people of Ireland" and begin to act and speak in the name of the country. Not only was this line of conduct eschewed, it was expressly repudiated, by the semi-private society or association which at first grew out of the Bilton Hotel meeting. It was only four months afterwards (1st of Sept., 1870) that they ventured to assume public form or shape as a political organization. During all this interval they announced themselves simply as a number of Irishmen associated together in an endeavor to ascertain the feeling of the country upon the subject of national autonomy. They had themselves arrived at certain general conclusions or resolutions (hereafter to be noticed), but they declared they could not arrogate to themselves any right or authority to speak for the nation at large. When at length they broke ground and took the field publicly as the "Irish Home Government Association," they still disclaimed the right to assume the authoritative functions or tone of a great national organization.* That would come at the right time, if the country thought well of calling orth such a body; but this was at best a sort of precursor society" projecting certain views, and submitting them to public examination by the people, with the avowed intention on the part of these "precursors" of some day, if they found encouragement for their course, calling on the country to pass its deliberate and decisive verdict upon those views, so that Ireland, the nation, might speak and, speaking, command obedience from all loyal

and faithful sons. This was all Butt's sagacity. Festina lente was the motto that befitted work so grave and momentous as an effort to lift Ireland up and bid her hope. and strive once more. There was need of this de-liberation and caution. The experiments of bringing together such elements as he gathered around this new adventure was a hazardous one. There were prejudices to be allayed, objections to be removed, antipathies to be conquered. Notoriously there were men who wanted not to go very far on a road so new to them, and whom a very little bit indeed of self-government would satisfy. Just as notoriously were there men who wanted to go a great deal further than they could get the rest of their countrymen to join them in attempting. These two sections—the Protestants lovalists and James Martin, J. P., ex-High Sheriff, North Wall, the Fenian secessionists—were the most widely opposed. Then there were men of the "Old Ireland" school-men who worthless without the addition of a separate and responsible Irish administration; and men who objected to Repeal as dangerous without stronger guarantees against conflict and separation of the kingdoms.

It was expected that the greatest difficulty would be with the (Irish) Fenians; but this was not so. Mainly through Mr. Butt's great influence with them, but partly because adversity had taught them useful lessons, they either came into the new scheme or else declared for a friendly neutrality. not that any of them did so in the same sense of recanting their Fenian principles. They expressly reserved their own convictions, but announced their determination to give a fair trial and a friendly aid to an honest endeavor in the direction proposed. Sone of their body absent in America, disapproved of this resolve, and bitterly decried the idea of letting any patriotic scheme but their own find tolerance, much less favor, from their ranks. In England—however—i. e., among the Irish in England—where the wreck and disorganization that had broken up Irish Fenianism had had little effect, and where, for several years past, there had resided whatever of strength and authority remained of that body, the proposals of Mr. Butt were taken up heartily, and even enthusiastically, by them.

A much more formidable work it was found to be to assure the men of large property that this was not an embryo scheme for rebellion and revolution; to persuade the Catholic clergy that it was not either a cloak for Fenianism or a snare of Orangeism; and to convince the Protestants that it was not a trap laid for them by Cardinal Cullen and the Jesuits.

(TO BE CONTINUED IN OUR NEXT.)

George E. Stephens, Blackhall Place, Prot. Cous.

Henry H. Stewart, M.D., Eccles street, Prot. Cons.

L. J. O'Shea, J. P., Margaret Place, Cath. Rep.

Alfred Webb, Abbey street, Nat. Quaker. "This association has never proposed to itself the position and duties of such a great popular organization as must eventually take up and carry out to the victorious end the national question. It

has rather proposed to itself the less arduous task of preparing the ground for such a comprehensive organization."—First Report of the Irish Home Government Association, Dublin: Falconer, Upper Sackville street, 1871.

A clear conscience is the best law, and temperance the best physic.

Many adorn the tombs of those whom, living they persecuted with envy.

Laziness travels so slow that poverty soon overtakes it.

Pride often builds a nest in which Poverty hatches out its sorrows.

Vanity is as ill at case under indifference as tenderness is under a love which it cannot return. The most powerful of all beauty is that which reveals itself after sympathy and not before it.

Who supposes that it is an impossible contradiction to be superstitious and rational at the same

earnestly and long they discussed and debated and B. POPE EUGENE HIT. AND ARNOLD OF BRESCIA.

11 (O) #36

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

It is the destiny of the Church to issue triumphant from one tempest only to be plunged into a fiercer. In fact she is oftentimes assailed from difrerent quarters simultaneously—

Una Eurusque Notusque ruunt creberque procellis Africus.

Particularly stormy were the days of Eugene. His predecessors had struggled to preserve the liberty of Europe against the German. At the accession of Eugene, this ancient struggle, although lulled was by no means ended; for Saladin was growing up in the East, and Barbarossa in Germany. But while the principles of despotism were in abeyance, reactionary principles had taken root in the populace and were producing consequences no less

pernicious than the former.

An immense change had come over the face of Europe in the first half of the twelfth contury. The people, who had taken but little part in the transactions of preceding ages, now appear in a very important character. A spirit of independence is roused, being carried too far threatens to plunge society into universal anarchy.

The sympathies of the Church have always been on the side of the people as long as the people in the assertion of their rights keep within the bounds of order and discretion. But it is seldom that great revolutions in the flush of victory are content with what is just. Revolutions are chafed by the bonds and bars which the Church sets around them. and are unwilling to confine their swelling waves within the limits of justice. These limits despised, there follows a disastrous inundation—disastrous to society and to the Church.

Before the twelfth century the relations between the Pope and the Roman people had been generally harmonious. In the wars with the Emperors and with the Barons of Rome, the Pontiffs and their people had fought and suffered together.

But unfortunately the Romans could never forget the days when Rome held the world in subjection and were foolish enough to think that by reviving the antiquated formula "Senatus Populusque Romanus' they could revive the ancient glories of the Capitol. Foolish people! they conquer the world who were unable to subdue the little town of Tivoli!

To increase their hallucination, a monk of Brescia came preaching that no Pope or Bishop could lawfully possess an acre of ground or a penny

Arnold of Brescia according to the report of contemporary authors seemed to have been formed by nature as an heresiarch and demagogue. From his native town he went to Paris and there attended the school of Abelard, of whose errors he became an ardent exponent. Returning to Brescia he received the minor orders and "in order to succeed the better in deceiving, he became a monk." He pretended great zeal for the reformation of morals, but his zeal was was not from above, or he would have united his efforts with those of St. Bernard and of his own Bishop. Abuses in the Church are not bettered by severing the unity of the Church.

The Bishop of Brescia had passed very stringent laws against simony and incontinency. But he met with such opposition from his dissolute clergy that he was forced to flee from the city. If Arnold, as his admirers claim, was so desirous of seeing the Church reformed, why did he not cleave to his Bishop? Why did he continue for years to disturb the tranquility of his diocese?

A lover of singularity and novelty, he would not follow a beaten track nor search out the tradition of the Fathers. Without asking permission to preach be went around "deceiving the rude by learned words." His favorite topic was the lives of the clergy, and it must be admitted, says a contemporary poet, that there was truth mingled with his calumnies.

Veraque multa quidem, nisi tempora nostra fideles Respuerent monitus, falsis admixta monebat.

He erred more seriously in his conclusions than in his facts. He contended that the clergy should himself off to a great extent from his professional ing and appropriate address taking as his text possess nothing, but should live on the alms of the brethren," was an insinuation that Mr. But could be and appropriate address taking as his text people; that all earthly things belonged to the Emperor; and that he could not bestow them upon any but a layman. Thus by dint of detracting the clergy and flattering the laity Arnold gathered a strong party of followers, for he had appealed to their two favorite passions.

He proceeded further in his errors, and attacked the Blessed Sacrament and Baptism. It was time to put a stop to the declamations of the frantic mouk. At the Council of Lateran, he was accused by his Bishop and banished from Italy. He retired into France and afterwards into Switzerland, fol- any man who convinced him before hand that the

draws of the impostor: "Would that his doctrine were as sound as his life is austere. He is a man who neither cats nor drinks, but, with Satan hungers and thirsts after the blood of souls, one of those whom the Apostle | than-let us hope at all events-most of the 290 warns us against as having only the appearance of godliness, and concerning whom our Lord said, "They come to you in the clothing of sheep, but inwardly they are ravenous wolves" Wherever this man has trodden he has left such frightful traces after him, that he dare not return there again. He is an enemy of the Cross of Christ, a sower of discord, an inventor of schisms, a disturber of the peace When by blind discourses and by affectation of virtue he has secured the good will of the rich and to inveigh against the Clergy, the Bishops, and the

whole Hierarchy."

But the cockle which Arnold had sown in his native land had taken a deep root, and was blown rapidly throughout the peninsula. Muratori asserts such may have been the case. Certain it is that a powerful faction of Arnoldists was formed in the city, professing that the Pope was in conscience bound to abdicate his temporal sovereignty and content himself with the voluntary offerings of the people. The extent and strength of the faction was made manifest in the year 1140.

The inhabitants of Tivoli had rebelled against the Pope, but tetrified by his excommunication. they begged for pardon. The Romans, envious of Pope Innocent would not permit, whereupon the Romans turned their wrath against him. The sedition which had long been brooding, broke out. They rush to the Capitol declare themselves independent of the Pope, reestablish the Senate, and choose a leader to whom they swear fealty and obedience. Filled with classical enthusiasm these sons of the Scipios declare war against Tivoli "in by arms but by religion.

Meanwhite Innocent died and his successor, Celestine II. followed him to the tomb six months later. The "Roman Republic" had grown so insupportable that the principal families in Rome forgot their dissensions, and united with Pope Lucius II. to eradicate it. The republicans seeing the storm lowering, bad recourse to the Emperor Conrad, and begged of him to transfer his seat to Rome, the staple of what they were pleased to dignify as of the present Lord Lovat.

and thence rule supreme over the whole world, and force the Pope to pay him tribute.

Cæsaris accipiat Cæsar, quæ sunt sua praesul Ut Christus jussit Petro solnente trib tum.

Conrad had the good sense to laugh at the proposal, knowing that Rome was destined to be the Seat of Peter, and that all attempts to wrest it from Peter must prove fatal to the attempter. The Romans, irritated by the Emperor's contempt, became more furious than ever. They demolished the houses of the Cardinals; plundered the towers of the Barons; sacked St. Peter's, and turned it into a fortress; extorted large sums from the foreign pilgrims, and murdered those who refused to pay, upon the very threshold of the Basilica. Does it not read like a recital of the doings of

Mazzini's crew in 1848?

Lucius II. fell a victim to their fury. He was leading an assault against the capitol when he was struck by a stone and killed on the 15th of February, 1145. I believe this is the only instance of a Pope having been killed by his people. Pius IX. might have been a second if Providence had not rescued him.

This was the posture of affairs when Eugene III. was dragged from his monastery to receive the tiara. - Catholic Standard.

MR. BUTT'S LAND BILL.

The Solicitor-General for Ireland in closing the debate on the Land Bill expressed a hope that the people would feel, when the saw the overwhelming majority by which it would be defeated, that measures of that character would never recommend themselves to the British Parliament. We do not feel sure that the people of Ireland will quite take that view of the matter. The people of Ireland are tolerably well accustomed to seeing "an overwhelming majority," not only of "English representa-tives," but of "members for England, Scotland and Ireland combined," against any measure of justice to themselves. They have hardly ever made a claim that has been as yet conceded which was not met by such an "overwhelming" combination. Experience has taught the Irish people that the House of Parliament is a combination of English, Scotch and Irish members, if not exactly formed for the purpose, yet so consistent in denying justice to the people of this country that they could easily imagine that it was the chief object of its being. There has been no important act of justice ever done to the Irish people the proposal of which was not first rejected by an overwhelming majority. The fact of a demand being Irish was its condemnation in the eyes of the House of Commons for a long time. It was not considered eligible for consideration at all until it had first been scouted with indignation, and then defeated over and over again in a manner which to the eyes of the Solicitor-General appears so impressive. When at last it came, it came not as an act of grace, but as wrung from unwilling hands, and sorely maimed. A man was once described to us by the phrase-if he was compelled to give you a pin he would make it crooked before handing it. This is the way in which the British Parliament has made its gifts. Accordingly, when they are got they are not received with gratitude, and when they are refused, no matter by how overwhelming a majority, the only consideration of the people is how that Parliament can be forced into enlightenment and justice.

The savage attack made by Mr. Plunkett, the Conservative member for East Gloucestershire, upon Mr. Butt, was typical of the frame of mind in which the great bulk of the House of Commons approaches an Irish question. No knowledge of history, no experience of the past appears to be suffi-cient to get out of the heads, of the mob of members that Irish grievances are all sham, or get up by patriots for their own purposes; and that landlords and agents are shot at the dictation of persons spouting on platforms. The honorable member spoke in a way of Mr. Butt personally for which he had to apologise. He not only violated the rules of truth, decency, and good taste, but he infringed on the rules of the House. For the last offence he apologized, but in true currish spirit he did not argument. The statement that "the bill was sorted to professional agitation. This reckless and subove rubies," etc. Mr. Grant said:—
stupid slanderer possibly was unaware that Mr. "A twelvemonth has not yet passed since I had Butt had sacrificed a splendid career in devoting to address you at the funeral of the father, the late to enquire, probably he would not have wished to of the heaviest and most scandalous character. Well, that man was probably more typical of the feeling which crushed Mr. Butt's Land Bill than the Marquis of Hartington or any moderate opponwho composed the majority. But his ignorance, wilful and unheeding, his absurd logic, his determination not to know or to understand the measure he was condemning, was probably a very fair average representation of the state of mind of most of the 290 whose decision the Irish Mr. Plunkett hoped would so profoundly affect his countrymen. noble, he rises, propped up by military despotism, | fixity of tenure with fair rents to be settled by

that he sought to enforce, is it not difficult to comthat the monk of Brescia had preached his perverse opinions in Rome itself before his banishment, and landlord and tenant, and declaring that if it were laudiords of Ireland? What does the laudiord except the right of capricious eviction? Do the landlord's, then, only remain in Ireland for the fore the throne for a better resurrection. Even pleasure of evicting their tenants? These denun-ciations are not, however, new. They are of the same strain that has been heard in the House of Commons since ever the land question was broached. There rarely was a sentiment more cheered in the growing power of their neighbors and smarting | that august assembly than Lord Palmerston's when under several repulses received from them, de- he said "tenant right meant landlord wrong." And manded that the place should be destroyed. This, so it does to this day in the minds of the great mass he said "tenant right meant landlord wrong." And of those who oppose Mr. Butt's measure. They believe that it is a wrong to the landlord that the tenant should have rights. They talk about the landlord's property, but what they really mean is his privilege; they prate about the landlord's rent when what they have in their eye is feudal authority. Their desire is that the tenant should remain to his landlord in something the relation of a serf the name of the Senate and People of Rome." But to his owner. We do not say that they intend the victory no longer perched upon their eagles. Their legions fled back to the city in utter disorder. Evilvant is that he should have it to abuse if he chooses. dently Rome's destiny is now to rule the world not | Many of them are personally good landlords, and they would, no doubt, all of them advise landlords to be good, as they are themselves; but the notion of the tenant being independent of his landlord's goodness is just the one thing they cannot abide. It is from the prospect of that they shrink, and it is the contemplation of the possibility which makes dictions, and the wild declamation which formed

the arguments against Mr. Butt's Land Bill. It will be seen that we do not seek to misrepresent the motives of the landlord party; we do not want to quarrel, with or decry them. We regard them simply, as we do fanatics in religion, who quite honestly do great wrong to those who differ from them. - Cork Examiner.

ANCIENT SCOTCH FUNERAL CUS-TOMS.

The funeral of the late Dowager Lady Lovat, widow of the 14th Baron Lovat, the head of the clan of the Frasers, one of the oldest and most powerful Catholic families in Scotland, took place last month at Beaufort Castle and at the Catholic Parish Church of Eskdale. On the lid of the coffin was a plate with the in-

THE RIGHT HON. CHARLOTTE GEORGIANA, LADY LOVAT,

ELDEST DAUGHTER OF GEORGE WILLIAM, 8th BARON STAFFORD,

WIDOW OF THOMAS ALEXANDER, 1ST. AND 14TH BARON LOVAT, BORN OCTOBER 8, 1800, DIED MAY 28, 1876.

R. I. P. The pall-bearers were Lord Lovat, Lord Stafford, Colonel Alister, Fraser of Lovat, Colonel Henry Fraser, of Lovat, Sir Pyers Mostyn, Mr. C. Scott Murray, Mr. Fitzherbert, and Mr. Corbaldis, Kilmuir. The coffin baving been placed in the hearse, the pipers struck up the solemn dirge of "The Children's Lament," and the melancholy procession slowly proceeded through the castle grounds. The pipers in attendance were pipe-Major Maclennan, Inverness, Tulloch's piper, and Lord Lovat's own piper. The Laments played in the course of the journey were "Lament for the dead," Only Son's Lament," "Glengarry's Lament," and "The Blue Riband."

The number of those who walked on foot could be no less than a thousand. Behind those who accompanied the hearse came a long string of about a hundred carriages containing the chiefs of clans and gentry of the neighboring districts. Among those present were Capt. Chisholm, of Glasburn, Sir. Geo. Macpherson Grant, Bart; Capt. Fraser, Balmain; Brodie, of Brodie; Mr. Forbes, of Culloden; Major Lyon Mackenzie, of St. Martins; Mr. Davidson, of Tulloch; The Mackintosh; Mr. Mackintosh, of Raigmore; Major Mackenzie, of Flowerburn; Mr. Frazer, of Reelig; and many others. The procession must have been chanderably over a mile in length. A walk of about four miles brought them to Eskdale chapel, wherein is the family vault of the Lovats. Arriving at the Bishop's chapel the mourning carriages drew up to the door, where they were received by Rt. Rev. Dr. Macdonald, Bishop of Aberdeen, and the clergy of the diocese.

The coffin was carried down the centre aisle and laid pefore the altar. Here it was covered with a gargeous crimson pall surmounted by the coronet of the family. The galleries, railings, and pulpits were draped in black, and the altar was similarly covered, but relieved with a large white cross. On the black drapery of the gallery were worked in white letters R.I.P. Around the coffin the chief mourners took their seats, each with a candle in his hand. Six tall candles in muffled candlesticks burned around the coffin, and the altar was similarly illuminated. The burial service of the Catholic Church was then gone through. The Bishop of Aberdeen presided, and was assisted by the Rev. Dawson, deacon; Rev. Mr. Mackenzie, sub-deacon; Rev. Mr. Bisset, master of ceremonies; Rev. Mr. Grant Eskdale; assisting, the Rev. Messrs. Coll Macdonald, John Thompson, Archibald Chisholm, Eneas Chisolm, John Cameron, Allen Macrae, John Chisolm, and Mr. Fraser, Dufftown. Professor Morine, of Elgin, presided at the organ. The service consists of Psalms 129 and 50, "The Canticle apologize for the falsehood on which he based his of Zachary," Luke 1, and appropriate anthems, responsories, and prayers. Mass concluded, the Rev. the last desperate resource of a man who had cut Mr. Grant ascended the pulpit and delivered a feelbrethren," was an insinuation that Mr. Butt could verbs xxxi., verses 10, 11, 12, 20, 23, and 28—"Who not find a livelihood at the bar, and, therefore, re- can find a virtuous woman? For her price is far

himself to the popular cause, and that at any mo-ment he chose to quit politics he would find it still Frasers, and now I have to perform the same duty Frasers, and now I have to perform the same duty open for him. Probably he did not take the trouble for the mother of the first family amongst us. It is a good thing to know that in either case learn the truth, but quite hugged himself in the belief that the falsehood he uttered was well found- for. The lady whose dust we receive to-day, was ed. Very likely he would feel downright angry at of a noble family in England, who can trace their lineage back to Canute. Members of that family lowed wherever he went by the vigilant eye of St. statement he was about to make was an injustice have made the name renowned in English history. The lady early left her English home and united with one of the first families here. Her life and her death were such as to cast a lustre on her own family, and that of which she became a member. ent of the measure. He was more coarse and brutal She was honored and loved, and respected by all, and evil-spoken by none. In addition to the gifts of a high and influential position. God had bestowed on her a dignity of person, aspect, and grace, a noble and thoughtful countenance. "Strength and beauty clothed her, and she shall laugh in the latter days." During half a century her noble example had been an encouragement to all good and virtuous actions ; and withal she had prudence, a true, Mr. Butt at the close of the debate abandoned calm, energetic judgment, which was always a guide details, some of which it was admitted were open to those whom she loved. Her family and those to objection, and went on the two principles of in her own neighborhood looked up to her and fixity of tenure with fair rents to be settled by reverenced her. What good has she not done valuation. Regarding these two principles as all among her people? What enmittes has she not reconciled? 'She hath opened her hand to the prehend the wild declamation employed against needy, and stretched out her hand to the poor." the measure by the more sober speakers? What God loves the merciful. Blessed are the merciful, other than declamation can it be called when for they shall obtain mercy. How much misery for they shall obtain mercy.' How much misery there is in the earth! The whole world is full of sorrow. But if afflictions are many, the charity of passed there would be a general emigration of the Christians are as many. In her charity she had a quiet, thoughtful and purposeful way. Even when at present own that would be taken from him on her sick bed her thoughts went out to the poor and suffering; and now her deeds speak for her bewhen people gave cause for wrath, her voice was always for forgivenness or mitigation. Were I speaking only to my own people, I would speak of her piety, her love for the Sacraments, and her frequent communions. Her heart went out especially for the young, and she raised for us schools and churches which a poor communion like ours, who had lost our all had required.

"She had been to her husband a true and loving wife while he lived, and in death they were not long divided. In all the busy cares of life he had her true, steady, softening strength to support him. When she felt her strength falling, she thanked God that he had left her as long as he had lived. Only one of her children predeceased her. Those who grew up to the years of knowledge revered and loved her. When she came to die, she had a com-fort which many mothers, have not, the cheering and comforting presence of dutiful children. Thus when her old age came, with her many merits, cheered by the love of God, and surrounded by her loved ones, her soul went out on that journey

which is sure to have a blessed end." The coffin was put into the vault. The coffin lay beside that of the late Lord Lovat; and in the them rush into the false logic, the monstrous pre- Fraser, their infant son Mrs. Fraser, of Strichen, same chamber were the coffins of George Stafford and of Simon Joseph, the Master of Lovat, and son