

THE BISHOP INSTALLED.

An Immense Concourse Welcome His Lordship Bishop Dowling.

ADDRESSES FROM CLERGY AND LAITY

Touching Replies by the New Bishop to Both Addresses.

APPOINTMENTS BY HIS LORDSHIP.

A Large Number of Dignitaries from the City and Elsewhere Present.

(Hamilton Times)

His Lordship the Right Rev. Thomas Joseph Dowling, the new Bishop of Hamilton, was consecrated this morning at St. Mary's Cathedral in the presence of as many of the members of the church as could find accommodation in the spacious cathedral. His Lordship arrived in the city by the regular 9.40 train from Toronto, accompanied by a very large number of the clergy of the diocese from which Bishop Dowling comes, and from Toronto and other places. At Oakville the party were met by a deputation from Hamilton, consisting of Rev. Father Carre and the following members of the Reception Committee, viz: Mr. Henry Arland, Chairman; Mr. C. J. Bird, Secretary; and Messrs. M. A. Pigott, ex-Ald. James O'Brien, D. J. O'Brien, Andrew Dillon, James Shaw, Ald. J. S. Little, ex-Ald. William Kayanagh, John Hunter, H. B. Easton, F. L. Chertier, Jacob Zingsheim, R. McKeever, Martin Malone, E. D. Green, Dr. McCabe, John Kavanagh, Stephen Cleary, J. C. Brennan and P. O'Neill.

At Oakville. When the train carrying the new Bishop arrived at Oakville three cheering throngs were given for His Lordship. The car containing the Hamilton deputation was attached to the train and the members of the deputation were introduced to the Bishop-elect by Mr. Henry Arland, Chairman of the Committee. The children of the Separate School of that place were upon the platform at the station. They were presented by Rev. Father Slaven, and the Bishop gave them his blessing. The changing of the car from one train to the other occupied a little time, so that the train was 20 minutes late in arriving at Hamilton.

At Hamilton Station. A very large crowd of people, probably 2,000 in number, had assembled at the Grand Trunk Railway station, Stuart street, to await the arrival of the train. When it pulled in there was considerable commotion, every one being anxious to look into the face of the Bishop. In order to ensure safety and to keep the crowd back a guard of police were drawn up in front of the station. There were also in waiting the Vicar-General, Father Heenan; Rev. Father McGovern, of Walkerton; Rev. Father Craven, of St. Patrick's Church, Hamilton; Rev. Father Kelly, of Oshawa; Rev. Father Brady, of St. Mary's Cathedral, Hamilton; and Rev. Father Ferron, of Mexico, formerly of London. His Lordship stepped from the train and was immediately introduced to Mayor Doran. Rev. Father Heenan, who was escorted to a conveyance which was in waiting, and the clergy who were present formed a procession and went to their conveyances. A procession was then formed, and the Bishop, followed by the Vicar-General and the clergy, proceeded to the Cathedral. The Bishop bowed his head, bowed or raised his hat. The welcome was a most cordial one. Mr. John Hunter had a large steamer bearing the inscription "Welcome" stretched across Stuart street, just east of the Grand Trunk Railway station, so that all the conveyances passed under it. The crowd outside St. Mary's Cathedral was very great. Here a body of police officers kept a passage clear. The procession drove direct to the Cathedral from the station.

At St. Mary's Cathedral.

There were a large number of priests in waiting at the Cathedral to welcome His Lordship. Among them were Rev. Father Bardon, of Cayuga; Rev. Father Lusselle, of Carleton Place; Rev. Father Owens, of Ayrton; Rev. Father Congrave, of Elora; Rev. Father Brohm, of Milamoy; Rev. Father Hinchey, of Brantford; Rev. Father Waddell, of Chesham; Rev. Father Burke, of Arthur; Rev. Father Doherty, of Arthur; Rev. Father Madigan, of Dundas; Rev. Father Feeney, of Princeville; Rev. Father Wey, of Formosa; Rev. Father Elena, of Formosa; Rev. Father Gossia, of Mount Forest; and Rev. Father O'Connell, of Paris. His Lordship entered the Cathedral by the main entrance on Shaftesbury street and a procession to the sanctuary was formed. In the procession were His Grace Archbishop Fabre, of Montreal; His Lordship Bishop O'Connor, of Kingston; His Lordship Bishop Foley, of London; His Lordship Bishop Foley, of Detroit; and many more dignitaries. Rev. Father Bardon, of Cayuga, acted as deacon and Rev. Father Lusselle, of Carleton Place, as sub-deacon. The ceremony of installation was a most solemn and impressive one. Upon its conclusion Rev. Father Heenan, Vicar-General, read the following

Address from the Clergy.

To the Right Reverend Thomas Joseph Dowling, D. D., Bishop of Hamilton:

MAY IT PLEASE YOUR LORDSHIP.—The priests of your diocese here assembled to take part in the ceremony of your installation bid you a most hearty welcome to your Episcopal See. It is with the most profound respect that we approach you to pay our homage, and to assure you of our priestly loyalty and devotion. Chosen by the Vicar of Christ, who sends you to us as Bishop, we recognize that you have the right to expect from us, not only reverence and obedience, but likewise most cordial and earnest co-operation. Experience in the ranks of the priesthood teaches us that your position of chief pastor of this diocese will impose on your shoulders a heavy burden, "the solicitude for all the churches," and therefore we promise that, to the best of our humble ability, we will aid you in whatever you may undertake for the advancement of the holy cause of religion and morality. Permit us to say that for many reasons we indulge in happy anticipations of your Lordship's rule in this diocese. In journeying to Hamilton to-day you must have felt something of the pleasure one naturally experiences in returning home after a prolonged absence. It was in this diocese that the greater portion of your life was spent. For many years you labored in it as a priest, enjoying the confidence of its three successive Bishops, two of whom you served in the capacity of Vicar-General. We do not forget that for nearly twenty years your Lordship governed us as Vicar-General, to which position you were elected by the votes

of the priests of the diocese, and that it was from the ranks of the clergy of Hamilton that you were called by His Holiness the Pope to preside over the See of Peterboro'. In that your diocese your rule, though brief, was most successful. By constant devotion to duty, by zeal for religion, by the exercise of special administrative abilities, and by earnestly and eloquently preaching the word of Christ, you won the respect and admiration of priests and people, and as a consequence, obtained their willing and generous assistance in all that you undertook for the amelioration of the state of religion in their midst. Judging therefore from the past, we believe that in the future your administration will be most fruitful; filled with confidence we hail you as a messenger of heaven to the Bishopric, according to the heart of Jesus Christ, one striving to realize in his own person the description which St. Paul, in his epistle to Timothy, gives of what a Bishop should be, in fine a Bishop such as our times, our country and our diocese require. Praying God to grant you health and length of days, we again bid Your Lordship a most hearty welcome.

Hamilton, May 2nd, 1888.

His Lordship's reply.

Bishop Dowling replied with much feeling in the following words: Venerable Fathers, May God bless you for this kind and hearty reception on my return to the Diocese of Hamilton. I left Peterboro' yesterday in sorrow, but thank God, my reception here to-day has turned that sorrow into joy. Among the multitude committed to my spiritual care there are none more precious to me than the priests who are consecrated to the service of God and the sanctification of immortal souls, and therefore there is no homage more acceptable, no welcome more grateful to me than this cordial greeting of my diocesan clergy. No words of mine can tell you how consoled I am to-day to see my clergy gathered around this throne and to receive from them the hearty greeting. Such well as comes always agreeable to Bishops, but this is a welcome doubly dear to me, coming as it does from the hearts of old and esteemed companions and fellow laborers in this portion of the vineyard of our Lord. No sooner did the rumor of my appointment to the See of Hamilton appear in print than you hastened to convey to me over the wires from your several parishes your warmest wishes, your prayers for me, and your cordial congratulations. God forbid that I should be so weak as to think that I am personally deserving of all the compliments you bestow on me. I know my own unworthiness, but unworthy as I am of the high and only office now entrusted to me, I am glad that you recognize in my appointment to my own choice, but that the Vicar of Jesus Christ, and that as good exemplars of the faith you are here to-day to offer me as your Bishop your homage, your obedience and your faithful co-operation. For the first time we meet under new relations, and joyful as my meeting is I must confess that my only regret to-day is that I am not among you, as of old, a simple priest of the diocese joining with you, as I would wish to do, in offering to me more worthy than I that reverence, obedience and co-operation which you are pleased to offer me. The office of a Bishop, always a responsible one, has become for me to-day still more onerous in accepting the charge of this important diocese; but, thank God, the burden is already lightened by the assurance of your cordial co-operation. It falls to my lot to serve three Bishops, and now that they have been called to their reward to render an account of their stewardship, I rejoice to think that as far as I know I never for a moment was disloyal or disobedient to their authority. I do not, indeed take to myself the credit of having been in the past what is considered a model priest, but I do say that in spite of all my defects, if each of my priests works in harmony with me as I have worked with the prelates who have passed away there shall never be any trouble in the government of the diocese. Indeed, I have no reason to suspect that there ever will, for as a rule the priests of Hamilton have been models of obedience and submission to the Bishop. My relations with the priests in the past have also been singularly happy, and I gratefully remember that more than once you were kind enough to give me substantial proofs of your friendship and attachment, and that when three Holy Fathers once gave you the privilege of shoeing your own Vicar Capitular, young and inexperienced as I was at the time, you were pleased to select me to that responsible position. In your kindly reference to the progress made during my short administration of the diocese of Peterboro', you have pleased to praise me more than I deserve, for I do not deserve, for my progress and prosperity took place it was entirely due, under God, to the co-operation of the priests and the generosity of the people. God grant that you find anticipations in my regard may be realized and that I may, by your prayers, obtain light and strength and grace to govern to the glory of God, the happiness and glory of the diocese and the faithful of the important diocese of Hamilton.

Address from the Laity.

The President and Secretary of the Reception Committee, Mr. Henry Arland and Mr. C. J. Bird, then approached the steps of the sanctuary and the former read the address from the laity as follows: To His Lordship the Right Reverend Thomas Joseph Dowling, D. D., Bishop of Hamilton: MAY IT PLEASE YOUR LORDSHIP.—On behalf of the Catholic laity of the city of Hamilton, we humbly beg leave to present you our respectful homage and reverence, and to tender you a hearty welcome to your arrival in your cathedral. It is with special pleasure that we greet your Lordship on this occasion, for may we not almost call Hamilton your native city? It was here you received your early education, here you were ordained priest, and two years ago to-day most of us had the pleasure of assisting in this church as your episcopal consecration. Having known that during your long and brilliant career of nearly twenty-three years in the priesthood in this diocese many distinguished marks of trust and honor were bestowed on you, in recognition of your signal services by your ecclesiastical superiors, it was with feelings of the deepest joy we learned of your elevation to the Episcopacy. In your Lordship's translation to the diocese of Hamilton, we recognize another instance of the fatherly care and solicitude of His Holiness, and we desire to take this opportunity of expressing our most respectful thanks to the Vicar of Christ for again selecting an eminent prelate to fill the throne so ably occupied by your Lordship's illustrious predecessors. In conclusion we wish to give expression to our unwavering obedience and loyalty to the Holy See and to your Lordship in person as the spiritual ruler of this diocese, which we pray you may be long spared to govern with the marked ability which has characterized your Lordship's past administration, and we humbly beg your episcopal benediction on ourselves and our families. Signed on behalf of the Catholic laity of Hamilton (Signatures) HENRY ARLAND, Chairman, CHARLES J. BIRD, Secretary.

Hamilton, May 2nd, 1888.

Reply to the Laity.

In reply, Bishop Dowling said—My dear friends, you will pardon me, I know, if my address will be very short to-day, as I labor under peculiar emotions in coming back to Hamilton after a few years absence. I feel that I am coming among friends and that it cannot be said of me as it was of our dear Lord, when on earth, "He came out his own and his own received him not." Your reception has been most cordial, and I thank you for it. In my own case the chosen representative of the Vicar of Jesus Christ was on the sea sailing on the ship of St. Peter and carrying with me the offerings of the faithful of this parish and it was the happiest day of my life when I had the privilege of kneeling before and kissing the hand of the Vicar of Jesus Christ. I will never forget how Pius IX.

asked me, "Are you from Hamilton?" and when I said I was, the Holy Father said to me, "Go back to your good Bishop and take my blessing to the Bishop and faithful." Your kind references to the past bring up to my mind many reminiscences. It is thirty-seven or thirty-eight years ago since I came to Hamilton. True, Hamilton is the city where I received my education and served as altar boy in the old St. Mary's Cathedral, now a thing of the past. I have had the privilege of serving under three good Bishops in this city. The first good Bishop ordained me a priest at this very altar. The second appointed me a Vicar-General of this diocese, and the third your late Bishop assisted at my consecration by the Bishop of London as Bishop of Peterboro'. They have all passed away. Years ago when I came to this church I observed a clock and over it the words, "Tempus brevis est." I did not then know what they meant, but now I realize that "Time is short." The administration of the late Bishop was very short; indeed, there have been many changes in this diocese, which make me remember that time is very short, and which awakes serious thoughts, admonishing me in the first place to be ever watchful and ready in the second place to work. You have promised to assist me in doing good works, and when I have undertaken any work I hope and believe the people of Hamilton will be with me and show, as they have done in the past, their zeal and determination in the cause of Jesus Christ. I can say nothing more, and now you have my cordial blessing and prayers, I know you will work with me for the general good of the Church. I will have to make some changes, and sometimes you may be called upon to make sacrifices, but it is for the Bishop to direct and not the people. I am your Bishop and the Vicar of Jesus Christ. From Him may you have the blessings you ask.

The Appointments Made.

Before prayers and the blessing Bishop Dowling said he had a few remarks to make. He said: I have been considering for some days as to whether I should take the new home purchased for the late Bishop or not, and I have taken advice on the subject from my clergy. Had I followed my own idea in the matter I would never have gone into the house. It is not the sort of a house for the purpose, I think. However, out of respect to the late occupant, my beloved friend Bishop Carbery, I have consented to do so. At the same time, however, that I may be able to convert the house into another diocesan purpose, I will gladly give it up as a home. You all know that the death of a Bishop the office of Vicar-General, Chancellor, Dean and in fact all offices cease, so that at the present moment this diocese is without a Vicar-General, a Chancellor, a Dean or any other dignitary except your humble servant, the Bishop. It rests with me to make the appointments as Bishop of Hamilton. In making these appointments I know some will be called upon to make sacrifices, yet I feel that they will be made in the right spirit. I have been considering some changes of importance. My old friend Father Heenan, the former Vicar-General, was an old college companion and dear friend to me, and one that I desire to honor on account of his zeal and love for the Church. I have considered Father Heenan to be without a home for a very long time. He has been doing the work of a curate, and the residence here is not his home. I want him to have the best parish in the diocese and the one nearest to me, and I appoint him to Dundas, if he will accept.

Father Heenan acknowledged his compliments and Bishop Dowling continued: Father Heenan shall be Vicar-General and senior Vicar-General of the diocese. He shall also be a counsellor and my chief counsellor. I can do no more for him at present, but any time I can do anything to honor him I will do it. I will ask Father Keough to make a sacrifice. Are you prepared to give up your parish?

Father Keough expressed assent and the Bishop proceeded:

I appoint you a Vicar-General and will send you back to your old home in Paris. Rev. Father O'Connell I appoint parish priest of Walkerton and Dean of the parish. I charge him to carry on the labor of the Bishop and build a separate school. Father Funnick, of St. Jerome's College, is appointed Archdeacon of the diocese. Father Craven has many sacrifices and has already given up his parish for more than one. I appoint him Chancellor of the diocese. Father McCabe is here as my Private Secretary. Father McCann, of Walkerton, is to return to St. Mary's Cathedral, but let it be remembered that I am parish priest of the Cathedral, and any priest I may appoint is only my representative. In making other appointments I will consult my Vicar-General. You must not consider Father Heenan's removal to Dundas as derogatory to him. He will be near the city at all times; in fact, Dundas is almost part of the city, and he will be here often. In regard to criticisms which may be made upon my appointments, I will only say that it perhaps has been impossible for me to please every one; but I am here to please God and do my best for His work.

The service was brought to a close by 11 o'clock. After that the Bishop and the clergy were driven to the Convent for dinner.

The Addresses.

The address presented to the Bishop of Hamilton by the clergy, and signed by four of them, was got up in album form, bound in red morocco and handsomely ornamented in gold. The inside consisted of four beautifully illuminated pages, in fancy old English lettering, with suitable bordering, the first page being headed specially chaste and artistic. The colors employed were cardinal, black, blue, green, gold, silver and purple, harmoniously combined.

The address presented by the laity was also in album form, bound in rich purple velvet, ornamented in gold, and contained four highly ornamented and beautifully gilded pages, the first page being headed with a Bishop's mitre and crossed croziers, the colors of the pages being varied in gold, silver, purple, red, black, pale green and light and dark blue illumination. Both were the work of Mr. William Bruce.

Archbishop Ryan on the "Orange and the Green."

The Philadelphia Times says Archbishop Ryan's speech at the Hibernians' Dinner was the speech of the evening. He spoke to the toast of the "Orange and the Green." "No matter what the political or religious feeling of man," he said, "it is a significant sign and an evidence of Christian civilization to see there mingling pleasantly in social intercourse. The essential spirit of Christianity is to bring men who accept Christ together. There are a great many Protestants in this society. Well, what of that? Why should they be separated? While many differ in a friendly way as to who should interpret the Bible, the Church, the magisterial, please is one doctrine on which we may cordially unite and that is 'Jesus one another.' There is a great necessity for unity among Irishmen and especially between those two classes of Irishmen, Catholics and Protestants, those who represent the orange and the green. It is the tendency of American institutions to unite them. They come here from the old country full of prejudices that should be dispensed." In conclusion his Grace read a stirring poem, entitled "The Orange and the Green."



IS HIGH LICENSE BETTER THAN PROHIBITION?

[F. M., in Notre Dame Scholastique]

When we look around us in the world we see on all sides the evil effects occasioned by the use of intoxicating liquor. Intemperance is, without doubt, the greatest vice of the American people to-day, and annually causes the death of many thousands of men. Not only this, but it is also steadily increasing, and its ravages are becoming more frightful every year. Now how can this be stopped? How can we best arrest this constant increase of vice that is sapping the very life-blood of the nation? Many answers are given, but they can generally be reduced to two. Either the manufacture and sale of intoxicants must be forbidden by law, or certain restrictions must be placed on the keepers of dram-shops compelling them among other things to pay a certain yearly license or tax. These are the two questions, and the object of this paper will be to investigate to a certain extent the merits and demerits of each, and to show which one would give the greatest satisfaction when considered from a financial, social and moral standpoint.

Many people say that prohibition is a very good thing if it would only prohibit. That the Prohibition law cannot be satisfactorily enforced has I think been very plainly demonstrated during the past few years. This law has been passed in several States—in Iowa, for instance. Everyone knows that the law has not been thoroughly enforced there. Of course the saloons were closed in some of the smaller towns, but look how many new ones sprang up in the large towns and cities. Prohibition did away with any license at all, so it became a particular object for men to start saloons and a great many did so. Nothing was done in a great many places, unless some one informed and obtained an injunction restraining the saloon-keepers from selling liquor, but such great success the law would get around the law in some way or another and open again in a few days. They would go before a justice and be bound over to the grand jury at the next term of the court, which would be probably in five or six months. Then they would continue the business pending the decision of the grand jury. Just go to Iowa to see the effect of Prohibition. The saloons are still open, and the people are almost entirely on the saloon license to keep up their expenses. After prohibition, came the saloons running full blast but paid no license, consequently the tax on property had to be increased. Go to a town where the law has been enforced and you will see that the drug stores sell more whiskey than the saloons ever did. You will find many persons who drink now that did not drink before the prohibition law was passed. They get their liquor in bottles or jugs and drink it at home. Persons who were ashamed to be seen going into a saloon will go to a drug store and get liquor and drink it with impunity as no one will see them.

Now take a city that has a high license, say \$500 or \$1000. All these low class saloons, the ones that are the worst of vice, and the ones that cause the most trouble to the police and most objectionable to the community, and at which are sold the cheapest, vilest and most poisonous liquors—liquors that are adulterated with all sorts of stuff—these saloons are nearly all eradicated. Most of them are run on a very small capital or no capital at all, and when it comes to laying a high tax those that run the saloons are driven to close up. They cannot be denied that at least three-fourths of all the misery caused by intemperance has its origin in these wretched places.

If the saloon-keepers had always obeyed the Sunday laws and refrained from selling liquor to minors and persons under the influence of liquor, and more especially to habitual drunkards, there would be no such call for legislation on the subject as there has been. It cannot be denied that the saloon-keepers very often have acted in a most unbecoming manner in the way of their business, bringing on the prohibition movement. They break these laws because they can do so without running much risk, as the saloons are so numerous that it would be almost impossible to have officers watching each one. Now with a high license, as I have just said, many will find that they cannot pay it, and will have to quit and engage in some honest business, which will give them a fair wage, and which competitors closely following will be forced to do the same. If they find one breaking the law in any way, they will promptly inform on him, and thus a certain amount paid to officers will be saved, as well as the number of saloons decreased.

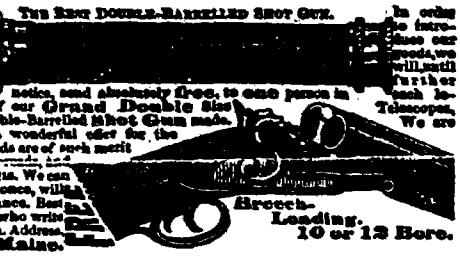
The large revenue derived is another very important feature of the high license law. This is only as it should be, for a very large portion of the public expense is directly attributable to the saloon. The saloon should not be the place where the public should bear the part of the expense—and I am sure no one can say that its part is very small either—of maintaining the jails, lunatic asylums, and other such institutions which find by far the largest part of their recruits among the victims of the demon of intemperance. If we would think of making the saloon-keepers stand his share of the cost of these institutions he would accept a tax of \$1000 or even \$5000, and be glad to get off so easily.

Quite a number of laws regarding the liquor traffic have been passed in the different States. Many of them have adopted high license and several have adopted prohibition. I will briefly glance over some of these laws, and notice the effect produced in several different States. I will first take the Metropolitan Excise law which was passed in New York in 1876. The law then time there were 9720 saloons in New York and Brooklyn. From 1876 to 1886 they paid in New York less than \$170,000. The licenses were fixed at 100 dollars and 250 dollars by the board of health. In one year there were in New York 6779 licensed saloons and in Brooklyn 1476. In New York they collected that year \$993,379 in license, which was more than they had collected for the preceding twenty years. In 1886 New York received \$1,102,271 and Brooklyn \$288,436. New York received over \$5,000,000 in thirty-one months.

High license went into effect in Illinois in 1885. Several hundred saloons were closed in Chicago, and about four thousand in the State. The annual revenue in Chicago was increased from \$20,000 to \$1,700,000, and in the State from \$700,000 to \$4,500,000. In a private letter a person at Odell, a small country town in Illinois, said that the place has become far more orderly. The village gets \$2250 a year, which maintains a good marshal and keeps all the sidewalks and street crossings in capital condition.

Michigan has tried both prohibition and high license, and I quote an extract from Professor Kent on the subject. He says: "In 1837 we had prohibition 64 saloons. Then prohibition went into effect. In 1876 our State returned showed 488 dealers or 1577 of the 6444 saloons in one year. In 1877 the tax was shown 3998 dealers, or that 881 more saloons went out. In 1876 there was one saloon to every 207 persons. In 1883 six years after the law went into effect there was one saloon to every 558 persons, a decrease of nearly 50 per cent. Taxation was put into the county treasuries of the State up to this date a total of \$4,165,921."

The late Gov. Marmaduke of Missouri says in his message of January, 1887: "Prior to the enactment and enforcement of the law providing for what is known as high license for dram-shops and other places where spirits were sold to be used as beverages, more than 100,000 saloons were in operation in this State yielding a revenue of \$547,320. There was on the 4th of July last 2850 such dram-shops yielding a revenue of \$1,342,206. These figures clearly indicate that the law referred to is accomplishing the good result that



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was anticipated, and I think prove the wisdom of it. The Ohio tax law closed 1019 saloons in seventy of the 78 counties. Gov. Foraker says: "The reliable data obtainable indicate that the tax law has suppressed a large percentage of the saloons." Omaha owns a great deal of her prosperity to the fact that she derives so much money from the saloons. There she license is \$1000, and there are fewer saloons there in proportion to its population than in any other city of its size in the United States. There you will find 23 saloons to every 10,000 persons; while in New York there are 68; in Chicago 77; in Cleveland, 77, and in San Francisco 114.

Such statistics show that prohibition must prove a failure, and only through high license can a successful issue be hoped for in the efforts now made for the good of society in warding off the evil with which it is threatened through the drink traffic. A correspondent at Nelson, in New Zealand, writes a remarkable letter to the Daily News treating of home rule from a colonial standpoint. He dismisses the self-interested and impotent harangues of the "gentiles" among the stout old provincials who come to England and air their opinions with the sole object of carrying favor with the "upper circles of society." The funny attempts of the few Irish colonists who have been sent to New Zealand, whose great ambition is to edge their way into fashionable society, to represent the colonies as either indifferent to the question, or supporters of the present government, should deceive no one. It is the old story of the plutocracy and its one law of might. The so-called Unionists are rapped over the knuckles with equal severity and truth. He says: "The fear, real or pretended, of wholesale Radicalism as to the probable outcome of Irish home rule, seems to be in view of the vast experiments in these Australasian colonies. Nothing but overwhelming folly, such as cost England her American colonies, could ever make us dream of separation, and surely the argument for Irish separation is a thousand times weaker." And if further arguments are required in contradiction to the impertinent assertions of the Irish were unfit to exercise self-control and govern themselves, it is supplied in the character of the Irish colonists in the southern seas as testified by this gentleman: "We have some 70,000 Irish in New Zealand, and they are our best class of citizens. No more successful farmers or prosperous traders have we in our colonies." At home if our countrymen sometimes lack enterprise and industry it is not because they have no proper security in their holdings, and receive no adequate reward for their toil.—London Universe.

Where Royalty Comes High.

The hereditary Prince of Hohenzollern-Langenbourg is certainly not a good match for a daughter of the Prince of Wales, as he is merely the son of a mediocrity of no very large possessions. The Hohenzollern-Langenbourg family would never have been heard of in England but for the fact that the late Prince (who died in 1860) happened to marry Princess Feodora of Leiningen, the half-sister of the Queen, which has since established their claims as one of the pre-eminent British public and Court. Gleichen has for more than twenty-seven years held the sinecure office of Governor of the Round Tower, to which a salary of £1200 a year is attached. He also enjoys the use of free apartments in St. James' Palace, and receives the half-pay of a retired admiral, while his son (who is a clever man and a very smart officer) has received a commission in one of the household regiments. Lord Salisbury must shudder at the notion of this betrothal, for he has pledged himself to the Prince of Wales to ask the House of Commons for a provision for any child of H. R. H. who is about to marry, and he well knows the fuss which any such application will produce, after the scandalous manner in which the present Ministry shuffled out of Mr. Gladstone's pledge for £50,000 a year that Princess Beatrice got her £50,000 a year that Parliamentary Committee should be appointed to inquire into the whole question of the Royal grants, and also, it was presumed, into the expenditure of the civil list, and the curious privy purse bedevillments.

Romantic Story of the Early Life of Padre Agostino.

A gossiping correspondent of the Birmingham Post tells the following romantic story of the great Italian preacher, Padre Agostino da Montevetro. That there is some foundation for it seems evident from acknowledgments made by Padre Agostino himself in his autobiography, and from the details, and we give the story under reserve. The correspondent says:—Padre Agostino is regarded in Rome as the wonder of the age. Strangers enter San Carlo with the full determination to dispute his doctrines and disprove his words; they leave the church melted to the very soul, penetrated to the quick, by the arguments at which they are baffled. The Padre comes from Pisa. The romantic story of his life adds considerably to the interest which surrounds him. As a youth he had fallen desperately in love with a young lady, who returned his affection. But she was of noble birth, while young Agostino belonged to a highly respectable but plebeian family. The objection to the union upon this ground, especially in an aristocratic place like Pisa, was so strong, and the young man left his home in despair to join the troops under command of Garibaldi. Nor did he return until the war was at an end. Meanwhile the young girl had been persecuted by her parents to accept a marriage with a marquis high in office at the court. Preparations for the ceremony were all completed when the greater grief of the King had intervened to prevent the moment of the signing the marriage contract had arrived, the company had all assembled, when from the bride's chamber came the dreadful news that she had been found lying dead upon the bed—attired in the gay and fashionable dress of the bride-elect—still grasping in her hand the magnificent bouquet sent to her by the bridegroom. The catastrophe of which she was the victim, and the slumber produced by the deadly draught proved eternal; and she was buried amid the tears and lamentations of the whole population. Who shall describe the grief of the young soldier on his return, promoted to the rank of captain, and decorated with the military order? He hurried to the grave where lay the remains of the girl who had chosen to die rather than renounce her lover for him. It was here that the conviction of the nothingness of all things in this world took possession of his mind. The rank in the army to which he had attained, stimulated only by the hope of obtaining distinction from the King which should justify his claim to aspire to the hand of his patriotic love, all ambition of wealth, honor and renown now lay hidden within the marble tomb by which he knelt! The resolve to leave all worldly vanities, and retire to solitude and prayer, was taken then and there, and he entered at once the convent of the Franciscans. The only souvenir of his lost love, bequeathed from her sorrowing family, was the cross of ebony which hung at the head of the bed where she died, and now adorns the wall of his cell at Montevetro.

She was so inconsolable for the death of her husband that when she played the piano she touched only the black keys.

Only the first baby is favoured with visits from the angels in its sleep. A little pepper mint is what the others get.

Words of Wisdom. Ability involves responsibility; power to its last parable is duty.—A. McLaren. To gain a good reputation is to endeavour to be what you desire to appear. If I am faithful to the duties of the present, God will provide for the future.—Hodell. Give not a half-breadth of truth away; for it is not yours, but God's.—Samuel Rutherford. The world is but the curtain by which an infinitely more perfect world is concealed from us.—Fitzhugh. Faith evermore overlooks the difficulties of the way, and bends her eyes only to the end.—Bishop Hall. Throughout life, our worst weaknesses and misdeeds are usually committed for sake of the people whom we must despise. Our safety is not chiefly in strength of will, but in cleaving to a holier companionship which shall arouse the better elements of the soul.—Peabody. We may take God and heaven along with us every day, and carry their peace and glory into all the dull and prosaic scenes of earth.—Thomas Lathrop. The highest perfection consists in doing ordinary actions in a perfect manner. A constant fidelity in little things shows great and heroic virtue.—St. Bonaventura.

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1 PRIZE OF 10,000 is.....	10,000
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