TRINITY UNIVERSITY REVIEW.

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DUMAS'S "MORAL REFLEC-TIONS."

There are no moral plays, there are no indecent plays, there are no disgusting plays; there are only badly constructed plays.

A well-bred woman does not fall in love a second time without allowing a considerable interval to elapse. There are never two accidents in close succession on the same railroad.

To make friends with a man requires time; with a woman, only occasion. Experience and philosophy that do

not result in forbearance and charity are two acquisitions that are not worth their cost.

It is with science and philosophy in their search after truth, as with railway-trains passing through a tunnel in broad day-light. Darkness is in the middle but day is at both ends. Whichever side we go out it is the same light in which we entered. The same God is at the beginning of faith and at the end of science.

There is a species of good women-Christian devotees-who make embroidery for bishops, who dance and wear ball-dresses for the poor, who confess and take the Sacrament as external means of grace, but who, at bottom, care no more for the great morality and charity of Christ than for the mysteries of Eleusis or the teachings of the Vedas. They appear on the church steps, prayer-book in hand, to show how intimate they are with God, like vain people who dine at an obscure restaurant and then chew a toothpick before the door of the Maison d'Or to make people believe that they have the habit and the means of dining there. These amiable ladies have not been chosen, they have not been called, they have not even been invited; they are nothing but spongers on the Holy Table.

Short-skirted daughters keep mothers young a long time.

A woman has no power to efface radically by the sole effort of the will an image that has long filled the mind. She must replace it by another. She does not destroy, she superposes. When the second image is finer or larger than the first, so that the first is seen no more, all goes well; this is forgetfulness. When it is smaller, so that the edges of the other can be seen, things go badly; that is remorse.

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