

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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CLERICAL.

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Correspondence of the Record.

BERLIN LETTER.

VISIT OF BISHOP CARBERY.

For some considerable time past the faithful of Berlin have been awaiting with pious expectancy, the visit to their parish of the distinguished prelate who has been appointed to rule the destinies of the Hamilton diocese. Friday evening, the 9th inst., His Lordship Dr. Carbery, accompanied by the Very Rev. Vicar General Heenan, arrived on the 7 o'clock train from Hamilton and was received with every token of respect and esteem by the large crowd assembled on the platform to greet him. After paying a short visit to the church, His Lordship proceeded to St. Jerome's College, where, after bestowing the episcopal blessing, he was presented with an address of welcome by the students. His Lordship expressed himself as much pleased with the college and the whole exterior bearing of the students, and assured them of his earnest co-operation in all measures that would tend to their spiritual and temporal improvement. He had expected much from St. Jerome's, but the realization had exceeded his most ardent expectations. The very encouraging sentiments in which His Lordship responded to the address were as highly gratifying to the professors of the institution as they were flattering to its students.

Saturday morning His Lordship celebrated Mass in the parish church, during which the Rev. M. Halm, a theological student in the seminary, was ordained sub-deacon. Although the weather was far from being favorable, the church was already thronged with large numbers of the faithful, all anxious to assist at the divine ceremony, and receive the episcopal blessing.

After mass His Lordship withdrew to the convent adjoining the church, where an excellent breakfast, prepared by the nuns, was awaiting him.

The sisters' school was next visited, where His Lordship was presented with another floral offering and an address by the little children, whose intelligent rendering of the various parts assigned them, reflected the highest credit on their teachers, and elicited the warm commendations of the Bishop. A noticeable feature in His Lordship's character and one which visibly impressed all present, was the kindness and benignity he displayed towards the young people, and the lively interest he took in all their exercises.

On the following day (Sunday) the episcopal party set out for Hamburg to dedicate the church lately erected in that town. It is a beautiful edifice of the Gothic design, and a fitting memorial of the generosity of the parishioners, and the zeal and energy of their beloved pastor, the Very Rev. Provincial E. Funckin, of St. Agatha. A few miles out of Hamburg, the party was met by fifteen or twenty gentlemen, on horseback, and escorted to the house of Mr. Hartmann, where a larger and more imposing procession was formed, and proceeded slowly to the church. Arrived there, His Lordship performed the solemn and impressive ceremony of blessing the church, which, although large and commodious, was filled to its utmost capacity, representatives of all the religious denominations in town being present. Immediately afterwards solemn High Mass was celebrated by the Very Rev. Vicar Gen. Heenan, the Rev. Wm. Kloefer officiating as deacon and the Rev. M. Halm as sub-deacon.

After the Gospel the Rev. L. Funckin ascended the pulpit and preached a fine and instructive sermon, which was listened to with marked attention throughout. The rev. gentleman took for his text, "He came unto His own, and His own received Him not, but as many as received Him, He gave them power to be made the children of God, etc. (St. John 11.)"

He reminded his hearers that though they had reason to be justly proud of the beautiful church, erected in their midst, they should nevertheless think they had done nothing unless they would build themselves as living stones on the cornerstone, Christ, in order to raise a spiritual temple agreeable to God. This, he assured them, would be the real reception of Christ, and by doing this they would become children of God, and be made partakers of the heavenly rewards promised for all eternity. After explaining the reasons why Christ is so seldom received, the speaker concluded his earnest and eloquent discourse by stating they would have to crush human nature in its pride and two-fold consciousness in order to raise the new man, created in virtue and holiness.

Next to the primary object of His Lordship's visit—the consecration of the church—his remarks to them were looked forward to by the congregation as the principal event of the day. It was therefore with feelings of inward delight and respectful awe that they beheld him arise to address them. The venerable prelate chose for the subject of his discourse, the explanation of the ceremonies he had just per-

formed, and the importance attached to them by the universal Church. He laid before them in clear and beautiful language the exposition of all those sacred customs and venerated ceremonies, which the Church has made use of since Christianity first began. He led his hearers back over the space of past ages even beyond the birth of Christianity itself, and in the old law of the Jews, pointed out the rites and ceremonies commanded by God, which if they were not identical, at least bore a striking analogy to those he had just performed. In conclusion His Lordship admonished them in words of glowing eloquence, ever to adhere with a firm and unshaken constancy to the ancient traditions of their glorious faith; to maintain and preserve this faith against the oft-repeated attacks of the enemies of Christianity by their own exemplary, faultless and Christian-like conduct.

The easy and natural grace of the orator, his splendid diction and brilliancy of eloquence, together with the force and clearness of the discourse itself, all combined to make a deep and lasting impression on the minds of his hearers. After the sermon a collection, to which all contributed liberally, was taken up, the sum amounting to \$136. This having terminated the ceremonies of the day, His Lordship, accompanied by a venerable escort of clergy, repaired to the residence of Mr. Hartmann, where a dinner, gotten up in honor of the occasion, was in readiness. Besides the rev. clergy, there were present Mr. Livingstone, M. P., Mr. Prespich, reeve, together with several other prominent gentlemen of the town and vicinity. Later on in the afternoon His Lordship took his departure from this enterprising little town after having received substantial proofs of the good-will and affection of its citizens.

On his return to Berlin a short stoppage was made at St. Agatha, where it is needless to say, the people were highly elated at the distinguished honor shown them. After spending a few moments at the church and shedding a ray of comfort and hope on the inmates of the orphan asylum there located, His Lordship again continued his journey towards Berlin, where he arrived about 9 o'clock in the evening. The following morning being the one fixed for his return to Hamilton, the students, although regretting much that their illustrious guest was soon to depart, were far from being selfish enough to hope for a longer visit than his limited time would allow. Accordingly, when the hour for his departure had arrived, they assembled in the garden, and kneeling down on either side of the passage, received the coveted blessing as he slowly walked between them.

The cheers and other manifestations of delight, which greeted His Lordship on the way to the station, was sufficient proof of the high regard in which he is held here, and the genuine satisfaction his visit had occasioned.

Berlin, Ont., May 16th, 1884.

STRATHROY.

SOLEMN CLOSING OF THE MISSION AND CONFIRMATION.

On Sunday last took place the closing of the renewal of the missions given in Watford and Strathroy by the Redemptorist Fathers, and was presided over by His Lordship the Bishop of London. It is admitted on all sides that Rev. Fathers Miller and Kautz, who conducted the mission, are most successful in their work. Their sermons are practical, instructive, and their eloquence never fails to soften the hearts of their hearers. During the whole week—early in the morning—late in the evening—large numbers from both the town and surrounding country, many living at great distances, flocked to the services, and few now remain in the parish who did not perform their Easter duty and attend the mission. At 7.30 a. m. His Lordship Bishop Walsh gave First Communion to the children and addressed them a few words. The little ones listened most attentively. The girls, dressed in white, with wreaths and veils on their foreheads, the boys with their robes and recollected deportment, that they understood the importance of the action they were about to perform.

At 10.30 His Lordship, after having examined the candidates for Confirmation, and satisfied himself that they were properly instructed, assisted pontifically at High Mass, which was sung by Rev. Father Miller. Never before was there seen in the Church of Strathroy such a vast congregation. The choir rendered in excellent style Farmer's Mass in B flat. After Mass the Bishop preached to the congregation and to the children. We must say that every word he spoke came from the large heart of a holy bishop, and was directed by the experience of thirty years of missionary labor in the Church of Upper Canada. He spoke to the children of the dangers before them, had companions, drunkenness, and the evils of mixed marriages. To the parents he pointed out the necessity of instructing their children, of watching over them, and that their responsibility was all the greater owing to the fact that there is no Catholic school in the parish. The sermon, which lasted nearly an hour, was not only a masterpiece of eloquence, but was a proof of the great solicitude of the Bishop for every soul in his diocese. His Lordship then administered the sacrament of confirmation to 93 persons, of whom 17 were adults, some lately received into the Church.

In the evening the church was again crowded for the closing exercise of the mission, which consisted of the rosary, sermon, the renewal of baptismal vows, Benediction of the Blessed Sacrament and the Papal Benediction. In the sanctuary

the baptismal font was placed on an eminence, beautifully decorated with a profusion of natural flowers and lights. Father Miller's last sermon was most powerful and touching. He aroused great enthusiasm in the congregation, especially at the moment he called on the congregation to arise, lift up their hands and renounce once more the devil, his works, and his pomps. The words of the missionary and the impressiveness of the ceremony will long be remembered in Strathroy. After the sermon Father Miller imparted to all present the Papal Benediction. A bright youth, Master Harry Koppleberger, then advanced to the altar rails, and, in the name of the children of the parish, read the following address:

To the Right Rev. John Walsh, D. D., Bishop of London:

MY LORD,—We, the children of the parish of Strathroy, cannot allow this occasion of your episcopal visitation to pass without acknowledging our sincere gratitude to your Lordship for the deep interest you have always taken in us, as well as our veneration and devotion to you as our chief pastor. We feel as well as our parents do that your love for children is not confined to those of your episcopal city, but is equally shared with all the children of your diocese.

To give your Lordship therefore some tangible proof of our love and respect, kindly accept the donation of a stained glass window for our new cathedral, which will ever stand as a monument of your zeal for God's glory and the honor of our diocese.

THE CHILDREN OF STRATHROY PARISH. The Bishop thanked the children and the parents for their expressions of devotedness to his person and his episcopal character and for their donation of a stained-glass window for the Cathedral. He stated that they spoke the truth when they said in their address that each child in the diocese, no matter how far distant from him, was equally dear to him. And again when they used the expression, "Our Cathedral," for the Cathedral is the mother church of the diocese and therefore a diocesan work. The Bishop gave the people some very interesting facts connected with the building of the new Cathedral and after Benediction of the Blessed Sacrament took occasion of thanking the Redemptorist Fathers for the good work they did throughout the diocese. It was the first time the Bishop had assisted at their missions and he thanked them publicly for their zeal and disinterestedness, and heartily endorsed the action of the Pastor, Rev. Fr. Feron, for inviting them last year to give the mission and this year the renewal of the mission, in his Parish.

BOURGET COLLEGE, RIGAUD, QUEBEC.

MODERN SYSTEM OF PRACTICAL EDUCATION.

Correspondence of the Record.

We hope to interest our readers by informing them that a new course of studies will be opened in September, 1884, at Bourget College, Rigaud, P. Q. This college is under the direction of the religious of St. Viator and is beautifully situated at the foot of a verdurous mountain, two miles distant from the Ottawa River, about forty miles from Montreal and eighty-five miles from Ottawa. The former system of education of Bourget College, which comprised until this year, the French Commercial and Classical courses, will be increased in September by a third course styled the Complete English Commercial Course. This course will be solely taught in English and divided into three departments. The following is a very short synopsis of the capital programme of the new course mentioned in the college circular, which will be sent free to all those who send their address to Rev. Fr. T. R. Coutu, P. S. V., Director, Rigaud, P. Q., viz: telegraphy, stenography, natural sciences, geometry, algebra, arithmetic, book-keeping, banking, political economy, business customs, commercial law, epistolary and commercial correspondence, drawing, penmanship, rhetoric, (literature) elocution, grammar, history, geography, religious instruction, reading, spelling, etc. etc.

PRACTICAL DEPARTMENT:—A well organized business class will be carefully attended to, and will render pupils capable to fill immediately after leaving college responsible positions, which would otherwise require several years of apprenticeship. In this class there will be a counter and a bank fitted out for the convenience of the students who take an active part in all kinds of business transactions. Each pupil will be furnished with a capital consisting of cash, merchandise, notes, real estate, etc., corresponding with his business. He will rent a store; buy and sell goods, hold correspondence with other firms, compute interest, discount, and other calculations in connection with his business; mark the cost and retail prices on goods in private letters; make deposits in the college bank, which will be well furnished with a complete set of books, and provided with its own checks, receipts, orders, notes, drafts, etc., as that of a regular banking establishment. After sufficient practice in this direction, the student will then be promoted to the bank department, which will be disposed for the following accounts: cashier, bookkeeper, runner, porter, paying teller, receiving teller, assistant teller, assistant bookkeeper, and discount clerk. Students will use printed cards and paper to represent money and the different kinds of merchandise. Telegraphy, music and stenography will be optional. A diploma will be given to all those who pass a satisfactory examination in the various branches above mentioned. The religion of non-Catholics will not be

interfered with. The board is always very wholesome and abundant. Board and tuition only costs \$100.00 a year. English boys who desire to learn French will have an excellent opportunity of doing so. Young men should endeavor to acquire a profound knowledge of all those branches in order to become skilful accountants, and fulfil with honor the various positions of after life.

BOTHWELL LETTER.

A very successful Triduum was opened here on the 14th. It was a red-letter mission for Bothwell. On Wednesday evening His Lordship Bishop Walsh delivered a very impressive sermon on the importance of salvation. His Lordship's words found an echo in every heart and were listened to with rapt attention. "I wish all my people could hear that sermon," was the verdict of a Protestant minister who was present.

Eloquent and practical discourses were also given by Rev. Fathers Corcoran and West. On Thursday morning His Lordship, accompanied by Rev. Frs. McKeon, Corcoran, West and Dixon, proceeded to Thamesville, and confirmed 40 candidates. The prompt and pointed manner in which the children answered the catechism in presence of an over-flowing congregation, was a source of pleasure to all those who heard them.

Rev. Mgr. Bruyere, V. G., arrived by the afternoon train, Thursday, and preached the same evening to a large congregation. His sermon, on the devotion to the Blessed Virgin, was noted for its piety, sweetness and unction. The sermon was followed by the Benediction of the Blessed Sacrament, after which the children who were present from the different sections of the parish underwent a strict examination and received tickets for Confirmation. Morning came and the sun shone out from a cloudless sky.

Crowds flocked in from every side, the children were all neatly attired, and marched ahead of the Bishop and priests from the pastor's residence to the Church. As the procession entered, the choir sang out the soul-stirring *Vivat* in excellent voice and soon the sacred edifice was filled to the doors. The candidates for Confirmation then passed an examination highly satisfactory to all present. Mass was celebrated by Rev. Father West, the choir singing Mozart's 12th Mass in faultless style. A trio of *San Dei Vivi*, by Miss McKeon, Miss Drotty and Father McKeon was a musical gem of a high order.

Before administering the sacrament of Confirmation, His Lordship Bishop Walsh addressed the congregation on the dignity and duties of Christians. This sermon was both practical and eloquent and left a lasting impression in Bothwell.

The sanctuary and altars were beautifully decorated and as the Bishop, arrayed in cope and mitre, stood, surrounded by his venerable Vicar-General, the priests and altar-boys dressed in scarlet and white, and imposed hands on the children to be confirmed, the scene was one that will not soon be forgotten here. About 100 children and adults were confirmed.

RELIGIOUS RECEPTION IN HAMILTON.

On the eighth of May, feast of the Apparition of St. Michael, five young ladies received the veil at St. Joseph's Convent, Hamilton. His Lordship Bishop Carbery, assisted by the Very Rev. Father Heenan and Rev. Chancellor Keough, celebrated Mass and presided at the reception ceremony. The young ladies who took the veil were Miss Mary Gorman, Hamilton, in religion Sister M. Hilda; Miss Julia Feeney, sister of Rev. Father Feeney, Dundas, in religion Sister M. Evangelista; Miss McGee, Sister M. Veronica; Miss Dunn, Guelph, Sister M. St. Catherine of Sienna; Miss Cornin, Eramosa, Sister M. Michael. The parents and friends of these young ladies assisted at the ceremony. Amongst the clergy present were Very Rev. V. G. Dowling, Paris; Very Rev. Dean O'Reilly, Dundas; Rev. Fathers Lillis, Cleary and Bergman, Hamilton; Rev. Fathers McGuire, Galt; and Feeney, Dundas.

OBITUARY.

On Tuesday, May 13th, died at Parkhill Mary Ellen, wife of Mr. Henry McGrath. Deceased, since her conversion to the Catholic Church, died as she lived, an edifying Catholic, animated with the strongest conviction of the truth of the Catholic faith.

A Requiem High Mass was celebrated by Rev. P. Corcoran in Parkhill Catholic Church at 10 o'clock, May 15th. After mass Father Corcoran made some feeling remarks on the virtues of the deceased. He then introduced Father McCauley, who delivered a very exhaustive and instructive sermon on the doctrine of the Catholic Church of praying for the souls of the faithful departed.

The late Mrs. McGrath was highly esteemed by all who knew her, as was evidenced by the large concourse of people of different denominations who attended the funeral. *Requiescat in pace.*

The death is announced at Dromiskin, County Louth, Ireland, on the 22nd ult., of Margaret, relict of Nicholas Conroy, and mother of the late Most Rev. Dr. Conroy, formerly Bishop of Ardagh and Clonmacnoise in Ireland, and Delegate Apostolic to Canada. The deceased lady had attained the very advanced age of eighty-eight years.

CATHOLIC PRESS.

Boston Pilot.

Says the Dublin Freeman's Journal:—"In our opinion no man living has done so much to injure the Catholic Church in Ireland as Mr. Errington."

The "bitter cry of outcast London" has not fallen on deaf ears: the Chancellor of the British Exchequer proposes to abate the tax on carriages, which now adds \$100,000 to the revenue. If this don't cure the distress they will put diamonds on the free list.

A gentleman writes from London to the Pilot stating that some interesting exposures may soon be expected in relation to the Government grants to distinguished Englishmen for visiting the United States. It appears that "our Anglo-Saxon cousins" are not coming *con amore*, as we might think; but in consequence of a policy of the English Government to Britonize the average American.

Boston Republic.

Lord John Manners, in a recent debate upon the franchise bill in Parliament, violently opposed the measure because it applied to Ireland. If the measure be passed, he argued, it would make Mr. Parnell grand elector for four-fifths of the constituencies of that country. Here the weakness of his argument was effectually exposed by the exclamation of an Irish member. "He is so already," shouted a voice from below the gangway, and the retort had its effect on the speaker and upon the House. Mr. Parnell represents the sentiments of an overwhelming majority of the people of Ireland, and is recognized and loved as their leader, and no law can increase the power which he has acquired without law—or rather in spite of the law.

The learned and eloquent Dr. Cahill in 1851 predicted the present movement in Ireland. Speaking of O'Connell's career he remarked that if the Irish ship had failed to reach port, it was not the fault of the old commander—the ship stranded of necessity in shoal water—and then he added: "And when the returning tide rises and the breeze freshens, the old noble ship shall again set her sails before the wind; and, changing her name from Repeat to National Equality, her fearless crew shall again shout for freedom, and, with some future O'Connell at the helm, she will again face the storm, and ride the swollen tide in pride and triumph."

Milwaukee Citizen.

The proverb: "Charity covereth a multitude of sins," has been wrongly interpreted by certain easy-going Christians to mean that where charity is the purpose of a money-getting scheme, it makes very little difference whether that scheme is sinful or not. The Cardinal Archbishop of Paris has recently directed a pastoral against the practices sheltered by this theory. The particular occasion for this action on his part, was the annual "charity ball" perpetrated by fashionable Paris, in behalf of a night refuge for the homeless poor. "This fete," we are told, "saw the oddest *salms* of blue-blooded duchesses and eccentric comedienne—the stars of the Boulevard theatres—of devout dowagers and unbelieving dandies, that ever was brought together under the flag of Faith, Hope and Charity." The Archbishop was immediately "remonstrated with" by the pious rich people who did not wish to have their little device for cheating the devil and serving God interfered with. They told his Eminence that unless the charity balls were sanctioned, the Asylum for the homeless poor must die! But the Archbishop "unfeelingly" answered: "Let it die! If there be not charity enough amongst you to support a work, it is better the work perish than that it be kept alive by devices sinful or manifestly unchristian." Let it die! Let everything die that cannot live on a Christian basis. Let every charitable hoax, pious bankruptcy scheme, sanctimonious lottery and blue-nose picnic starve to death whatever object they pretend to serve, if money cannot be secured in a straightforward and legitimate manner.

Buffalo Union.

It is announced that Froude, the notorious historical falsifier,—where Catholic Ireland is concerned—is coming to replenish his depleted purse by lecturing to us again. When the British gentleman was last here and engaged in his so-called lectures to defame the Irish people, the eloquent tongue of Father Tom Darke and Mitchell's matchless pen proved him to be a gross literary liar. Alas! that that tongue should now be silent in the dust; and that that pen is laid down forever.

Smarting for years in the sullen silence of inglorious defeat, after the merciless thrashing given him by Father Lambert, Ingersoll came up smiling again last Sunday in New York; but the smile was rather sickly, reminding one of a "vanquished brawler who still bears the scars of his last terrible punishment." "Orthodoxy" was his theme this time. Now why doesn't the notorious little fraud try and prove that he is not the shallow charlatan he is believed to be, by attempting a reply to Father Lambert's "Notes"? He knows that the book has had a marvelous sale throughout the country; and that his sophistry, dishonesty, ignorance, lies and malice are exposed in its every page. And yet he is silent as a dumb dog. Ingersoll dare not attempt the task, because he cannot.

London Universe.

How many years have passed away since Dickens opposed the doings of what he appropriately called the circumlocution office? Would it be believed? The institution remains in as full swing as ever. Some time ago, an official of the Royal Courts of Justice found that his favourite office chair was in a shabby condition. It only, however, he could see,

required the application of a little gum or the hammering of a nail or two. He represented the matter to the caretaker, who laid before him for signature a form of requisition for repairs, addressed to the Board of Works. In due course this document was copied, entered, and dispatched. After the lapse of a week a man arrived, inspected the chair, and departed to report to a higher authority. At the end of two more days a couple of men had another examination of the chair, consulted together, note books in hand, and departed to draw up another report to their superiors. Ten days more passed away, and the condition of the chair remained unattended to. A cabinet maker came at last, and in less than five minutes he had done all that was necessary to remedy the defects in the chair. Much ado about nothing this and no mistake. It would not much matter if those so engaged in such useless work were not paid at the public expense.

Ave Maria.

Gen. Gordon's favorite book is the "Imitation of Christ." "This," he is reported to have said, holding a small copy of the "Imitation" in his hand, "is my book. And, though I never shall be able to attain to a hundredth part of the perfection of that saint, I strive toward it,—the ideal is here." Wonderful little book, which seems to suit all classes of persons! It is the saintly ideal of the cloister, and a mirror of perfection in the rough realities of the camp.

Traces of the celebration of a festival of the Immaculate Conception may be discovered away back in the gray dawn of antiquity. As early as the year 500, as we learn from the Typicon of St. Sabbas, the remembrance of the Conception of the Blessed Virgin was celebrated solemnly in Eastern lands. At Naples a marble tablet was discovered in the year 800, showing that the festival was observed there at that time and previously. We find its observance at the same time in Spain, among the Normans, and even in England. A calendar compiled by a German monk in 1253 mentions the feast as being celebrated in South Germany and Switzerland, "out of love and respect for the holy and immaculate Mother." So that the honoring of this mystery of the Immaculate Conception is no new thing in the world, but of ancient growth and practice. Hence the objection of our adversaries only shows how little they know of the traditions and pious practices of their more worthy fathers.

THE SPIRITUAL EFFECTS OF DRUNKENNESS.

The loss of self-respect, the lowering of ambition and the fading out of hope are the signs of the progress of this disease in the character. It is a mournful spectacle—that of the brave, ingenious, high-spirited man sinking steadily down into the degradation of inebriety; but how many such spectacles are visible all over the land! And it is not in the character of those alone who are notorious drunkards that such tendencies appear. They are often distinctly seen in the lives of men who are never drunk. Sir Henry Thompson's testimony is emphatic to the effect that "the habitual use of fermented liquors, to an extent far short of what is necessary to produce intoxication, injures the body and diminishes the mental power." If, as he testifies, a large proportion of the most painful and dangerous maladies of the body are due to the "use of fermented liquors, taken in the quantity which is conventionally deemed moderate," then it is certain that such use of them must result also in serious injuries to the mental and moral nature. Who does not know reputable gentlemen, physicians, artists, clergymen even, who were never drunk in their lives, and never will be, but who reveal, in conversation and in conduct, certain melancholy effects of the drinking habit? The brain is so often inflamed with alcohol that its functions are imperfectly performed, and there is a perceptible loss of mental power and of moral tone. The drinker is not conscious of this loss; but those who know him best are painfully aware that his perceptions are less keen, his judgments less sound, his temper less serene, his spiritual vision less clear, because he carries every day a little too long at the wine. Even those who refuse to entertain ascetic theories respecting these beverages may be able to see that there are uses of them that stop short of drunkenness, and that are still extremely hurtful to mind and the heart as well as the body. That the conventional idea of moderation, to which Sir Henry Thompson refers, is quite elastic (the term is stretched to cover habits that are steadily despoiling the life of its rarest fruits. The drinking habit is often defended by reputable gentlemen, to whom the very thought of a debauch would be shocking, but to whom, if it were only lawful, in the tender and just solicitude of friendship, such words as these might be spoken: "It is true that you are not drunkards, and may never be; but if you could know, what is too evident to those who love you best, how your character is slowly losing the firmness of its outline, how your art deteriorates in the delicacy of its touch; how the atmosphere of your life seems to grow murky and the sky lowers gloomily above you—you would not think your daily indulgence harmless in its measure. It is in just such lives as yours that drink exhibits some of its most mournful tragedies."—Cardinal Manning.

A French marquis was riding out one day when he passed an old priest, trotting along contentedly on a quiet donkey. "Ha! ha!" disdainfully exclaimed the marquis, "How goeth the ass, good father?" "On horseback, my son; on horseback," replied the priest, amicably.