

## Young Woman's Corner

### HARVEST.

They err who tell us love can die,  
With life all other passions fly  
All others are but vanity;  
In Heaven, ambition cannot dwell.

Nor avarice in the vaults of hell;  
Earthly these passions of the earth,  
They perish where they have their birth;

But love is indestructible.  
Its holy flame for ever burneth,  
From Heaven it came, to Heaven  
returneth,  
Too oft on earth a troubled guest  
At times deceived, at times oppressed,  
It here is tried and purified,  
Then hath in Heaven its perfect rest;

It soweth here with toil and care,  
But the harvest time of love is there.  
—Southey.

### HOPE.

As when a sudden storm of hail  
and rain  
Beats to the ground the yet un-  
bearded grain,  
Think not the hopes of harvest are  
destroy'd

On the flat field, and on the naked  
void;

The light, unloaded stem, from  
tempests freed,  
Will raise the youthful honors of its  
head;

And soon restored by native vigor  
bear  
The timely product of the boun-  
teous year.

Not yet conclude all fiery trials  
past,  
For Heaven will exercise us to the  
last;

Sometimes will check us in our  
mad career,  
With doubtful blessings and with  
mingled fear,  
That still depending on His daily  
grace,  
His every mercy for an alms may  
pass;

With sparing hands will diet us to  
good,  
Preventing surfeits of our pamper'd  
blood.

So feeds the mother-bird her crav-  
ing young,  
With little morsels and delays them  
long.  
—Dryden.

Should a Shakespeare rise up  
among us to-day to study human  
nature and chronicle his impres-  
sions of it, how would his summing  
up of womankind compare with  
that of the Elizabethan poet? The  
latter aphorizes thus: "Frailty thy  
name is woman." Suppose the  
student of our time should say:  
Garrulosity thy name is woman. It  
would hurt, would it not, but  
might there not be some reason  
for such an aphorism? Garru-  
lous is an ugly term. Frail is  
bad enough, but garrulosity is worse.

Here is a dictionary meaning for  
garrulous: "Inclined or given to  
much talking; prating, chattering."  
Enough to make one wince, is it  
not? Imagine the possibility of the  
terms "prating" and "chattering"  
being applied to our sex.

Read here something from  
Crabb's "English Synonyms." Chatter  
is an imitation of the noise  
of speech properly applied to mag-  
pies or parrots. Again, "Chatter-  
ing is harmless, if not respectable,"  
and "chattering is the practice of  
adults; prattling and prating that  
of children, the one innocently, the  
other impudently."

One is forced to the conclusion  
often that the only object in the  
lives of some persons is much talk-  
ing. To talk and talk, whether any  
thing is said or not is a secondary  
consideration.

In Longfellow's "The Golden Leg-  
end:

"Your words are but idle and em-  
pty chatter,  
Ideas are eternally joined to mat-  
ter."

One often feels a dearth of ideas  
and yet feels the necessity of say-  
ing something. This is likely to  
happen to the clearest mind now  
and again. Then in all nervousness,  
one hastens to say something. It  
were better first to exercise a little  
self-control, and then perhaps one

minute's thought will give one an  
idea of some kind. Let it be never  
so common; it may be sensible.  
But to rush into conversation for  
the mere purpose of saying some-  
thing is to speak foolishly.

It is not the light evanescent talk  
which makes the hours speed merr-  
ily that is reprehensible. It is the  
desultory, dull make-talk conversa-  
tion which causes the hours to drag  
oh, so wearily that the self-respect-  
ing woman will go out of her way  
to avoid.

Conversation should be given  
good attention and should serve  
some purpose. It may be to cheer  
the mind of someone, to stimulate  
one's own, to seek information, in-  
deed for divers interesting and in-  
structive purposes. It should not  
be used to kill time. Time is given  
us to improve ourselves in and in  
our conversation we should seek  
improvement or at least beneficial  
entertainment. AMICA.

### JESUITS AS INDIAN TEACHERS.

From the Minneapolis Evening Tri-  
bune, Feb. 2, 1903.

"There are many people in this  
country, unfortunately, who believe  
that an Indian child had better die  
an utter unbeliever, an idolater  
even than to be educated by the  
Society of Jesus or in the Catholic  
Church," said Senator George G.  
Vest, in a speech on "Indian  
Schools," delivered in the United  
States senate.

"I am very glad to say that I  
have not the slightest sympathy  
with that sort of bigotry and fan-  
aticism. I was raised a Protест-  
tant; I expect to die one; I was  
never in a Catholic church in my  
life, and I have not the slightest  
sympathy with many of its dog-  
mas; but, above all, I have no re-  
spect for this insane fear that the  
Catholic Church is about to over-  
run this government.

"I undertake to say now that  
there is not in this whole country  
an object lesson more striking than  
that to be seen from the windows  
of the cars on the Northern Pacific  
railroad, the fact that these Jes-  
uits alone have solved the problem  
of rescuing the Indians from the  
degradation in which they were  
found.

"Mr. President, these Jesuits are  
not here, as one of them told me,  
for the love of the Indian. Old Fa-  
ther Ravaille told me, 'I am not  
here for the love of the Indian, but  
for the love of Christ.' He was  
there without pay except the ap-  
proval of his own conscience.

"If you send one of our people, a  
clergyman, a politician even, to per-  
form this work among the Indians,  
he looks back to the fleshpots of  
Egypt. He has a family, perhaps,  
that he cannot take with him on  
the salary he receives.

"He is divided between the ha-  
bits, customs and luxuries of civil-  
ized life and the self-sacrificing  
duties that devolve upon him in  
his work of teaching the Indians."

### LEO XIII. ADDRESSES THE CARDINALS.

Dr. Eapponi, the Pope's physi-  
cian, Sunday morning made a last  
effort to induce His Holiness to re-  
nounce his reception of the card-  
inals. He remonstrated with him  
saying: "Your Holiness, my duty is  
to point out that your health  
would be greatly benefited by your  
resting to-day." The Pope replied:

"My dear doctor, before your  
valuable advice comes my duty,  
which I shall perform until the  
end."

The audience was held in the  
Pope's private library, and Leo XIII.  
spoke continuously for half  
an hour with the forty-two card-  
inals present. No address was de-  
livered, and the most important  
words were when the Pontiff refer-  
red with emphasis to his advanced  
age and approaching end. He was  
led to speak thereof in reminding  
the cardinals that the room in  
which he was receiving them was  
the same in which Pius IX. held  
his last consistory, he (Leo XIII.)  
being present, but in bed. The car-  
dinals greeted this reference to the  
Pope's approach to death with a  
chorus of noes and with exclama-  
tions of, "We have all come to

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wish you a long life." By this time  
the excitement of the reception had  
improved the Pope's appearance.  
When he entered the library his  
form was bowed and trembling,  
but he now seemed to have acquir-  
ed strength and animation. He  
showed the cardinals a magnificent  
antique clock which had just been  
presented to him by the Count of  
Caserta, the head of the Naples  
branch of the Bourbon family. Be-  
fore retirement he presented to  
each cardinal a richly embellished  
pamphlet reviewing the chief events  
in his pontificate, including a Latin  
poem of his own composition,  
and five of his most important en-  
cyclicals. His Holiness said:  
"I will order that the few card-  
inals absent, like Cardinal Gibbons,  
shall also have it."

**USE FOR PENNIES.**

An eastern priest who wants  
more liberality shown towards the  
collection box says:

"There are three uses, it seems,  
for pennies. One is to throw them  
to the organ grinders, another is  
to use them in slot machines, and  
the third is to give them to the  
church. This puts the church in  
the same class as the organ grin-  
ders and slot machines, and I  
don't think it is right that it  
should be so. I have noticed at  
the monthly collection that poor  
shop girls will deny themselves  
some little luxury to contribute at  
least 25 cents, while strong men  
sitting beside them will throw a  
nickel into the collection basket,  
and immediately after leaving the  
church visit some saloon and spend  
anywhere from 50 cents to \$1, and  
think nothing of doing so. To these  
men I say: If you can only afford  
to give a five cent piece, you are  
robbing yourselves, and the church  
doesn't want you to rob your-  
selves; under such circumstances  
you need the money more than the  
church."

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A mother was calling the atten-  
tion of her small son to the moon,  
which was to be clearly seen in the  
early afternoon.  
"Why, you can't see the moon in  
the daytime," he persisted.  
"Oh, yes, you can. There it is  
over the trees," said mamma.  
The little boy looked up and  
finally saw it, but he said:  
"Taint lighted yet, anyhow."  
Little Chronicle.