

## Young Woman's Corner

### MAD RIVER.

In the White Mountains.

### TRAVELLER.

Why dost thou wildly rush and roar,  
Mad River, O Mad River?  
Wilt thou not pause and cease to pour  
Thy hurrying, headlong waters o'er  
This rocky shelf forever?

What secret trouble stirs thy breast?  
Why all this fret and flurry?  
Dost thou not know that what is best  
In this too restless world is rest  
From over-work and worry?

### THE RIVER.

What would'st thou in these mountains seek,  
O stranger from the city?  
Is it perhaps some foolish freak  
Of thine, to put the words I speak  
Into a plaintive ditty?

### TRAVELLER.

Yes; I would learn of thee thy song,  
With all its flowing numbers,  
And in a voice as fresh and strong  
As thine is, sing it all day long  
And hear it in my slumbers.

### THE RIVER.

A brooklet, nameless and unknown,  
Was I as first resembling  
A little child that all alone  
Comes venturing down the stairs  
Of stone,  
Irresolute and trembling.

Later by wayward fancies led,  
For the wide world I panted;  
Out of the forest dark and dread  
Across the open fields I fled,  
Like one pursued and haunted.

I tossed my arms, I sang aloud,  
My voice exultant blending  
With thunder from the passing cloud,  
The wind, the forest bent and bowed,  
The rush of rain descending.

I heard the distant ocean call,  
Imploring and entreating;  
Drawn onward o'er this rocky wall  
I plunged and the loud waterfall  
Made answer to the greeting.

And now beset with many ills,  
A toilsome life I follow;  
Compelled to carry from the hills  
These logs to the impatient mills  
Below there in the hollow.

Yet something ever cheers and charms  
The rudeness of my labors;  
Daily I water with these arms  
The cattle of a hundred farms,  
And have the birds for neighbors.

Men call me mad, and well they may,  
When full of rage and trouble,  
I burst my banks of sand and clay,  
And sweep their wooden bridge  
Away  
Like withered reeds or stubble.

Now go and write thy little rhyme,  
As of thine own creating,  
Thou seest the day is past its prime;  
I can no longer waste my time;  
The mills are tired of waiting.  
—Atlantic Monthly, May, 1882.

### GOOD MANNERS.

There is nothing more engaging than genuine good manners. Indeed what else is there at a first introduction to judge by but the manners. Good books are deceiving. Good clothes may be worn by the most worthless person. Good manners too, may be put on and taken off like any piece of wearing apparel, but the average individual is not likely to be deceived by superficial good manners. And here is the point: Superficial manners are mere mannerisms. Many a person with the most elaborate manner has not good manners. An idea contained in good manners is good breeding, which gives the idea of training of some kind. Either school and home training or self discipline.

There are instances of good manners that cannot be accounted for. Now and again young men or girls brought up under the most unfavorable influences to produce good manners deport themselves perfectly. We say they have naturally good manners, whereas it would seem most unnatural, under the circumstances. This question can be left to the psychologists. Our duty is to cultivate good manners.

There is nothing so tiresome as a display of manners worn like some flimsy scarf that blows here and there with the wind, hitting one passer-by and missing the next.

It is the mind and heart that produce good manners. A cultivated mind and kind heart should make perfect manners, but the fact of the matter is that a kind heart alone has been sufficient in many instances to award its owner the title of lady or gentleman. The keynote to good manners is simplicity. Good manners are the expression of kind thoughts, forgetfulness of self and thoughtfulness of others.

It is a case of do not do many things, much more than of do many things. A thing that must be done is to listen when talked to. Do not interrupt to give your opinion until the other person is finished. Perhaps by that time you will have discovered that it will not matter if you never give it at all.

Learn to sit at repose. Do not loll. It is disrespectful to the company you are in and pronounces you had mannered.

Be always ready to wait on the elderly. Do not make nor listen to a joke that has any savor of coarseness. In fact do not say nor do anything that you need feel ashamed to have any one hear of.

Be respectful always of others rights and privileges. There is a prying tendency in this age that is most disrespectful and does more to destroy good manners than anything else.

These are only a few recommendations for good manners that, if practised, will lead to greater and higher things in the art.

AMICA.

## Brandon Notes

Mr. C. J. Flanagan, of Prince Albert, has been calling on friends in the city.

Mr. Archie Herriott, of Souris, is attending the Normal.

Mr. Anthony Sliro, of Manor, Assa., is in the city en route to Winnipeg, where he will spend the winter.

Mrs. Cameron, who resides with her daughter, Mrs. F. C. Paterson, 11th street, is seriously ill. Little hope of her recovery is entertained.

The pedro party to be given by the C.M.B.A. on Thursday evening promises to be a great success. The members and their friends anticipate an enjoyable time.

The Ladies of Mercy held a meeting on Sunday afternoon and among other things decided to call a mass meeting of the ladies of the parish on the 2nd of February for the purpose of beginning work for the bazaar to be held in November.

Mrs. F. W. Gill is visiting her old home in Winnipeg.

### HELP THE WORLD ALONG.

If every little boy and girl  
Some loving word would say,  
Or just one kindly deed would do,  
The world would be so gay.

No matter where you chanced to go  
You'd never see a tear;  
And as for frowns, when people smile  
They always disappear.

Why should not every boy and girl  
Pass through life with a song,  
If each one did his level best  
To help the world along?

The wrong things then would soon  
be right:  
So try to do or say  
One kindly deed, one loving word:  
Begin this very day.  
—S. S. Advocate.

### JUVENILE DEFINITIONS.

Gleams from a recent examination in the San Francisco schools:  
"Define fathom and form a sentence with it."  
"A fathom is six feet. A fly has fathom."  
"Define species."

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"Species is kind. A boy must be species to his mother."  
"Define odorless."  
"Odorless is without scent. A man who is odorless cannot ride in the car."—Pacific Unitarian.

### TROUBLES THAT DO NOT COME

Lettie S. Bigelow.

Of the hard and weary loads  
"Neath which we bend and fall,  
The troubles that do not come  
Are the heaviest ones of all.

For grief that cuts like a knife,  
There's oil of comfort and cure,  
And the Hand which binds the weight  
Brings strength and grace to endure.

But to phantoms of pain and woe,  
The lips of Pity are dumb,  
And there's never oil or wine  
For troubles that never come.

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There's a song to lighten the toil,  
And a staff for climbing the height  
But never an Alpine stock  
For the hills that are out of sight.

There are bitter herbs enough  
In the brimming cup of to-day,  
Without the sprig of rue  
From to-morrow's unknown way.

Then take the meal that is spread,  
And go with a song on thy way,  
And let not the morrow shade  
The sunshine and joy of to-day.  
—"Zion's Herald."

### ST. MARY'S CHURCH.

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SACRISTAN—Rev. B. Doyle, O.M.I.  
SUNDAY SERVICES—Mass at 7 and 8.30. High Mass at 10.30. Sunday School at 2.30. Baptism from 2 to 4. Vespers, Sermon and Benediction at 7.15.

WEEK DAY SERVICES—Holy Mass  
In summer time at 6.30 and 7.30.  
In winter time at 6.30 and 8.

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Vespers, with an occasional sermon, 7.15 p.m.

Catechism in the Church, 3 p.m.

N.B.—Sermon in French on first Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.

WEEK DAYS—Mass at 7.30 a.m.  
On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.

N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

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WEEK DAYS—Mass at 6 and 8.30 a.m.

## C. M. B. A.

Grand Deputy for Manitoba.

Rev. A. A. Cherrier, Winnipeg, Man.

Agent of the C.M.B.A.

for the Province of Manitoba with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.

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