

Young Woman's Corner

BENEVOLENCE AND COMPASSION.

Behold where breathing love divine,
Our dying Master stands!
His weeping followers, gathering round,
Receive His last commands.

From that mild Teacher's parting lips,
What tender accents fell!
The gentle precept which He gave
Became its Author well.

"Blest is the man whose soft'ning heart
Feels all another's pain;
To whom the supplicating eye
Was never raised in vain.

"Whose breast expands with generous warmth
A stranger's woes to feel,
And bleeds in pity o'er the wound
He wants the power to heal.

"He spreads his kind supporting arms
To every child of grief;
His secret bounty largely flows
And brings unasked relief.

"To gentle offices of love,
His feet are never slow,
He views through mercy's melting eye
A brother in a foe.

"Peace from the bosom of his God,
My peace to him I give;
And when he kneels before His Throne,
His trembling soul shall live.

"To him protection shall be shown
And mercy from above
Descend on those who thus fulfil
The perfect law of love.

—Anna Letitia Barbauld.

"Love is an eternity of forgiving." This is the pretty definition of love, put on the lips of a sister of charity in a very pretty Catholic love story.

The sister of charity was no doubt defining love in its broad sense—love in any relation of life. One cannot conceive of a happier existence than to live under the influence of such a love. Such an existence would make this mundane old sphere a little like what we imagine Heaven to be.

This way of loving sets aside self entirely. It is a perpetual sacrifice. Its ideality consists in the willingness of the sacrifice.

"An eternity of forgiving." Here is the point. In intimate association there is always something occurring to annoy us, always something being done by our intimates that may irritate us if we do not love them with the love that always forgives. This is love pure, refined—not one unclean spot on it—no dross in its metal.

This should be the brotherly love, the filial love, the sisterly love and the marital love. It is the ideal love. There is no question of reciprocity. It is a love that gives all and it is only the really high-minded who are capable of it. We may long to attain this perfection and in the longing take on some of its excellence. How fine would become our morals and the morals of those around us and how happy all of us if we were to regulate our love to this standard.

SERVICE.

Small service is true service while it lasts,
Of friends, however humble, scorn not one;
The daisy by the shadow that it casts
Protects the lingering dew-drop from the sun.

—Wordsworth.
AMICA.

STE. ROSE.

Last week we had a short visit from Archbishop Langevin, who drove out to Ste. Amelie to choose a site for the church to be built there immediately. We hear that a priest is already appointed to that place, although at first he will no doubt live at Ste. Rose. His Grace only stayed two days; we had hoped to enjoy his delightful company

for a longer time, but perhaps this was too much pleasure to expect during the austere season of Lent. Father Anthony, Trappist, accompanied him.

The school at Ste. Rose North is not to be opened at present, greatly to the disappointment of the people in that district, but shortly, there will be two opened at Ste. Amelie.

Does it not seem a pity that in nearly all the French-speaking settlements in this country they are guilty of Sunday trading, keeping stores open and the rest. If it is to the interest of people to do this, it must certainly be against their principles, and what a scandal to their Protestant neighbors! Have they so soon forgotten that desecration of the Lord's Day is the curse and ruin of France and are they willing to bring the same on this land of their adoption?

We are pleased to see our esteemed friend and neighbor, Mr. R. Robinson, is made J. P. We take this as a kind and polite attention on the part of the Government, as now some of us who are more anxious about the law than the Gospel, will be able to follow Mr. Punch's excellent advice and wash our dirty linen at home and not hang it on our neighbor's fence to dry. We wonder how many J.P.'s it would take to make us keep the peace! There are in this settlement badly brought up cows, uneducated of course, brought up, it is said, by rough masters, making disturbance among peaceable folks. They cannot henceforth be permitted to leave their comfortable homes and invade their neighbors' property. John Bull, in the form of the law, must step in and shorten the tales of these cows and restrict the language they give rise to.

Chats with Young Men

Don't be mean! I have written so many times on things you ought to do that I think you will find some novelty in don'ts. Indeed there is not much novelty in the familiar phrase, "Don't be mean"; for, as far back as memory will carry us, I recollect those very words from the mouths of small boys, grouped together to divide a bon-bon, each eager to get the lion's share, the umpire being constantly admonished not to be mean. Boys ordinarily out live that fear of not being dealt with fairly; and many years find them preferring to stand back, in trivial matters at least, while their share is being allotted. It becomes them better to do so. He who takes an unfair advantage is rated as mean. It is a very unenviable title; and it may be earned in more instances than those afforded by divisions of material things.

You can say mean things. Sometimes your relation with regard to others resembles that of teacher to pupil. You are in authority; he is bound to respectful silence. You can make cutting remarks, can attribute false motives to his actions, can venture unsupported statements. He might conceive of more sarcastic retorts, might vindicate his position, could easily refute your statements. But he is bound to silence by his respect for authority. He sinks self through respect for you, or for some one dear to you; perhaps he respects your office and you interpret his silence as fear for yourself. He is too noble even to exonerate himself, in the eyes of others who might be misled by you, by saying three words which would explain his conduct. You are mean to abuse your position so. A hundred cases not unlike to this, might be mentioned, which would illustrate meanness. Boys blocking up a street corner often make audible references to the garb or figure of a stranger passing by; frequently those passers-by are defenceless girls; the meanness in such cases advances to the phase of cowardice. Employers not seldom fail in this regard. They are in a position to dictate terms to employees, even to demand unfair and abject service. Their fearlessness of

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retaliation sometimes begets an indifference to honor; and their attitude to servants may be described as mean.

To cite further cases of meanness would be as unprofitable as it would be easy. When I shall have referred to one more aspect of meanness I shall gladly leave the subject. It is this. In business dealings you find most men holding certain generally recognized business principles; they may be acquaintances or they may be strangers. You have your option to deal with them or not. If you decide to do so, you should deal honorably, that is without default or without coercion. This does not mean that you are not privileged always to secure any rates that your ingenuity or prestige can obtain; but that when these fail you should not resort to bullying. This is an injunction hardly less important than another of kindred tone; when you have debts to pay, pay them when you can; some debtors

haggle about silly conditions, not indeed with the intention of lessening their own obligations, but apparently to inconvenience a creditor and make him, as they say, earn his money. Those men should make it a rule to reverse the situation, to learn how they should wish to be treated. The fact is they are mean.

Yet why should I write all this. If there is a mean young man among my readers I dare say he does not think himself so. Nobody would trace his own motives to meanness. But, young men, you are all mean and so am I. Which of us dare stand up and say he never did or said a mean thing? Not one. We have all been mean at times. So have we all suffered from the meanness of others, and oh! how in our hearts we resented it. Well then let us take lesson. Let us employ at least as much time in searching our own hearts for meanness as in searching the words and acts of others. Young

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men especially should avoid meanness. They will always be in the glare of publicity. A million searchlights will be turned upon them as they struggle for an eminence from which to declare their righteousness, at every stage of life. Woe to them if they are branded with meanness! Even other mean men will avoid them, thereby to exact a title to honor. Don't be mean.

FINEM RESPICE.