

Young Woman's Corner

THE SERMON OF ST. FRANCIS.

Up soared the lark into the air,
A shaft of song, a winged prayer,
As if a soul released from pain,
Were flying back to heaven again.

St. Francis heard; it was to him
An emblem of the Seraphim;
The upward motion of the fire,
The light, the heat, the heart's desire.

Around Assisi's Convent gate
The birds, God's poor, who cannot wait,
From moor and mere and darksome wood
Came flocking for their dole of food.

"O brother birds," St. Francis said,
"Ye come to me and ask for bread;
But not with bread alone to-day
Shall ye be fed and sent away.

Ye shall be fed, ye happy birds,
With manna of celestial words,
Not mine, though mine they seem to be,
Not mine though they be spoken through me.

"Oh, doubly are ye bound to praise
The great Creator in your lays;
He giveth you your plumes of down,
Your crimson hoods, your cloaks of brown.

He giveth you your wings to fly,
And breathe a purer air on high;
And careth for you everywhere,
Who for yourselves so little care!"

With flutter of swift wings and songs,
Together rose the feathered throngs
And singing scattered far apart,
Deep peace was in St. Francis heart.

He knew not if the brotherhood,
His homily had understood
He only knew that to one ear
The meaning of his words was clear.

—Longfellow in his "Birds of Passage."

To say a person is easily amused is to pass a disparaging judgment. Change the word "amused" to "entertained" and you give the person a good quality.

This opinion has been formed by observation and not on the basis of etymology.

"She is easily amused" is a common verdict passed on a woman who laughs in the wrong place, a woman who laughs at the discomfort of others, one who laughs at her own jokes or who makes any one the subject of ridicule for her own or others amusement and the tone of disgust in which the "She is easily amused" is uttered announces the speaker's opinion.

To be easily entertained is an accomplishment.

How readily anyone welcomes a visitor who is easily entertained! How interesting one can make oneself to oneself by being easily entertained! How much more beautiful one's view of life is. Indeed, how much healthier one's body is likely to be.

How well equipped one is for life's warfare; for being easily entertained pre-supposes a bright, alert mind, simple and impressionable. This mind might, from the fact of its susceptibility of impression be influenced to wrong doing, but it is not probable. It can entertain itself with things at hand. The common pleasures of life satisfy it—the enjoyments that everyone may have and those that may be practiced in the clear light of day—and so it seeks not the dark ways where temptations lie.

There is no better lesson to teach children than the art of entertaining themselves.

Perhaps the lesson is more necessary for boys than for girls as their habits and occupations and established rules for their movements in general leave them open to greater temptations in the way of pernicious amusements.

However, the spectacle of girls suffering from ennui is to be seen

with sufficient frequency to warrant the advice that girls should be instructed in this art also.

To be easily entertained is to be interested in everything that goes on or exists around one. Teach children the beauties everywhere. The birds, the beasts, the grass, the rivers, the sky, the sun, the stars which exist in some form everywhere are illimitable in their possibilities for training the children into the habit of thinking and so entertaining themselves. And in all these things to teach them God's hand is to give them the most important lesson.

Of course, knowledge is power and it is the greatest power where it is the source of entertainment to the mind that possesses it.

Many appreciate it for its commercial value; many for the glory it gives their names; a few for the real joy it gives themselves and the closer communion it gives them with God. These few are the really happy and their's is the condition of mind to train for.

AMICA.

AMERICA A SAINT'S NAME.

Very few people have the least idea what is the origin of the name America. That the country was named from Amerigo Vespucci, maker of the first map discoverer of some portion of the mainland, they will tell you glibly, but have not the least idea whence Amerigo took his name.

Signor Vespucci, like most pious Italians, bore a saint's name, and the saint was the son of St. Stephen, King of Hungary, in the eleventh century. His name was Emeric, and his day is celebrated on Nov. 4th. He was very holy and very clever; his name was familiar to the people of all Europe, and in the fifteenth century was much used in Italy in its Italianized form. So the Hungarian saint gave his name to our continent.—Catholic Record.

SOME INACCURACIES OF "THE ETERNAL CITY."

By John Talbot Smith in January Donahoe's.

However we have here only to discuss the religious feature of this peculiar drama. Mr. Cain has introduced the Pope into the play, with the title of Pius X. His (stage) Holiness is presented as the centre of a handsome scene in the Vatican gardens on a fine day. The panorama of Rome stretches away in the distance to the purple hills. In his white soutane, white zucchetto, or skull-cap, golden cross seated on a dais whose bench is covered with red draperies, the old gentleman looks very well, very stagey. There is nothing of atmosphere in the scene, except in the venerable old monk who attends the Pope as his confessor, and who looks as if he had just stepped out of a Capuchin cell. Many people come and go, observing the most perfect etiquette. Each comer genuflects three times, and usually on the wrong knee, before arriving in the presence. There is an ecclesiastic in the habit of a monsignore, but wearing a pectoral cross, who never removes his skull-cap in the Pope's presence. However these inaccuracies are trifling, but they arouse in the experts the temptation to laugh. Mr. Cain is at his worst in the language of this scene. At the beginning the Pope, reminded by the name of the hero of the play of incidents in his own life, tells his confessor of the young man, an officer in the Pope's guard, who married, left his wife and child for a little while to go on a political mission, and returned to find his child lost and his wife dead from a persecution carried on by his own family; thereupon disgusted with the world, he becomes a priest, devotes himself to the poor, and finally becomes Pope Pius X. Thereby the audience learn that the Pope is the father of the hero, and gets ready for developments. Pius X. has sent for the heroine, Roma Volonna, to persuade her to testify against her lover, as the best thing for her, her lover and society in general. The arguments of His (stage) Holiness are confusing and even ridiculous, but the heroine writhes under them as if Aquinas himself delivered them.

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A SAFE BOOK OF REFERENCE

On the subject of reference books touched upon elsewhere, we wish to state that intelligent and fair treatment of Catholic topics will be found in Chambers' new "Twentieth Century Dictionary," which is a marvel of correctness and completeness as well as of cheapness. The editor has consulted Catholic authorities for information on Catholic subjects.

TWO QUESTIONS.

From the Missionary.

Among many other questions (asked during a mission to Mormon in Idaho) the following were answered: "You as a Catholic priest preach that whisky is our greatest enemy; you also preach that we should love our enemies. How is this?" Answer: Yes I preach that whisky is our greatest enemy and also that we should

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love our enemies; but I never preach that you should swallow them. The man that asked this question came up and shook hands with the priest.

"Is it allowed for a priest to draw blood by chopping off the head of a chicken?" Yes, it is allowed, and only forbidden in one case: when the chicken belongs to somebody else.

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All the doubts of sceptics are as nothing, or as very little, compared with the great doubt which arises in men's minds from the ways of Christians themselves—saying one thing and doing another.