

The Children's Page

SIGNS OF RAIN.

(From an Irish Reader of 1840.)
The hollow winds begin to blow,
The clouds look black, the glass is low;
The soot falls down, the spaniels sleep,
And spiders from their cobwebs creep.
Last night the sun went pale to bed,
The moon in halos hid her head.
The boding shepherd heaves a sigh,
For, see, a rainbow spans the sky;
The walls are damp, the ditches smell,
Closed is the pink-eyed pimpernel.
Hard! How the chairs and tables crack;
Old Betty's points are on the rack;
Loud quacks the ducks, the peacocks cry;
The distant hills are looking nigh.
How restless are the snorting swine!
The busy flies disturb the kine;
Low o'er the grass the swallow wings,
The cricket, too, how sharp he sings.
Puss on the hearth, with velvet paws
Sits wiping o'er her whiskered jaws.
Through the clear stream the fishes rise
And nimbly catch the incautious flies.
The glowworms, numerous and bright
Illumed the dewy dell last night.
At dusk the squalid toad was seen
Hopping and crawling o'er the green;
The whirling wind the dust obeys,
And in the rapid eddy plays;
The frog has changed his yellow vest,
And in a russet coat is dressed;
Though June, the air is cold and chill,
The mellow blackbird's voice is shrill,
My dog, so altered in his taste,
Quite mutton bones, on grass to feast;
And see you rooks, how odd their flight,
They imitate the gliding kite,
And headlong downward seem to fall
As if they felt the piercing hail.
'Twill surely rain, I see with sorrow,
Our jaunt must be put off to-morrow.

A WISE CATHOLIC BOY.

A graduate of one of the Catholic schools was recently brought into a controversy, the subject related to the Holy Eucharist. A non-Catholic friend told him candidly that he could not believe in it. "Do you believe the words of Christ?" asked the other. "Most decidedly," was the reply. "Here are His words which are recorded in every Bible, and language cannot be plainer: 'This is My Body, this is My Blood. Unless you eat the Flesh of the Son of Man and drink His Blood you have no life in you.' He that eateth My Flesh and drinketh My Blood hath everlasting life, and I will raise him up on the last day." "My Flesh is meat indeed, and My Blood is drink indeed." "As the living Father hath sent Me, and I live by the Father—that is substantially—so he that eateth Me, even he shall live by Me." "But I can't understand it, all the same," said the Protestant friend. "But what can we understand?" asked the other; "it does not follow because we don't understand a fact, that the fact does not exist. Go into a wheat field in the spring of the year and root up with your knife what seems a blade of grass. At the root you will find a rotten grain of wheat. That grain was the seed. But from it in the harvest time spring up two dozen grains! It had to rot before it reproduced those other grains. Can you understand that? No! But it is a fact. God's power is there, the same as it is manifested in the Holy Eucharist."

BLOWN AWAY.

"I'm tired of everything, mamma. Do tell me what to do," said Beth Lincoln, coming into the room where her mother was sitting. "Why not play basket-ball with me?" "With you, mamma? I didn't know you could play basket-ball." "Why not? I have balls in the yard-basket, and I am going to weave the yarn in and out over the ball," said Mrs. Lincoln, smiling and holding up a wooden ball, over which she stretched the heel of Madge's little stocking. "Oh, that kind! I don't call that play," said Beth. "You and your friend Nellie had a nice time yesterday playing you were a sewing society, and why may I not play that my real work is play—basket-ball, for instance? I will toss a ball to you." Beth caught the ball, and said, as she came close to her mother: "But, mamma, without joking, what can I do? I am tired of everything and everybody. Please tell me what I can do." "Is my daughter really tired of herself?" asked Mrs. Lincoln, with a slight emphasis on "herself." "Why yes. Didn't I say so, mamma?" "How would it do to stop trying to please self, of which you are so tired?" "Mamma, what do you mean?" "Just then dear little Madge came toddling into the room, and said wistfully, 'I have an't any one to play with.'" Mrs. Lincoln gave Beth a meaning look, and said: "How would it do for my big girl to get away from self, and amuse my little girl?" Mrs. Lincoln was called from the room, and she found two happy children when she returned half an hour later. What were they doing? Beth was blowing soap bubbles, and Madge was trying to catch them. Mrs. Lincoln stood for a moment in silence, thinking, "What a beautiful picture!" Beth looked up and saw her mother, and said, "Aren't the bubbles beautiful, mamma, and isn't Madge a dear?" "I have two dears now. At what has become of that tired self?" "How away, mamma, with the bubbles," laughed Beth.

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those who had been content with so inexpensive an entertainment must have something for their pains! But the first prize was not won without some trouble. The last quotation was, "O rare Ben Jonson!" and it needed but one number. And I fear that, but for process of exclusion already referred to, no one would have guessed that "Number 25," Shakespeare himself, was meant to belong to the last number on the list. "It has been a great success," declared Winnie, as she happily washed up the party dishes. "O daddy, how nice to have a daddy like you!"

Is There Such a Thing as "Catholic Truth?"

In its issue of June 6, London Academy comments upon the following sentence which occurs (very appropriately, says the Academy's editor, in a review of some treatise on Modernism: "We hear occasionally of 'Catholic truth,' which requires the efforts and subscriptions of a society to make it true. Such a conception is absurd. Truth can not be sectarian. We might as well take a Protestant Mathematics or Jewish Euclid." The idea expressed in this sentence has often been put forth in this country. We have seen it even from the pens of Catholic writers: who considered, doubtless, that they were saying something very smart. Its use in the English treatise referred to by the Academy was apparently for the purpose of discrediting the Catholic Truth Society of England, an organization which since its inception has done splendid work for the Catholic cause. This is the way in which the Protestant Academy shows the fallacy of the flippant sentence: "From this passage we gather, firstly, that the truth needs no defense, and no demonstration, from which it follows that the foundation of, say, an 'English Historical Society,' with a president, a committee, subscriptions, publications, and possibly a monthly organ, would be absurd. History is the Truth about about past events; therefore it would be ridiculous to make any efforts to clear up doubtful points, to elucidate complicated transactions, to defend bold and scholarly

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historical positions from the attacks of the cranks and maniacs who have discovered that Bacon wrote the whole literature of the late sixteenth and early seventeenth centuries, and that the Anglo-Saxons are the lost tribes of Israel. And in the same way medical writers are to beware of forming a society with a view to convincing people of the danger of sleeping ten in a room, of drinking infected water, of smoking green tea, of injecting morphia three times a day, and of believing in quack "Powers to cure Cancer. All these are heresies against the Truth of Medicine and Hygiene, therefore, no efforts, or subscriptions, or speeches, or pamphlets are needed to defend the Truth in question. It would thus be highly ridiculous for a doctor to fight the delusions and absurdities of "Christian Science" with all the knowledge and all the energy at his command.

"And 'Truth cannot be sectarian.' If this means anything, it means that it is not possible to imagine the existence of a difference of opinion on any possible subject, that every fact of the universe must be absolutely clear and certain, and that from each of such facts there is only one conceivable deduction. It is difficult to believe that any man in his sober senses can have deliberately emitted such a proposition as this; yet, there it stands, and, considering all things, it is perhaps the most false statement that has ever been made since the world was 'a fluid haze of light.' Nevertheless the writer's meaning is plain, for he goes on to say that one might as well talk of 'Protestant Mathematics or Jewish Euclid'; whence it follows that this 'modernist' reviewer believes that the propositions of religious truth are exactly analogous to the propositions of mathematical truth. Et homo factus est as clear, self-evident and certain as two and two make four. Et resurrexit tertia die in a proposition as demonstrable as the angles at the base of an isosceles

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