

# THE BOY GIANT and THE SODA FOUNTAIN

Copyright, 1900, by Caroline Wetherell



One day in the boiling hot sun  
The little boy giant for fun  
A big soda fountain  
Carved out in a mountain  
And smiled when the work was all done.  
With siphon and acid and gas  
He filled up a generous glass,  
But the stuff wouldn't sizz,  
And to cause it to fizz  
He hammered the fountain, alas!



There followed a terrible din.  
The giant was filled with chagrin.  
For the soda blew up,  
And he got not a sup,  
Though it drenched him clear down to the skin.  
But there happened a singular thing—  
Like a fountain, a mineral spring  
Spurred up from the dust.  
This, sold to a trust,  
Bought him sodas enough for a king.

### Kindness to a Blind Fish.

An unusual incident is that related by a naturalist who took great interest in the rearing of fish in the neighborhood of Balreuth. He used to feed them out of a long handled spoon. The trout soon learned to look for him at a certain time and eagerly waited for the appearance of the spoon. One poor fish, the naturalist noted, was for a long time always pushed aside and seemed always to miss the feast. It was blind. But after awhile a companion took pity on it and thereafter led it up to the spoon and saw that it obtained its share of the food. Fishes are called cold blooded animals, but this seems to indicate that they are capable of more intelligence and feeling than are usually credited to them.—Animal World.

### Let Me Pray First.

A sweet and intelligent little girl was passing quietly through the streets of a certain town a short time since when she came to a spot where several idle boys were amusing themselves by the dangerous practice of throwing stones. Not observing her, one of the boys by accident threw a stone toward her and struck her a cruel blow in the eye. She was carried home in great agony. The doctor was sent for, and a very painful operation was declared necessary. When the time came and the surgeon had taken out his instruments, she lay in her father's arms and he asked her if she was ready to let the doctor do what he could to cure her eye. "No, father; not yet," she replied. "What do you wish us to wait for, my child?" "I want to kneel on your lap and pray to Jesus first," she answered. And then, kneeling, she prayed a few minutes and afterward submitted to the operation with all the patience of a strong woman.

### Caring For the Children.

The Chicago charitable organizations take care of about 4,000 of Chicago's destitute children, whereas in New York city 24,000 are taken care of in such institutions.

## THE WEELITTLES AT BORDEAUX.



FIND THE BELL RINGER AND HIS ASSISTANT.  
THE WEELITTLES AT AMIENS.



FIND HIDDEN MAN AND WOMAN.  
THE WEELITTLES AT THE LUXEMBOURG.



FIND FRENCHMAN, HIS WIFE AND BOY.  
THE WEELITTLES AT FONTAINEBLEAU.



FIND THE CARETAKER.  
THE WEELITTLES AT BORDEAUX.

## OUR YOUNG PEOPLE

THEIR RELIGIOUS INSTRUCTION SHOULD BE SOUND AND COMPLETE.

The Intention Blessed by the Pope and Proposed for Our Consideration During the Month of September—The Station of Catholic Instructors.

The primary duty of all those who are charged with the education of the young is to see that their religious instruction is sound and complete. We may close our eyes to deficiencies in other branches, but the importance of this matter is too great to admit of any excuse. And let parents and masters and those who have charge of souls realize the heavy load that has been laid upon their shoulders. They are ever liable, in the hurry of life, to forget obligations and duties that are not brought before their eyes in some striking and practical way but let them once again remember that the Almighty, who has entrusted these young souls to their care, will demand these same souls at their hands. No other instruction can at all compare with this. Their faith, their happiness, here below and hereafter, depends on this. Ground them well in the knowledge and love of God, and all will be well. At least you will have done your share.

On a fair view it seems that religious instruction in our schools is neglected to make room for other subjects, more practical indeed, but incomparably less important. True, in theory there is no such neglect. Those who are in charge of schools are wont ever to protest that undue time and importance are given to catechism; but we think if the masters, at the end of the term, were called to a strict account for what they had really done in the matter, the neglect would be quite clear. For not of time alone is catechism made up. There is the earnestness that is to be thrown into it by the teacher, the ardor and emulation to be aroused in the pupil, and, above all, there is the drag of careful preparation for the one and study and repetition for the other.

Do all these points receive due attention? We wish we could think so. Catholic schools certainly exist where much has to be done before those in charge can consider themselves without reproach on the score of the religious education of the children. And this in spite of loud and sincere protestations and appeals on their part, not only at the opening of schools, but from time to time during the year. Direction in this matter is not sufficient. Somehow or other it seems to be uphill work. With the best will in the world teachers are prone to grow lax and forget. Direction is necessary but supervision equally so. Without that supervision catechism will not be taught or at least will not be taught as it should be and with the best results. And are we not surrounded on every side by facts that prove quite clearly that this part of our young people's education has suffered? Take for instance, the graduates from our colleges. They have spent some eight, some ten, some twelve years at our schools, and all the while under the supervision and teaching of Catholic masters, who profess to attack the greatest importance to the religious training and education of the pupils. Eight years are a long time; and spent in the study of any science, no matter how difficult, should have given a young man a very fair knowledge of that science.

Now the religious instruction of which we speak, and which will qualify our young men to hold their own very creditably, is not so very long or so very difficult. Any of our advanced courses of Christian Doctrine may be grasped, and very thoroughly, in three years, by devoting merely two hours a week to the study; unless, perchance two hours a week should appear too long to devote to the principal subject of the school. And still we have five years left out of the eight to prepare the young men to profit by such advanced course. We see, then, that after eight years of college, a young man should have become quite familiar with the doctrines of his holy faith. We mean he should understand them to be able to prove them and answer the easier and more usual difficulties brought against them.

Now is this the case? The bitterest complaints have been made on this very point, and made by men whose long and wide experience had qualified them to know. If our young graduates knew their religion as they should, would they be so easily scandalized by the grossest attacks on it? Would they be puzzled to detect the common, every-day sophisms about the Real Presence, the necessity of Confession, and the use of Holy Water and other doctrines of the Church? Would they be so speedily worsted in argument by men justly called sinners by training their inferiors; but who come to the discussion primed with bad Scripture, worse history and logic worst of all? We wish it were not so. We hope many of our readers may have to thank God it is not so when they live. It certainly is so in many Catholic centres to-day, and the Intention blessed by the Pope and proposed for our consideration during the month of September, shows that the Holy See is not without its fears as to the general existence of the evil. At any rate, let us unkindly our religious instruction in something of which we can hardly get too much. No matter how optimistic our views we would do well to enter into the spirit of the Intention—Canadian Messenger of the Sacred Heart.

Marion Junction, N. D. will soon have a new parochial school. The building is almost completed and is the great feature of St. Joseph's.

# NEW YORK CENTRAL

THE FOUR-TRACK TRUNK LINE

Trains leave from and arrive at Central Avenue Station, Rochester, as follows:  
EAST BY MAIN LINE.  
A. M.—12:30, 1:30, 2:30, 3:30, 4:30, 5:30, 6:30, 7:30, 8:30, 9:30, 10:30, 11:30.  
P. M.—12:40, 1:40, 2:40, 3:40, 4:40, 5:40, 6:40, 7:40, 8:40, 9:40, 10:40, 11:40.

Trains arrive from the West.  
A. M.—12:30, 1:30, 2:30, 3:30, 4:30, 5:30, 6:30, 7:30, 8:30, 9:30, 10:30, 11:30.  
P. M.—12:40, 1:40, 2:40, 3:40, 4:40, 5:40, 6:40, 7:40, 8:40, 9:40, 10:40, 11:40.

EAST BY AUBURN ROAD.  
A. M.—5:35, 6:45, 7:45, 8:45, 9:45, 10:45, 11:45.  
P. M.—2:40, 4:00, 5:10, 6:20, 7:30, 8:40, 9:50.

Trains arrive from Auburn Road.  
A. M.—8:17, 9:00, 9:40, 10:20, 11:00, 11:40.  
P. M.—2:10, 3:15, 4:10, 5:10, 6:10, 7:10, 8:10, 9:10, 10:10, 11:10.

WEST BY MAIN LINE.  
A. M.—7:10, 8:10, 9:10, 10:10, 11:10, 12:10, 1:10, 2:10, 3:10, 4:10, 5:10, 6:10, 7:10, 8:10, 9:10, 10:10, 11:10.  
P. M.—12:15, 1:15, 2:15, 3:15, 4:15, 5:15, 6:15, 7:15, 8:15, 9:15, 10:15, 11:15.

Trains arrive from the West.  
A. M.—12:15, 1:15, 2:15, 3:15, 4:15, 5:15, 6:15, 7:15, 8:15, 9:15, 10:15, 11:15.  
P. M.—12:20, 1:20, 2:20, 3:20, 4:20, 5:20, 6:20, 7:20, 8:20, 9:20, 10:20, 11:20.

WEST BY FALLS ROAD.  
A. M.—6:05, 7:05, 8:05, 9:05, 10:05, 11:05.  
P. M.—12:30, 1:30, 2:30, 3:30, 4:30, 5:30, 6:30, 7:30, 8:30, 9:30, 10:30, 11:30.

Trains arrive from Falls Road.  
A. M.—7:30, 8:30, 9:30, 10:30, 11:30.  
P. M.—12:40, 1:40, 2:40, 3:40, 4:40, 5:40, 6:40, 7:40, 8:40, 9:40, 10:40, 11:40.

CHARLOTTE AND ONTARIO BEACH.  
Leave—A. M.—12:30, 1:30, 2:30, 3:30, 4:30, 5:30, 6:30, 7:30, 8:30, 9:30, 10:30, 11:30.  
P. M.—12:40, 1:40, 2:40, 3:40, 4:40, 5:40, 6:40, 7:40, 8:40, 9:40, 10:40, 11:40.

Trains arrive and depart from State Street Station.  
East Bound—A. M.—6:10, 7:10, 8:10, 9:10, 10:10, 11:10.  
P. M.—12:30, 1:30, 2:30, 3:30, 4:30, 5:30, 6:30, 7:30, 8:30, 9:30, 10:30, 11:30.

Arrive from East—A. M.—7:30, 8:30, 9:30, 10:30, 11:30.  
P. M.—12:35, 1:35, 2:35, 3:35, 4:35, 5:35, 6:35, 7:35, 8:35, 9:35, 10:35, 11:35.

Arrive from West—A. M.—10:45, 11:45, 12:45, 1:45, 2:45, 3:45, 4:45, 5:45, 6:45, 7:45, 8:45, 9:45, 10:45, 11:45.  
P. M.—12:50, 1:50, 2:50, 3:50, 4:50, 5:50, 6:50, 7:50, 8:50, 9:50, 10:50, 11:50.

Trains marked † stop at Centre Park.  
\* Denotes daily. \*\* Sundays only.  
All other trains daily except Sunday.  
ac. denotes accommodation train.  
‡ Sleeping Car passenger only.

For full or ocean steamer tickets and reservations or information regarding them, Cook & Sons, Inc., apply at City Ticket Office, 30 State Street, corner Court Street, (Telephone 350-A), and Central Avenue Station. Baggage called for and checked through to destination.

A. H. SMITH, Gen'l Supt., New York.  
GEO. H. DANIEL, Gen'l Pass. Agt., New York.  
H. PARRY, Gen'l Agt., Buffalo, N. Y.  
J. C. KALBFLEISCH, Dir. Pass. Agt., Rochester, N. Y.

## WEST-SHORE RAILROAD

IN EFFECT JUNE 15, 1900.  
All trains depart from N. Y. C. at 8:00 A. M. Station for Syracuse, Utica, Albany, Boston, New York, Buffalo, Niagara Falls, Cleveland, Detroit, Chicago, St. Louis, and all points east, west, north and south, as follows:  
LEAVE GOING EAST.  
6:05 A. M.—Continental Limited.  
6:40 A. M.—Local Express.  
7:05 A. M.—New York Express.  
7:45 P. M.—Newark Local.  
8:20 P. M.—National Express.  
9:10 P. M.—Atlantic Express.

LEAVE GOING WEST.  
12:30 A. M.—Continental Limited.  
1:35 A. M.—Chicago Limited.  
2:05 A. M.—National Express.  
2:35 A. M.—Buffalo Local.  
3:15 A. M.—Pittsburgh Express.  
3:45 P. M.—Buffalo Local.  
7:05 P. M.—Buffalo Local.

Trains arrive from the East: A. M.—12:30, 1:30, 2:30, 3:30, 4:30, 5:30, 6:30, 7:30, 8:30, 9:30, 10:30, 11:30.  
P. M.—12:40, 1:40, 2:40, 3:40, 4:40, 5:40, 6:40, 7:40, 8:40, 9:40, 10:40, 11:40.

Trains arrive from the West: A. M.—12:30, 1:30, 2:30, 3:30, 4:30, 5:30, 6:30, 7:30, 8:30, 9:30, 10:30, 11:30.  
P. M.—12:40, 1:40, 2:40, 3:40, 4:40, 5:40, 6:40, 7:40, 8:40, 9:40, 10:40, 11:40.

Trains arrive from the West: A. M.—12:30, 1:30, 2:30, 3:30, 4:30, 5:30, 6:30, 7:30, 8:30, 9:30, 10:30, 11:30.  
P. M.—12:40, 1:40, 2:40, 3:40, 4:40, 5:40, 6:40, 7:40, 8:40, 9:40, 10:40, 11:40.

Trains arrive from the West: A. M.—12:30, 1:30, 2:30, 3:30, 4:30, 5:30, 6:30, 7:30, 8:30, 9:30, 10:30, 11:30.  
P. M.—12:40, 1:40, 2:40, 3:40, 4:40, 5:40, 6:40, 7:40, 8:40, 9:40, 10:40, 11:40.

Trains arrive from the West: A. M.—12:30, 1:30, 2:30, 3:30, 4:30, 5:30, 6:30, 7:30, 8:30, 9:30, 10:30, 11:30.  
P. M.—12:40, 1:40, 2:40, 3:40, 4:40, 5:40, 6:40, 7:40, 8:40, 9:40, 10:40, 11:40.

Trains arrive from the West: A. M.—12:30, 1:30, 2:30, 3:30, 4:30, 5:30, 6:30, 7:30, 8:30, 9:30, 10:30, 11:30.  
P. M.—12:40, 1:40, 2:40, 3:40, 4:40, 5:40, 6:40, 7:40, 8:40, 9:40, 10:40, 11:40.

Trains arrive from the West: A. M.—12:30, 1:30, 2:30, 3:30, 4:30, 5:30, 6:30, 7:30, 8:30, 9:30, 10:30, 11:30.  
P. M.—12:40, 1:40, 2:40, 3:40, 4:40, 5:40, 6:40, 7:40, 8:40, 9:40, 10:40, 11:40.