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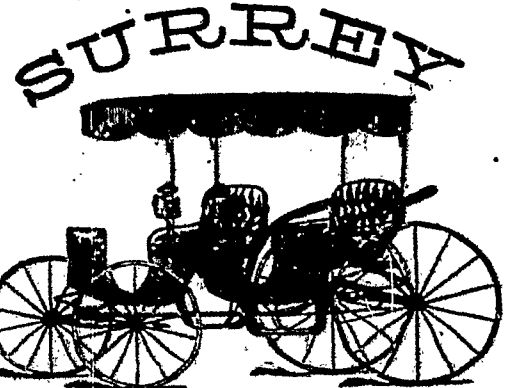
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## NOBLE CATHOLIC WOMEN

By L. A. TOOMY.

### Work Among Working Girls.

Of late years much has been written  
and done in the interests of the work-  
ing girl. In all our large cities thou-  
sands of young women are out at work  
from 8 o'clock in the morning until six  
or seven at night. Some of these girls  
have a no more inviting spot to repre-  
sent home than a musty hall bedroom  
in a cheap boarding house, or a corner  
in a wretched tenement flat ruled over  
by a drunken father or a scolding  
mother. Inevitably these young women  
are driven away from home to seek the  
recreation of body and mind they so  
 sorely need. Recognizing this want,  
Catholic women have set to work to  
meet it. To this end working girls' clubs  
have been formed, where young  
women can spend their evenings  
pleasantly and profitably. In these  
clubs a library and reading room are  
provided. Several nights in the week  
there are classes in dress-making,  
book-keeping, millinery, cooking, type-  
writing, stenography, literature, etc.  
For some of these lessons a small fee  
of five or ten cents is asked. A gymna-  
sium and music room are part of the  
club, which is largely supported by a  
monthly fee of twenty-five cents from  
each member. There are numbers of  
such clubs in New York and other  
cities; the good accomplished and the  
happy prevented thereby are incalculable.  
The only trouble is, there are not  
half enough of such clubs to meet  
the great demand.

A band of generous Catholic lay-  
women some sixteen years ago estab-  
lished a home for girls where young  
women in ill-health, at work or out of  
employment, could find board accord-  
ing to their means. This home, St. Mary's  
Lodging House, has now several  
branches in New York and neigh-  
boring cities, and many similar homes  
have been established all over the coun-  
try. These homes are partly self-sup-  
porting and partly kept up by dona-  
tions. Some are in the charge of reli-  
gious and some are conducted by lay  
women. Connected with St. Mary's  
Lodging House, New York, is a night  
refuge. Here homeless women can ob-  
tain food, a bath, a night's lodging,  
and clean clothing free. Who shall say  
what misery and crime have been  
averted by this friendly helping hand  
held out to the unfortunate homeless  
one? As with the girls' clubs, so it is  
with these night refuges—a hundred  
are needed where but one exists.

### Sisters of Divine Compassion.

There is a benevolent society, the  
Association for Refraining Children  
and Young Girls, which is now the con-  
gregation of the Sisters of the Divine  
Compassion. Their work is the pro-  
tection and reformation of girls from 2  
to 18 years old. These girls, the chil-  
dren very often of depravity and  
ignorance. The good sisters teach  
them to sew, wash, iron and cook, and  
when old enough the girls are returned  
to their families, or are placed in po-  
sitions to earn for themselves. The  
home, under the direction of the kind-  
hearted sisters, is made self-supporting  
by means of large orders received for  
laundry work and sewing.

### Among the Lepers.

What shall we say of the marvelous  
heroism of those women who give their  
lives to work among the lepers?—those  
ardent followers of the Carpenter of  
Nazareth, who said: "Greater love than  
this hath no man, that a man lay down  
his life for his friends."

Taking up the work begun many  
years ago by the saintly Father Da-  
mien, the Franciscan Sisters have gone  
out to the leper colonies, and there  
have erected schools, hospitals and asy-  
lums. With tenderest care the sisters  
minister to the afflicted people, and all  
the while they are fully conscious of  
the fact that they themselves, sooner  
or later, will inevitably fall victims to  
the loathsome disease. Above the harbor  
entrance to the leper islands might well  
be placed the inscription, "Who enters  
here leaves hope behind." The work  
is in itself a death in life.

### Visiting the Hospitals.

There is beautiful work done by  
Catholic women, lay and religious, in  
visiting hospitals, prisons, navy yards  
and asylums. The Sisters of Mercy in-  
clude these and many others in their  
works of mercy. The sisters accom-  
plish a great deal among the prisoners  
by their gentle tact and knowledge of  
human nature. Often, by a few words  
of sympathy and advice given just at  
the right moment, they are able to turn  
the despondent man's thoughts to  
higher things and so change the whole  
current of his after life. These high-  
souled women are untiring in their ser-  
vice of the Master to help poor strug-  
gling humanity. They succeed in col-  
lecting small libraries of sound, whole-  
some literature for navy yards and bar-  
acks, hospitals, asylums and jails, and  
thus accomplish wonders for the moral  
elevation of the inmates.

### Sisters of the Good Shepherd.

The order known as the Sisters of  
the Good Shepherd has been in exist-  
ence for over three hundred years in  
Europe and for fifty years in  
America. So widespread and wonderful  
has been its work that hardly enough  
can be said in its praise. The aim of  
these sisters is the reformation of fallen  
women, and the preservation of young  
girls; the care of inebriate women;  
those addicted to the use of opium; and  
in certain cases of prisoners committed  
by the courts. The whole relation of  
these sisters toward their charges is  
that of love and kindness—the spirit of  
the compassionate Saviour toward  
Mary Magdalen. As no compulsion is  
used in their entering the House of the  
Good Shepherd, so no restraint is needed  
to keep the women there. The sisters  
quietly and gently seek to gain the  
confidence good will, and affection of  
those placed in their care. They en-  
deavor to lead them to repentance, and  
to a true self-respect in the conscious-  
ness that life is yet full of great possi-  
bilities for them in careers of purity  
and goodness. Attached to each house  
is a community of Magdalens, where

those penitent women who so desire  
may spend the rest of their lives in  
good works, prayer, and penance.  
The women and girls are taught var-  
ious trades and handicrafts in the in-  
dustrial school, and are thus fitted to  
earn a livelihood.

Truly followers of the Good Shepherd  
are these holy nuns who labor much to  
"bring back the one sheep which was  
lost."

### The Consumptive's Home.

One of the most remarkable organi-  
zations of Catholic lay women is that  
of the Young Ladies' Charitable Asso-  
ciation of Boston, Mass., which has es-  
tablished and supports a free home for  
consumptives. Scarcely two years ago  
some charitable young Catholic women  
visiting among the poor of their parish  
came upon most pitiable cases of want  
and incurable disease. They made in-  
quiry as to what institution would re-  
ceive these helpless cases, and they  
learned that there was but one such in  
Boston—an institution conducted in a  
most bigoted and unchristian manner.  
In this home for consumptives a priest  
was not allowed to enter. Here many  
poor Catholics, suffering from want and  
weakened by disease, were enticed by  
tempting comforts to enter, and paid  
the price of these comforts with the  
privation of their faith. Seeing the  
crying need there was for a home where  
religious freedom was allowed, these  
energetic young women, under the able  
direction of one of their number, set  
earnestly to work. The result is that  
flourishing institution, the "Free  
Home for Consumptives." In the plan  
of its organization the city is divided  
into about twenty districts. In each  
district, which has its distinct president  
and officers subordinate to those of the  
general association, about fifty young  
lady solicitors enlist each ten contribu-  
tors who pay ten cents a month, mak-  
ing in all a monthly income of about  
\$1,000. Each district band cares for its  
own poor and sick, and provides them  
with delicacies; besides it takes in its  
turn the care of the home for one week.  
They amuse and read to the patients,  
supply them with little delicacies, give  
them an afternoon's entertainment, as  
well as take charge of any burials that  
occur. The home is a fine, large, home-  
like establishment located on a hillside,  
and is in charge of a matron and pro-  
fessional nurses. All patients, regard-  
less of creed or color, enjoy religious  
freedom and are visited by clergymen  
of their own selection. The only qual-  
ifications for admission to this home are  
poverty and consumption. The young  
lady visitors finding patients with  
other diseases, have them nursed in  
their homes or paid for in hospitals.

The visitors also prepare the sick for  
the Blessed Sacrament. They carry  
on diet-kitchens, whence the sick poor  
are daily supplied with milk, beef-  
steak, eggs, etc. There is a children's library  
and a working-girls' club connected  
with the home. In fact these  
devoted women are branching out  
on all lines of charitable work. It  
is greatly to be desired that this  
beautiful work of the Young Ladies'  
Charitable Association, of Boston,  
should be imitated and repeated in  
every city of our land.

Within the limited space of this sketch  
it has been impossible to mention more  
than a few of the beautiful works of  
Catholic women. Nothing has been  
said of the splendid educational estab-  
lishments conducted by sisters. In  
America alone there are more than  
twenty orders devoted exclusively to  
teaching. Space does not allow even a  
mention of the work done by religious  
and lay organizations of Catholic  
women in the care of orphan asylums,  
of industrial schools, of hospitals, of  
institutions for the blind, the deaf, and  
the dumb of homes for emigrants, of  
sewing and cooking schools, of the  
poor of institutions for the insane, of  
day nurseries of schools for the colored  
males and females, and of countless  
other good works. Volumes might be  
written on any one of these phases of  
labor among God's helpless and weaker  
children.

It has been truly said that the chari-  
ties of the Church are one of the great-  
est proofs of her divinity.

The world is learning what the  
Catholic Church and Catholic women  
have done and are doing for down-  
trodden humanity.

In the various congresses to be held at  
the World's Fair there will be addresses  
from prominent Catholics showing what  
the Catholic Church is doing along the  
lines of arts and sciences, education,  
industry, moral and social reform,  
philanthropy, temperance, etc., etc.

At the earnest solicitation of the  
non-Catholic managers of the Woman's  
Congress Auxiliary of the World's Colum-  
bian Exposition, papers will be read  
by able women in the International  
Congress of the "Caring of the Sick."  
In the "Congress of Religion" on the  
work of women in the church, the  
in the Kindergarten Congress on Catholic  
kindergartens, a paper in the Congress  
of Education on the Higher Education  
of Catholic women; one on Industrial  
Training in Roman Catholic schools  
for girls in the Congress of Industry;  
and a paper on the organized work of  
women in the Catholic Church, in the  
World's Congress of Representative  
Women.

The vessel is launched on the track-  
less sea, but she is guided by the cap-  
tain, who will conduct her safely to  
port. She is battered by wind and  
tempest, but this displays only better  
the capability and wisdom of the cap-  
tain.

### Enallia to Visit Her Teachers.

It appears that when the Infanta En-  
allia was a little girl she attended the  
school of the mother house of the Order  
of the Ladies of the Sacred Heart in  
Paris, France. Several of her teachers  
are now nuns of the Order of the Ladies  
of the Sacred Heart at the magnifi-  
cent convent and well known academy  
on Convent Hill, Manhattanville, N. Y.  
Soon after the Infanta returns from  
her visit to Chicago she will visit the  
convent and renew this acquaintance  
with her former teachers. The young  
lady pupils will give an entertainment  
in honor of the distinguished visitor.

## THE MOUNT OF OLIVES

### SCENES AT THE OPENING OF THE EUCHARISTIC CONGRESS.

But One Day In the Year Have Catholics  
the Right of Public Worship in the  
Mosque Which Covers the Site of the  
Lord's Ascension.

A correspondent of the London Tab-  
let, writing from Jerusalem on the eve  
of the opening of the Eucharistic con-  
gress, says:

Ever since yesterday afternoon (May  
10) there has been a continual stream of  
people coming and going to and from  
the Mount of Olives. Pilgrims with their  
rosaries, the indefatigable French abbe,  
with his breviary under his arm, sanded  
Franciscans, Arabs driving donkeys la-  
den with tents and mats and church fur-  
niture and even food, for this is the  
only day in the year when Catholics have  
the right of public worship in the mosque  
which covers the traditional site of our  
Lord's ascension into heaven. The feast  
began yesterday evening with vespers  
and compline. At 10 o'clock the Fran-  
ciscans chanted matins and lauds, and a  
little after midnight began the uninter-  
rupted succession of hundreds of masses  
offered simultaneously on some score of  
rudely constructed altars, which will  
last till well past noon. It was a cold  
night, and the poor Franciscans must  
have had but little sleep between while  
under the tent which is their only cover-  
ing.

On Saturday, May 18, amid brilliant  
sunshine and amid a vast gathering of  
people, the papal legate made his state  
entry into Jerusalem. Ever since the  
previous Sunday the cardinal had rested  
quietly at Jaffa, being a little indisposed,  
and it was only on Saturday last that a  
special train brought him to Jerusalem.  
It seems rather a disenchantment to talk  
of a special train to Jerusalem, but our  
age is essentially a practical one, and if  
we lose in sentiment we at least gain  
in time and money, and the Jerusalem  
railway has brought considerable relief  
both to the weary and wayworn pil-  
grims.

The station lies in the valley of Hin-  
nom, about half a mile to the southwest  
of the Jaffa gate. Here the cardinal  
was met by the French consul, surround-  
ed by nearly all his colleagues, repre-  
senting the different powers, who were  
in due course presented to his eminence,  
and also by the representatives of the  
schismatical patriarchs, who sent their  
archimandrites to welcome his eminence  
to Jerusalem. After these salutations  
the cardinal, clad in scarlet and wear-  
ing his red hat trimmed with gold,  
mounted a white mule and proceeded to  
the Jaffa gate, where he was met by the  
Latin patriarch of Jerusalem, Mgr. Pa-  
vle, and all the clergy secular and regu-  
lar, pilgrims and residents alike. Here  
a carpet and cushion were quickly laid,  
and the cardinal knelt for a moment in  
prayer before entering the Holy City, and  
then quickly donning his pontifical  
robe, in cope and miter, and with the  
crozier in his hand, and beneath a rich  
canopy, escorted by the patriarch and  
his clergy and preceded by a crowd of  
Kawasses in the many colored and bril-  
liant uniforms of their respective con-  
sulates, he entered the city hard by the  
tower of David. Slowly the procession  
wended its way toward the holy sepul-  
cher, the cardinal giving his blessing  
right and left to the immense crowd,  
which pressed around him all the way  
from the station to the basilica, and  
which, composed as it was of men, wo-  
men and children, Arabs and Jews in  
thousands, and comparatively few Chris-  
tians, received him everywhere with re-  
spectful sympathy, not unmingled per-  
haps with curiosity. At the holy sepul-  
cher all was tranquil, and as the cardinal  
entered the "To Deum" broke forth from  
the assembled clergy and pilgrims. The  
cardinal mounted the throne prepared  
for him opposite the holy sepulcher itself.  
Then the strains of the "Te Deum" sub-  
sided, and the cardinal entered the  
sepulcher and knelt for a moment at the  
tomb of our Lord, and coming forth  
gave the papal blessing with plenary in-  
dulgence, and all was over.

For 12 years the French pilgrims have  
visited the Holy Land in large caravans  
varying from 200 or 300 to 1,000. This  
year the happy thought inspired them to  
combine their annual pilgrimage of pen-  
ance with the opening of the Eucharistic  
congress in Jerusalem. The holy father  
entered most warmly into the idea, and  
on April 15, on the occasion of the recep-  
tion of the French pilgrims at the Vati-  
can, he lauded their zeal and fidelity in  
their annual pilgrimages, addressing them  
as follows:

"We cannot but be deeply touched,  
beloved sons, by the noble sentiments of  
religion which you have just given ex-  
pression to and which for 12 years past  
have inspired your pious pilgrimages to  
Rome and to Jerusalem. Yes, indeed, it  
is a great consolation to us to see with  
what perseverance in face of so many ob-  
stacles you continue them each year ever  
since we blessed with all our heart the  
first idea of initiating them. From the  
first we promised ourselves the happiest  
results, and experience has not disap-  
pointed our hope."

"This last Eucharistic congress, while  
it will increase among Catholics the love  
of the God of our altars, will be for  
those Christians who are separated from  
us a silent but eloquent invitation to  
unite with us in one and the same faith,  
hope and charity. It is with this hope,  
and, as it were, to take part in our  
meetings, that we have deputed an  
eminent member of our sacred college to  
preside over them."

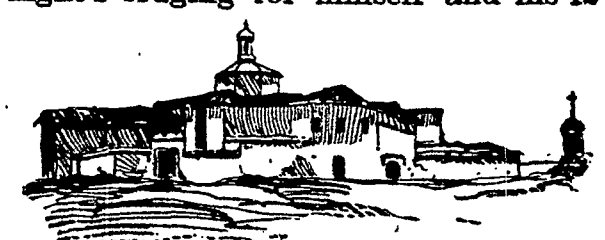
Such, then, was the mission entrusted  
to Cardinal Langenieux, and certainly in  
a singular tact and prudence and a most  
winning manner can move men's hearts  
Cardinal Langenieux will leave his mark  
in the Holy Land. It is said that when  
his vicar general called on the Greek  
schismatical patriarch of Jerusalem he  
begged the vicar to assure the cardinal  
that he prayed always for the pope  
while the Armenian schismatical patri-  
arch's reply was, "Are we not one al-  
ready in heart, in prayer and in the Eu-  
charist?"

## ST. MARIA DE RABIDA.

### AN ANCIENT MONASTERY DUPLI- CATED AT THE FAIR.

A Reminder of the Connection of the Cath-  
olic Church With the Discovery of the  
New World—Costly Paintings and Mos-  
aics—Legend of the Temple of Proserpina.

There is one building at the Chicago  
fair that serves as an object lesson, re-  
minding even the most thoughtless of  
the close connection between the Catho-  
lic church and the great discovery that  
revealed to Europe a new world. We  
refer to the exact duplicate of the mon-  
astery of Santa Maria de la Rabida. It  
was in this Franciscan monastery, situ-  
ated about 14 miles from Palos, Spain,  
on a mountain half hidden in a thick  
forest of pines, that Columbus, penniless  
and half famished, directed his steps in  
search of food and shelter. He present-  
ed himself before its gates in the guise of  
what in our days we would call a tramp.  
He came in search of a supper and a  
night's lodging for himself and his 12-



LA RABIDA MONASTERY.

year-old boy, but he found in the person  
of the prior of the monastery the one  
who under providence was the means of  
making it possible for him to plant the  
cross in the New World. The name of  
Father Juan Perez is indissolubly as-  
sociated with that of Christopher Colum-  
bus. In his character of confessor to  
Queen Isabella he was of inestimable ad-  
vantage in paving the way for the great  
discovery that was productive of such  
far-reaching consequences.

The tradition is that the monastery of  
Santa Maria de Rabida (Holy Mary of  
the Frontier) was originally a temple of  
Proserpina. According to a legend that  
comes down to us through the centuries,  
yearly sacrifices of human beings were  
offered up in this temple to propitiate  
the gods and to forecast what was in  
store for the people in the coming year.  
The victims were always chosen from  
the fairest young maidens of the land.  
The affianced bride of a young soldier  
was on one occasion chosen for the hu-  
man offering. Her lover, to the horror  
of the orthodox pagans, rescued her, thus  
desecrating the temple. When a mob  
would tear him in pieces, a Catholic  
priest who had fled to Spain to escape  
the persecution so vigorously carried on  
under the Roman emperors rushed in  
between the people and the young soldier  
and told them of one God, whom he be-  
sought to give an evidence of his power,  
whereupon, as the legend runs, the roof  
was rent by a bolt of lightning. The  
people were converted, and the temple  
became the monastery made famous by  
Columbus' association with it.

Today the Santa Maria de Rabida,  
with its mediæval exterior, cells, chapels  
and interior courts, is reproduced in  
Chicago. Beneath the roof of the struc-  
ture that recalls the past so vividly are  
exhibited some of the most interesting  
relics of Columbus. The Vatican and  
Spanish libraries have supplied docu-  
ments of priceless value. Among others  
is the original contract between Colum-  
bus and the sovereign of Spain, under  
the provisions of which he made his  
first voyage, his correspondence with  
Isabella and Ferdinand covering a period  
of several years and many other papers  
relating to the new world that have been  
preserved for 400 years by the descend-  
ants of Columbus. So high a value did  
the Spanish government place on these  
precious relics that it expressly stipu-  
lated that the collection should be guard-  
ed by a United States officer and a de-  
tachment of the regular army. In ac-  
cordance with this stipulation, Holy  
Mary of the Frontier is guarded by a  
score of United States soldiers.

It was a happy thought to erect in  
Chicago a duplicate of the Franciscan  
monastery which was practically the  
starting point from which Columbus set  
out on his memorable voyage of discovery.  
As we gaze upon its venerable walls we  
can picture Columbus and Father  
Perez exchanging views in one of the  
cells as to the feasibility of carrying out  
the plans that had been forming in Co-  
lumbus' active brain. The good friar  
tells the latter how an old pilot named  
Pedro Velasco, who belonged to the  
neighboring port of Palos, had asserted  
that 40 years before the ship in which he  
sailed had been driven by the wind to  
the west of Cape Clear in Ireland. Ve-  
lasco and his companions, much to their  
surprise, found that though the wind  
was high the sea was perfectly smooth,  
which they thought must result from  
some land sheltering them on the west.

By such talk as this the hopes of Co-  
lumbus were kept alive. When he bade  
Father Perez goodbye and passed beneath  
the portals of Holy Mary of the Frontier,  
well supplied with money and letters of  
introduction to influential persons, he  
was in a different frame of mind from  
that in which he approached the mon-  
astery a few days before hungry and pen-  
niless. The future took on a brighter  
hue as he thought of the essential aid  
the good monks had rendered him. And  
now, 400 years after that eventful jour-  
ney to Madrid was begun, another Holy  
Mary of the Frontier rises in the western  
world reminding us of the part the  
Catholic church took in Columbus' glori-  
ous work.—Irish World.

### A New England Catholic City.

Biddeford, Me., is practically a Catho-  
lic city. Out of a population of 12,000  
inhabitants more than 9,000 are Catho-  
lics. There are two beautiful Catholic  
churches and two new schoolhouses that  
will compare favorably with any in New  
England in point of beauty and comfort.

### Little Bits.

A little bit of patience often makes the sun-  
shine come.  
And a little bit of love makes a very happy  
home.  
A little bit of hope makes a rainy day look gay,  
And a little bit of charity makes glad a weary  
way.  
—Selected.



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REV. B. RIEGEL.  
St. Mary's, Ky., Oct. 7, '90.  
I hereby testify that Pastor Koenig's Nerve  
Tonic cured a girl of my congregation of St.  
Vitus Dance, and a married lady of sleepless-  
ness.  
REV. FATHER POL. FLAMMONT.

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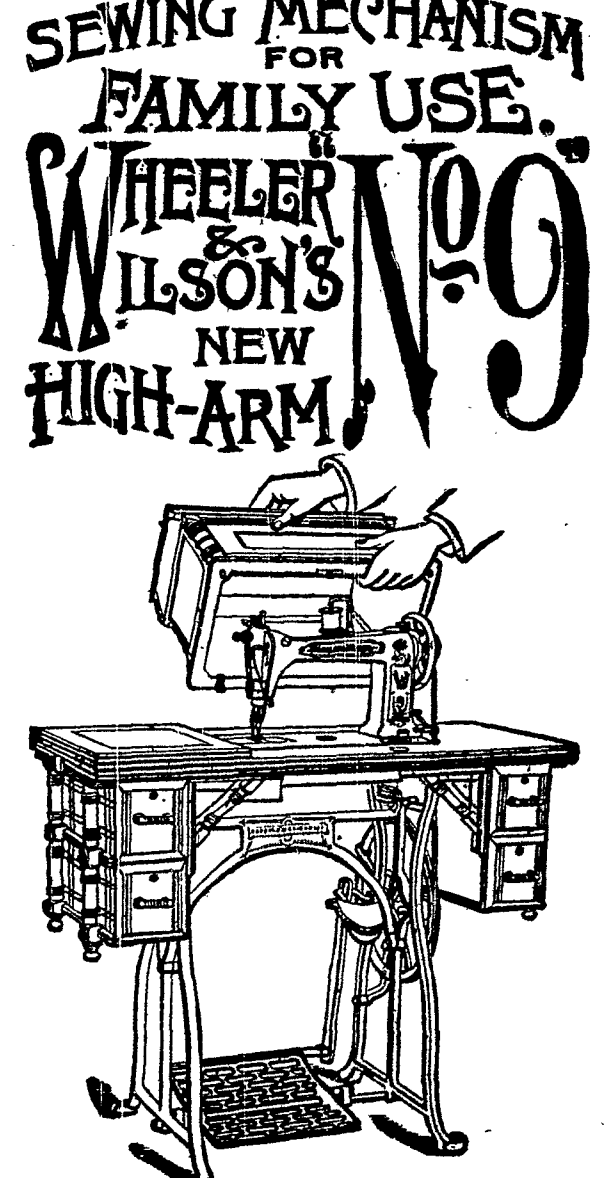


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