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SATURDAY, JULY 6, 1901.

CHRISTIAN SCIENCE.

Archbishop Corrigan, at the com-
mencement exercises of St. Francis
Kavler's College, in Carnegie Hall,
New York city, held lately, made a
brief address to the graduates, in
which he denounced Christian Science.

The Archbishop's remarks were
prompted by a paper which had been
read by one of the graduates on Christian
Science. The Archbishop said:

"Only this morning we read in the
papers that there are 500 churches of
this belief. Some of them are beautiful
temples. What is there in this belief?
Where is the Christianity? Where is
the science? If it be Christianity,
then it comes twenty centuries too
late. The Christian religion stands as
it always has stood."

Of another address which had been
made on "A Fantastic Phase of Science"
the Archbishop argued that science
and religion were to the believer
synonymous terms. He spoke of the
exhibit at the Paris exhibition of a
human brain, and said that after a
prize was awarded it was found that
the exhibitor was a poor Spanish
priest.

He declared that science and faith
were in direct harmony, and that there
was no need of agnosticism. God, he
said, was like the sun. In his face
science and everything that enlightens
the world. Without him there is not
ing but darkness.

"What are people seeking from
Christian Science?" asked the Arch-
bishop.

"We know they are seeking some-
thing. How many of our own people,
Catholics, have we seen led astray by
the glamour of this Christian Science,
where no Christianity is and where no
science is: I am glad, indeed, that the
young men of St. Francis Xavier are
not likely to forget the teachings of
their alma mater."

The Feast of the Most Precious
Blood will be celebrated to-morrow,
the 7th of July. We should at all times
bestow our hearts' love upon Jesus,
our Lord and Saviour, says the Rosary
Magazine, but upon this day especially
our hearts should well forth with love
and affection for the inestimable ben-
efit bestowed upon us by our dear
Lord and Redeemer who shed even the
last drop of His Most Precious Blood
to save us from sin and death and to
open heaven's gates to us. Let grati-
tude then be shown by us in a special
manner on this day and this cannot be
better done than by receiving in Holy
Communion the Body and Blood of
Him who died to redeem us.

All the faith does not exist on the
great continents. In microscopic is-
lands amidst a sea of practical Catholics.
There are 18
tiny islands in the Gilbert group in
Oceania, yet they contain 10,000 Cath-
olic people, are in charge of 11 mis-
sionaries and presided over by Bishop
Leary, vicar-apostolic.

A cable from London says: An an-
nouncement from Rome published
here says that the Pope for days past
has been devoting the greater part of
his time to the composition of a Latin
poem, anticipatory of the twenty-fifth
year of his pontificate, which begins
next year. It will be the subject of
a great celebration at Rome and
throughout the Roman Catholic world.
Up to the present only Pius IX. and St.
Pius X. are credited with a record of
twenty-five years in the pontificate.
The Pope informed several persons
that his new work will be his poetic
testament.

The Church is ever at work preach-
ing the Gospel. Recently Archbishop
Fenlan, confirmed in one church alone,
that of the Holy Family, in Chicago,
100 converts.

An Irish priest is among the person-
nel in a play called "The

Fenlan" which was produced in Bel-
fast recently. When the priest,
"Father Kelly," appeared on the
scene bottles were flung on the stage
from the crowd in the gallery who
had been singing "Derry Walls," "No
Surrender," and cursing the Pope. An
actor was struck twice and obliged to
retire, and the performance was
abruptly terminated.

The Catholic Truth Society of Chi-
cago, whose main purpose will be the
dissemination of literature to correct
misapprehension as to the doctrines
and beliefs of the Catholic Church, was
organized, Thursday night. Sufficient
funds have been pledged to give it a
successful start. It is proposed to
publish a large quantity of literature,
which will be put out in cheap form
and sold at a low price or distributed
gratuitously.

At Milan the Socialists have pro-
scribed prayers in the schools, and
have maintained the proscription de-
spite a petition signed by hundreds of
thousands of parents. At Imola they
have expelled the nursing Sisters from
the hospital.

DISCONTENT.

Nothing in the World can Perfectly
Satisfy Us, the Infinite Alone Can
Do That.

We shall never be contented until
we get to Heaven and possess God
for He is that unknown happiness
for which our hearts continually hun-
ger.

But there are two kinds of discon-
tent—the one good, the other bad.

There is a discontent that, while
submissive to Divine Providence, is re-
solved to get along in the world, if
possible, and is therefore patient,
hopeful, industrious. It is not satis-
fied to live in squalor if it can gain
decorous surroundings. It seeks, at
home and a competence, yes, even
riches, but always honestly, and sub-
ject to the will of God, and with a pur-
pose to make a good use of its ac-
quirements.

There is a discontent that expresses
itself in grumbling, that is irritated
towards the Lord because He does not
remove it from its narrow circum-
stances, that is bitter in its envy of
prosperous neighbors, that never
makes an act of resignation, that will
not practice thrift through self-denial,
that is easily discouraged and hardly
fortified to struggle, that has no am-
bition, that cannot see a bright side,
that will not make the best of what
it has, that is dirty and noisy and un-
happy and quarrelsome.

As a rule this is true. Unless we
have a vocation elsewhere, then where
we are is the best place for us to be-
gin to work out our destiny according
to God's plan for us and to save our
souls by doing our present duty ac-
cording to His will, leaving Him to
send us sickness or health, fame or
shame, wealth or poverty, as shall
please Him.

Nothing in the world can perfectly
satisfy us. Presidents and millionaires
are still longing for the infinite hap-
piness, so far as it can be reached here
below, comes not so much from out-
side conditions but resides within
mind and heart. The Kingdom of
Heaven is within us. If our conscience is
at rest in a state of grace, all else is vanity.
Trouble is sure. Every one has his
cross. Discontent comes into the pa-
lor as well as the kitchen. Only be-
fore the Great White Throne will it
disappear.

EXILED CARTHUSIAN MONKS TO ESTABLISH IN PENNSYLVANIA.

The Carthusian monks, driven from
their monastery of the Grand Chartreuse
by the new laws directed
against religious associations in
France, are going to transfer their en-
tire establishment to Pennsylvania.
These monks are famous the world
over for the incomparable yellow and
green cordials they manufacture. It
is only in certain parts of Pennsylv-
ania that those particular herbs are
to be found which grow in the neigh-
borhood of the Grand Chartreuse mon-
astery, and which form some of the
most important ingredients of the
drink. France's loss in the matter will
be America's gain, and it is doubtful if
any feature of the obnoxious anti-re-
ligious associations laws roused more
popular resentment and opposition
than this expulsion of the Carthusian
monks and their cordial-producing
business for medicinal purposes.

THE MOTHER OF CHRIST THE TRUE MODEL OF WOMANHOOD AND MOTHERHOOD.

In Miss Susan B. Anthony's address
delivered on the opening day of the
third annual convention of the Nation-
al Woman's Suffrage Association at
Minneapolis is a passage which seems
more than a little strange in view of
the purpose of that association. It is
this:
"When the Mother of Christ shall be
made the true model of womanhood
and motherhood, when the office of
maternity shall be held sacred and
the mother shall consecrate herself, as
did Mary, to the one idea of bringing
forth the Christ child, then, and not
till then, will this earth see a new
order of men and women, prone to
good rather than to evil."

If women follow such a model and
devote themselves to such an object,
the cry for enlarged political rights
and wider public careers of the wom-
en must die away. The brawlings of
the stump, the intrigue and the heat
of primary and convention, all the
noisy life of the hall and the market
place end so far as women are con-
cerned. They cannot be politicians.
They pull baby carriages instead of
wires. Their office is to raise children
for the republic and the future.

Mary's life of shrinking humanity
and pious exaltation seems as remote
as anything can be from the public
activity and political power which
Miss Anthony and divers other excel-
lent women ask for women.—New York

PAROCHIAL SCHOOLS.

THE DECREES OF THE COUNCILS OF BALTIMORE REGARDING THEM.

The Faithful are to Consider the Parochial
School an Essential Part of the Parish,
Without Which the Very Existence of the
Parish is Endangered.

We had occasion recently, says the
New York Democrat, to consult the de-
crees of the Councils of Baltimore, and
we found that they and the instruc-
tions of the Holy See have surveyed
the whole ground of the school
question. They strictly enjoin the
parochial school wherever this is pos-
sible. Where this is impossible, they
leave it to the discretion of the ordi-
nary to provide for the religious edu-
cation of Catholic children in the way
that seems best to him. If he can
make a compromise in this case of
moral impossibility, half a loaf is bet-
ter than no bread, provided no prin-
ciple of the Church's teaching is thereby
sacrificed, but he must first satisfy his
conscience that the maintenance of a
parochial school is impossible. Necessi-
ties know no law. Leaving those
cases of necessity apart, the question
arises how to provide a religious edu-
cation for those numerous children
who still frequent public schools actu-
ally exist, or can be provided for them.
This question is solved by the Third
Council of Baltimore in the plainest
terms: Build the schools, and use all
reasonable and prudent means to in-
duce parents to send their children
to them. The parent who has all nec-
essary facilities to give a Catholic edu-
cation to his child in a Catholic
school and refuses to do so, resists
the authority of the Church and neg-
lects his duty in a grave manner, and
is, therefore, evidently unworthy of re-
ceiving the Sacraments, even prior to
any legislation on the part of the
Church. The ordinary excuse of par-
ents is that the Catholic schools are
not up to the standard. To this di-
rectly the Sacred Congregation, in its
instruction to the American Bishops,
directs and the Council adopts its
very words—that the parochial schools
should be rendered "nowise inferior to
the public schools" from a secular
point of view, so that parents might
have no just cause of complaint.

In order thus to perfect our Catho-
lic system of education the Council de-
crees, in the first place, that in the
seminaries the candidates for the
priesthood should be carefully in-
structed that one of their chief duties
in the Christian education of the Cath-
olic youth, and that this Christian edu-
cation is simply impossible without
parochial or other truly Catholic
schools. The Bishops are, further-
more, exhorted and commanded by the
Council to instruct the faithful that
they are to consider the parochial
school as an essential part of the parish,
without which the existence of the
parish is endangered. How different
is the language of those who nowadays
exhort the faithful to "pare down
their prejudices" (?) in order to meet
their dissenting neighbors on a com-
mon plain, as if it were a prejudice to
hold the parochial school as an essen-
tial constituent part of a well organ-
ized parish. Other suggestions, regula-
tions and laws were made by the
Third Plenary Council for the im-
provement of the parochial school,
such as the institution of school funds
societies, the examination of teachers,
the establishment of diocesan school
boards, the visitation of schools, the
erection of Catholic normal schools,
etc., which we cannot afford to re-
view at present. The above will suffice
to show that the fathers of the Third
Council of Baltimore have surveyed the
whole field and taken in the entire
"chart" of the education question, as
far as the Catholic Church is con-
cerned.

VISIT THE BLESSED SACRAMENT.

In this quiet evening hour,
When the twilight shades appear,
When the Angel Gabriel's Ave
Fills the hearts of men with cheer;
Ere the last sweet tones forever
Fade away from mortal ear,
Come to Thee sweet Jesus,
To Thy lowly dwelling here.

Here unto Thy presence holy,
Heart of Jesus, bring I Thee
All my little cares and troubles,
Knowing Thou wilt list to me.
For I have Thy promise sacred,
For I hear Thy words so blest—
"Come to Me ye that labor
And by burdens are oppressed."

Then to pray for all my loved ones,
For the friends so dear to me,
And for those who, now unfaithful,
Walk in paths afar from Thee.
Sweetest Jesus, fast the moments
Pass into eternity;
"Bless us all" is my petition
As I say "Good-night" to Thee.
—Anastasia E. Conlon.

SATURDAY, OUR LADY'S DAY.

The question has frequently been
asked why Saturday is considered to
be especially dedicated to the Blessed
Mother. It has always been the devout
belief of the Church that the Mother
of Jesus was the only one whose faith
in Him never wavered during the
deadly days of His suffering and
death, and it is on this account that
the intervening day between His death
and His glorious resurrection is espe-
cially dedicated to her, who alone
believed that despite all He would
fulfill His promise and rise again.

So large has been the attendance
and so great the interest displayed by
the non-Catholics of Trenton in the
mission begun for their benefit in the
Cathedral last week that it has been
decided to continue it this week also.
The sermons by the Paulist Fathers
have created a deep impression upon
the Protestants of the city. About a
dozen have already embraced the
faith, and it is expected this number
will be considerably augmented in the
near future.

SECRET SOCIETIES.

Sworn Enemies of Christianity and the Catholic Faith.

A Chicago Catholic contemporary
prints the following:
The Rev. Henry Abel, S. J., a noted
pulpit orator, is the son of a Free
Mason. At the close of a sermon de-
livered before a pilgrimage of men at
Maria Zell Rev. Father Abel made an
impassioned appeal to his hearers to
contend valiantly against the enemies
of the faith, naming as the chief en-
emy the secret societies. The appeal
was powerfully emphasized by the
preacher's statement that he himself
was the grand-son and son of Free
Masons. He said:

"My own grandfather was employed
by Free Masonry as professor in a uni-
versity to the end that he might rob
young of faith, morality and patriot-
ism. My lamented grandfather had
likewise made oath that he would not
allow a priest to visit him in his last
illness. He died in despair, without a
priest. Prior to his death, however,
he called his sons to his bedside, and
obtained from them a promise that
they would never join any secret so-
ciety. But, alas my own father failed
to keep the promise he had made. Un-
till his forty-third year he was a mem-
ber of secret societies, being probably
initiated into the deeper secrets of
the orders. Then a change came over
him, his change was the beginning of
trouble which never ceased. When
seventy years old he said to me on
July 31, 1870: 'Henry, you will not
again see me alive. Listen to my last
will. You know, as I have told you
before, that as a Free Mason I belong
to the church and the faith; now I de-
mand that you shall devote your life
to the fight against secret societies, in
whose service your grandfather and I
have stood so long.' 'Christians,'
exclaimed the preacher, 'behold your
sworn enemies—the secret societies.'"

THE RAIN.

Fall, gentle rain, in blessed, brimming
drops
Cool with thy kiss the city's burn-
ing streets—
Moisten the meadows where the hot
sun beats.
And fall refreshing on the thirly
crops
The warm wind for their cordial bless-
ing stop;
The famished fold a merry welcome
beats.
The world is yielding all her myriad
sweets—
The grass bends dumping on the
mountain tops

Fall, gentle rain, while the rejoicing
land
Smiles thankful where each glori-
ous gem appears
Fall like a benediction from his hand
Who makes the storm and sunlight
of the spheres;
Who sends thee to refresh the living,
and
To mourn the dead that knew no
love or tears.

"WHY I AM A CATHOLIC."

"Why I am a Catholic" was the sub-
ject of a sermon delivered recently by
Rev. Father Conway, of the Paulist
Order, at St. Elizabeth's church, (Chi-
cago, where a mission to non-Catholics
was brought to a close. "I am a Catho-
lic," said the eloquent preacher, "be-
cause the Catholic Church alone satis-
fies my heart's cravings for a satisfac-
tory solution of the problem of the
soul's life after death. The life on
this earth, which is often an indus-
trial slavery, is not all there is of
life. To bring this message from heav-
en to earth was the mission of Christ.
To make His teaching effective He or-
ganized His Church, the historic
church of the ages, the Roman Catho-
lic Church of today. Just as the
patriot Washington, wishing to give
civil liberty to his country, proved to be
the organizer of a revolutionary army
gathered the revolutionary army
around him, so Christ was the organ-
izer of a spiritual victory when He
founded His church upon a rock. St.
Peter, and guaranteed that the powers
of evil should not prevail against it.
Innumerable prophecies of the im-
pending fall of the Papacy have been
made, but they have all been falsified
by time. In the early ages of the
church the Arian sectaries were more
numerous than all the protestants of
today. Where is now all half-way house
between Rome and infidelity or agnos-
ticism—the latter being the gospel of
abyssmal gloom and despair."

CATHOLIC NOTES.

Under the Salesian missionar-
ies the Church is making rapid growth
in Patagonia. The privations which
the missionaries have to undergo, how-
ever would daunt any save a priest.
As is generally known, the natives are
extremely poor, and go almost nude
both winter and summer.

A Celtic cross was recently erected
in Scotland to the memory of Gen.
Wauchope, who was killed by the
Boers at Magersfontein while gallan-
tly leading the Highland Brigade. He
was a Roman Catholic, and one of his
forefathers fought for King James at
the battle of the Boyne.

Brother Stanislaus, superior of St.
John's boys school, Indianapolis, Ind.,
says the Church's progress has gone
East to take charge of the premises
bought by the Brothers of the Sacred
Heart for a novitiate. The grounds are
extensive and contain a fine house.
They are twenty-five miles from
New York.

AN OLD JESUIT MISSION.

After being under the charge of the
Society of Jesus for 170 years, Con-
ewago Chapel, near Hanover, Pa., was
transferred to the control of the Bis-
hop of Harrisburg, on June 2. The
Jesuits went to Conewago in 1730 and
established a mission, which in time
became the parent of all the Catholic
churches in Southern Pennsylvania
and Northern Maryland.

A JUST REBUKE.

A Permanent Vacation For a Bigoted Salesman in a Boston Store.

A salesman in the employment of
one of the largest stores in Boston
took occasion recently to advise two
ladies who had bought a bill of goods
from him, to patronize the suggestive
lectures of Margaret Shepherd. The
advice, impertinent in any case and
insulting to any respectable lady, was
doubly offensive since one lady in this
instance was the sister of a priest.
The reverend gentleman, on a learning
of the incident, wrote at once to the
business house, revoking his order,
and expressing his opinion of the man
who abused his place to "tout" for a
woman of whom the Presbyterian
minister, Rev. J. A. McDonald, had
written: "It is with extreme reluc-
tance I mention the name of Margaret
L. Shepherd, a name redolent of all
moral rottenness."

The firm promptly replied:
"Rev. and Dear Sir: Your esteemed
favor of May 31 came duly to hand.
We at once investigated the subject
matter of your letter, and find, much
to our regret, that the facts as stated
in your letter were even more annoy-
ing than you put them.

"We hardly know how to put our
apology strong enough, as we feel you
were justified in the position you
took, and we feel that you will give
us credit for not sanctioning anything
of this nature by an employe in this
store. We know you will not hold us
in any way responsible for any dis-
courtesy, and as you say, insult,
shown the ladies; and we have dis-
missed this man from our service to-
day, and wish personally to thank you
for calling our attention to this mat-
ter. We feel that you have put us
deeply under obligation to you, and
if at any time we can render you a
service, we shall most willingly re-
spond."

"We trust," says the Pilot, relating
the incident, "that any other Catho-
lic similarly offended will act with
equal promptness, and the result will
invariably be the same. Sensible busi-
ness men don't pay their clerks to in-
sult customers."

THE JESUIT AND THE ATHEIST.

A famous Jesuit missionary had just
concluded a successful mission, and
was walking up and down the plat-
form of a European railway station,
awaiting the arrival of a train to con-
vey him home. On the same plat-
form stood several well dressed atheists,
intently observing him, and among
themselves exchanging derisive re-
marks about him. "Wait one mo-
ment," said one of them, "we will
have a little fun out of him; I will
give him a nut to crack." Courteously
approaching the Jesuit, he bowed
and said: "Pardon me, reverend sir;
I have always heard that the Jesuits
are very knowing men. Therefore I am
so bold as to ask you if you can tell
why it is that my head of hair is yet
all black, whilst my beard, as you see,
is white." Nowise disconcerted, the
Jesuit answered in all courtesy, but in
a tone of voice easily heard by all up-
on the platform: "The reason, sir, is
self-evident; in your life-time you
have exercised your mouth more than
your brains." The laughter of the
waiting passengers was not suppressed,
and happily for the crestfallen
atheist, when the train just then came
along.—Louisville Record.

FIRST PILGRIMAGE.

To the Shrine of Our Lady of Mar-
tyrs, Auriesville, N. Y.

The first pilgrimage this season to
the shrine of Our Lady of Martyrs at
Auriesville, N. Y., took place last Sun-
day, June 30, under the auspices of St.
Joseph's French congregation, Cohoes.
It was under the direction of Rt. Rev.
Mgr. Dugas, pastor and Rev. Father
Ruest, assistant pastor of St. Joseph's.
The train left that city at 7:30 in the
morning and reached Auriesville at 10
o'clock. The pilgrims marched in pro-
cession to the chapel upon the shrine
and were received by Rev. Father
Wynne, S. J., of New York. A high
mass was celebrated by Father Ruest.
During the mass a sermon in French
was delivered by Mgr. Dugas on
"Faith." Following the mass the ser-
vice of the way of the cross was held.
At 2 o'clock the pilgrims marched in
procession to the ravine where Father
Jogues and Rene Goupil, of the Society
of Jesus, were martyred. Before
reaching the ravine a handsome statue
of St. Joseph was blessed by Mgr.
Dugas. At the ravine a very fine ser-
mon in English was delivered by Rev.
Father Wynne on the life and work
of the martyred priest and brother.
Following the sermon there was a pro-
cession of the blessed sacrament, and
benediction of the blessed sacrament
closed the exercises of the day.

DOMINICAN SISTERS' PURCHASE.

The residence built for John C. An-
derson, the millionaire tobaccoist, at
New Haven, Conn., and occupied of
late years by the late Charles P. Clark,
President of the New York and New
Haven road, was bought on June 5 for
Dominican Sisters of New York. It
will be used by the Sisters as an acad-
emy in which to educate young wom-
en. The purchase price was \$32,000.
It cost Mr. Anderson about \$150,000,
but he became provoked over what he
called excessive taxation, and he sold
it to President Clark for \$30,000.

MEMBERS OF MANHATTAN COL- LEGE ALUMNI.

The following members of Manhattan
college's alumni have recently re-
ceived Holy Orders: Priesthood—
Rev. Patrick J. Gilmartin, '00, Charles
P. Casserly, '99, William H. Flynn,
'97, and Bernard J. Boland, '98; dea-
conship, William P. Dooley, Peter F.
Conaty and Joseph I. Norris, all of
the Class of '97; minor orders, John
T. Jordan and John J. Nagle, Class of
'98; Matthew J. Dugan and John L.
Kenny, Class of '99; and William T.
Connelly, '97, and Thomas S. McGrath,
'99, received tonsure.

NOTICE TO SUBSCRIBERS.

Our city collector Mr Carl
Reynolds, will call on subscribers
in the following parishes during
the coming week. Holy Rosary,
Cathedral, Holy Apostles, Holy
Family and SS. Peter and Paul.
Kindly have the money ready when
he calls.

Rochester's Handsomest Playhouse.

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for one year, we will send a handsome
French Gilt Photo Pin, Brooch or
Watch Charm, with your own photo-
graph (or that of any relative or
friend), delicately tinted by hand and
framed in French gilt. They make
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