

The Catholic Chronicle

ROME.

ST. PHILIP NERI

A Rome correspondent writes—Perhaps no saint ever had so great an influence upon the life of the city as St. Philip Neri, whose mortal remains rest in the superb Church of St. Maria in Vallicella, popularly known as the "Chiesa Nuova" or New Church. It is a magnificent structure in the latter style of the Renaissance, adorned with rich gilding and paintings, remarkable for its lofty vault and the noble proportions of its sanctuary. The altar-piece is by Rubens, and the visitor notices the curious fact that an oval aperture has been cut in the centre of the painting into which is let a not very remarkable picture of the Madonna. Let him visit the church, however, on a great festival, and if he has good eyes he will see that this Madonna has been temporarily removed, and that much further back can be seen a very ancient and beautiful picture of the Mother and Child. This picture once occupied a position on the front of a house near the small church of the Vallicella, which was removed to give place to the present building.

One day an impious blasphemer struck this image upon the face, at the same time uttering a terrible curse against the Holy Mother of God. Instantly a miraculous flow of blood issued from the stricken countenance of the Madonna, and in consequence of this supernatural occurrence the picture was removed with great solemnity into the adjoining church. It now rests in the curious position I have described above the high altar of the fine building which the efforts of St. Philip and his first Oratorian raised to the glory of God.

On the left of the sanctuary is one of the most beautiful and richest shrines of all Rome. A splendid chapel, covered with marbles from floor to roof, contains a beautiful altar of brass, beneath which, protected by glass, so as to be plainly visible, rests the sacred containing the body of the modern apostle of Rome. Above is a copy of the well known picture by Guido Reni of St. Philip's vision of the Madonna and Child, of which the original is preserved in the house of the Fathers of the Oratory. Not much of the extensive building raised soon after St. Philip's death remains in the possession of the good fathers. They have had to make room for the representatives of Italian law and order, who now carry on within those sacred precincts the business of the police courts of the city. In the small portion left to them, however, the Oratorian Fathers preserve many interesting relics of their holy founder. There may be seen his confessional, many of his clothes and vestments, more than one curiously shaped pair of eye-glasses of which he made use, some of his books, and last but not least the altar upon which he said Mass, the chalice which he used and the little bell which was rung at the elevation. The chamber in which the last named relics are kept has a curious history. It can be rightly described as the very room in which the saint celebrated the Holy Sacrifice, which witnessed the daily ecstasies in which he was wrapt when holding communion with the Lord upon the altar. Each day after the elevation the server would retire and lock the door of the room, returning from time to time to see whether the saint had come down from the heights of heaven where he would remain in spirit for one, two or three hours before he was able to finish Mass.

But though these are the very walls of the original chamber, it does not occupy the original place. The story is this: For some time after the saint's death the fathers of the oratory were unwilling to take advantage of offers which would have enabled them to set up by the side of their magnificent church a house worthy of it. They did not like the idea of putting down the humble abode where the saint had lived and died. The question, however, was settled for them. On the occasion of some rejoicing in the city, a rocket fired during one of those pyrotechnic displays without which an Italian festa is incomplete, fell upon the roof of their humble dwelling. It was not noticed till the flames had taken a firm hold upon the dry and ancient timbers of the building. The entire house was burnt to the ground with the sole exception of the room in which St. Philip had been used to say Mass. His preservation was thus looked upon as a miraculous interposition of heaven and when the new house was rebuilt the room of St. Philip was carefully transferred brick by brick, with all its appertinances, to form part of the new structure. This very interesting fact is not generally known, and the lay brothers when showing the room to visitors, are satisfied with describing it as the saint's oratory, without mentioning its remarkable history. The facts were given me by one of the fathers now residing there. Another church which has most interesting memories of St. Philip is that of San Gerolamo (St. Jerome), in the Via Monserrate. Here the saint lived for thirty-three years of his long life. Within the venerable walls of the adjoining house he received visits from the saints of God as exalted in holiness as himself, such men as St. Ignatius Loyola, St. Charles Borromeo, St. Camillus de Lellis and St. Felix of Cantalicio. Here he was favoured constantly with visions and supernatural lights, to this spot he drew by the sole influence of his great sanctity all classes of people, saints and sinners, great princes and nobles, cardinals and prelates, as well as the poor, the unfortunate, and the destitute came to him for advice for consolation, for instruction in the ways of perfection, and to share in the warmth of his devout charity. From the portals of this church it was his custom to salute the students of the English College close by with the phrase of the hymn of the Holy Spirit:

It was a time when every English priest took his life in his hands when he returned to his native land, and when the English College gave forty-four of its sons to swell the noble army of martyrs. Rome is still full of the memory and tradition of St. Philip. His spirit is not yet dead. His festival is one of the most popular and frequented of the whole year, and let us hope that his influence and his powerful intercession will even yet overcome the detestable spirit of irreligion and atheism which seeks to rob even Rome herself of the faith.

UNITED STATES.

"The most striking evil of the present day," writes Bishop Hecker of Newport, "is the utter license of self-indulgence which is practised by grown up boys and girls and by young people generally. They seem to be strangers to the very principle of self-restraint. Whether they are wicked depends upon their circumstances and opportunities, but in most cases, to be tempted to yield. They may have learnt their religion and frequented the sacraments, but when it comes to evil companionship or drink or dishonesty or to giving up going to mass, or to abandoning their faith for a Protestant place and temporal advantages or to engaging in a Protestant marriage—then it would seem as if they had no principle whatever, and had never been taught that a Christian's life must be a life of self-denial. There can be no doubt that this is a defect of training. To make a child pious is not enough. To teach it to go to confession and communion, to sit in church and to sing hymns, is very good, as far as these things go, but unless it is exercised to obey on principle—and not for a person's sake—to bear on principle, to suffer inconvenience—to do such things on the Christian principle that we must be ready to put up with anything whatever rather than offend God, and that we are no true followers of Jesus Christ if we will not deny ourselves for Him—unless this is a child's training, we are only rearing a weak and worthless generation, that will either abandon religion or disgrace it."

"Of the more obvious forms of self-indulgence which affect our Catholic population, there is no time now to speak. But two most useful principles may be laid down. First, let every man, woman and child practice self-denial in regular daily life. Greivous temptations to moral sin are with most of us comparatively few. But when they do come, we inevitably fall if we have not got the habit of denying ourselves. Let us all, then, practise ourselves, like men who go into training. The other principle is this: In order to save your soul deny yourself as to the occasions of sin, rather than finally let us sanctify the time by frequent meditation on our Lord's and sacred Passion. Here we shall find more instructions about self-denial than either books or sermons can give us; and it may be that He who reveals these things to the lowly of heart may deign to teach us, if even dimly and vaguely, some of those divine secrets of the Cross which He has shown to His saints."

WHY MEN JOIN THE CATHOLIC CHURCH.

Rev. Walter Elliot has cleverly summarized a few of the reasons why men join the Catholic church. The well-known Paulist says:—

"Men join the Catholic Church from the most diverse and sometimes seemingly contradictory reasons. One class is drawn by her beauty, attracted by the sweetness of her ritual; some, like Overbeck, point themselves into Catholicity, or build themselves into her spiritual temple, like Pugin. St. Peter's, at Rome, has many converts. Multitudes are made Catholics by studying history, some by scientific study of nature, multitudes by the plain words of Scripture. Not a few attracted by Catholic charity."

"Why do you want to be baptized?" inquired a chaplain in a Catholic hospital to a dying tramp who had asked to be baptized. "Because I want to die in the same religion as that woman with the big white bonnet, that's been nursing me." "I once met a sailor who, though he could neither read nor write, had argued himself into the Church and had become a fervent convert for several years. 'What made you a Catholic?' I asked of him. 'Oh, sailing all about the world,' was the answer—a sailor's way of acquiring the idea of the universal. Some come to do penance—driven by the sense of guilt into her refuges, like La Trappe. I know men who have joined the Church from consciousness of innocence, revolting from the Protestant doctrine of total depravity; the innocence of childhood is happy in the Catholic Church."

"Meantime, not a few philosophers became Catholics, like Brownson and Ward. Father Hecker once told me that the study of the social problems started him from religious skepticism towards the Catholic faith. Frederic Laueas affirmed that he became a Catholic because he was a logical Quaker. Donoso Cortez came back from infidelity because the Church was the bulwark of conservative political institutions. Frederic Ozanam, on the other hand, took a firmer grip on Catholicity because he was a Republican. Pope Leo begins one of his encyclicals with the words 'Liberty is God's greatest gift to man.' His letter to the Brazilian bishops on the abolition of slavery reads like a very radical document. In fact, all roads lead to Rome, if one travels through the world in search of light or joy or brotherhood, and all roads lead away from Rome if traveled for intention or for contention. The centripetal force for intellectual and moral humanity is Catholic, and the centrifugal force is Protestant, as the name implies."

ALLEGED WONDERFUL MANIFESTATIONS.

town of Minnomette, Mich., over the alleged miraculous manifestation which took place in the home of a Pole, Czarnicki. On Monday afternoon neighbors heard calls for help from the Czarnicki apartments. Hurrying in, they beheld Mr. and Mrs. Czarnicki and two women kneeling in front of a picture of the Crucifixion. Several spots of blood from one to six inches in length were upon the glass which covered the picture, one spot in front of each of the Five Wounds. The pastor, Father Papon, and Father Cleary, were called at once. The glass was cleaned of the spots, but they soon reappeared. Crowds surrounded the house, but it was finally closed to all pending the arrival of Bishop Eis, who was summoned by wire. Many prominent citizens witnessed the phenomenon, among them the Prosecuting Attorney N. M. Mills, Manager Kiffin, of the W. U. Telegraph Co., and several others. Many theories have been advanced for the occurrence, but the very only theory is that the clergyman will as yet advance no opinion Czarnicki is a devout Catholic.

A SECULAR VIEW OF THE NEW CARDINAL.

A representative of the Baltimore Sun, who called upon Cardinal Martinelli last week, thus speaks of him. "In stature he is rather beneath the average, and in appearance he might be taken for a Celt, instead of an Italian. In his enunciation of English there is something distinctly Celtic, and it betrays the fact that he learned his English from Irishmen. Firmness of will and self-control are distinctly written on his features. While his eye is keen and penetrating, there is in it a kindly and reassuring glow, which makes one feel comfortable in his presence. His head is large and shapely and his dark hair, of which there is an abundance, is just beginning to be tinged with gray."

"The sweetness of his accent, however, tells unmistakably of his Italian birth, and while the austerity of the Augustinian cloister has given to his outward bearing something of sternness, his warmth of feeling and consideration for others cannot be wholly hid. 'Cardinal Martinelli will prove a useful member of the Sacred College. Although still comparatively a young man, his experience has been wide and varied and his stay in the United States has given him an excellent opportunity of studying American methods and customs. One cannot hold the most casual conversation with the new Cardinal without being impressed with his powers of observation and the care used in the expression of his ideas. Each word seems to have been mentally weighed before it is allowed to pass his lips, and as a consequence he has gained a reputation for great prudence."

"In speaking of the oath which he will take, Cardinal Martinelli said, 'I cannot now recall all the points of the oath, but I was present when my poor brother took his.' It was the tone of the voice more than the words which told of his strong affection for his dead brother, the late Cardinal Tommaso Maria Martinelli. It is these qualities that have endeared Cardinal Martinelli to all those who have come in contact with him, and while the members of the hierarchy and the priests in the United States rejoice at his elevation to the cardinalate, his leaving America will be cause for regret."

PROTESTANT VIEW OF THE CONFESIONAL.

"The Christian at Work (Protestant) has the following:—There is no question that the confessional as a means for relief to a sin-burdened soul has its advantages. It must be a great relief to one bearing the burden of some peculiar sin to be able to go into a closet, and there, through a small screen door, whisper into the ear of the faithful priest the story of the sin, and ask what he shall do. To be sure, there is the feeling in Protestantism, 'Go and tell Jesus.' But even here perplexity and doubt sweep over the soul as the questions arise:—What must I do? What reparation must I make? The tempter assails us irresistibly at times; what shall I, what can I do? The agonized cry is often from the troubled soul that seeks relief, but in vain. 'We thus throw out' the subject for the consideration of those having interest in the matter. Of course many may say, 'Go and tell the minister.' But often the minister is the very last one to whom one would confide the distressing secret. So far as the Roman confessional is concerned, it is inseparable from the dogma of priestly absolution, with which it is connected. But it would undoubtedly be a great source of comfort at times if some sin-burdened one could find some judicious friend who could serve him in this critical time of spiritual depression and conflict."

IRELAND.

DEATH OF DR. TANNER. We take the following sketch of the late Dr. Tanner from The Freeman's Journal of April 23.—

Dr. Tanner, M.P., died at a quarter past 11 last night at Reading. Dr. Tanner was fifty-one years of age. He was a prominent member of the Irish Nationalist Parliamentary Party of which he was a whip. He had represented Mid-Cork since 1885. At the general election in that year he secured a majority of nearly five thousand his poll being 6935 against 106 obtained by his Unionist opponent, Mr. A. Paton. Since then the hon. member's return had each time been unopposed.

Dr. Tanner succumbed to consumption after a long illness. He latterly spent a considerable time at Ventnor, and his return to town for the opening of Parliament in January, coupled with the severe weather, led to a relapse, from which he never recovered. As a last recourse he moved into the country again, but with no favorable result.

Charles Scarns Duane Tanner was the son of a Cork surgeon, who was at the head of his profession in the South of Ireland, and enjoyed a national reputation as a skillful and daring operator. Young Tanner was from the first intended for the profession in which his father had attained such eminence. He was very successful at the Cork Quakers' School, and

acquired practice, was appointed to the office of Demonstrator of Anatomy at the Cork College, and Visiting Physician to the Cork Infirmary. Young and handsome, clever and well-dressed, Dr. Tanner was at this time the coupled darling of Cork County society, and had apparently before him the career of the thread of which the Fates had spun from their finest and their warmest wool. Suddenly, however, he plunged into the stormy sea of Irish politics; he had learned their doctrines in Germany, and acquaintance with John O'Connor and other young men of his own age then residing in Cork made him a Nationalist. The 'eighties were stirring times in Irish politics, and the South was deeply moved by the most unfortunate event of Lord Spencer's administration—the effort to make the visit of the Prince of Wales in 1881 a demonstration in favor of the coercion policy of the hour. Cork was provoked into a striking demonstration of popular disapprobation, and Dr. Tanner made his first appearance in Irish politics by taking an active part therein.

From this moment forward the Doctor took a prominent part in National politics, and was soon provided with a seat as one of the members from Mid-Cork, a division for which he sat from the time of his election in 1886 to the time of his death. His part in Parliament is too well known to need to be mentioned here. Doctor Tanner waged against the rules and rulers of the House of Commons a sleepless guerrilla warfare. His was a grievous thorn in the side of the grave Speaker, Peel, who resented fiercely laughter from any quarter, and above all the laughter which Doctor Tanner's sallies provoked. When most troublesome, the doctor delighted in a grave and courteous bonhomie peculiarly his own. This was never more strikingly shown than in one of his very last appearances in the late Parliament. 'Leave the House, sir,' said Mr. Lowther, the Chairman of the Committee, very sternly. 'Certainly, Mr. Lowther,' said the doctor, bowing very gravely. 'Certainly, I leave it with more pleasure than I entered it. I never left it with more pleasure than at this moment.'

Perhaps, however, the Doctor's most memorable performance was in connection with a speech delivered by him in Tipperary in October, 1888. A warrant was issued for this speech, and Dr. Tanner then, as the phrase goes, "went on the run," and gave the police the longest, hottest and most exciting chase of this exciting period. At one moment he turned up in one part of the country, at another in another, now he appeared at a League meeting and delivered a rattling speech; then he again vanished, and his pursuers were utterly baffled. At last it was rumored that he had been run to earth somewhere in Ireland, and that his arrest was a matter of hours. Just at this time a memorable sitting of the House of Commons took place—that of the 2nd of March, 1889. It was the night of the division on the Home Rule amendment to the Queen's speech. Mr. Gladstone and Mr. Parnell were to speak. The Liberals and Nationalists were in the highest spirits, for the Pigott Orgergies had just been exploded. The House was crowded in every corner, when suddenly in walked Dr. Tanner, radiant with smiles, faultlessly attired, bowing low to the Speaker. His appearance was one of the most exciting events of an exciting night, and produced a most extraordinary demonstration. When he left the House a bodyguard of Irish Nationalist and English Radical members clustered round him and "marched with him to his hotel, singing 'God save Ireland,' as they went. The police, who, armed with a warrant, watched the procession with astonishment, shrank from a conflict with a large body of the representatives of the people, but when the members dispersed Dr. Tanner was arrested at his hotel and brought to Ireland. The result of the proceedings against him was a sentence of three months' imprisonment, which he endured with courage and light-heartedness.

In all this trying and exciting time Dr. Tanner fought in the front ranks of the people, and had a full share of the hard knocks that were given. He bore imprisonment from danger man and never flinched, however. There can be no doubt, however, that those imprisonments told on his health though they did not abate a jot his high spirit. In private life the Doctor had a host of attached friends, to whom he was kind-hearted and good-natured to a degree. In politics he was staunch and true to the National cause, and fully justified the loyal attachment of his constituents. He did more real work than is generally imagined, and for one legislative achievement his name is honorably mentioned throughout the land. The measure now so largely availed of, by which a full acre of land is attached to the laborer's cottage, is always known as the Tanner Act. Dr. Tanner leaves a widow, but there were no children of the marriage. Some years ago Dr. Tanner embraced the tenets of the Catholic Church, and in communion with that Church he died. He will be mourned for in Ireland as one who dearly loved his country, and made for her great sacrifices, and endured for her much suffering.

The following resolution has been unanimously adopted by the Irish Parliamentary Party. "That the Irish Parliamentary Party, remembering the long and brave service rendered to the National cause by the late Doctor Charles Deane Tanner, member of Parliament for Mid-Cork—most particularly during a period when the vindication of that cause involved the most serious risks not only to liberty, but to life and limb—heretofore records his deep sorrow for his death, and presents to his relatives and friends an unflinching and sincere condolence—while, at the same time, they have suspended for the knowledge that the death of Dr. Tanner was greatly accelerated by his fighting in the ranks of his resolute fellow-countrymen."

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There has been pleasure to appoint the Very Rev. Thomas Fennelly, P. P. Moyearkey, to be Coadjutor Bishop of Cashel and Ross. Dr. Fennelly, Archbishop of Cashel and Ross, advanced age and declining health made it incumbent on the illustrious Archbishop of Cashel—who has given such giant's service to "faith and fatherland"—to seek a respite from episcopal cares; and on the 15th of January last he convened a meeting of the Chapter and parish priests of the Archdiocese for the purpose of selecting three names to be forwarded to Rome, with a view to the appointment of a Coadjutor. When the announcement was made public that the diocesan electors had nominated Father Fennelly, of Moyearkey, dignissimus, the fact was hailed with general satisfaction, but was especially grateful to the people, amongst whom his life had been spent, and by whom his many sterling qualities were appreciated at their due worth. Father Fennelly's solitary attainments and courteous manner, his gravity of demeanor, and remarkable holiness of life all pointed to him as one destined to fill a high place in the councils of the Church. It was pretty generally known that the rev. gentleman was in no way ambitious of ecclesiastical honors or preferment; and it speaks volumes for the high esteem in which he is held by his brother priests that they should have forced him, so to speak, to emerge from his retirement and take a foremost place in the ranks of the Irish episcopate. He is a warm personal friend of the Most Rev. Dr. Crooke—clarum et venerabile nomen—and will prove a worthy successor to the long line of prelates who have wielded the crozier of St. Albert.

The new Coadjutor Bishop comes of a fine old Tipperary stock, thoroughly "raze of the soil," which has given many sons and daughters to the Church, as well as several members to the learned professions. Eldest son of the late Martin Fennelly, Esq., of

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