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licated in the "heresy" with which Dr. Workman is charged, through having written a preface to the "Vindication of the Old Testament," in which he not only commends Dr. Workman's views, but also the views of other "higher critics" who have brought upon themselves the censure of their Churches by maintaining similar theories. The Chancellor says: "In recent years God has been raising up a new class of men in whom, I believe, the hope of the future very largely lies. They are spiritual-minded men of profound faith in God, in Christ, and in the light of the Holy Ghost, and therefore they are men who can be trusted to hold fast the foundations of Christianity, but they are also men who recognize the true office and indefeasible rights of reason in the search for truth, as well as in the construction of theology."

As examples of these "spiritual-minded men" he names Canon Dods, Dr. George Adam Smith, and others whose attacks upon the truth of the Old Testament have been as open and direct as those of Voltaire, Tom Paine and Col. Ingersoll.

At the General Methodist Conference recently held, Dr. Carman, the general superintendent of the Methodist Church, pronounced most positively a condemnation of these views, and it has been stated by a member of the Board of Regents of Victoria University, in an interview with a representative of the Toronto Mail and Empire, that the chancellor will most probably be brought to trial before the college board for heretical teaching, as Dr. Workman was five years ago.

The frequency with which these trials for heresy are now held, show to how great an extent Latitudinarianism is spreading among the Protestant clergy of all denominations, and the fact that such views are so largely held by professors of the various theological seminaries in which the rising generation of ministers is being trained, indicates that we are on the eve of a very general transformation of Protestantism into Latitudinarianism or Dism.

Thus Protestantism, which originally professed to be founded upon the Bible as the only rule of Christian faith, is rapidly coming to reject the Bible entirely as a rule of faith at all.

This movement of Protestantism is called by Chancellor Burwash, "the revolt of reason from ancient dogmatic superstitions accompanied with, or rather preceded by, a remarkable increase of new spiritual life."

We must emphatically deny that the tendency to Rationalism, which subjects God's teachings to the tribunal of human reason, arise from any increase of spiritual life. The teachings of God cannot be against reason, but they are often above reason, and therefore one truth can never be inconsistent with another. The dogmas of religion cannot be against reason; but revealed truth may be and is frequently beyond the reach of finite human reason, and it must, therefore, be accepted on the authority of God, even though we cannot understand. Thus reason itself tells us that we must accept the statements of Holy Scripture in regard to miraculous events therein recorded, and also the teachings of Holy Scripture in regard to the incomprehensible mysteries of religion, such as the Incarnation and death of Christ, our Redemption, the Holy Trinity, etc., even though we cannot understand them. These truths are beyond the sphere of reason, and must be believed on the authority of God's word, because He cannot deceive nor be deceived.

The fundamental error of all modern Latitudinarianism lies in this, that it attempts to subject to the tribunal of reason truths which are beyond the reach of human understanding, but which are revealed by God.

It seems at length to be likely that the Church in Russia will no longer be subjected to persecution as formerly. The Russian Church authorities are as intolerant as ever, but the Czar has permitted exiled Catholic priests to return and attend to their parish duties of preaching and administering the sacraments, and it is announced that the Pope will fill the vacant Episcopal Sees of the Empire, which has not been permitted to be done for a long time, so that most of the Sees are now vacant. The changed policy of the Czar has arisen partly out of the recent visit of Grand Duke Nicholas to Rome, and partly from the successful mission of Cardinal Agliardi to the Russian capital, where he represented the Pope at the Czar's coronation festivities. We must not be too sanguine in supposing that there will be no further persecution, but the ability of Leo XIII. as a diplomat has certainly bettered the condition of affairs, and as the Czar himself is now disposed to be tolerant,

his example, which is a paramount influence in Russia, will have great weight in repressing the intolerance of officials of every rank.

CATHOLIC PRESS.

Some few weeks ago an ultra-Protestant London newspaper suggested that among the other jubilee celebrations a week should be set apart for fasting, confession to God, humiliation and prayer, with the object of stopping the Ritualizing and Romanizing of the Church of England. It is to be feared, however, that the Londoners will do all the fasting by deputy—in India.—N. Y. Freeman's Journal.

A Protestant gentleman, being attracted by the edifying sight of groups of children going quietly to the different churches Holy Thursday, remarked that the greatest impression ever made on his mind in regard to our religion was when he asked a Catholic child on the way to Mass one Sunday, why she visited the churches on Holy Thursday, and she told him where he could find out all about it. She said: "Buy a catechism for five cents."—Home Journal and News.

American Sunday reformers of our day have never reached the point of perfection attained by the Scottish Sabbath Alliance, which propose to dock a week on lead a week in order to dispense with the necessity of Sunday making. A Christian employer, it is said, has tried this with beneficial results. Could not members of this Alliance be relieved from walking on Sunday? They might lie in bed and read the Bible and interpret it to suit themselves, as seems to be the fashion of the hour. The Blue Laws contained nothing more ridiculous than this effort to make man and beast abstain from necessary work on the first day of the week.—Sacred Heart Review.

"America is destined to become pagan, infidel, or Catholic; Catholic because Catholicity is positive, concrete, united Christianity. It is not a sentiment, a creed, or a sect. It is a divine organism, animated by a divine life, and, therefore, indestructible. And it is only through this divine energy of the Church that Christianity, as a religion, is to be perpetuated on earth. This is why the Catholic hopes to make America Catholic. He loves his country and its people, and wants to see them right, prosperous, and happy here, and on the road to eternal happiness. Are not his hope and desire laudable? He is not exclusive. He wants to see others enjoy the blessings that he himself enjoys; to see all in possession of the inspiring and well-grounded hope of a happy immortality."—The Missionary.

The membership of the Apostleship of Prayer have for their general intention during June "Fifal submission to the Vicar of Christ." This intention is always opportune, because the spirit of docility to the Pope is a sign of a good Catholic, and a willingness to accept his direction is like an act of faith in the promise of Christ to abide with His Church for ever, for His Vicar is His representative, and to him special lights and special graces are given for the proper management of affairs that involve religion. Respect for his decisions is therefore a touchstone of fidelity.—Catholic Review.

Never before have the sentiments of human brotherhood penetrated so deeply into the souls of men, and never in any age has man been seen to seek out his fellow-man more eagerly in order the better to know and help him. This pronounced sentiment—altruism, so called—is the one that awakens the greatest enthusiasm in these days. In it lies one of the great hopes of success in our non-Catholic mission movement. Because we have the faith and enjoy it, our heart goes out in pity and sympathy to those who are in the shadow of heresy and the darkness of unbelief. We would, therefore, like St. Paul, become anathema for our brethren's sake.—The Missionary.

Signs of an active religious propaganda through printers' ink are multiplying. Scores of Catholic books are now distributed among Protestants during missions; and those priests who, like Father Elliot, labor largely among our separated brethren find the printed word an important auxiliary. In certain parts of North Carolina and Ohio societies have been organized for the dissemination of instructive Catholic reading among Protestants. The most ambitious of these associations is the "Societas Sedes Sapientiae," organized by the Rev. Dr. Skulik, now of Brighton, Iowa. It numbers ten thousand members in various countries, and controls three printing establishments, several newspapers, and two hundred popular circulating libraries. The new movement has opened up a wide field for zeal, both lay and clerical; and we are sure that Dr. Skulik will welcome the assistance of a competent priest in revising the English publications of the Society.—Ave Maria.

As a dogmatist, Mr. Stead is very provoking; but as a coiner of phrases he is unequalled among magicians. While stoutly protesting that he has no serious interest in the battle of the chancellors, now waging in England, he pays this tribute to the "Catholic revival" during the present reign: "In many dioceses the Anglican Church was as the valley of dry bones in the prophet's vision. But in the early years of the reign there came a wind from Oxford, and it

breathed upon the dry bones, and so they came together and stood up an exceeding great multitude. The Catholic revival that is associated with the name of Newman did at least this for England. It made Anglicans believe in the Church as something other than an ecclesiastical branch of the civil service. Cardinal Manning used to declare to the day of his death that it is absolutely impossible to get the spiritual idea of the Church of God into the head of an English churchman, so hopelessly Erastianized is the Anglican mind.

We observe that some of our English contemporaries are disputing about the best definition of the Anglican Church. We give our vote for Mr. Stead's—"An ecclesiastical branch of the English civil service."—Ave Maria.

The following sentiment of Cardinal Wiseman, written four years before John Henry Newman was received into the Church, has borne its fruit in a host of converts. The same attitude in the Church to day will not be without its rich fruitage: "Ought we to sit down coldly, while sentiments manifesting so strong a desire for Christian unity are breathed in our hearing, and rise not up to bid the mourners have hope? Are we, who sit in the full light, to see our friends feeling their way towards us through the gloom that surrounds them, faltering for want of an outstretched hand, or turning astray for want of a directing voice, and sit on, and keep silent, amusing ourselves at their painful efforts, or perhaps allow them to hear, from time to time, only the suppressed laugh of one who triumphs over their distress? God forbid! If one must err, if in mere tribute to humanity one must needs make a false step, one's fall will be more easy when on the side of two theological virtues than when on the bare, cold earth of human prudence. If I shall have been both too hopeful in my motives and too charitable in my dealings, I will take my chance of smiles at my simplicity both on earth and in heaven. The one of the latter, at least, are never scornful." (Letter to Lord Shrewsbury, p. 20)—The Missionary.

CHATS BY THE FIRESIDE.

For the CATHOLIC RECORD. Just now we are having the annual commencement in our colleges and universities. The young graduates are turning his, or her, face towards the world of fact and stern reality. This is a moment of deep concern to the young heart that has been nurtured by the dew and sunshine of wisdom and prayer, within the sanctuary of God's temple of truth and learning.

Did it ever occur to you, gentle reader, what our convents are doing for higher education? Perhaps not. Well, let us take an inventory of their work. There are more than twenty convents in Ontario, with an average attendance of one hundred young ladies. All the other institutions of learning established for the education of women in this province cannot show one half the number of students. And yet the Catholic Church is charged with being the enemy of progress and culture!

The education of our Catholic boys is not nearly so well looked after. In some instances they are running intellectually wild. Go to any town or city in the Province and you can count ten educated Catholic young men. Why this disparity? If the daughter in the Catholic family be sent to the convent for two years, why should not the son be sent to a Catholic college, or, at least, a good High school, for three or four years? Are not Catholic young men the hope of the Catholic Church in this country, and what is growth in numbers compared with the intellectual development of our people?

We want great Catholic leaders, and Catholic young men are the timber out of which leaders in due time are formed. How important it is, then, that these Catholic young men should be men of wisdom, scholarship, integrity and good principle—not men of petty intrigue, narrow and selfish views, ready to barter away our dearest Catholic rights for the hope of personal preferment or advancement.

The Catholic Summer School at Cliff Haven, on Lake Champlain, will hold its coming session for seven weeks—from the 11th of July to the 27th of August. Some of its most eminent lecturers are: Rev. Hugh T. Henry, of Overbrook Seminary; Fathers Halpine and Doonan, eminent Jesuit scholars; Mrs. Mary A. Mitchell, translator of Janssen's History of Germany; Rev. Dr. Conaty, Rector of the Catholic University of America; Bro. Potamian, D. S., the eminent scientist; Rev. Dr. Shanahan, Professor of Metaphysics and Philosophy in the Catholic University of America; and Dr. Shanahan, Professor of Early Church History in the same institution.

Among the promoters of the Summer school we find the following from Canada: George Goodwin, John Haney, William Mackey, John L. Murphy, F. R. Latchford, George P. Brophy, and Rev. M. J. Whelan, of Ottawa; Michael Haney and Hugh Ryan, of Toronto; J. B. Murphy, of Kingston; Justice Curran and Senator O'Brien, from Montreal, and Patrick Larkin, of St. Catharines.

There is no reason why a large contingent of Catholics from the leading Canadian cities and towns should not attend the Champlain Catholic Summer school. It will enlighten their minds, tone up their Catholicity, broaden their views and strengthen their Catholic principles. The course to be given on Medieval Life and thought by the American Society for the extension of University Teaching at the University of Pennsylvania from July 6 to July 30 is an exceedingly fine one. It includes five lectures on Arabic History, five on Romance Literature, five lectures by Dr. Shanahan, of the Catholic University, on the constitution of the Medieval Church, five on Medieval Philosophy, by Dr. Shanahan, five on Medieval education, by Prof. D. C. Munro, and five on English Local Institutions, by Prof. Andrews.

Altogether it is the ablest course of lectures I have ever seen set for the dealing with the life and thought of a special period. It is interesting to note that two of the most important series of these lectures are to be given by two Catholic professors—Drs. Shanahan and Shanahan. Thus is Catholic truth marching along.

There came to my desk a few days ago a volume of poems bearing the title "Heart Tones," from the pen of Father Brennan, of the Passionist Order, now a resident of Dunkirk, N. Y. Father Brennan is best known in literature by his pen name of "D. O'Kelly Branden." The book is published by the Peter Paul Publishing Co., of Buffalo, and is dedicated to Father Cronin, the brilliant and veteran editor of the Catholic Union and Times.

The volume has two marked characteristics—the intellectual and religious. There is not a poem in the collection wanting in strength of thought, and quite a few have that spontaneity and divinity of shaping that are the mark of true inspiration. Some of the best of Father Brennan's poems are flowers of the sanctuary—blossoms of faith, hope, love and charity. In several poems the author has also struck a strong note of patriotism, particularly in his poems commemorative of Grand Army reunions. Altogether "Heart Tones" bears out well its title, for it is in touch of that immortal thought beget of the threshing out of the spirit, which, when wedded to music, is the supreme excellence of song.—Thomas O'Hagan.

THE STILL HUNT.

REV. WALTER BELLIO. We sometimes hear it said that it is best to work quietly for the conversion of non-Catholics. If this means that for making solid converts the personal influence of soul upon soul is absolutely necessary, we do not agree. But if it means that it is preferable to the public influence of a course of lectures, we can only say that both can go together. A course of public lectures, especially in connection with a mission to Catholics, starts a class of inquirers, from which a number of converts—we have known it reach over fifty in various cases—is sure to be the result.

Other effects of a non-Catholic mission are to tone up the faithful themselves, to arouse personal zeal, to circulate literature, to reach the entire community by carefully prepared reports in the daily or weekly press. It is certain, at least, that it is absolutely necessary, we do not agree. But if it means that it is preferable to the public influence of a course of lectures, we can only say that both can go together. A course of public lectures, especially in connection with a mission to Catholics, starts a class of inquirers, from which a number of converts—we have known it reach over fifty in various cases—is sure to be the result.

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Non-Catholics, indeed, are afraid to address the public on their doctrinal system, just as one fears to handle a moth eaten garment; they fear that it will fall to pieces in the handling. But Catholic truths are the most delightful subjects for public discourse; they are plain, they are certain, they are comforting; they are provable by reason, history, and revelation; they are sweet to the mouth of the speaker and to the heart of his hearers. A hall full of non-Catholics listening to these discourses is a spectacle for angels and men to rejoice over. The quiet personal work accompanies and follows; it bags the game which the public meetings have started from their cover.

Anyway, no missionary movement of a powerful kind can exist in these days without its public life. There must be actual tides of conviction and emotion, bearing into the Church great waves of converts, as well as little rivulets of them. The efforts of private zeal never can exclude a public apostolate without incurring the note of timidity deep enough to be mistaken for cowardice. Exclude public work, for converts, if you can; refuse to give lectures and actually condemn courses of lectures in public halls; strive to keep the convert making activity out of the newspapers; suppress names of converts and refuse to give numbers; dissonance and "quietly" ignore missionary societies

and publications;—do all this, if you can; but you will be left behind by the authorities of the Church, and by the active spirits whom the Holy Ghost will sanctify and appoint to assist them.

The Holy See and the Bishops, both by instinct of their teaching office and by their divine mastery of the public life of men, will establish the public apostolate and will stimulate the efforts of private zeal, both together and evenly and equally, everywhere in the Church. Meantime, all sensible non-Catholics will think it eminently proper that a religion of universal claims shall make public offers for a hearing in the open court of this country, both in the press and on the platform—call it missions to non-Catholics, course of lectures, Apostolate of the Press, or anything else.—The Missionary.

10,000 CONVERTS.

In their record of notable persons who have united with the Catholic communion within the past three months, as converts from other denominations, the Paulist Fathers mention the following: Charles Hanson Towne, Theodore A. Havemeyer, Miss Susie F. Swift, head of the Auxiliary League of the Salvation Army; Rear Admiral Tremlett of the British Navy; United States Marshal John H. McCarthy, Andrew Boardley, the English artist, and Edward Scott Marble, actor and dramatist, who has heretofore been a free thinker and follower of Ingersoll. It is also stated that Queen Ranavaloa of Madagascar is about to be received into the Church.

Cardinal Gibbons, in his "Ambassador of Christ," says the Paulists in the current number of The Missionary, "makes the statement that there are received into the Church every year in this country 30,000 converts. He admits that this figure is only estimated by calculating on a basis of actual numbers received in the Archdiocese of Baltimore. During an average year he had 700 converts. In Baltimore there is a Catholic population of 240,000. In 10,000 Catholics there should be at that rate about 30,000 convert every year. Whether his conclusions are strictly correct we have been very anxious to determine.

CONCLUSIONS REACHED. "With this end in view we set out to get actual statistics. We sent out hundreds of inquiry letters and we learned many interesting facts. First—We discovered that little or no record has been kept of the reception of converts. The replies from the churches of the various dioceses show that only a few instances are actual figures at hand. The policy of priests has been to receive a convert quietly, and in announcing his reception publicly the knowledge of the event has been screened from the public eye.

Second—Priests who are known otherwise as particularly active minded men, taking part in public affairs and meeting their non-Catholic brethren on neutral ground, are the ones who make the most converts. Third—Convert-making is a thing easily stimulated and is readily increased by certain judicious methods.

THE CATHOLIC CLUB.

The Catholic Club of this city held a very interesting entertainment on last Thursday evening in their rooms, consisting of a lecture by Mr. T. J. Murphy, barrister, and a choice programme of music. We take from the Advertiser the following synopsis of Mr. Murphy's very interesting address on the occasion.

Mr. Murphy referred, at the outset, to the very depressed and agitated condition of England at the time her Majesty's birth, and Edward's coronation. He referred to the death of William IV., occurred on June 20, 1837, and next morning Victoria was proclaimed Queen of England, but it was not until June 28, 1838, that her coronation took place. Her coronation cost £70,000, but the Duke ceased his efforts, and narrowly escaped being tried for high treason. He, however, succeeded to the throne of Hanover.

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Mr. Murphy then proceeded to enumerate, in chronological order, the principal events of the reign, and dwelt upon the importance of each. The year 1841, in which the Queen was married, saw the union of Upper and Lower Canada. In 1842 the Ashburton treaty was effected. The great fire in Quebec city took place in 1852, and in the same year was the famine in Ireland. In 1854 the great fire in London took place in 1854, and in the same year was the famine in Ireland. In 1854 the great fire in London took place in 1854, and in the same year was the famine in Ireland.

burned at Montreal. He resigned, but the Queen refused to accept his resignation, showing that she approved of what he had done. In 1851 was the World's Fair at Hyde Park, the greatest gathering of nations in the world's history, up to that time. This great work was superintended by the Prince Consort. The postal system was transferred to the Canadian Parliament, the Normal School and Trinity College were built at Toronto, and the construction of the G. T. R. commenced in that year. All was granted for the construction of the G. W. R. a year later. In 1854 reciprocity in tariffs was concluded with the United States, and the period of a few years following was the most prosperous in the history of Canada. The Russian war, the Indian mutiny and other events were next spoken of by Mr. Murphy. He touched on the Prince of Wales' visit to Canada in 1859, the Prince Consort's death in 1861, the Fenian raid, the birth of confederation, the disestablishment of the Irish Church, the Washington treaty, ballot act and abolition of dual representation. From 1877 to 1887 he said was a reign of peace and prosperity both in Canada and England. In 1885 was the introduction of the National Policy, and since then the history of Canada was the history of Sir John A. Macdonald and the Conservative party. He then went on to speak of the vastness of the country, with its 12,000,000 square miles, 4,500,000 of which had been acquired during her Majesty's reign. He made a comparison, showing that British possessions embraced more area than those of Germany, France and Russia combined. The population of Great Britain and Ireland was 30,000,000, while that of France was 30,000,000. Now Great Britain has 30,000,000 and France has practically the same. A notable feature in this was that Ireland sixty years ago had a population of 8,000,000, and now had 4,500,000; while England which was one of the lightest taxed countries in the world, had doubled its population. Ireland, one of the heaviest taxed, had decreased by half. Mr. Murphy gave many interesting facts of the progress of science in the past thirty years. Speaking of our own city, he said that in 1851 there were but two streets in the city, and one being built in 1851 by Peter McGee. The next came the streets of St. James and St. Patrick, and to reward good behavior would take no notice of the latter, and give them a drink. The prisoners were tied to stumps while the new jail was being built. Such was the state of society at that time, that a judge once sentenced a man to be hanged for horse stealing. The speaker eloquently referred to the great rivers and forests of the empire, the improved transportation, and the increased output of the mining industry. From 1863 to 1881, the number of miles of railroads in the world had increased to 10,000. Referring to literature the speaker pointed out that few of the great writers of to-day were born when Victoria became Queen. He spoke of the great social reforms that had been enacted and carried out, and referred to the royal condition of the people of Great Britain and the colonies on the present occasion. Ireland, the one exception refused to take part in the Queen's Jubilee, giving as her reason that she had nothing to rejoice about, as the present reign had been a series of cruel acts, and she was taxed beyond her means. Moreover, the population had wonderfully decreased. The speaker ventured the opinion that Ireland was capable of governing herself, and in support of this opinion pointed to the Duke of Wellington, Canning, and the six Irish presidents of the United States. Ireland, just the United States, through Ireland. If England would placate Ireland by giving a measure of self-government, Ireland would be one of the bonds of the union, he said. It would elicit the sympathy and loyalty of all the Irish people in Ireland, but in the United States, where they numbered 1,500,000. The one thing that mattered to the slightest degree was the re-entrance of Ireland's troubles.

In conclusion, Mr. Murphy said, "that Ireland has not done its duty as a part of Queen Victoria, for she has always loved her subjects in Ireland." He was warmly applauded. "A Solo, 'Island of Dreams' was given by Mr. O'Hagan, Miss Mulligan and Mr. J. Connor sang a duet. The Glee Club gave an instrumental. Miss A. Wells sang 'Kathleen Macvarna' and the Choral Club closed Part I. of the programme by singing, with a chorus, Part II. as follows: 'Vikings Song, Choral Club; duet, 'See the Fair Moon,' Miss M. Mulligan and Mr. J. Connor; song, E. Ryan; solo, L. Pennington; instrumental, Zither Club; recitation, Miss C. Ryan; solo, 'Loch Lomond,' J. Connor; quartet, 'The Fenians,' Messrs. E. Farney, Messrs. Mulligan and Connor; chorus, 'In Maple Leaf Forever.'"

CHIEF CLERK MULLINS.

London Free Press, June 21. It falls to the lot of few young men to be so honored by their fellow-citizens of all classes as has been the case with Mr. W. E. Mullins, now chief clerk to Supt. Fitzhugh of the G. T. R., at Toronto. Mr. Mullins has practically only begun his career, yet upon the occasion of his promotion from this city to the Toronto office, he has been the subject of no less than four public presentations and a number of more private characters.

The Chief Clerk arrived here Saturday evening, to spend Sunday at home, and the opportunity was seized by a railway men's committee, having the matter of a presentation on their behalf, to invite Mr. Mullins to the office of Asst. Supt. Jones. The reason was not long withheld from the genial young railroadman.

Mr. E. N. King, freight agent at London, was one of the local staff present, and he read the following address to Mr. Mullins: "W. E. Mullins, Esq.: "Dear Sir,—We desire to take advantage of this opportunity of showing our sincere regard for you, and to add our good wishes for your success in your new position. "We ask you to accept and wear this diamond ring as a memento of the pleasant days spent in London, and of the kindly feeling held toward you by the railway men of this district. "Signed on behalf of your friends, "E. N. King."

At this juncture Mr. W. M. Goodwin handed Mr. Mullins a magnificent diamond ring, secured from Mr. King's collection. The recipient was naturally surprised and affected, but replied in characteristic fashion, expressing honest gratitude for the goodness of his railway colleagues. "Subsequently the party adjourned to the G. T. R. dining rooms, where they were entertained to luncheon, served in Mr. Butler's popular style. Among the gentlemen present were E. N. King, freight agent; W. Armstrong, chief train dispatcher; John McElligott, station agent; Thos. A. Treloar, car foreman; A. D. Huff, city freight agent; Wm. Galbraith, yard master; W. M. Goodwin, Frank Miller, W. and G. Clark, dispatchers; John Bell, representing the locomotive drivers; John Auld, car distributor; E. L. Hunt, and others.

At a seasonable hour the company adjourned, again wishing Mr. Mullins every prosperity. AND YET AGAIN. The Conservative Club took possession of the almost bewildered railway clerk, and later the same evening, he was found at the Conservative Club board room, where was gathered the club's executive committee, presided over by Mr. Mullins. Among the gentlemen present were E. N. King, freight agent; W. Armstrong, chief train dispatcher; John McElligott, station agent; Thos. A. Treloar, car foreman; A. D. Huff, city freight agent; Wm. Galbraith, yard master; W. M. Goodwin, Frank Miller, W. and G. Clark, dispatchers; John Bell, representing the locomotive drivers; John Auld, car distributor; E. L. Hunt, and others.

Mr. Mullins made a neat reply, and President King added a few hearty words of appreciation of Mr. Mullins and the general regret at his removal from the city, coupled, however, with pleasure at the success which had attended him. WANTED—Agents for: Queen Victoria Jubilee Overlaid with latest and richest pictures, contains the authorized biography of Her Majesty, with authentic history of the remarkable reign; full account of the Diamond Jubilee, July 29th. Big book. Tremendous demand. Bonanza for agents. Commission 25 per cent. Credit upon. Freight paid. Outfit free. Dated paid. Write quick for outfit and territory. THE DOMINION COMPANY, Dept. 7, 355 Dearborn street, Chicago. 9112